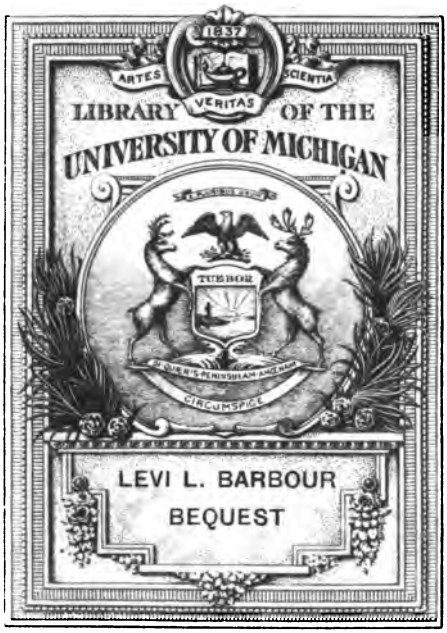
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MAN AND HIS DESTINY;

ACCORDING TO

THE TEACHINGS

OF

PHILOSOPHY AND REVELATION.

BY

JOEL TIFFANY.

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PREFACE.

In this work I have stated certain facts, and have also suggested certain methods of considering them, which I deem important as aids to the recognition of that Presence and Power which fills and controls the universe. I have endeavored to so interpret natural and spiritual phenomena, that the understanding may be able to recognize the workings of this Presence and Power, as tending consistently, through all the orderly operations of the universe, towards the accomplishment of a mighty purpose,—that of producing a race of individualities, in the image and likeness of their generating cause; which individualities, when brought to completeness, shall embrace, in form, function and condition, all that pertains to the material and spiritual universe, and thus become the true sons of the Infinite and the finite.

I have shown that the individuality comes from the material and finite side of existence, through the brooding, or imparting, presence of the Infinite; that the spiritual personality comes from the Infinite and Absolute; and that the *individuality* becomes immor-

tal, through its union with the *personal*, giving it the sense of individual entity and identity.

Following closely the Mosaic record, I have considered the material universe as the instrumentality, by means of which the individual child of the Infinite and the finite is begotten, born and perfected; pointing out the divine method of creation and formation, both in the material and spiritual kingdom; and showing that all true development proceeds from impartations of this infinite Presence. Considering the natural creations and formations as types, symbols and correspondences of the spiritual, and the processes and laws of the natural as correspondences of the processes and laws of the spiritual, I have endeavored to show how, in the history of the creation of humanity, the epochs of the natural correspond, both in number and in character, with the epochs of the spiritual.

The term "condition," made use of in this investigation, is taken as meaning states from which the individual, consciously or unconsciously, responds to presence. In the material, it is manifest in the affinities and repulsions, by means of which individual bodies are formed and dissolved. In the vital, it is that which enables the earthy and inert particles to respond to the vital presence by becoming pabulum for the vital organism; that is, it is that potency, which, through the triturating processes of nature or of art, becomes resident in the particled element, rendering substances

medicinal, etc., which without such trituration were not so. In the mental, or spiritual individuality, it is that appetence which gives birth to instinct, to volition, to intuition, to aspiration, etc. In all the orderly unfoldings below the spiritual, the brooding presence of Elohim imparts the state or condition from which all natural law exists and acts. In the spiritual, the living, breathing and inspiring presence of Jehovah Elohim gives to the individual responsiveness to the Divine Presence, awakening thought, feeling, affection and love, and harmonizing the individual with the Infinite and His government. In this connection I have examined the Bible as a history, a philosophy, and a revelation of the divine method with humanity, in its creation, development and destiny, and have indicated the inevitable conclusion that it is an orderly, accurate and consistent statement of facts and truths in regard to His operations.

TABLE OF CONTENTS.

PART I.

OF THE PROBABLE EXISTENCE OF SPIRITUAL BEINGS SEPARATE AND DISTINCT FROM MATERIAL BEINGS. THE SUBJECT RATIONALLY CONSIDERED.

CHAPTER		PAGE
I.	THE ARGUMENT FROM CONSCIOUSNESS, . . .	10
II.	THE ARGUMENT FROM THE LAWS OF NATURAL DEVELOPMENT, ...	19
III.	THE LAW OF THE UNIVERSE PROCLAIMS THE POWER,	25
IV.	OF INDIVIDUALIZATION AND PROGRESSION, INDICATING THE METHOD OF CREATION AND FORMATION,	33
V.	THE EVIDENCE OF THE EXISTENCE OF SPIRIT AS PALPABLE AS THAT OF THE EXISTENCE OF MATTER,	49

PART II.

THE BIBLE VIEW OF A SPIRITUAL PRESENCE AND POWER.

I.	THE LAW OF INTERPRETATION, ...	63
II.	MAN: HIS NATURE AND DESTINY, ACCORDING TO THE BIBLE, ...	68
III.	THE NATURAL CREATION, BY ELOHIM, . . .	81
IV.	THE BEGINNING OF THE SPIRITUAL CREATION, BY JEHOVAH ELOHIM, ...	88
V.	SPIRITUAL CREATION, CONTINUED. THE RIVER IN EDEN, ...	102
VI.	EFFECT OF DISOBEDIENCE, ...	115
VII.	FOUNDATIONS FOR REDEMPTION, ...	126
VIII.	CHARACTER. ITS FOUNDATION, ACCORDING TO THE BIBLE THEORY, ...	142
IX.	FILIAL LOVE; OR LOVE OF GOD, AS FATHER, . .	153
X.	THE THIRD EPOCH IN THE SPIRITUAL CREATION OF HUMANITY. ABRAM, THE TYPE, . .	164
XI.	THE FOURTH EPOCH. MOSES, ...	172

XII. THE FOURTH EPOCH, CONTINUED, . . . 185
XIII. THE ADMINISTRATION OF JOSHUA, ... 193
XIV. THE ADMINISTRATION AFTER THE DEATH OF JOSHUA, ... 199
XV. THE HEART AND THE UNDERSTANDING, . . 216
XVI. OF INSTITUTIONS AND THEIR USE, ... 225
XVII. METHODS OF DIVINE REVELATION, ... 236
XVIII. CHANGE OF MEANS, ... 244
XIX. THE ELIJAH—GOD JEHOVAH, ... 252
XX. THE COMING OF CHRIST, ... 257
XXI. PROGRESS OF IDEAS CONCERNING REDEMPTION, 271
XXII. THE FIRST APPEARING OF CHRIST TO HUMANITY, 282
XXIII. OF THE DOCTRINES OF JESUS, ... 293
XXIV. AUTHORITY FOR TRUTH, ... 308
XXV. OF THE CAPACITY OF THE HUMAN MIND TO PERCEIVE THE TRUTH, ... 320
XXVI. WHAT IS ANTI-CHRIST? 332
XXVII. CHRISTIANITY—WHAT IS IT? 341
XXVIII. THE SUMMING UP, ... 353

PART III.

DEDUCTIONS FROM THE FOREGOING FACTS AND TRUTHS.

I. OF ANGELS. THEIR ORIGIN AND MISSION, ACCORDING TO THE DOCTRINES OF THE BIBLE, . 367
II. OF DEMONS, AS DISTINGUISHED FROM ANGELIC BEINGS, ... 383
III. OF THE LAWS OF SPIRITUAL AFFINITY, AS THE BASIS OF ASSOCIATION, CONSTITUTING SPHERES AND SOCIETIES, ... 396
IV. OF THE HEAVENS AND THE HELLS, . . . 406

APPENDIX.

NOTE 1, ... 423
NOTE 2, ... 428
NOTE 3, ... 433
NOTE 4, ... 439
NOTE 5, ... 444
NOTE 6, ... 454
NOTE 7, ... 455

MAN AND HIS DESTINY.

PART I.

CHAPTER I.

OF THE PROBABLE EXISTENCE OF SPIRITUAL BEINGS SEPARATE AND DISTINCT FROM MATERIAL BEINGS. THE SUBJECT RATIONALLY CONSIDERED.

THE evidence by which the mind becomes established in a belief in the existence of spiritual individualities may consist (1), in a simple consciousness of the fact; or, (2), in a logical deduction from certain facts of the consciousness; or, (3), in manifestations addressing the senses; or, finally, it may consist in a combination of all these evidences, producing conviction in the highest degree. Where an individual is not conscious of the existence of spiritual beings, in the sense in which he is conscious of his own existence, the evidence by which he is to become established in such faith must be of an *external* character—must be, in fact, the same as that by which he is to become established in a faith in the existence of material things—evidence addressing his physical senses, or his intellectual and moral perceptions.

Material existence, or existence addressing the senses, is cognized by means of certain manifestations by which it is represented. These manifestations awaken ideals by means of which materiality is known and contemplated; and these representative ideals are supposed to become established as actualities by the uniformity and constancy of such manifestations under given circumstances. Material bodies sometimes seem to have accidental properties, such as divers kinds of force—as inert force, life-force, nerve-force, mind or will force. Observing this, the question arises, are these forces material in their origin and character, or have they a spiritual source? With a view of suggesting probable answers to such queries, I propose to examine a series of universally admitted facts, together with facts established as such, by competent testimony, and by the application of the principles of logic thereto, ascertain what deductions must follow the assertion of such facts.

(1) The human individuality is possessed of a principle of self-consciousness and self-cognition, which reveals the individual selfhood, and makes it known to itself, as it can be known to no other, and as no other can be known to it. This conscious selfhood is continuous from the earliest to the latest recollection; and, amid all changes in condition and character, it knows no change in personal identity. This identity is always present, and whatever becomes a part of the conscious selfhood assumes permanent relations to such identity.

The possible immortality of the human soul depends upon preserving this sense of continuous selfhood;

for whatever of the individual becomes separated from this consciousness of continued being, becomes lost to the individuality; and if it cannot become reunited, it must be annihilated, or lost forever. So that the immortality of the human individuality as a mental or spiritual being, must depend upon the unceasing relation of this individuality with this identity, which continues without interruption or change, amid all the changes incident to the growth and development of individual life and character.

(2) This conscious selfhood, which constitutes the I AM of the human spirit, is self-perceived, self-willed, self-moved — that is, it is conscious of self-being, self-willing and self-*acting*, and, in this respect, belongs to the *absolute* and *unconditioned;* and is the same yesterday, to-day and forever; hence arises the sense of continued entity and identity. To this extent the human has within a consciousness of the *infinite*, the *eternal* and the *immortal.*

(3) The individual and finite in the human is united consciously with the personal and absolute; so that a sense of life, consciousness, volition and power, attaches to the individuality, and brings it, as a recipient, into enduring relations with this absolute selfhood. The individual and finite thus united with the personal, is the subject of enlargement—of change—of development of life and character; and is that in the human, by which through manifestation, it is known to its fellow; and is known outwardly only through manifestation; but is known inwardly, or to itself, absolutely, independent of manifestation; that is, is percipient.

(4) In this union of the conditioned with the unconditioned—the absolute with the relative—the eternal with the temporal—the infinite with the finite—the self-acting—self-willing, with the passive and inert, the human individuality becomes a possible immortality, in the Infinite Presence, and may be deemed to be an illustration of the union of existence with being, or the mutable with the immutable. The spontaneity of this selfhood in perception, conception, cognition, volition and power, lifts it out of the category of *material* phenomena; and it becomes a prophecy of a spiritual universe, from which it originated, and to which it is tending. For illustration: this earth is a material body. As such, it is passive and inert. It is moved by a power not its own. It is governed by a force exterior to itself. Its motions upon its axis, and about the sun, are not voluntary; they are not subject to modification contingent upon its independent will. It obeys implicitly, in its motions, the laws of inertia, as distinguished from volition or individual will. The earth is an individual existence; as such, it is temporal. It had a beginning. It is subject to changing states. It is not the same yesterday, to-day and forever. It has not within itself a sense of continued entity and individual identity. It exists and acts in the presence of a governing power, which determines its relations to other material bodies; and also the laws of its action; and from which there is no escape. And this governing Power or Presence fills immensity, giving law to all material bodies, from the elemental atom to the aggregated whole; and in its dominion, is sovereign and absolute.

The philosopher, witnessing these phenomena, as manifestations of the Presence filling the universe, is not able to determine by logic alone, whether this Power belongs to Being or to Existence ; whether it is a material or a spiritual attribute—whether it is an *essential* or an *accidental* property of existence; and the like,—whether the life presence is the cause or the result of organization,—whether mind or spirit force, is the producing cause or the effect—or whether the material individuality is merely an instrument of spiritual individualization and manifestation. There are grave hints given by the UNSEEN and UNKNOWN, that there is a wide distinction between the POWER which manifests, and the manifestation itself,—that behind this mutable and temporary condition of things, there is to be found an OMNIPRESENT, IMMUTABLE and an ETERNAL WISDOM, WILL and POWER, from which existence has arisen, and to which it must return.

(5) The material universe, however extensive in its existence and action, is nevertheless finite and temporal. That it is finite, is self-evident. Consciousness affirms that no number of finite or limited quantities can become infinite or unlimited, in count or aggregation—that no increase of the finite can amount to the infinite—that the attributes and properties of the finite cannot be predicated of the infinite. Nor can any number of periods of *limited* duration amount to endless or eternal duration—that is—no sum of the temporal can embrace the eternal. Therefore, intellect, speaking from the conscious affirmations of the soul, says: Existence is finite and temporal, and therefore, never can become infinite and eternal. That the

universe of worlds, suns and systems, is necessarily finite and temporal—that, so far as they are material and composed of elements, they are more modern than are the elements of which they are composed; hence, they are not original—that there must have been an absolute and an unconditioned Being from which all existence has arisen. That however extensive and beyond comprehension the material universe must be, there is that Presence which embraces it all, and gives law to it, and will forever hold it as in the hollow of its hand; and that same universal Presence is seen in the least as in the greatest of material phenomena; in the dust of the balance as in the world—in the dewdrop as in the ocean.

(6) In the birth of individual existence, there is always that from, or out of which, it is generated. Its primal constitution determines the laws of its existence and development, and they are such that the elements essential to the development of the individual must be present or accessible to render such existence possible. Hence, it follows, logically, that an existence can have no need for which there is not somewhere an appropriate supply. *Illustration:* The human organism is an existence having needs, to be supplied in order to its proper development; and it must derive the substances to supply its needs from the material universe, in the midst of which it has been produced. Now it is impossible that the body should require that which has not somewhere an existence; because there could have been nothing from which such a requirement could arise. Thus, the body could not demand food to supply it with oxygen, carbon, phosphorus,

lime, sulphur, etc., unless, by the constitution of its existence, these substances could enter into its composition; and if there were no such substances they could not enter into its composition; therefore, the demand of the body for suitable food demonstrates the existence of that which is demanded, as well as the natural capacity of the body to receive it. This principle is of universal application. Every desire and aspiration has its basis in a nature corresponding, in character, with such desire or aspiration; and the existence of a desire or of an aspiration is demonstrative evidence of the existence of its corresponding nature. Thus, animal desires must have their basis in an animal nature. The desire for food and drink can arise only from natures capable of taking food and drink. The desire for warmth can exist only in natures subject to the influence of changing temperatures. So, likewise, intellectual natures give birth to intellectual desires; social natures to social desires; moral natures to moral desires, and religious natures to religious aspirations.

(7) These desires and aspirations of the individual cannot become independent of, or superior to, the nature giving them existence; nor can they require that which has no existence, or which the parent nature is not competent to receive. Upon the like principle, the intellectual nature alone can beget intellectual desires; and it can never demand a knowledge of facts, or a comprehension of truths or principles having no existence. The sphere of the intellectual faculties is found in the investigation of secondary or sequential causes, operating to produce phenomena; and in discovering and tracing their operations and results, un-

til the primal or absolute cause is reached. This is indicated in its desires and induced activities. Thus, when the mind perceives an effect, it instinctively inquires for the cause thereof; and its desire to know will not be satisfied until it has followed the chain of causation up to the great absolute head. Arriving there, it seeks to go no farther. But in tracing sequential causes up or down the chain of causation, it is seeking for that which exists, and which may become known to the understanding. Nor can there be a social desire not arising in a social nature; nor can such desire call for an object or a relation which may not exist. There can be no desire to associate with a fellow human except in some of the existing relations between such beings; and one can desire to enjoy no intercourse not possible within the social relations. The existence of the desire proves the existence of the nature; and the existence of the nature is conclusive evidence of the existence of a Presence which has created or given birth to it.

The existence in humanity of moral and religious desires and aspirations, likewise demonstrates the existence of a moral and a religious nature in man. And these natures existing in the human, there must have been, and there still must be, a pre-existing Presence, which has created or given birth to such natures. As certain as that the elements entering into and constituting the material body of the human, had an existence prior to the human body, so certain did those elements entering into, and composing the intellectual, social, moral and religious natures of man, exist prior to the establishment in man of such natures. The

truth of the foregoing positions will become apparent to all who attempt to ascertain a demand possible to the physical, intellectual, social and moral natures, for which there exists not an exact supply. The physical can demand no element essential to its growth and perfection, which does not exist independent of itself. The intellectual can demand no knowledge of facts, or comprehension of principles and truths not existing independent of itself. The social nature can desire no relation or intercourse not possible to human beings. The moral nature can seek no virtue or principle of integrity or righteous acting, which is not possible and suited to the perfection of moral character.

(8.) Man has a religious nature, which, in its aspirations, desires and actions is distinct from his physical, intellectual, social and moral natures. It is a nature which aspires for *absolute perfection* of *being*, embracing the perfection of life—of knowledge and of the affections or loves. Under the dominion of this nature, man aspires *to be* perfection in every attribute of his *being*. Thus, he aspires to be *incarnate justice —incarnate truth—incarnate purity—incarnate holiness—incarnate fidelity—incarnate love*—that he may be invested with a *divine spontaneity*. The intellectual nature seeks *to know*, the moral nature seeks *to do*, the religious nature seeks *to be or become*. Now it is logical to infer the existence and being of that Presence in the Universe by which this nature has been created or begotten. We can trace, in manifestation, that Presence out of which the other natures in man have arisen—and can find for their utmost needs an exact and full supply. Hence we may infer an exact

and full supply of all the demands of the religious nature, when we become acquainted with that Infinite Presence, which has begotten in us this nature and these aspirations.

The demand of the soul for the infinite and perfect, as the realization of its religious needs, as being that which alone can supply its utmost demand, demonstrates the existence and being of that infinite and perfect supply—demonstrates the being and existence in the soul, of a nature capable of giving birth to such desires and aspirations; demonstrates the infinite possibilities of the soul to receive of that Infinite Perfection for which it aspires. The religious hungerings of the soul exceed in intensity all others. Whence this hungering and thirsting after that which is not? The aspiration has its origin in the nature begetting it as an indication of its needs. Can a nature beget an aspiration superior to its constitution? Can there be a pure and holy desire for that of which the universe can afford no supply? In the fields of existence and activity, there can be found no such anomaly. Then why should the soul be atheist to itself, and deny the being and existence of that which every department of its existence and every aspiration of its being demonstrates to be true? Why should all the finite and perishable hungerings and thirsting of the soul be satisfied, that it may attain to the misery of dying of an *infinite hunger* and an *infinite thirst?*

CHAPTER II.

THE SAME SUBJECT CONTINUED.

(9) THERE is a Presence and Power pervading existence, so far as existence is known, which are continually working changes in the *form* and *character* of individualities; and these changes are progressive, from the lower or less perfect in form and character to the higher or more perfect; and these changes were going forward when existence first became manifest; and they have been continued to the present time, so that it is philosophical to infer that this Presence and Power, producing and advancing individual existence, are working to a *higher* end or purpose than is outwardly manifest; and that they have unlimited resources in the direction towards which these individualities are tending. As an indication of the path and the direction of the tendings of this mighty Presence, observe the earth as an individuality, advancing from an elemental or gaseous condition to its present state; bearing upon its bosom the endless succession of advancing individualities from the monad or moneron to the highest human. From the beginning this mighty Presence has extended the invitation to all existence, saying: "Come up higher." Thus, notice the advance from the mineral to the vital—from the vital to the sensuous—from the sensuous to the intellectual and moral, and ultimately, to the religious, giving character to the individuality.

(10) These individualities have, each in their turn, had their birth, their progress and decay, so far as their outward or material existence is concerned. But the Presence which gave them birth, has continued from the beginning, working in the same direction—in the same manner, and, apparently to the same end which has been and is, to prepare for higher individualities. Thus, in the production of the earth and its kingdoms, there has been a regular advance through the mineral, the vegetable and the animal kingdoms, until the human individuality crowned the series. The *Presence* which has continually engaged in this progressive work, has never deviated from the one law of advance. Each lower individuality has, by its life and decay, prepared the way for its successor. And the order of advance has been, (1), through form, (2), through life, and (3), through consciousness,—indicating the highest or ultimate in the series, to wit: perfected consciousness or mind. But in this advance from the lower to the higher, each is completed or perfected in its third degree. Thus FORM finds its blade of individuality in the *mineral* forms of the mineral kingdom. It finds its *ear* or second degree, in the *vital* forms of the vegetable kingdom. It finds its *full corn in the ear*, or third degree, in the animal kingdom, when perfectly united with the principles of life and mind. Thus, likewise, LIFE puts on a material manifestation; first, in the vegetable kingdom. Its next advance is seen in the animal kingdom; its perfection appears in the spiritual kingdom, where its possible immortality is first discovered.

Thus, likewise, the MIND OR SPIRIT commences as a

dawn in the *animal*; advances to its second degree in the HUMAN or SPIRITUAL; and comes to completeness in the DIVINE or INFINITE. Now this *Presence* and *Power* which has brought forward the earth and its kingdoms in this stately and orderly march from the beginning until now, has, most unquestionably, a perfect end in view; and that perfect end can be no less than *perfecting individualities in form, life and mind*, through the instrumentalities of the material and spiritual universe. Thus, *form*, *life* and *mind*, or *conscious being*, in their completeness, will be attained by the human, when he shall have arrived at perfect manhood. Now this Presence which has given birth and progress to these advancing individualities, as individuals and as classes, has revealed this order of creation and formation from the very beginning, reaching in the direction of the INFINITE and ABSOLUTE. And now, in the light of the past, and in the promise of the present, we can trace the probable consummation or completeness of the human soul, in every perfection. While pursuing the direct line of advance, humanity, standing upon the Pisgah of LIFE and FORM, has already attained to the *Second* degree of CONSCIOUS MENTALITY, with an intuition and dawning consciousness of the final degree; and also with an aspiration for a completeness which can be attained only in that degree. If, then, this Presence, which has thus far brought up these advancing individualities, step by step, continue, humanity must come to completeness, in the perfection of a spiritual consciousness, life and character.

(11) Every individuality commences its existence

in a germinal state, under the guidance of this Presence, which determines its individual character and constitution. It thus determines *what* must be received, and *how* it must be received, to advance it to completeness. The material which causes the individuality to grow must be incorporated into it as a living portion thereof; and, if it cannot be thus incorporated, it must be rejected. But no material can be thus incorporated into another body, until such material has been digested, and, particle by particle, has been impressed with the life or vital force of the body, that it may find its place therein by the concurring affinities of the body of which it becomes a portion. When all the needs of the body are satisfied, there is no call or demand for further supply.

(12) Every vital individuality from its inception to its completeness, is necessarily made the recipient of that which is needed for its future existence; and that need being present, it has the means of calling for supply. This call must proceed from its profoundest life, and is that which in the spiritual is aspiration or prayer. Thus, when the house-plant is placed upon the table near the window, from which it must receive its light to live, it will at once begin its prayer by turning its crown towards the light, as if to say, "Give me this day my daily bread." So when we plant the tree by the stream or pool from which it must derive its moisture, it at once begins its prayer by inclining toward the fountain and sending out its rootlets with open mouths, to receive and bring to it the needed supply. And thus it is with every advancing individuality, from the com-

mencement of the vital form, in the vegetable kingdom, to the crowning one in the spiritual. As an individuality, it is a creature of needs, and must perish without the supply thereof; consequently, the normal condition of existence, is that of prayer, calling upon the creative Presence for supply.

Prayer, when uttered from the plane of conscious life and being, is the expression of a sense of need, accompanied with a faith in the possibility of obtaining the needed supply; and, like the call from the lower forms of existence, it places the suppliant in an attitude or condition to receive the aid sought. The history of existence below the spiritual teaches, that where there are no needs, there is no demand for supply; and human experience teaches, that where there is no sense of need there is no prayer. Prayer, as a spiritual exercise, can be uttered only from the deepest life of the being uttering it. It is the voice of one ready to perish unless aid be afforded. It is the language of the physical nature feeling its need and seeking its daily bread. It is the strong crying of the soul, seeing the danger, feeling the evil presence, knowing its weakness, saying—Save or I perish. It is the lifting up of the feeble hands, and the opening up of the whole being toward that Presence and Power from which all help must come. One can *think* and *speak* from a sense of duty; but he can pray only from a sense of need. Such constitutes the effectual fervent prayer of the righteous man—such is the kind of asking which secures the receiving—the kind of seeking which insures the finding—the knocking which causes the door to be opened.

(13) The effective prayer for supply can proceed only from a condition prepared to receive it; and it carries with it the action necessary to secure the same. Thus when the house-plant calls for light as a need, it turns toward the light and puts itself into a condition to receive it. It puts all its power to live and act into the effort to come where light can meet its call. When the tree planted by the pool or stream calls for moisture, it turns with all its life and power in the direction of the fountain from which its supply must come. It reaches out in the direction of that which is needed, and opens up every means within itself that it may become receptive. When the intellectualist prays for special knowledge in any department of science or philosophy, he accompanies his prayer with an earnest seeking for that which he desires to know. He seeks to avail himself of every means and condition necessary to such ascertainment. Observe the efforts made by scientists to secure accurate observations of the transit of Venus. In their preparations, no available means known to them, tending to such a result, were omitted. They prayed earnestly that the distance between the earth and its sun might be made known to them; and they placed themselves in an attitude to receive the revelation. Let the soul seek with the like earnestness, with fasting and prayer to find the way to the Infinite Presence, let it put all its life and energy into its prayer, "Show me thy face," and who is prepared to say such prayer will not be answered by the desired revelation?

CHAPTER III.

THE LAW OF THE UNIVERSE PROCLAIMS THE POWER.

WHEN Sir Isaac Newton, with the eye of a philosopher, observed the falling of an apple, and applied himself to the interpretation of its language, he found in its phenomena the Presence and Power which caused the earth to move in its orbit about the sun, and which likewise caused the sun, with its system of planets, to keep its place in the material universe. To the ignorant and unreflecting, the language of the falling apple had no significance. Having eyes, they saw not; having ears, they heard not; and having understandings, they comprehended not the voice of God, proclaiming the *Infinite Presence.* Thus the falling apple and the God's word thereby proclaimed to the inspired understanding are representative of all phenomena, from the least to the greatest. The law of the atom is the law of the universe, and proclaims that *Presence* and *Power* which fills the whole. Every form of existence has its laws of action and manifestation, which are determined by this universal Presence; and where the laws of action and manifestation are understood, the language of the phenomena can be interpreted, and the *Infinite Presence* become thereby revealed.

The presence of an individual mentality may be assumed, where there is unmistakable manifestation of

intelligent voluntary power; that is, where the action could not have been produced without the dictation of intelligent volition; and this individual mentality may be deemed to be materially disembodied, when the manifestation takes place in the absence of a material body *vitally* connected with the intelligence producing the manifestation.

A conscious voluntary power is unknown except as connected with an individual mentality. Therefore we must infer the presence of an individual mentality, where there is a manifestation of an intelligent voluntary power. The manifestations of an individual mentality may be of a very simple character, and yet be all-sufficient to establish the fact of the existence of a spiritual universe. The falling of an apple is a very simple phenomenon, yet it is as complete a manifestation of the Presence which keeps the earth in its orbit, as would have been the falling of a mountain, a planet or a system. The faintest sound produced in any manner possible, manifesting intelligent contingent action, or expressing volition, becomes a manifestation of a mental Presence, as real as if the seven thunders had uttered their voices.

Is the existence of an intelligent voluntary individuality, vitally disconnected with the physical body, possible? Thousands of credible witnesses have testified to the actuality of phenomena tending to establish the fact of such existence; and, if they are competent as witnesses, and their testimony be reliable, the fact of such existence is abundantly established. Our first inquiry then is, can human testimony be received to establish the existence of such phenomena? So far as

such phenomena are of a physical character, addressing the senses, they come within the range of human cognition. It is the legitimate office of the senses to determine the existence of physical phenomena as facts, independent of their source or cause. If a physical body is moved, the question to be determined by the senses, is the *fact of movement* and not the *cause of it,—that* the intellectual faculties must aid in determining.

If there exists a world of materially disembodied spirits or individual mentalities, capable under any circumstances of producing physical phenomena, indicating an intelligent voluntary power as the cause, the human mind, possessing the faculties of physical perception and intellectual cognition, in an ordinary degree of astuteness, is abundantly competent to determine the actuality and character of such phenomena. Nor is it essential that such mental phenomena indicate a *high* order of intelligence or of moral character. Such a manifestation of a *physically disembodied intelligence, will* and *power*, however feeble, will lift the phenomena out of the realm of the material and inert, and will introduce into manifestation a mental universe, unbounded in its existence and unlimited in its possibilities. When the existence of an intelligent, voluntary power, as a materially disembodied individuality becomes established as a fact, then a sphere of existence embracing every conceivable degree of mentality, intellectually and morally considered, becomes established as a possibility, and such existences and manifestations become the subject of rational investigation, and of a rational faith. Man,

therefore, as a rational being, possessed of his physical senses and of his intellectual faculties, is competent to determine the actuality of phenomena addressing the senses, even though they indicate the presence of *disembodied intelligence*, *will* and *power*. Whatever their source, these phenomena are addressed to the physical senses as material facts, and to the intellectual faculties as to their origin or cause.

There is an unmistakable difference between phenomena emanating from the realm of materiality under laws incident to the inflexible properties of matter, and phenomena emanating from the realm of mentality, into which the attributes of consciousness, intelligence and volition enter to characterize the manifestation. We determine the presence of mentality connected with the material body, by the exercise of the same faculties, and by application of the same tests, which are employed to determine the presence of mentality in spiritual phenomena. Therefore if the human mind is competent to decide upon the presence of mentality or spirit in the one case, it is likewise competent to decide in the other; and the value of its decision will be according to the fidelity with which it exercises its faculties in determining the question. Thus, suppose a rod, while physically detached from all connection with other physical objects, should exhibit by its movements intelligence and voluntary power, would not such phenomena come within the sphere of sensible observation, independent of all questions as to the source of such mental agency? It matters not by what means a physical object be caused to move, it is the office of sense to determine the *fact of motion*, what-

ever the cause; and sense is abundantly competent to determine such fact. The cause of the movement is to be determined by the character thereof, and by the circumstances attending it, intellectually considered;—and the intellectual faculties are competent to investigate and determine such questions, to the extent, at least, of ascertaining whether they are dictated by an intelligent voluntary power. Thus, suppose the rod should, without physical aid, give intelligent communication by pointing successively to letters of the alphabet, spelling words, constructing sentences, stating facts, giving information and the like, such phenomena would fall within the range of sensible observation, to be interpreted by the intellectual faculties. Such phenomena would as clearly indicate a mental presence, as would the like phenomena were the rod held in the hand of a person physically present and making the same communication. Clearly there would be nothing in such supposed phenomena, which human mentality, including the physical senses and the rational faculties, would not be competent to ascertain and declare.

There are persons who assume to deny the possible existence of such phenomena, and attribute all similar cases to fraud, trick, or hallucination. Such persons are chiefly remarkable for lack of candor, and for arrogance of assumption. There are means within the reach of the investigator by which he can *infallibly* determime the question of actuality, as applied to such phenomena. If there were not, the physical senses and the logical faculties would be of little value.

The point under discussion is not to be evaded by

criticising the *degree* of intelligence, or the *barrenness* of character evinced by alleged manifestations. In degree they may be ever so feeble, in character ever so base and false, if they clearly manifest the *presence* of a *physically disembodied intelligence*, *will* and *power*, the phenomena will be of inconceivable value in their far-reaching demonstrations. For if a disembodied mind, though feeble in degree of intelligence, and exercising feeble powers, can exist, it logically follows, that *minds disembodied* can *exist*, *will and act* with every possible degree of intelligence, will and power. If a mental or spiritual universe exists at all, it must be as capacious for individual spirits of every conceivable degree of unfoldment, as is the material universe for individual material bodies of every degree of size and development. The same principle of life, of intelligence and volition, giving to the feeble mind these faculties and powers, is as omnipresent in the spiritual universe to create, fashion and sustain spiritual individualities of every conceivable degree of mentality and character, as is the force of gravitation in the material universe, to impel and govern all material bodies therein. From the dawn of mentality in the animal kingdom to the highest attainment in the human, there is every conceivable degree of intelligence and mental power; and in no instance has the highest limit been attained. The intellectual and rational faculties are progressive.

"Brutes soon their zenith reach; their little all
"Flows in at once; in ages they no more
"Could do, or know, or covet or enjoy.
"Were man to live coeval with the sun,
"The patriarch pupil would be learning still,
"Yet, dying, leave his lesson half unlearned."

We know that the field of knowledge is limited only by the capacity of the mind to ascertain and comprehend its revealings—that mystery is only another name for ignorance—that as the mind unfolds in capacity to perceive, receive and comprehend, the clouds of mystery disappear, and we rejoice in the light of knowledge, where before all was darkness. We are conscious that for every effect there exists an adequate cause, and that this chain of causation must extend to the great Absolute or Primal Cause—the SELF-EXISTENT, the SELF-SUFFICIENT and the ETERNAL. While studying existence we are conscious that it is not primal—that if probed to its central secret, we shall find "Where mutation lies on the rock basis of the *immutable*."

If, then, in our investigations, we find indubitable proofs of the existence of physically disembodied mind, capable of perceiving, thinking, reflecting, willing and acting, we have found a universe of spiritual existences as unlimited at least as the material universe. The value of such a manifestation to one comprehending it, and capable of deducing the revelation thereby made, cannot be over-estimated. One such manifestation, made and established beyond caviling, establishes as a fact the existence of a spiritual universe, peopled with individual minds, physically disembodied, capable of perceiving, reflecting, willing and doing, and as such, so potentially connected with the material universe as to control its forces to make such manifestation—that is, it proves the existence of a spiritual universe sustaining a relation positive and to some extent dominant to the material universe—

asserting and exercising its control of material forces for mental and spiritual purposes. Such a manifestation may be, and probably is, as the falling apple to the material universe. But in a universe where an apple can exist and fall, there must be conditions and laws by which a universe can exist and fulfil its mission.

CHAPTER IV.

OF INDIVIDUALIZATION AND PROGRESSION, INDICATING THE METHOD OF CREATION AND FORMATION.

ALL manifestation of potential presence indicates clearly two classes of conditions; the one active, positive and impartive; the other receptive and reactive, or responsive. The first class includes the primary cause of all causes, or the original and spontaneous source of all action and impartation; and is denominated *Spiritual*, as distinguished from the *material and inert*. The spiritual is that which gives law; the material is that which is merely receptive and formative, and as matter, belongs to the absolute negative and passive.

The *spiritual* and the *material*, in existence and manifestation, fill the universe, and seem to be omnipresent in producing changes of forms, conditions and relations therein, from the monad to the universal whole. Materiality seems to be an instrument of individualization, by means of which the spiritual acts in begetting a race of spiritual individualities, which are to become receptive of an infinite and immortal personality, thus constituting the individuality, the child of the finite and of the Infinite.

The process of begetting this individuality would seem to commence with the force known as *chemical affinity*, causing the elements of matter to combine to

produce the polaric particle. Primarily, the material elements, in their condition of receptivity, can only respond to this first manifestation of force. Through such combinations, new conditions arise, which beget a new manifestation of force, known as *cohesive attraction*, by means of which inorganic individualities are formed and relations are assumed, which beget a new manifestation of force known as *gravitation* or the social force of matter. This third degree of responsiveness can only exist when there are existing relations between two or more material bodies. Were there but one body in the universe there would be no gravitation or social force in matter. Therefore, this potential manifestation depends upon the existence of two or more material bodies, separate from, yet in relation to each other. The Presence, as a moving power, which causes elective affinity, cohesive attraction and gravitation, is unquestionably the same; but it manifests differently according to the condition and relation which characterize the manifestation. We find these several modes of manifestation present, each performing its separate office in the same body at the same time, and all co-operating to produce the higher result.

We find in our investigations, that the manifestations of this potential Presence vary, as the conditions and relations under which they take place vary; and that they are as uniform and constant as are the conditions under which matter responds to this Presence; and, as the conditions and combinations of conditions are almost endless, the manifestations of potentiality will be almost infinite in variety; and yet,

from the character of the manifestations, and from the order in which they appear in nature, they all and each indicate the same Presence, as the source and fountain of all activity.

The forces manifest in the production and development of the mineral kingdom, and the conditions under which those manifestations take place, are, relatively, few and simple. In the natural history of individualization, they belong to the first stage of FORM, as commencing the process by means of which individuality is to be produced. Without the mineral kingdom and its divers manifestations of force, which prepare the elements of matter to receive higher conditions, and to respond to higher and more interior forces, the vegetable kingdom could not have been created. There are the same elements in the mineral as in the vegetable kingdom, and there is the same potential Presence at work therein; but there are not the same conditions of responsiveness, and, consequently, there are not the same manifestations of this potential Presence. The elements oxygen, hydrogen, carbon, sulphur, lime and other substances, are found in both kingdoms; and they are so much alike, that by no known scientific methods can any difference be detected.* Yet the Presence which produces the vegetable through the mineral, reveals differences which cannot be disregarded by the student who would comprehend the process of *immortal generation*. There is a continued and constant progress toward the higher and more complex individuality, which depends upon the union of the *past* with the *present* to beget the

*See Appendix, Note 1.

future; and the *past* and the *present* must *unite* and become *one in the future*, to secure such progress.

When the material elements become sufficiently progressed in condition to respond to the force, which organizes form, and builds up organs, and thus establishes functional action, the spiritual presence begins to be manifest in the vital forces, and vital conditions begin to be multiplied; and the first step in *individualizing force or power*, is then taken. The force called vitality becomes individual in the structure organized by it, to the extent that it cannot be transferred to any other organism; but must continue a living presence in its material organism, until its mission therein is terminated. Being once separated from the form in which it appeared, it is forever separated, and cannot be returned thereto, nor can it enter another organism.

This vital force is only a higher manifestation of that Presence which appears as elective affinity between the elements, cohesive attraction between the particles, and gravitation between the bodies, of matter; and the same Presence continues its manifestations in each of these degrees, at the same time, in the living organism; and each in degree is at the same time operating and co-operating to produce a higher and more complex individuality in life and function. It is reasonable to infer from these phenomena that this Presence only awaits conditions of receptivity and responsiveness in matter, to appear in higher and more perfect forms of manifestation. All formations advance from the elemental and simple, to the combined and complex in form and function,

whether studied in the inert or living kingdoms; and the direction of these manifestations is ever onward and upward, and never the reverse.

This vital Presence, in form and function, is the highest manifestation possible, until it has fulfilled its mission in the work of *immortal generation*, to the extent of imparting conditions to the elements of matter, making them receptive of, and responsive to, the spiritual Presence, in the departments of sensation and motion, as a resident presence in the individuality. In the preceding department of manifestation, as revealed in the vegetable kingdom, the first step is taken toward individualizing the force and function of the power itself. Nothing can become a part of the individual form, which does not, *first*, become obedient to the Presence giving law thereto. Every element entering its structure, is required to be endowed with its life, that it may become a living portion of itself; and it is retained therein no longer than it retains that life, and operates and co-operates in harmony with all the parts of such organism.

As soon as the elements of matter become, in condition, receptive of the more interior forces of the spiritual Presence, sensation and voluntary motion become manifest as a resident principle in the individual organism. This new manifestation depends upon the presence of the life force which next preceded it in manifestation; and is another step in individualizing the force itself. The nerve force can manifest only in the presence of the life force; and the life force cannot manifest, except in the presence of the magnetic and electric forces: showing the progress of conditions,

from the inertia of the material toward the self-acting and self-impelling forces of the spiritual. Thus the potential Presence which gave affinity to the elements, cohesive attraction to the particles, and gravitation to bodies of matter; and which became a *living* and an *organizing Presence*, in the vegetable kingdom, now appears as a *conscious* and *moving Presence* in the animal kingdom, and the fifth degree of advance in manifestation becomes established in a *living, conscious individuality.*

Like the preceding manifestations, this degree is based upon that which immediately preceded it, to wit: upon the *vital* or *living presence*, and thereby, the fifth degree of advance in manifestation becomes established, and a second degree, in individualizing the interior force itself, is taken; showing that an individuality of *life*, as well as of *form*, is to become established.

By this advance, the individuality is endowed with certain new *faculties* and their *functions;* among which are the faculties of *perception*, *sensation*, *volition*, and *motion.* It is self-evident that these faculties must have their basis in a principle of consciousness present in the individuality; and hence, it becomes evident, that, in the *fifth degree* of advance in manifestation, the spiritual Presence is about to disclose the fact, that it is likewise, a *conscious*, as well as a *living* and *moving Presence.* This fact is shadowed forth from the beginning, to one who has the interior perception of the relation of cause and effect. The exactitude of all the principles and laws of manifestation attendant from the elemental particle to the present degree, has logically suggested the presence of a *wis-*

dom, as well as a *power*, present in all the phenomena, which wisdom must be all-embracing in degree.

This manifestation of consciousness reveals the same Presence which appears in each of the earlier stages of unfoldment, but it reveals it in a higher or more interior degree. Like all preceding developments, it commences in the simple elements of a higher consciousness, and makes known only, and in a very feeble degree, the *externals* of existence. It is only the *beginning* of a perception in the individual of an *external* existence.

In the animal kingdom, different degrees of mentality are manifested, as the higher orders of animals are developed. But throughout the entire animal kingdom, the principle of mentality is not so developed as to enable the animal to perceive and study itself as a *mental* being. While it is able to perceive itself as a *physical* being, and to so perceive its needs as to instinctively seek their supply, and is thus enabled to perform its part in the great drama of *immortal generation*, it does not attain that higher consciousness, which enables the individual to perceive mental and spiritual existence, and to feel spiritual needs. It has no perception of spiritual attributes. It has no conscious aspirations—no hungerings and thirstings for the *Infinite* and *Absolute* of Being and Affection.

The mission of the animal kingdom in the work of *immortal generation* is to develop conditions in the individuality which shall make it so receptive of, and so responsive to, the spiritual Presence as to develop therein a consciousness of the spiritual; as the sensu-

ous develops a consciousness of the physical. Each advance in individualization brings the individuality to the verge of the next advance. Consequently, the highest of the lower comes into the dawn of the higher; thus the evening of the former joins upon the morning of the coming advance in individuality, and the new individuality is carried forward by an induction therein of a higher and more interior principle of action, which induction lifts the advancing individuality into a higher condition, making it responsive to higher and more interior potencies. Below the conscious and mental these incoming influences are denominated *inductions;* after the conscious is developed they are denominated *incarnations.*

The sixth advance is characterized by the manifestation of a presence which reveals a more *interior consciousness;* and which enables the individuality to perceive and contemplate the spirit, its attributes and requirements. At this stage of advance an individuality of *Form*, of *Life* and of MENTALITY is attained; the individuality of FORM, embracing all the elements of the material with their conditions, relations and induced potencies; the individuality of LIFE, embracing all the vital potencies found in the lower kingdoms, with the induced life of the spiritual superadded; the individuality of MIND, embracing in condition everything which can be represented to the consciousness through the perceptions of sense, the conceptions of the intellect, or the perceptions and affections of the social, the moral and the religious faculties, by means of which the individual becomes qualified to receive from, and to respond to, every pos-

sible condition, relation, potency and law, existing in the material and in the spiritual universe, as portions of his own living conscious self-hood; the absolute of which must become his, at his last advance, not of *individuality*, but of *condition;* when, in consciousness, he becomes *Being itself*, and is qualified to perceive and know, consciously, the Infinite, the Eternal and Absolute.

This perfected individuality, which, at the sixth stage, is attained in all things, except the higher spiritual or celestial conditions, becomes immortal through its unceasing relation to, and its receptivity from, the Absolute or Self-living Presence, filling the Universe. The potencies manifested in the various stages of advance below the human, are not individualized to such an extent as to join in their individuality, upon the Self-living or Absolute Life. Although a consciousness, and an incipient individuality of spirit or mentality is found in the animal individuality, yet, in the animal, it does not extend to an individualization of the spirit. Hence, the animal consciousness extends only to a perception of the mutable and perishable of existence—those forms and potencies which have to do only with preparing matter for giving birth to individualities capable of a higher consciousness than that which the animal can receive, and without which, immortality would be, to the individual, of no value. There lies between the highest scope of the animal consciousness and the Self-living, Self-perceiving and Absolute of the spiritual universe, the whole realm of spiritual existence and being, which has no individualized condition in the animal,

to enable the animal to receive and respond to its presence or its action. Therefore, should the animal be projected into the sphere of spiritual life and activity, that would be to it an eternal blank, it not being able to receive anything therefrom, or to impart anything thereto.

Thus, the history of creation and formation traced from the elemental or abysmal condition of matter to the ultimate of spiritual individuality, embraces all these stages of advance, constituting *the process of immortal generation*, bringing the ultimate individuality into the image of the finite, and, when perfected, into the likeness of the Infinite. The general manner in which this is done may be appropriately described, as (1), by a *brooding or potentially imparting presence* of the Spirit of the Universe ; and, (2), by a *breathing* or *inspiring presence* of the *same*. The *brooding Presence* is that which *operates* upon, and *potentializes* matter ; and is manifest in all natural principles or laws governing in the material universe, until mentality or spiritual individuality is reached. The *breathing* or *inspiring Presence* is that which gives individual or spiritual mentality ; and which gives consciousness, with the faculties of perception, reflection, comprehension, understanding, affection, love, and all the attributes of the spirit. The *brooding* induces individuality—the *breathing* gives personality and character.

This orderly advance in *form*, *life* and *mentality*, producing the spiritual individuality, has been carried forward by the presence of law, varying as the condition and relation of the subjects thereof vary; and

constant as were the conditions and relations which attend upon them. By the term *law* is meant, the rule of conduct manifest in the production of phenomena whether material or spiritual. This law may be defined to be a finite manifestation of an Infinite Presence. In manifestation it is necessarily finite; in source, it must be Infinite and absolute. Thus, the laws of elective affinity are necessarily limited to elemental combinations; and are ever present, where the conditions of such combination occur. But the *source* of that power, must extend to the very foundations of the universe, and include the self-existent and self-sufficient cause.

Below the manifestation of that degree of force which gives birth to volition, as an attribute of consciousness, material elements seem to be absolutely obedient to the mandates of this legal presence; and they act only as they are acted upon by it. This attribute of matter is called its *inertia;* and by means thereof, in this department of existence, perfect obedience is maintained. This is manifest throughout the material universe, extending to the planetary systems, so far as they have come under observation. The great social force in matter, which compels the suns and planets of the universe to keep their respective orbits, and to maintain their respective relations to each other, is omnipresent throughout the universe, and proclaims the ONE SOURCE from which it proceeds.

So far as spectroscopic observations have been made upon the planets, sun, and stars, they seem to be composed of substantially the same material ele-

ments, which are subject to the same laws as are the same elements on the earth. They give the same reflection and refraction of light, producing the same spectacular phenomena. These phenomena, therefore, suggest the ONE SOURCE, from which the legal presence emanates, and the constancy with which it commands obedience.

The transmission of light from the remoter stars to our earth, through such an immensity of distance as to require millions of years to cross the space between us, proclaims the omnipresence of that which becomes the medium of transmission; and also of that which constitutes the potency of that ray of light which produces its spectacular effect, at this remote place, and at this remote period of time. If that wave of light, which commenced its march millions of years ago, armed with its spectacular potency, has maintained, up to the present moment, that march, and has preserved hitherto that potency, how long a time must elapse, and what distance must be traversed, before that wave will have performed its mission in the work of creation and formation? These phenomena likewise suggest the ONE SOURCE and mission of that legal presence which fills the universe.

Those erratic gaseous bodies which occasionally appear in the heavens, and are known as comets, are as much the subjects of this legal presence, as are those more substantial bodies which have passed their infancy and childhood as worlds, and have settled down to earnest work, and have taken orbits which give them conditions favorable to the work to be by them performed, through the uniformity and regu-

larity by which these conditions are produced and maintained. The comet, most probably, is an infant world, or system, yet in its elemental or gaseous condition. Its fiery center, very probably, reveals the epoch of its development, during which it is becoming solidified, and is in a state of incandescence by reason of the heat generated by converting its gaseous or rare condition to a state of solidity. This gives birth to the primal heat and light of the newly forming world; and phenomena certainly indicate that such was the primal condition of the earth we inhabit. There can be little doubt that at first it was formless and void, and that in the process of solidification it passed through a state of incandescence, as our primitive and igneous rocks testify.

Take what view we will within the range of human observation, there seems to be a sameness in the material elements—a sameness in the laws by which they are governed—a sameness in the direction to which all phenomena tend. There seems to be an advance of conditions, produced by the action of the past, upon the present, begetting the future. It is as though there were a potential, living, conscious, intelligent presence, imparting itself in and through matter, constituting form, individuality and condition, as fast as the material elements could become, in condition, receptive of such impartation. It is as though this creative and formative Presence filled the universe with power, and life, and sense, and thought, and intelligence, and volition, and feeling, and affection, and love. It is as though such a Being pervaded every department in the universe, acting by giving law to

all existence, and thus becoming the Fountain of power, and life, and consciousness, and incident mentality. It is as though this Being were the Inmost Presence in all things; outworking from Himself being and existence in others; seeking the ultimation of individualities, which, when perfected, will come into His own image and likeness, and be possessed of a character, and of attributes resembling or in harmony with the Infinite Parent.

We have already traced the history of these advancing individualities from the *outmost* of existence, in the direction of this *inmost* Fountain of Being, until we have approached the last possible condition of advance, which would bring us to this Fountain and make us the conscious recipients of its living bread and waters. This approach has been made by distinct stages of advance, each of which, depending upon that which preceded it, has, in itself, been more interior than the preceding stages, indicating that the spiritual individuality is journeying in the direction of the *inmost* to find that which gives to the individuality life, and power, and consciousness, as the basis of perception, conception, understanding, volition, affection, and absolute love. Such is the UNIVERSAL PRESENCE to which the human soul is gravitating, and which it must find, that its inmost needs may be supplied and its highest and holiest aspirations be realized.

Either such a spiritual Presence exists, and is operating in the material universe, to produce such an individuality; or matter itself, by means of forces inherent in itself, is seeking the accomplishment of the same result. But to enable matter to accomplish this,

of and from itself, it must be possessed of the double character, of both the material and spiritual; and it must possess also the attributes of the material and spiritual. That being so, matter, then, becomes the SELF-EXISTENT and the SELF-SUFFICIENT; the INFINITE, the ETERNAL, and the ABSOLUTE of BEING, of LIFE, of SENSE, of PERCEPTION, of COMPREHENSION, of UNDERSTANDING, of WISDOM, of VOLITION, of AFFECTION, and LOVE, and, hence, must be, in being, in attribute, and character, the absolute perfection, called God Jehovah.

This position being assumed, the dual condition of existence ceases. The active and the re-active—the impartive and the receptive—the positive and the negative—the voluntary and the inert—the conscious and the unconscious—the living and the dead, become one and the same condition. This, in itself, becomes a self-evident absurdity; and, to be rejected, needs only to be stated. For upon the same assumption, it might, with as much consistency, be asserted that there is no distinction to be made between light and darkness—between heat and cold—between life and death, or between any other conditions, the most opposite. Should it be affirmed that all these conditions and potencies have their source in matter, it would thereby be affirmed that matter has, in and of itself, all that can be affirmed of spirit, in being, condition and action. Therefore it would be affirming that the *inert* can produce the voluntary—that the dead can impart life and create the living—that the unconscious can create consciousness—that the senseless can impart sense—that the unperceiving can endow with

perception—that the unknowing can beget knowledge, that the ignorant can inspire with wisdom—that the unloving can breathe the inspiration of the affections —that nothing can become all things—that no condition embraces all conditions—and no potency becomes Omnipotent.

Either a spiritual being exists, as the fountain and source of all these attributes and perfections, or the universe of matter is blindly striving to create such a being, and has made infinite progress in that direction, as the history of growth and development demonstrates. One thing is certain, if no such being has existed hitherto, the operation of the material universe must be arrested, or such a being will exist in the future. For all the operations in nature are tending in that direction.

But why argue this question? The soul of the human individual instinctively cognizes the existence and being of this UNIVERSAL PRESENCE, as the SELF-EXISTENT — the SELF-SUFFICIENT, — the INFINITE and ETERNAL SPIRIT OF THE UNIVERSE, which is, in itself, the ABSOLUTE of ALL POWERS—of ALL LIFE—and of ALL MENTALITY—the Jehovah, Jove, or Lord of all individuals and peoples, and who is, to all aspiring souls, THE HIGHEST, THE HOLIEST and THE BEST.

CHAPTER V.

THE EVIDENCE OF THE EXISTENCE OF SPIRIT IS AS PALPABLE AS IS THAT OF THE EXISTENCE OF MATTER.

THE aspiration of the mere intellect is to know—to understand—to comprehend. The revelations of the physical senses lay the foundation for the discipline and culture of the logical faculties; and are, therefore, a stepping-stone at the door of the intellectual temple. Yet the philosopher does not always feel certain that he obtains anything real from the revealments of sense. As soon as he begins to apply his logic to test actualities, he becomes liable to doubt everything, except, perhaps, his logic. Said one of these philosophers, in a very able paper read before the Philosophical Society of Chicago, some time since: "In all our reasonings, something has to be taken for granted. It is impossible that every truth should admit of proof. Let us assume what cannot be made more clear by logic, our own existence, and an external universe. These facts are the most indisputable of all our knowledge. Whenever it is conceded that we can reasonably doubt the reality of an outer world, there is no escape from the most extreme skepticism. We grant that the mind does not perceive external things themselves—that observation and experience fail to furnish data on which to base investigations respecting their *ultimate* nature—that

we can *think* and *speak* of the world *only* as it *appears* to us—that we have no means of ascertaining *how much* or *how little* objects correspond with the impressions we receive. Yet, by no mental effort, can we divest ourselves of a real, absolute world, independent of the mind that thinks and philosophizes concerning its phenomena. That would still exist, if consciousness, and the power of perception, were forever destroyed.".

In this statement the material philosopher has necessarily recognized a principle of cognition, in character much higher than any thing logic can make known. Any fact or truth dependent upon a logical process to be revealed, does not become a fact or truth of the consciousness; and its cognition is one of faith and not of sight. Logical truths do not become conscious truths until perceived independent of logic. Thus, as a logical truth, the material philosopher affirms that the mind does not perceive external things themselves—that we can know nothing absolutely of the external world—that it can be to us only an *appearance* without any means on our part of ascertaining *how much* or *how little* we are deceived by such appearance—that, logically, we cannot pronounce absolutely as to any external actuality. Such is the nature of a mere logical truth, and it admits of no logical denial. But, fortunately, it needs none; because, as a mere logical truth, it produces no conviction; for within the human soul there exists a principle of cognition deeper than logic, and one which apprehends the truth, and logic cannot discredit it. Therefore, in the presence of such cognition, logic is powerless to

diminish our confidence in the reality of external objects.

Says this same philosopher: "There is one substance, and only one, of which, by its qualities, we can take cognizance, and this *we call matter, and it is eternal.*" Here an issue may be taken. It may be affirmed that there is a substance of which by its qualities, and by its essential presence we take cognizance, which is not called matter, and which has no property in common with matter, and without which the presence of matter could not be cognized. The properties by means of which we take notice of the existence of material objects, are not more palpable than are the properties by means of which we take notice of mental or spiritual objects.

Again, the material philosopher affirms the eternity of matter; that is, that it is self-existent, existing from itself; that it is self-sufficient, that is, that it acts from and of itself; that it is the source and fountain of power, etc.; and he maintains this affirmation upon the following premises: (1) From nothing, nothing comes. (2) Without matter there can be no force, or power to create it. These affirmations are mere assumptions, and cannot be maintained, until the philosopher can establish something more definite in respect to matter than its *mere appearance.* Whether the properties of matter cover the field of possibilities so as to exclude all others, it will require *a very profound* wisdom to determine. Whether power, manifested in connection with matter, is of it—is created by it—or whether it has an independent existence, and uses matter as a means of manifestation, cannot be determined by the

philosopher, until he can approach nearer to its essential constitution, than that outer court, where he can only observe *the appearance of things*. For illustration: The earth, a globe eight thousand miles in diameter, with an average density of lead, is swinging around the sun with an average velocity of nineteen miles per second—acquiring an inconceivable tendency to fly off into space in a right line, yet by some potency it is held in its path about the sun, through a space of over ninety millions of miles. What occupies this space through which this power is exerted? Matter? What are its properties, and how are they manifested? If this space is not filled with matter, how is power exerted through a vacuum of ninety millions of miles? If you would estimate the amount of force necessary to hold the earth in its orbit, ascertain how much in pounds the earth would weigh were it a globe of lead. That would constitute your multiplicand. Find how many feet there are in nineteen miles,—that would constitute your multiplier—ascertain their product, and that would express, in pounds, the momentum of the earth, or the force with which it continually tends to break away from its orbit—and this force is restrained through a space of ninety millions of miles from the sun. What would be its force as you approach the sun, under the law, that the force will increase as the square of the distance diminishes? Now what is present between the earth and sun as a continuing medium of communication? Is it matter? Is it substance? Is it vacuity? If matter, conceive of its constitution and properties. If substance, conceive of its mode of existence and action. If

vacuity, what then connects the forces of the sun with the forces of the earth?

Again, this force called gravity, operating between the sun and earth, acts instantaneously. Says Fourier, in his eulogy of Laplace. "If the action of gravitation be not instantaneous, it moves more than fifty million times faster than light, and light moves one hundred and seventy thousand miles per second. What must be the nature of that substance which will transmit force ten million million miles per second? If these celestial spaces are filled with material substance, generating or transmitting force with such instantaneous velocity, such substance must be of a character with which *we* are altogether unacquainted.

Again, philosophy infers that these celestial spaces are filled with a medium or media, whose motions produce light, which is transmitted about one hundred and seventy thousand miles per second. This medium is so perfectly mobile, and unobstructed in its action, that the imperceptible impulse communicated thereto a million years ago, is causing that medium to vibrate to this moment, and will continue on in its impelling force, for ages yet to come. Yet this medium, mobile and sensitive as is, is fifty millions of times less so than that which transmits the force of gravitation.

This medium of light as well as of gravitation seems to fill immensity. There are stars so remote from our earth as to require millions of years for light to traverse the distance between us. What must have been the original impulse, with which the medium of light at that star, was moved a million years ago, which

has kept that ray on-coming to this moment, and will carry it forward for millions of years to come? The force, whatever it may have been, is abiding in that ray still, and is so inconceivably small that art has hitherto devised no reliable method by which to detect its presence. If power must go hand in hand with matter; if it must be generated and transmitted by, or in its presence, these celestial fields must be occupied with very different substances from any with which we are acquainted.

Mr. Tyndall has exhibited deep research into the causes of heat, and he has invented a very ingenious and interesting theory respecting it. But he is really little or no nearer determining the essential nature of heat by describing it as "a mode of motion" than were those earlier philosophers, who supposed fire to be one of the four elements. To some extent he has discovered and generalized the laws of its manifestation, and he has deduced some very interesting and remarkable conclusions from the facts established; but after comprehending all he can make known upon that subject, we shall be profoundly ignorant of the nature and action of heat. If it be a result of molecular movement, what is it that is moved?—what produces the movement primarily?—and why is heat the consequence? If heat is the result or the mode of motion, transmitted from the sun to the earth, there must be continuity in the transmitting medium. Should there be absolute vacuity between the sun and the earth, heat as a mode of motion could not reach the earth; because, according to human logic, there can be no motion where there is nothing to move. If the force

of gravitation is transmitted through the celestial spaces by means of a material medium—if light is likewise transmitted by means of a like instrumentality, and heat also through a corresponding medium, how many of these transmitting media are we to suppose occupy the fields of immensity? Is there then any such condition as that called vacuity? Is not every point in space occupied and in motion? The material philosopher, admitting the above as probable, still affirms the materiality of these media, and of the force exerted through their instrumentality. This calls for his definition of matter, that we may know what is included in that term. Says the philosopher from whom we have already quoted: "Matter is the only substance with which we are acquainted; and we can know it only by its appearance; and we have no certain means of determining how much or how little material objects correspond with their appearance." "But nevertheless, matter is that substance which exhibits certain properties, such as figure, extension, divisibility, mobility, inertia, attraction, etc." This does not define matter in its essential character sufficiently to enable the philosopher to affirm confidently that all existence is material and all force material force. There must be something behind these properties, something from which manifestation proceeds. Elements must precede compounds; and the force which combines them must have a source. The inquiry is repeated, what is matter? The philosopher replies, "Observation and experience fail to furnish data on which to base investigations respecting the ultimate nature of material objects." "We can only think and speak of material things

as they appear to us in manifestation." Nevertheless, says the philosopher, there must be essential substantial matter, although we can neither think or speak of it as such. Considering its manifestations, it would be extreme skepticism to doubt its substantial existence, even though logic should present insuperable barriers to an intellectual faith in its existence.

From appearance, how do we determine that the celestial fields are occupied at every conceivable point with matter, so that there are, through immensity, omnipresent working forces, existing from eternity, acting from and of themselves, producing worlds, suns, and systems of suns and worlds, in orderly succession; carrying them forward through cycles of unfoldment of inconceivable, yet limited periods of duration; beginning them by bringing them out of chaos, and ending them by exhausting their forces; and all this without conscious being, existence, intelligence, will and power? Again, what properties has the material occupying these celestial fields filling immensity, in common with matter and its manifestations? Have these celestial media, inertia? impenetrability? extension? figure? divisibility? attraction, etc.? The philosopher asserting all existence to be material, and all forces to be material forces, ought to be able to answer these questions, or cease asserting the materiality of all things. The answer, that he does not know of any force not connected with matter, does not meet the point. The existence of such a fact would not establish the identity of force with matter; or that the one might not exist without the presence of the other. Looking outwardly, the mind may not be able

to perceive existence, except in manifestation. But that fact would not prove the cause producing the manifestation to be, either in nature or potentiality, material.

The philosopher affirms that we cannot trust our senses to determine what is actual—that at best, we only arrive at the *appearance* of things—that when logic is astutely applied, it causes us to doubt even material appearances. This proves that, did we not possess a principle of cognition higher in character and more reliable than logic, the material philosopher would be without faith in the existence of materiality. What is this principle of cognition which gives the materialist some assurance that he actually exists? and that there is an outer world?

We become acquainted with this principle of cognition through its presence in ourselves. Thus, I determine myself to be a conscious being, without appealing to any other person or thing. I do not even seek the aid of my physical senses—my seeing, hearing, feeling, tasting or smelling—to determine that I am a conscious entity. I am not obliged to consult appearances, or to construct an ideal to represent my self-hood. I know myself and my personal identity in such a sense that I cannot receive external evidence of the fact. I know my self-hood in a higher and more absolute sense than I can know external evidence. The old philosopher said, "*Cogito, ergo sum.*" But there is no occasion to consult logic to establish the fact of conscious being. In every human, the self-hood asserts the absolute I AM, without any *ergo*. In all things external to the self-hood, representative ideals

must be employed by the mind, and existence can be known to us only through manifestation. But whatever enters the self-hood, and becomes a living conscious presence therein, is known absolutely, independent of manifestation; and man can swear by nothing more certain than his self-hood, the I AM of his being. Consciousness is higher than logic, and will cognize being and existence where logic would establish a doubt, because consciousness is the final judge, while logic is only an imperfect method of establishing facts before that tribunal.

Is it affirmed that this conscious self-hood came from the material and finite side of existence? That affirmation requires proof. Individuality came from the material and finite side of existence; but the conscious self-hood is *more than individuality. Individuality* is that which distinguishes one from another, and is derived from externals. But *personality*, or that which gives the sense of continued entity and identity is the same in all. Thus, in an individuality, one differs from another in that of which he is conscious; as a personality, that which gives him the sense of entity and identity is the same in all. The *difference* in humans, belongs to the *individuality;* the *sameness*, to the *personality.* This personality is summed up in the individual, as being that which gives the sense of entity and identity, as a continued unchanging presence in the individual. Thus, the attributes or properties which this personality imparts to the individual, are, a self-hood of thought—a self-hood of feeling—a self-hood of will—and a self-hood of power. As attributes or properties, these are charac-

teristics of mental or spiritual existence, as distinguished from the material and inert. This personality belongs to every human being, and, in every instance, is a fact of the consciousness. It depends upon itself alone for recognition and assertion. If all the universe, material and spiritual, should give evidence of its existence or presence, not one jot or tittle could be added to its assurance. This personality in the human, confers immortality of individuality; for, as a mental individuality, with the loss of identity individuality ceases. The God's word of existence is, that the son shall be begotten in the constitutional image or likeness of the parent; that is, the individual and finite must come from the individual and finite; and the *personal* and *absolute* must come from the *personal* and *absolute*. Everything pertaining to the individual and finite can be traced to that side of existence. But the absolute personality, the self-perceived, self-cognized, self-moved, and self-determined, belongs to the absolute and unconditioned, and could not have come from the finite and inert. It is not sufficient to assert that man can be conscious of nothing not coming from the material and finite. The individual and finite must come in that manner; and for the same reason, the personal and absolute must come from the infinite side, because the finite cannot produce the infinite—the conditioned cannot produce the unconditioned—the inert cannot produce the self-acting and voluntary. The very logic which affirms, "From nothing, nothing comes," proclaims as certainly the doctrine, from the infinite and unconditioned only can the personal come.

That man is a *personal* being, is a self-evident fact. Logic may attempt to prove him to be a machine, acting only as he is acted upon; and while its arguments cannot be logically answered, they produce no conviction. Self-consciousness, the final judge, decides against logic, and from its decision there is no appeal. It holds that man is the arbiter of his own character, and it makes him responsible at the tribunal of his own conscience. And besides, in all our intercourse with the world, we are compelled to act upon such hypothesis; and our personal consciousness will hear no argument to the contrary.

The material philosopher affirms that we have no evidence of the spiritual and infinite as distinguished from the material and finite. As an *existence*, we have the same evidence—knowing it by the character of its manifestations; as *self-conscious beings*, we have *infinitely more evidence* of the existence of mental or spiritual beings, than we *can* have of the existence of material bodies. Looking *externally* for evidence of the existence of spiritual individualities, we find the manifestations of their presence as unquestionable as are manifestations proving the existence and presence of *material* bodies. Matter is known only through its properties, and most prominent among them is its passivity or inertia. Spirit is likewise known in its manifestations, by its attributes, and among them, is its voluntary activity or will power. In manifestation matter is known by its unconscious force. Spirit, by its conscious force. Matter is known as exhibiting no conscious affection or love. Spirit is known in its manifestation of both. Matter is known as being

without aspirations. Spirit is known as seeking a better future—a good time coming.

As self-conscious beings, we have infinitely more evidence of the being and presence of spiritual individualities, than we can have of the existence and presence of material bodies—because we have only the physical senses and the logical faculties to report to us from the finite and material side, while we have the ABSOLUTE PRESENCE, the I AM, from the spiritual side; and our spiritual existence becomes to us a fact of the consciousness, and not a matter of faith merely. The materialist demands: What is spirit as distinguished from matter? To answer another, I must speak from manifestation; to answer myself, I speak from cognition. Speaking from manifestation, spirit is that which is capable of exhibiting intelligent contingent action—exercising volition and voluntary power. Speaking from self-consciousness, spirit is that which is conscious of self-hood, and continued entity and individual identity. It is that which has the power within itself of being loyal to truth, to purity, to fidelity, to justice, to holiness, to God—or of being disloyal thereto. It is that which can love or hate, hope or fear, bless or curse, obey or disobey. The materialist further inquires: Is spirit material? I reply: first, give me the materialist's definition of matter, and I can answer whether it comes within such definition. But the materialist confesses himself incapable of knowing matter, except in manifestation—that he has, and can have, no conception of its essential nature. How then can he comprehend the essential nature of spirit, by comparing it with mat-

ter? But the spirit can come nearer to itself than to matter, or to that which can be known respecting matter; for it can know itself independent of manifestation—it can know itself in its self-cognitions, self-cogitations, and in the exercise of its volition and voluntary powers.

Externally and logically, spirit is known as matter is known, by its properties or attributes, as they appear in manifestation, and they are as definite and unmistakable as are the properties of matter. Thus matter is that essentially which displays, in manifestation, such and such properties. So spirit is that essentially which gives, in manifestation, cognition through consciousness—cogitation through consciousness, volition through consciousness—and affection, love and aspiration as conscious conditions and actions. If manifestation alone were to be consulted, it would not be logical to infer that matter and spirit were, in any sense, identical. For if essence is to be inferred from existence and manifestation, matter and spirit are essentially different, and cannot be considered as identical. No attribute common to the spirit, can be predicated of matter; and besides, in the unfolding of individualities, from the beginning, matter had never been found in vital union with the spirit, until the kingdom of humanity or spirit was reached.

PART II.

CHAPTER I.

THE BIBLE VIEW OF THIS PRESENCE AND POWER.

THE Bible treats of this Power, which is Omnipresent throughout the Universe, and which is manifest through all the kingdoms of nature, as a Personal Being. It considers this Being as The Absolute Life—The Absolute Spirit—possessing the attributes of spirit in infinite perfection. It conceives of this BEING as the FOUNTAIN of love and of affection—as the SOURCE of all power, intelligence, will and understanding—as being the ABSOLUTE of Truth, of Justice, of Purity, of Holiness or Self-faithfulness—as being SELF-EXISTENT and SELF-SUFFICIENT, INFINITE, ETERNAL, IMMUTABLE—and it denominates this BEING, GOD, JEHOVAH.

The Bible also treats of the creation and formation of the material and finite; that is, of *the individual* in the universe, by this PRESENCE and POWER; and it gives the order in which these creations and formations proceeded; and also the several stages of advance, both in the material and spiritual kingdoms, by means of which an ultimate individuality was produced, which, when perfected, will reflect the image and the likeness of the INFINITE CREATOR.

The Bible, therefore, in its treatment of this subject, deals with the Infinite and the finite; with the Eternal and the temporal; with the Absolute and the conditioned; with the Immutable and the mutable. And in doing this, it employs natural language, and so uses it as to address the understanding. But *natural* language can be used in its literal sense, only to convey *natural* ideas, or ideas pertaining to *natural things*. Therefore, so much of the Bible narrative as is intended to represent those conditions, forces, processes and purposes, which are *above* and *beyond* the material and natural, must be in the form of allegory, parable, or correspondence; or must be understood in the *language of phenomena*. For this reason the Bible lays down this rule for its own interpretation. The things of the spirit must be spiritually discerned, and, in respect to matters spiritual, the letter killeth.

This doctrine has its basis in the fact, that external language can be made the instrument of conveying such ideas only as have their elements in the consciousness of the individual to whom the communication is sought to be made. Human language, as a means of communicating ideas, can never become a substitute for the conscious perceptions. In its invention and use it is an art, by means of which ideals formed from pre-existing elements in the consciousness are communicated to others, in whom the like elements exist as conscious perceptions. Thus, a man who has been blind from his birth, and, consequently, who has no conscious perception of light, or of any phenomena of which light is an essential element, can, by no possible use of external language, acquire cor-

rect ideas respecting the same. Though possessed of every other of the physical senses, sight being wanting, he cannot acquire truthful ideas respecting those things which sight alone can reveal. The laws of mental communication between individuals have their constitutional basis in a common consciousness, whose elements of perception are the same in both. Hence, so far as spirit, in mode of existence, of condition, of action, or manifestation, differs from material and natural things, natural language, taken in its literal sense, will be incompetent to express such difference, or to convey the true spiritual idea.

Besides, the intellectual and logical faculties of the human mind are finite, and limited to the contemplation of subjects which are in themselves finite and temporal. Consequently, these faculties have not the capacity to embrace and unite in perception, conception, or comprehension, the Infinite with the finite; the Eternal with the temporal; the Absolute with the conditioned. Thus, there is present in the individual a consciousness that there can be no limit to absolute extent, or absolute duration. That, beginning at any period, however remote, endless duration must have preceded it; and also that endless duration must follow. Take any point in space, and the limitless must extend therefrom, in every direction. Take up the chain of causation and trace it as we can, we discover in ourselves a consciousness that it must ultimate in an absolute or uncaused cause. Thus, the endless, the limitless, the absolute, the infinite, and the eternal, become, to the mind, facts of consciousness; and they can be present therein in no other

manner. The human faculties, other than absolute consciousness, can have no perception, conception or comprehension of such attributes or conditions; nor can they fashion any idea respecting the same, which, in its literal sense, is not an error. Therefore, in framing language to express the action, doing, being, or purpose of the Infinite, the Eternal and the Absolute, we must so use the natural as to represent the *appearance* of the action, the doing, being or purpose, as perceived from the plane of the natural.

Here is brought to view the source of the very great diversity of opinions which prevail among those who accept the Bible as the revealed word of God. The theologian, of whatever school, attempting to represent the character, attributes, actions and purposes of God—the Infinite, the Eternal and Absolute—uses language addressing the *finite* faculties of the understanding, and he thus creates in the mind ideals of God Jehovah, which are, necessarily, finite and temporal; and, as applied to the Infinite and Eternal, must lead to error. They speak of the purposes of God, of the decrees of God, or of any of the mental operations of Omniscience, as though they were to be interpreted by the like operations of the human mind; that is, as though they were limited by the time *when*, and the place *where*, they occurred. They do not seem to comprehend that every purpose and action of the Eternal is, in the nature of things, as eternal as the Divine Self-hood—that every law or decree is as eternal as God—that to the Eternal there is no past or future. Theological logic must inevitably have this defect, because of the subject-matter about which it attempts to reason.

And there is another consideration to be continually present, while investigating the communication purporting to come to humanity from the spiritual side of existence, and that is, that nothing can be revealed to the human consciousness, either in perception, conception, comprehension, or understanding, which the human consciousness is not capable of receiving and responding to, consciously. Consequently, all subject-matter of revelation to the human mind must have a constitutional existence in the mind, and that which, in divine order, is essential to the perfection and ultimate destiny of the human soul, has a germinal existence therein, and only awaits proper culture to cause it to become a living, conscious, potential presence there.

The Bible treats of the material and natural as being an outmost manifestation of the spiritual; and, in its existence, as a proceeding from the spiritual; and therefore the natural is used as that which belongs to the phenomenal, the producing cause of which is to be found in the spiritual; so that spiritual instruction may be given by using the natural as a parable, or as a correspondence of the spiritual. This will appear when we take up the history of the spiritual creation of humanity as given in the Bible.

CHAPTER II.

MAN—HIS NATURE AND DESTINY, ACCORDING TO THE BIBLE.

MAN, as an individual and personal being, deriving his individuality from the material and finite, and his personality from the spiritual and Infinite, should be considered in his double nature, as to his creation, development and destiny. In the Bible his *individual* and *finite* side is represented as being produced through the natural operations of that potency which is imparted to the material and finite, by the *moving* or *brooding* presence of Elohim.

Man, as an individuality, is the ultimate of all the natural potencies working together to produce an individual being, who embraces within himself all the elements of the material, united in living, potential harmony, thus making him a *microcosm* of the material universe.

The individuality thus created by Elohim, when completed, is made receptive of a *spiritual personality*, described in the Bible, as having been imparted to the individuality by the *breathing* or *inspiring* presence of Jehovah Elohim.

Hence, the Bible gives an account of *two Creations of man*; the first one, consisting in the creation of the *individuality*, which is the *material* and *finite*, or *the earthy* side of the human; and the second one,

consisting in the creation of the *personality* which constitutes the *spiritual* and *infinite* side. In its treatment of humanity, when speaking of man in his individual and natural state, it uses language in its literal or natural sense. But when speaking of man in his *personal* or *spiritual condition* and *destiny*, it uses language in a figurative sense, as by allegory, parable and correspondence. Thus when speaking of the life of the individual as a finite and mortal being, the term soul has a very different significance, from that used when speaking of him as a *personal* and *spiritual being*. When referring to the body, the term soul means the life of the body; but when referring to the spirit it embraces the condition or status which the spirit assumes toward the Infinite of the Universe and his government therein; and life and death, *spiritually*, have reference to the true or false conditions ruling in the individual, advancing or tending to defeat his destiny.

In the Bible, spiritually considered, the human soul, in its commencement, is likened to a garden planted by Jehovah Elohim ; which is to be cultivated and made fruitful through the unfoldment therein of spiritual conditions. Into this garden the Lord God comes and communes with the gardener, to whose keeping it has been entrusted, with the charge to cultivate and watch over it. This is the figure employed in the Bible to represent the human soul in its *alpha*, or beginning. In its destiny, or its *omega*, it is likened to a city, to the New Jerusalem coming down from God out of heaven, adorned as a bride for her husband. As such it becomes the tabernacle of God with men,

in which he dwells with them, and they dwell with him, whereby he becomes their God, and they become his people.

Between the *alpha* and the *omega* of the soul, the Bible represents, by figure and correspondence, the struggle through which it must pass to accomplish its destiny; and it represents the *cause* of this conflict; and *how* the soul must deport itself if it hopes to obtain the crown. It sets forth the trials and sufferings to be endured while converting the garden to the heavenly city. It represents the pain and travail incident to the spiritual birth; and *how* the carnal must go to the cross, that the spiritual may ascend in condition, and take its place at the right hand of the Father.

The cause of the conflict is found in the constitutional differences existing between the *finite individuality* in its impulses, and the *Infinite personality* in its aspirations, which must ultimately become the same in the soul, to bring the human into the *image* and *likeness* of its Creator. The *individuality*, in its motives and impulses to action, has respect to *itself* alone; and hence these motives and impulses are centralizing and selfish. From the lowest individual organism in the vegetable, to the highest in the animal, every potency therein works to the end of building up such individuality; every organ thereof, with its functions, is confined in its mission and work to the individuality of which it is a part. The individuality normally knows or cares for no other individuality except as such other may contribute to its advantage. Hence, constitutionally, the individuality, *unallied with the*

nigher spiritual, is supremely selfish; and, when acting in accordance with its nature, *acts for its finite self alone*, except as subject to certain instincts. The law producing the individuality, acts to the end of *separating such individual* from all others, and of establishing therein an *independent life* and *consciousness*, and *sense*, and *motion* and *volition*, and of endowing such individuality with a *supreme instinct* of *self-appropriation*, *self-sustentation* and *self-protection;* and such is the necessary operation of all laws seeking to produce the individual, that when produced, it shall be invested with a character and responsibility of its own.

The character of this individuality, therefore, must be radically changed, before the divine or spiritual personality can be united with it and become the ruling presence therein. For it is self-evident that supreme self-love will not be loyal to the claims of justice and righteousness, when they seem to conflict with self-interest or self-enjoyment. Supreme selfishness, is, in its motives, purposes and acts, in direct antagonism with the Divine character and attributes. As a mere individuality, with its constitutional motives and purposes to action, it is essential war upon everything which it can use for its own gain and pleasure. As such this represents the Adam of the first creation—the first man Adam, which is of the earth earthy; and it is into this man Adam that the Lord God breathes the breath of divine life, to make him a living soul, and, ultimately to bring him, in life and character, into His own *likeness;* and the Bible, beginning at the second chapter of Genesis, gives the history of

the *spiritual creation* and *development* of the *second man Adam*, and of the means by which, and of the stages through which, he must pass on his way to perfect manhood in Christ.

The Bible, from the beginning of the spiritual history of the race, lays down this as a fundamental principle to be observed in the creation and development of spiritual character in the human. Before progress can be made in the right direction, the *heart* or *purpose* of the individual must be made right; that is, he must have INTEGRITY of HEART to secure in him *fidelity to his highest convictions.* But to secure integrity of heart the individual must be brought into relation to some being, real or ideal, in whom he has *faith and trust;* some one who is worthy of his supreme love and reverence, and obedience; in short, to some being who has the wisdom, will and power to provide for all his needs, to direct all his actions, and to whose guidance he can unhesitatingly commit himself without danger of betrayal or loss.

But where shall he find such a being? There is but one source from which such a being can come to the human soul. There can be but one such Presence, clothed with such attributes, and it is to be found in the Infinite and Eternal Father, the Creator and Ruler of all things. Therefore, the Bible begins its history by setting out the Being and Existence of ELOHIM as the Creator of the material and finite in the universe, and of JEHOVAH ELOHIM, as the Father of the spiritual universe, and it presents this Being to the human soul as one worthy to be *loved and reverenced and obeyed with all the heart;* and the first step taken

in advancing the human soul in the direction of its divine destiny consisted in determining whether this foundation for true character naturally exists in the individuality.

TEST OF INTEGRITY—THE TRIAL AND FALL.

Accordingly, the account proceeds to set forth in figurative language the means by which the test was applied to the individual, to ascertain whether he possessed normally *this integrity of heart;* whether his *faith* and *trust* in the *All-wise* and *All-good* was sufficiently strong to command his obedience under all circumstances. He was provided with a companion whom he recognized as bone of his bone and flesh of his flesh; one who was to him as his own flesh. He was also provided with everything needful, as food for his body and spirit, which food was pleasant and agreeable. He was informed of his duty to himself and his God, and directed what he *might do* for his own highest good, and what he must refrain from doing if he would avoid evil, and was then left to his own will and to his individual responsibility, to obey or disobey the divine commands and to take the consequences.

The result of the trial was, that man loved the pleasure of self-indulgence more than he loved God; he trusted his companion with him in such indulgence more than he trusted God; and because of the supremacy of such selfish and sensuous impulses, he put himself into antagonism with the Divine Being and his government, by descending into his lower nature, which was devoid of true spiritual life and character. In other

words, in the conflict between the *carnal* and the *spiritual* under the natural rulings of the individual, the *carnal prevailed*, and the *individual died to his true spiritual condition.*

Inasmuch as the natural man, as a mere individuality, does not possess the elements of true spiritual character, and has not that *faith* and *trust in God* which is essential as a foundation on which to build for eternal life, the Bible sets forth the means by which the foundation can be laid in the human individuality, on which to build true character; and thus bring the individual ultimately into the divine likeness.

The *first* condition, essential to secure true character in the human individuality, consists in *a belief in the existence and presence of a supreme* BEING, *in whom absolute confidence and trust can be reposed;* and the *second* essential condition is, THAT HE SUPREMELY LOVE AND REVERENCE SUCH BEING; or in the language of the Bible, that HE GIVE TO SUCH BEING HIS HEART. In spiritual language, the heart signifies that affection which rules in the individual, out of which are the issues of life. Such *faith, trust and affection or love*, secure *integrity* and consequent *fidelity* to convictions of duty and right. When this faith, trust, love and reverence possess the heart of the individual, he becomes in spirit the *righteous man* of the Bible; and is said to build upon sure foundations, figuratively called a *rock.* To build upon a rock, in Bible language, signifies building upon foundations which cannot be moved. Said Jesus at the conclusion of his sermon on the mount: "Therefore, whosoever heareth

these sayings of mine, and doeth them, I will liken him unto a wise man *who built his house upon a rock;* and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not, *because it was founded upon a rock.*" Again, when Peter said to Jesus: "Thou art the Christ, the son of God," Jesus answered him, saying, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and upon THIS ROCK will I build my church; and the gates of hell shall not prevail against it." This rock is the same as that referred to in the sermon on the mount; *the rock of the Divine spirit in the human soul;* the "I in thee," and the "thou in Me," of Jesus and the Father; that *spiritual rock* from which the living waters flow, which is Christ or God in the human soul. Thus also in the Bible, God, in relation to man and his salvation, is called *a rock.* Moses sings: "Ascribe ye greatness unto our God; HE IS THE ROCK, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is He. * * He—Jeshurun—forsook God who made him, and lightly esteemed *the Rock of our salvation.* * * Of the Rock that begat thee thou art unmindful; and hast forgotten God who formed thee." And of his enemies he says: "Their Rock is not as our Rock, even our enemies themselves being judges; and we will say where are their Gods? *their Rock* in whom they trusted?" And thus through the Old Testament, God Jehovah is continually likened to a rock as a defense, as a savior, as a redeemer.

But to avail himself of God as *his* Rock, the indi-

vidual must trust in God, must build upon Him, must live in and by Him, must give Him his heart and love Him supremely, and become absolutely obedient to all His requirements; must allow nothing to come between him and his absolute loyalty to heaven. Whatever usurps His place must be put away; spiritually, must be nailed to the cross. Love of self, love of pleasure, love of enjoyment, love of family, of friends, of the world, must be subordinated to the love of truth, purity, holiness, goodness, righteousness, of all which God Himself is the Infinite Fountain.

WHERE IS THY GOD TO BE FOUND?

Spiritually speaking, that which commands the love and worship of the soul becomes to it its God. Thus that which under all circumstances governs the individual is enthroned in his heart. The love of self-indulgence rules supreme with all who give their lives to pleasure, and results in dissipation and spiritual death. The love of wealth, fame and power, rules supreme in the hearts of others. One can easily determine what or who is the God of his worship; what constitutes the ruling power within his soul. The living and true God of every individual is that which becomes to him, in his thoughts, his feelings and desires, HIS HIGHEST, HIS HOLIEST and HIS BEST. Let him be honest with himself, let the divine intuitions within him make themselves heard and felt, and let him follow their leadings, and he will soon find *the Rock* on which he can build for eternal life.

Therefore the Bible method of bringing the *individual* into harmony with the *personal*, so that self-will

shall be in accord with the Divine will, and its purpose shall be to *confer* blessings, rather than to *selfishly appropriate them*, consists *first*, in establishing INTEGRITY of HEART in the individual; and *second*, in creating in him TRUE ENLIGHTENMENT, or teaching him the *means by which true enlightenment can be obtained*. Thus, when the heart, or the motive power of the individual is true to his highest convictions, when his perceptions and understanding are the results of true enlightenment as to man, his true destiny, and the means by which the same is to be accomplished, the impelling and the directing forces become one, and he walks the straight and narrow way to his perfect destiny.

In our investigations of the divine method of bringing humanity to the stature of perfect manhood, in which it will appear in both the *image* and the *likeness* of its Creator, we must be exceedingly careful not to mistake *conditions* for *individualities;* that is, in the personification of conditions essential to the perfection of the individuality, we must not *confound them* with the *individuality itself*, and thereby lose sight of them as conditions, and falsely magnify the individuality. The individuality as a being of culture, is a *recipient*, and can of its own self do nothing. It can only perceive and manifest as it receives from the Infinite Fountain. The individual life and spirit, like the earth and its elements, which are employed in the Bible as types, figures and symbols of the spiritual, are made the recipient of that which is essential to the unfolding and perfection of the same; but such receptivity depends upon conditions in the individual, which are *to be sought* for and *cultivated* by the indi-

vidual, and without which he cannot receive that which is essential to his completeness.

Thus, as soon as the spiritual history of humanity begins, its character and condition are represented by things natural used as parables, figures, correspondences, etc., and unless understood as such, they communicate no spiritual instruction. When the Garden of Eden, its trees, fruits and streams, are taken in a literal sense, and men seek to locate and picture them as natural actualities, they are divested of all spiritual significance and are of no spiritual value; on the contrary, they become opaque obstacles in the way of true spiritual vision. When they make the tree of the knowledge of good and evil a natural apple or other fruit tree, and place the nude figures of a man and a woman under it picking the fruit, they destroy, in the minds of those who receive the illustration as in any degree appropriate, all that is spiritually significant in the figure. When they represent this man and woman clothed with coats or garments made of the skins of animals, they might as well resort to the society of the Esquimaux for spiritual instruction, as to seek it in such interpretations of the spiritual history of the race. By individualizing these figures they at once pervert them and make them obstacles in the way of perceiving and receiving the instruction they are designed to give, and thus the spiritual understanding is *darkened* instead of being enlightened by them; and ultimately they become a sort of anti-Christ, shutting out the real Christ—the Spiritual Rock on which the soul must build for eternal life.

This error becomes subversive of spiritual truth

whenever and wherever it is allowed to prevail. When the higher conditions of the soul are thus misconceived, and misrepresented as individualities, they become to the soul the man of sin; they become a cloud and darkness that shuts out all spiritual light. Thus when the Rock of the Divine Spirit revealed in the soul as the foundation on which God is to build his Church, is mistaken for the individual PETER—the Church built upon the PETROS will be as different from the Church built upon the PETRA, as the spirit of the Father is different from the spirit which characterizes the individual and human, in his ignorance, and selfishness, and vanity, and arrogance, and lust of power. The Church of the Father is built upon *Christ in the human soul;* the Church built upon Peter as the rock, is built upon *anti-Christ*, and will effectually exclude the real Christ from those who build upon such false foundations.

When understood in its spiritual sense, the Bible is very exact in its use of language, representing states, conditions, means and ultimates, as applied to humanity. From the beginning, *faith*, *trust*, *obedience*, and *loyalty to heaven*, are the essential conditions of salvation. These are the foundations on which every soul is required to build that temple in which it expects to meet its God. Hence, the *condition of heart*, out of which the issues of life proceed, is the *first* thing to be attended to. It is God dwelling in the heart of the individual, that becomes the *Rock* of *Salvation; The Redeemer; The Savior* of Humanity. This Rock is always, when applied to humanity, expressive of spiritual state or condition in the human soul. Hence, the

term in Hebrew *Masheah*, in Greek *Christos*, signify an anointing, or an anointed one; that is, the term expresses *state* or *condition conferred* upon an individual by the anointing process. When an individual was anointed king, kingly powers and prerogatives were conferred by the process; so, when the soul is baptized or anointed by the spirit of Jehovah in the divine sense, it becomes in character and condition, Christ; and spiritual powers or gifts become an incident of the Christly condition; and it is to this condition humanity must come before it attains the stature of perfect manhood, and becomes complete in the image and likeness of its Creator. Now the terms, *anointed*, *baptized*, etc., in the Bible, have reference to a process by means of which conditions and functions are conferred upon the individual, who becomes the subject of such action. In a spiritual sense, applied to the spiritual condition of the individual, it always has reference to that ultimate state to which the soul must come to find completeness, in the *Divine humanity*. Hence, the Bible use of the term Christ always signifies *spiritual condition in* the human, not the *individual himself*. The Christ is God Jehovah in humanity, as a living potential inspiring Presence therein; for this reason God Jehovah is described as the Rock of our salvation—as our Redeemer—our Savior, and our God. Keeping these things in view, the doctrines of redemption and salvation become simple and self-evident. Their foundations rest on the foundations of the material and the spiritual universe; and man cannot fail to see that he must come to the Christening, and thus put on Christ, and build upon that Rock which is Christ, if he would find full salvation.

CHAPTER III.

THE NATURAL CREATION—ELOHIM.

THE Bible commences its statements by giving the source from which originated the material, the individual and finite; and the order in which they were formed, by the creative and formative Presence, which it assumes to be SELF-EXISTENT and SELF-SUFFICIENT. It divides the period occupied in the production of the earth and its kingdoms, into six epochs; and it characterizes each epoch, by the particular degree of advance belonging to it; and makes each succeeding epoch dependent upon that which preceded it. In the department of natural history it is very brief. It occupies but one short chapter to state in substance, what would require volumes to set forth and describe it with any degree of fulness.

The first epoch embraces the period occupied in bringing the gaseous or elemental condition of the matter composing the earth, into a solid state. In its elemental condition, it is described, as being formless and empty, which is appropriate and forcible language, representing its nebulous condition. The change of condition from a gaseous to a solid state, necessarily developed intense heat, producing incandescence, as the primitive rocks testify. The first thing manifest, attending this change, would be the intense light emit-

ted from the incandescent mass. A very long period of time must have been occupied, in the production of this change, and in giving to the earth its solid surface.

The next epoch of advance consisted in surrounding the solid earth with an atmosphere, called a firmament or expanse. This atmosphere was at first composed of those gases which had not become solidified; and which, consequently, arose above the solid portions of the earth by their specific gravity. The temperature of the earth was such that water, in large quantities, was converted to vapor and steam, and, by the laws of gravitation, arose into the atmosphere, and filled it with thick clouds, shutting out the light of the sun, moon and stars, and covering the earth with a mantle of thick darkness. This atmosphere, in the language of the original, caused a separation of the waters, which were below the atmosphere, or upon the surface of the earth, from the waters, which were above, or in the atmosphere.

The third epoch consisted in such changes as caused portions of the earth's surface to appear above the waters, in places by themselves, and thus to become dry land. This change of condition was attended, in process of time, by the production of grass, herb and tree, thus introducing the vegetable kingdom. During this epoch the heat of the earth continued to diminish by means of radiation, and the vapors or clouds were gradually condensing and falling upon the earth's surface; and although the direct rays of the sun had not yet reached the earth, there was still light enough and warmth enough to support a heavy and luxuriant vegetation, such, perhaps, as belonged to the carboniferous epoch.

The fourth epoch consisted in clearing the atmosphere of that dense mass of vapors, which had hitherto excluded the direct rays of the sun and other heavenly bodies from the surface of the earth, so that the existence of such bodies to one stationed upon the earth, could not have been known, and so far as appearance is concerned, had no existence. This fourth epoch must have preceded that which was to follow, because, without the direct ray, a kingdom could not have been formed and endowed with visual organs.

The fifth epoch was occupied by the introduction of that part of the animal kingdom which commenced its existence in the atmosphere and in the water. The fishes, reptiles and fowls preceded the introduction of the marsupials and mammals upon the earth, because conditions favorable to the existence and development of this class of animal individualities upon the earth preceded that which was necessary to give life and support to the higher order. The mammals were the last introduced, at the summit of which class stands man.

The sixth and finishing epoch of formation, was that which ultimated the human individuality. This epoch embraced all that portion of the animal kingdom which is described as cattle, and creeping thing, and beasts of the earth. And God said: "We will make man in our image and in our likeness. So God created man in His own image; in the image of God created He him, male and female created He them; and God blessed them, and said unto them, Be fruitful, and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the

fowl of the air, and over every living thing that moveth upon the earth.* Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of the tree yielding seed, to you it shall be for food.

The *manner* in which God created and made the earth and its kingdoms of individualities, is stated in the Bible as consisting, *first*, in the creation of the earth and the heavens;† and, *second*, the earth being in a chaotic condition, that is, without form and void, his spirit brooded over or moved upon it, thereby imparting to it such potencies as became manifest in the orderly development and formation of the succeeding kingdoms, with their individualities. Thus, the potencies by which the elements of the material earth were reduced from the gaseous to a solid condition, came from the brooding or moving presence of the Creator, which produced the light incident to a condition of incandescence. So, likewise, the atmosphere which immediately surrounded the solid globe, and became the firmament or expanse of the second *yom*, came to its condition and position by means of the potencies imparted thereto by the creative presence. This atmosphere was composed of divers gases which remained uncombined with other substances, and also those which had likewise been generated by the heat of the first *yom;* and in the very nature of things, it must have been very dense, and must have extended far away from the earth's surface—probably hundreds, if not thousands of miles. The amount of

* NOTE (2). Animal kingdom, purpose and use. See appendix.
† NOTE (3). See philosophical view in appendix.

watery vapor which it contained must have been very great, as the heat of the first *yom* must have converted immense quantities of water into vapor and steam. The darkness which was upon the face of the abyss must have been intense, except as illuminated by the incandescent mass forming the solid parts of the globe, the light of which could have penetrated but a short distance into the mass of gas and vapor surrounding it.

But all these conditions and potencies were the result of the creative and formative Presence, imparting to it potencies which were preparing for the next advance. And it was this brooding Presence of Elohim, which said, There shall be light, and there shall be a firmament, the dry land shall appear, and it shall produce grass, herb, and fruit tree;—there shall be lights in the firmament of the heavens, the waters shall produce abundantly the moving creature that hath life, and fowl, that may fly above the earth, in the open firmament of the heavens; the earth shall bring forth the living creature after his kind, cattle and creeping thing, and beasts of the earth after their kind; and, lastly, we will make man in our image and in our likeness. The spirit of Elohim had endowed matter with these potencies, through its own living and indwelling presence therein, and had so changed the condition of such material by such indwelling presence, as to bring it under the law of progress; and thus, had fitted it to become the instrument of individualizing the spirit; when its mission as matter would be ended, and the individual spirit would be prepared to go on its way, perfecting in condition, until it should come into the *likeness* of the Infinite Creator. Such, clearly, is the doctrine of

the Bible, as set forth in the first chapter of Genesis. It attempts to state the *manner* in which the Divine of the Universe proceeded to produce the material elements, and to potentialize and vivify them, and thus, by His own Presence, qualify them to become an instrument, by which a *finite individuality* could be produced, which should become competent to receive within itself an *Infinite personality*, by means of which its spiritual individuality might become immortal, and ultimately might receive of the Infinite Fulness, and become a Son and Child of the Infinite Father.

The *order* of the unfoldment of the earth and its kingdoms, is very accurately stated, according to the interpretation which science has made, and is making, of the facts constituting the record of what has been going forward from the beginning. Geology and the natural sciences are engaged in ascertaining the facts, which contain the history of creation and formation, written by the finger of God, in the foundation and structure of the earth and its kingdoms; and their interpretation discloses a wonderful agreement with the order given in the first chapter of Genesis.

But it is not the mission of the Bible to give a history of the creation and formation of the *natural* earth and the natural heavens, further than the same becomes important in giving the history of the human, as a spiritual being, in his origin, his development and destiny, making use of the natural as a type, symbol and parable, and also as a correspondence, of the spiritual. Therefore the natural history of the earth, and of its kingdoms of individualities, ends with the

first chapter of Genesis, and the spiritual history of the individual and the race begins, and is thence carried forward to completeness by its coming unto the stature of perfect manhood in Christ.

CHAPTER IV.

BEGINNING OF THE SPIRITUAL CREATION—JEHOVAH ELOHIM.

THUS were finished the heavens and the earth and all their hosts; and on the seventh an end was made —that is, there was completeness; and, in that respect, labor ceased, and that period was blessed and sanctified as the fulfilment of the Divine purpose.

The Bible proceeds: These are the generations of the heavens and the earth when they were created; in the day in which the Lord God made the earth and the heavens; and every plant of the field before it was in the earth, and every herb of the field before it grew. This last statement indicates a new subject. In setting forth the order in which the Infinite Presence had caused to be developed the earth and the heavens, preparatory to a higher creation, that Presence is denominated Elohim, which is the plural form of the word translated God, and signifies almightiness, coupled with the idea of self-existence, as the eternal fountain of power, or that from which all power proceeds. In the creation of the natural earth and the natural heavens, with their natural kingdoms and individualities, moral or spiritual character is not made to appear. Everything thus far belongs to the *finite* and *individual*, as such, and is created in the image of the

finite. But in every stage of advance, from chaos to completeness, the material and finite co-operated in the production of that which was to follow, so that the work of natural creation involved the *active* and *reactive* forces of the *spiritual* and the *natural*, or of the *Infinite* and the *finite*, the *Eternal* and the *temporal*, the *Absolute* and the *conditioned*. And it required the concurrent action of all these forces, both *active* and *reactive*, to produce an *individual child* of the Infinite; one in whom should be found every substance and essence; consequently, every condition and law pertaining to the material and spiritual universe. These joint forces enter into the action of the being denominated ELOHIM, as the CREATOR and SUSTAINER of the natural universe, and the ELOHIM ONLY becomes apparent in the laws of *material* existence and manifestation. But when the individual is to become not only the *natural*, but also the *spiritual* representative of the Infinite Creator, another degree of endowment must be conferred. There must be something more than the *brooding* or *moving* presence of the Infinite; there must be a LIVING, BREATHING PRESENCE, into the *soul* or *spirit* of the individual. Of the quickening influence of the spirit of God upon matter in its abysmal condition, it is described as a *moving* or *brooding presence*. In the next degree of influence it is described as a BREATHING OR INFUSING PRESENCE into THE FACE OR NOSTRILS, causing the *living form* to become a *living soul*; or in more literal language, causing the *human to become the soul of life*. And as an indication that the history is describing a *further* and *higher* creation than that which

has preceded the one about to be entered upon, the creating Presence is represented by an additional name, indicating the higher creation. That is, the INFINITE PRESENCE is represented both by his *potential name*, as in the *natural* and by his *spiritual name*, as the creator of the *spiritual* which becomes the soul of life. THIS PRESENCE is therefore called JEHOVAH ELOHIM, the LORD GOD.

The fact has been considered, that in describing spiritual conditions and actions by the use of natural language, the language must be used in a *figurative sense*, as, by parables or resemblances, by allegory, and by correspondence, etc. Therefore, in the outset of this history, we must seek to understand the spiritual significance of the language used; for if the history be a *spiritual* one, and the language be used in reference to its *spiritual sense*, to interpret it *literally* will be to interpret it *falsely*.

The word Adam, as used in the Bible, is made to represent the human kingdom or humanity or human nature in its broadest sense—whether applied to an individual or to the race; and the name is made significant of the source from which he came, as a material and finite being. Hence, the doctrine of Paul; The *first* man is of the *earth*, *earthy*, the *second* man is the *Lord from heaven*—that is, *spiritual*.

The *first Adam* has for his creator ELOHIM *only*, the SECOND ADAM has JEHOVAH ELOHIM for his creator.

But this earthy is in the *image* of the heavenly; that is, in *correspondence* with the heavenly; consequently, he who is in the *image* of the earthy, is in such *correspondence* so long as he conforms to divine

order; that is, so long as he lives in obedience to divine law, he will be growing into the *likeness* of that of which he is the perfect correspondence. The *first* Adam appears in the history of the *natural creation;* the *second* Adam is about to appear in the history of the *spiritual creation.*

The first figure or correspondence used in the spiritual history consists in making the *earth*—the *Adamah*—represent *humanity*—the *Adam;* and the states or *conditions in the earth,* which make it fruitful to produce *grass, herb,* and *fruit* tree—as well as higher forms of life—to represent the *states or conditions* in the *human soul,* which make it fruitful in producing *character* or *spiritual activity;* and the *fruits* of the trees are made to represent the *effects* or results of the activities produced by the *heart* or *ruling conditions* of the human soul. Thus, John Baptist, using this figure, said of Jesus, that he came to lay the ax at the root of the trees; meaning, he came to utterly destroy those conditions in the human soul which stimulated or gave birth to wicked actions; and Jesus, using the same figure, compared the true and false conditions of the soul to trees bearing good and evil fruit; declaring, that the tree is known by its fruits.

Human nature being thus likened to the earth as that which is the divine instrumentality for producing *grass, herb and tree,* it necessarily follows that whatever is essential to cause the earth to produce these things, will be made to represent by figure those *spiritual agencies* which are essential to make the *soul fruitful* through *spiritual conditions* therein, and *actions* and *ultimations* therefrom. Thus, the earth

could not become fruitful, or present fruitful conditions, were it not for the light and heat and moisture, moving upon or brooding over it, as the spirit of God moved upon or brooded over matter in its abysmal condition. Therefore, *light*, and *heat*, and *rain*, and *dew*, and *water*, become figures by which to represent the agencies or potencies making the human soul fruitful in every good word and work. But not only are these agencies or potencies of the natural a correspondence of the like in the spiritual, but also their *source* and *manner* of operation are likewise correspondential. Therefore, the *light* becomes a correspondence of that which enlightens or informs the understanding; *heat* becomes a correspondence of that which warms or quickens the affections; *rain* and *dew*, or *the application of water* to the earth to enable the light and heat to produce their effects upon it, become correspondential of the influences of the spirit upon the soul or life of the human. All these things will become very apparent as the investigation proceeds.

There is another hint given in the commencement of the spiritual history, and that is, that the grass, herb, etc., were made before they were in the earth or had put on a material form; that they existed in spiritual form first, and that thence they came into material form; that there is in the spiritual that from which the material has been begotten, or which is the correspondence of that which is material.

For the Lord God had not caused it to rain upon the earth, and there was not a man to till or cultivate the ground—Adamah. ELOHIM had caused it to rain upon the earth for ages in the natural or literal sense,

and had written out the history of those rains in the rocks of the natural earth, and in its kingdoms of development below the human. To suppose that it did not rain while the thick clouds of vapor, which enveloped the earth during the second and third epochs of creation, were dissolving and becoming water upon the earth, would be doing violence to our intellectual and spiritual constitutions,—would be ignoring one of the essential principles of divine administration in the natural kingdoms. But, remember, we have left the *natural* history of creation and have now entered upon the *spiritual* history, where the creator is JEHOVAH ELOHIM, and the rain which had not yet fallen upon the earth was the *spiritual* rain with which JEHOVAH ELOHIM was about to baptize the human soul, to make the human a being of culture.

It is not said there was no Adam, but that there was no Adam of culture or spiritual character. The Adam of ELOHIM, and the Adam of JEHOVAH ELOHIM are very different characters. The *first* is of the earth, the *second* is of the spirit.

And the Lord God formed man from the dust of the ground, and He breathed into his nostrils the breath of lives, and he became a living soul. This recites as an accomplished fact, what had been accomplished during the six epochs recorded in the preceding chapter. Every step in the history of the natural creation is a part of the process employed by the Infinite, to make man from the dust of the ground, capable of receiving into himself, as an individual being, the spiritual breath of life which is to bring him into the likeness of the Infinite Creator.

As the human was the last formed in the order of natural creations, he became the sum and contenent of all which had preceded him. There had been no substance in the mineral or animal kingdom, which was not a living presence in the human. There had been no potency at work in the lower individualities, which was not potentially present in him. There had been no conditions, relations or laws in that which had preceded him, which were not essential to his existence as a human being, to the end that God might dwell in him, as He dwells in the universe of matter and of spirit; and that the human might receive of the Infinite fulness, and thus be enabled to come into the Divine likeness.

This is evidently the view which the Bible presents to him who hath ears to hear its language, and thus it gives, in the outset, the key to the interpretation of its language, to wit: that God is present in the natural and spiritual world, giving potency and laws, by which all things are fashioned and sustained, and therefore all things are attributed—and correctly so—to His PRESENCE and POWER. The Bible also teaches that the DIVINE PRESENCE and POWER becomes a blessing or a curse to man, according to the status he maintains toward that PRESENCE and POWER. When in obedience or in accord—*as the righteous man*—he is blessed; when in disobedience, or in antagonistic conditions or relations—*as the wicked man*—he is cursed; and the blessing or curse will be according to the individual status, and will continue as the status continues.

And the Lord God planted a garden in Eden in the

East, and there he placed the man which he had formed, to dress and keep it; or in the simple language of the original, to cultivate and watch over it.

We have already seen that the ground—Adamah—being made productive under the influence of light, heat and moisture, is used in spiritual language as a correspondence of the human soul when taken in its broadest or natural sense. When we wish to refer to ordinary culture, such as the cultivation of the natural powers and faculties, the earth in its ordinary culture is the type. But if we wish to represent the higher culture of the spirit, then the garden, as a portion of the earth, becomes the type, because the garden, in the natural, represents the highest culture of the natural.*

Therefore, the garden in Eden represents the highest culture, seeking the best result in spirit, which is the culture of the soul in its spiritual qualities and attributes, seeking oneness with the divine PRESENCE and CHARACTER. And this garden is in the East, in Eden. In the language of the Bible as a book of spiritual instruction, the East signifies great nearness to God, and Eden, a place or condition of happiness, near to God, being in the East.

And the Lord God caused to grow from the ground all trees pleasant to behold and good for food, and the tree of lives in the midst of the garden, and the tree of the knowledge or experience of good and evil.

The human soul, like the ground, is susceptible to

*In Isaiah 1 ch., 30, the transgressor and sinner are represented as a garden that hath no water.

In Isaiah 58 ch., 11, the righteous are like a watered garden, and like a spring of water, whose waters fail not.

Jeremiah, 31 ch., 12, their soul shall be as a watered garden.

certain conditions, which produce characteristic results. These conditions of soul are sometimes denominated the heart, out of which are the issues of life. Thus, A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things, for out of the abundance of the heart the mouth speaketh. These normal conditions of the soul are likened to trees, and are made productive through influences, calling for activities which will move it in the direction of its divine destiny. These influences are to the soul what *heat*, *light* and *moisture* are to the earth or ground. Thus, man has a physical and a spiritual nature; and the union of these two natures constitutes him a *human being*, as distinguished from the brute creation. These natures each commence as mere *receptacles or germs*, from which they are to be developed or perfected, through that which enters into and becomes a living part of them. Thus, man, in every department of his nature, becomes a creature of needs, which, in the divine economy, are continually calling for supply. This call is at first answered in the opening germ, by means of a faculty called *instinct*. But as soon as a self-conscious condition is unfolded, this call is perceived through a condition giving a *sense* of need, leading the individual to seek a supply.

This condition in the soul tends to beget such activities as will obtain the supply, and is therefore likened to a tree producing fruit. Thus, in the parable of the garden, the Lord God caused to grow from the ground every tree pleasant to the sight and good for food. By this is signified, that the Lord God

caused to arise in the human soul every condition necessary to make manifest any and every need to which the human being could be subject, in the growth and development of his double nature, from the germ to absolute completeness. The divine undertaking is, to make the human in the image and likeness, that is, in the *form* and *character* of the generating cause, that he may become the son and heir of all things, in heaven and on earth. Such being his destiny, what must be the nature of that condition of soul, that shall detect every need, and prompt to the appropriate supply? As in the figure, it must be a *living* tree, *continually* in fruit, and in fruit which is pleasant to the sight, that is, agreeable to the sense, while it is good for food, so that when the sense of need arises, it will be a pleasant undertaking to obtain the supply. The human soul is an existence of almost endless needs. It has a *physical* nature, with its needs for food and drink, for light and heat, for relaxation and rest; and as each need is being supplied then there is a sense of "well done," known as *gratification* experienced, giving quiet, satisfaction and ease. The soul has also an *intellectual* nature, with its needs. Living at the summit of creation, being lord over all below him, man must have knowledge of all things in their external character and relations to him and to each other. By his physical senses and intellectual perceptions, he observes phenomena; and, by his intellectual faculties, he interprets them, and ascertains their significance in the work of *immortal generation*. This gives rise to intellectual needs, early manifest in the child as he begins to inquire after the Why? the

How ? the Wherefore ? and the What ? of all things presented to his perceptions. These also belong to that class of trees producing fruit, pleasant to the sight and good for food, which pleasure is realized in the ascertainment of new facts, the perception of new truths, and the comprehension of new principles ; the revelation of which awakens a silent *eureka* in the garden of the soul, which is the voice of the Lord God, saying, " Well done."

Man has likewise a *social* nature, the mission of which is to enlarge and purify his affections, by calling him out of his animal impulses, which are centralizing and selfish when not inspired by higher influences. This social nature calls for companionship, giving birth to social loves or affections; out of which arise the conjugal, the parental, the filial, the fraternal, and friendly relations, begetting corresponding loves or affections. This social condition is likewise one of the trees of the garden, pleasant to the sight and good for food. It is continually producing the sense of social needs, and as the just supply is obtained the fountain of living waters begins to become unsealed; and while the thirsty soul is drinking therefrom, the Divine voice is lovingly saying therein, " Well done," to the sweet peace and joy of the refreshed spirit.

Man has also a *moral* nature, leading him directly to the door of the heavenly inheritance—a nature which leads him to perceive and love those divine attributes known as truth, justice, purity, holiness, goodness, mercy, and love, as applied to all existence. His love for these attributes is such that he begins to

hunger and thirst after righteousness. He seeks to be clothed with them as with a garment. It becomes to him as his meat and his drink to do the Divine will in respect to their requirements. His spirit broods lovingly over all humanity, and the carnal nature goes to the cross, and for his enemies he prays: "Father, forgive them!"

This moral nature is one of the fairest trees planted in the garden of the Lord; and its golden fruitage prepares the soul for the indwelling conscious presence of the Lord God; and is the rod which smites the rock, and brings forth the living waters, welling up into everlasting life. This tree of all others is pleasant to the sight, and good for food. Of all these several trees, the Lord God says to every human soul, Eat freely and live.

THE TREE OF LIVES.

And in the midst of the garden is the *Tree of lives*—that is, of all life, bearing fruit which no one can eat, until he has come to the fountain of all life, having on the wedding garment. The tree of lives represents that condition of the human soul developed through perfect obedience to divine law, by means of which the individual comes into perfect accord with God and his government. Every faculty and power works and moves in the direction of the perfect destiny of the soul, giving satisfaction and rest. All the functions of the faculties of the body and spirit, working together as a harmonious whole, produce fulness of joy—happiness, perfect and complete. This figure of the tree of lives is used to rep-

resent the ultimate of the soul, when its race is complete and its warfare ended. St. John in his vision saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And he heard a great voice saying, Behold the tabernacle of God with men—and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, nor shall there be any more pain. And He who sat upon the throne said, Behold I make all things new. Write, for these words are faithful and true; I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely; and he that overcometh shall inherit all things, and I will be his God and he shall be my son.

This New Jerusalem in which God is to make His habitation and tabernacle with men, by figure, represents the perfected human soul after it has attained to the likeness of the Infinite Father. In the beginning of its race, it is represented as a garden, something to be cultivated that it may become fruitful. In the end, or in its completeness, it is represented as the city of God; the place of His habitation, where He tabernacles with men, where there is no more death, where all tears are wiped away, and pain and sorrow and crying cease forever, where there is no further need of the sun or the moon, for the glory of God is the light thereof. And this city—the sanctified human soul—is watered by the pure waters of the river of life, clear as crystal, proceeding out of the throne

of God and the Lamb. And in the midst of the street of the city—the sanctified soul—and on either side of the river stands the TREE OF LIFE, yielding her fruits perpetually, the leaves of which are for the healing of the nations. This is the interpretation the Bible itself gives to the figure—the Tree of lives. In the beginning—the alpha—it stood in the midst of the garden;—in the completeness—the omega—of the spiritual creation, it is found on either side of the river in the midst of the city.

And there stood also the tree of the knowledge of good and evil. This tree represents the carnal condition of the soul, which is the fountain of selfish desire; which lusts after pleasure and self-gratification; it has its seat in an intensified self-love; and when in the ascendancy, it stimulates to activities which degrade and debase the soul; it is that condition in which lust is born and developed into strength. The end of its desires and aspirations is for pleasure, for gratification, for present enjoyment. Out of this condition arises all that is vicious in the individual, or criminal in society. It is by partaking of the fruit of this tree that man acquires an experimental knowledge of good and evil. That is, he learns of the good when he has lost it by the presence of the evil; he learns of purity by the presence of the impure; he learns of the value of health when prostrated by disease or sickness, etc.

CHAPTER V.

SPIRITUAL CREATION—THE RIVER IN EDEN.

AND a river went out of Eden to water the garden; and from thence it was parted and became into four heads.

The garden in the figure represents the human soul, or humanity with its double nature, and each in an undeveloped condition. Therefore the river, which went out of Eden to water the garden, was that spiritual life and power, with which the Lord God potentializes, quickens and vivifies the natural and spiritual in the human. This becomes apparent when we consider its source, mission and operation. Its source was not in Eden, but its united waters flowed through it, and it was, to Eden, the river of life; the same that St. John saw in vision, a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. But when this stream of divine life and power reached the garden which it was to water, there it was parted and became into four heads or streams. The *first stream* of life and power entered into the physical nature of humanity, to give it form and function suited to the work of individualizing the human soul, to make it a temple for the indwelling presence of the living God. This stream, taking its rise in the river of life, was present in all the lower formations,

in the mineral, the vegetable and the animal kingdoms. Its potentiality and function worked in the field of Individualization, in all the kingdoms below the human, and, in the history, is known as the ELOHIM of creation and formation.

The *second stream* of life and power entered the intellectual department of the human soul, by means of which the individual is enabled to perceive the causes of the phenomena which the physical senses reveal to the mind, and to trace their relations and laws of action, to the end that man may ascertain their uses in the divine economy. The influence of the divine life and power flowing into the intellectual department of the human soul, leads it to seek after knowledge; gives the impulse to seek to know all that can be known, and causes the soul to feel that all causation must terminate in an uncaused cause, which alone is incomprehensible to the finite faculties, because of its self-existence, and its self-sufficiency. The sphere of the intellectual faculties is limited to an investigation of the individual and finite, the temporal and conditioned, because the intellectual department itself is thus limited. But in this sphere the intellect is authoritative, and is the interpreter of the God's word as applicable thereto.

The *third stream* from the river of the waters of life, flowing into the human constitution, enters the social nature, and gives life and potency to the affections or loves pertaining to the several relations into which the human soul can come. Below the human all the potencies tend to centralize in the individual in laying the foundations of individuality. The seed,

planted in the ground, will draw to itself all the nourishment it can get for its individual life, without reference to the needs of other seeds; so, likewise, the plant, and tree. In the animal kingdom the instinct of self-preservation and self-sustentation is supreme. There is no exception to this below the human, except in the relation of the brute parent to its offspring during the period of their helpless dependence. This same instinct and motive enters into the human constitution upon the physical or carnal side; and under the domination of this influence, man becomes supremely selfish and brutal; and it is the mission of the social nature to weaken, and ultimately to overcome this selfish propensity, by calling his affections out of himself, and placing them on other objects in the various social relations.

The *fourth stream* from the river of the waters of life, proceeding from the throne of God, enters the moral nature of the human and carries the affections and loves of the soul beyond the finite, to embrace the attributes of the Infinite as they appear in manifestation. Thus the soul loves the divine quality of truth, justice, purity, holiness, goodness, and all righteousness. It seeks to make these attributes its own, that it may be clothed with them as with a garment. It hungers and thirsts after righteousness. Thus the great river of the water of lives, proceeding from the ETERNAL THRONE, waters and refreshes the human soul in every department of its being; causing to grow on either side of it the tree of lives, whose leaves are for the saving health of the nations.

Such is the garden planted by the Lord God, in Eden

in the east; such the trees it produced, with their respective fruits; and such the streams of water that became the fountains of irrigation. But this is the garden *as* planted by the Lord; everything in divine order, ready to produce only good fruits with proper culture.

And the Lord God took the man, whom he had created, and put him into the garden of Eden to dress and keep it. And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest of it, thou shalt surely die.

We have already considered the significance of the *Tree pleasant to the sight and good for food*, as being that condition which reveals in man a sense of need, and stimulates him to seek the appropriate supply. We have also considered the significance of the *Tree of lives in the midst of the garden*, as being that condition in which, by having every need supplied in an orderly and proper manner, satisfaction and soul-rest is obtained, amounting to perfect happiness or fullness of joy; and as the supply is perpetual and complete, the happiness is continued and complete. And we have considered also the *tree* of the knowledge of good and evil, as being that condition of soul which seeks for selfish gratification as the end of its action, and prostitutes its faculties and powers to attain that end; therefore the command, Of the tree of the knowledge of good and evil thou shalt not eat. It became his duty to *dress* and *keep* the garden planted by the Lord God according to divine appointment

and order. The enjoyment which became his, by eating freely of the trees pleasant to the eye and good for food, and also of the tree of lives in the midst of the garden, was all he was capable of receiving. By supplying every need of the body and the spirit, there would be a perpetually attending joy, which is the echo of the voice of the Lord God, saying, *Well done, enter upon the joy of thy Lord.* But seek not pleasure or gratification for its sake. Eat for the purpose of living, but live not for the purpose of eating, for in so doing, you reverse the divine order; you develop the selfish and sensual, instead of the unselfish and pure. *Use nothing, do nothing* for the gratification it may afford, but for the good end it will accomplish. Supply every need, and take the enjoyment, but seek not the supply *for the sake* of the enjoyment. Such is the divine order and use of things, and such the divine command.

And the Lord God said, It is not good that man should be alone, or by himself. I will make him a help meet or suitable for him. For, while the beasts of the field and the fowls of the air had each their suitable companions, for man, as a being of culture, there was no companion suited to his condition, or like to him, as the original signifies. We have already considered man in his constitution, as a social being, having social needs. Therefore, it is necessary that provision be made for the development and perfection of this nature, by the just supply of these social needs; and the parable proceeds, And the Lord God caused a deep sleep to fall upon the man and he slept; and He took one of his ribs and closed up the flesh in-

stead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.

Spiritually, the deep sleep which the Lord God caused to fall upon man, consisted in silencing or putting an end to his animal selfishness; his supreme love of self, which, as an animal or carnal man, he possessed. It is the divine method of preparing man for the true *conjugal relation*, as the sequel shows. And He took a rib and closed up the flesh instead thereof. This portion of the figure has significance in several things. *First*, at his side, signifying the position this companion is to occupy as an equal, not from his head, to be his master, neither from his feet, to be his slave. And He took one of his ribs, signifying, a part of his supporting frame, as a part of himself, that which embraced and supported all the vital part of his being, and this He made a woman and brought her to the man, who, at once, recognized her as a part of himself, and said, this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she has been taken of man. Therefore, shall a man forsake his father and his mother, and he shall cleave unto his wife, and they shall be one flesh. In this figure, the true conjugal relation is set forth. The man, in respect to her who is to become his conjugal companion, in his selfishness and animalism, is in a deep sleep. She stands at his side as a substantial part of himself; and one with him in *life*, *affection* and *purpose*. And they were *both naked*, the man and his wife, and were not ashamed of themselves. This part of the figure expresses the conjugal state. The nakedness *is of soul*

and not of body. The husband stands before his companion fully disclosed in thought, feeling and desire, without any cause of shame, and so stands the wife before the husband. In spirit they are one, and in respect each to the other there is no concealment, and no shame. One heart, one life, one purpose, one condition, such is the Bible idea of true conjugality, and it properly makes the true conjugal relation the foundation for all other relations. The first companionship is that of man and wife; in condition, pure, unselfish, loving and fully confiding in each other, in purpose and action one flesh, one soul, one heart. Such is the divine beginning of that work which is to bring man into the divine likeness.

Thus has been traced the history of the spiritual creation of humanity, written in the language of parable and correspondence, up to the fundamental relation of one human being with another; laying the foundation for all other and further relations; a relation typical of the ultimate relation of the human with the divine, and of the condition of that relation—*oneness.* In this parable we find human nature in its broadest sense, is represented by the earth, the ground; the soul, or the spiritual department thereof, represented as a garden planted by the Lord in Eden—the divine impulses or influences acting upon man to urge him onward and upward in the direction of his proposed destiny, are likened to a river, proceeding from the Divine fountain and flowing thence to water the garden; and, that it may water it, it is parted into four streams, each flowing into one of the four departments of the human life, to wit, into the *physical*, the

intellectual, the *social*, the *moral* natures. Also, the breath of lives, breathed into the nostrils of the human, making it the soul of life, signifies *the true normal vital and spiritual condition of the human*, which would lead men unerringly in the straight and narrow way to eternal life, bring him into the likeness of his Creator. Consequently, death in the spiritual history, signifies the loss of that spiritual condition, and a perversion of those forces which are suited to bring him to true manhood.

The next event described in the spiritual history, is the *manner* in which that true spiritual condition was lost, and that heavenly influence calling man to his high destiny became perverted in the human, and the consequences thereof to the human.

Carrying out the figure that the earth represents, in its productions under the influence of light, heat and moisture, the human soul in its productions under the influence of the divine breathings, it will necessarily follow, if the figure be sufficiently perfect to form a parable, or to be a correspondence, that the productions or begettings of the spiritual in man will be in correspondence with the productions or begettings in the material and vital world. There will be in the spiritual nature, that which corresponds to the grass, herb and fruit tree, and all things vegetable. There will be, also, that which corresponds with the creatures of life, as the reptiles, the fowls, and the beasts of the field, etc., and the correspondence will be perceived to be very perfect, when the order and characteristics of each are clearly perceived. The Bible abounds with these recognized correspondences; certain animals represent certain

spiritual qualities—as the lion and the lamb, the raven and the dove, the sheep and the goats; and there is great force and beauty in this language when properly perceived and comprehended.

The spiritual history proceeds thus: Now the serpent was more subtile than any beast of the field which the Lord God had made. In the Bible, the serpent is made the correspondence of wisdom in an earthly or bad sense. It is also typical of subtlety or low cunning. It has the reputation of charming for purposes of destruction. These are the characteristics of the serpent, and its powers are used for such base purposes. That in the human, which corresponds with these characteristics, is to be found in one where the *intellectual* and *logical* faculties are allied with the *sensual* and *lustful* propensities in man,—a wisdom not only questioning the authority of the Almighty, but flatly contradicting His statements, and setting at naught His commands.

The word in the original here translated Serpent, is Nahhash; and it signifies, among other things, he, or it, who reasons — entices — persuades — allures — charms, etc., exactly descriptive of mental operations in the soul of one, whose intellectual faculties and powers are allied with the carnal and lustful nature, for purposes of gratification. And this serpent—meaning this false and base alliance, said, Indeed, hath God said, thou shalt not eat of *every* tree of the garden? And the woman saith, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, lest ye die. And the ser-

pent said unto the woman, Ye shall not surely die, for God doth know that in the day ye shall eat thereof then your eyes shall be opened, and ye shall become as gods, knowing good and evil.

Here is very accurately portrayed the arrogance, the assumption, and impudence of character belonging to one, who, in the name of intellect allied with passion and lust, assumes to speak wiser than the Almighty; and this likeness to Nahhash will become more and more apparent as we proceed. In fact this same voice of the tempter is heard in every human soul, where the intellect is pleading for indulgence and gratification; and the fallen ones, who have been persuaded to depart from the paths of virtue to obtain pleasure and gratification, will, if they bethink themselves, remember the time when Nahhash said to them in view of the contemplated surrender of virtue, "Ye shall not surely die," and persuaded them to take the fatal step.

Up to this point the human pair are represented as being in divine order, and obedient to the divine command. The spiritual man was awake and living near to God, and the woman, his God-given companion,—one with him in condition, desire, and action,—walked at his side. The carnal side of him, spiritually speaking, still slept; and pure, holy, and erect of soul, he walked among the trees of the garden, listening to the voice of the Divine Presence as it breathed its inspirations into his spirit. Without knowledge of evil, and without any desire therefor, he obeyed the Divine commands in every department of his nature, and thus kept the strait and narrow way. His weakest

side was toward his companion. She was to him as bone of his bones and flesh of his flesh—in all respects one with him. And he called her *the Ishshah*, of which he himself was the *Ish*, that is, she was the *female* man.

The influence which turned humanity away from the strait and narrow path is described as coming to man through the woman. She was given to him in divine order, to become the heaven-appointed means of bringing him out of himself unto God. Nahhash came to her, that is, her intellectual faculties became engaged in the discussion of the question, Is it proper to depart from the observance of the laws of divine order and act from the pleasure we expect to derive from such action? Is it proper to indulge in the gratification of desire for the mere gratification? The intellectual faculties, which are as readily allied to the sensual as to the spiritual, assuming to become the final judge as against the consciousness of divine order, said: I can see no harm in such indulgence—in fact it is the only way one can acquire a knowledge of that which is good and evil. By pursuing this course one will not only obtain pleasure and gratification, but he will thereby acquire knowledge, and thus become wise. No one, of thought or reflection, has ever deliberately fallen into sin without first listening to this seductive logic. The inquiry will continually arise in such minds: Why were these desires given to man if they were not to be gratified? Why allow such fruit to grow if it is not to be eaten? Every one has, at some time, heard the voice of Nahhash pleading for indulgence with charming sweetness, saying: Indulge, ye shall not surely die.

Therefore when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and she gave unto her husband with her and he did eat. This statement represents accurately the condition and action of the human soul, where the intellect, allying itself with the carnal nature, assumes supreme control, and sits in judgment upon the character, authority and wisdom of the Infinite and Eternal God. The anti-Christ takes the throne, and drives the soul headlong in the broad way to spiritual death.

The fruit of this forbidden tree, was pleasant to the eye,—that is, to sense, and good for food, and grew in the midst of the garden along side the tree of lives. This part of the description is very significant. All the faculties of the body and of the spirit, the functions of which are essential to the perfection of the human soul, are so constituted, that, in their proper exercise, they give enjoyment; and thus cause to be felt the divine benediction. The appropriate supply of any need brings with it satisfaction, as the hungry and the thirsty man can testify—and the pleasure and satisfaction obtained by and through such orderly supply is the measure of the gratification to be derived therefrom,—and is to be obtained only through the just supply of needs. But the tempter says, go further,—use every faculty and power for the purpose of gratification. Seek for pleasure as the *end* and *aim* of your activity. Eat, drink, read, seek associates and use society, for self-gratification. Convert every relation to an instrument of pleasure—

use all your intercourse as a means of gratification—make pleasure and enjoyment the end of existence. And such, generally, is the motive and aim of life. The desire for pleasure—for gratification—for enjoyment, rules supreme in the human soul. The spiritual forces, which are needed to urge and aid the soul in the attainment of its divine destiny, are perverted, and they descend into, and stimulate the carnal appetites and passions to undue activity; and thus lust is begotten and born, and becomes the ruling power in the human soul. This constitutes the fall of man—not only the fall of the first wedded pair, but the fall of every one from that day to the present. All men are Adams, and all women are Eves; they each partake of the forbidden fruit for themselves, and are in turn involved in the consequences. They may complain of proclivities inherited from their ancestors, but the disobedience and fall are their own, and the consequences their own.

CHAPTER VI.

THE EFFECT OF DISOBEDIENCE.

AND the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons.

The first effect of disobedience of divine law, is manifest in the offender. This disobedience is represented as the first step in acquiring a knowledge of good and evil—that is, in acquiring a knowledge of the good, through experience of the evil. As this figure refers to the condition and action of the human soul, it must be interpreted by referring to the human consciousness as revealed through human experience. There is in the inmost of every soul, a consciousness of the divinity of right, of truth, of purity, of holiness, of justice, of goodness, of pure and holy love; and while it is conscious that these attributes pertain to its condition and action, it delights to stand forth in its spiritual nakedness in the presence of God, angels and men; to be known to the universe of intelligences, as it is known to itself. In its righteousness, it has no fear; but, in the language of the Bible, it is as bold as a lion. In this conscious condition and action, it is at peace with itself and its God, and to it there is no condemnation. But as soon as it hears the voice of the tempter persuading it to depart, in the least degree, from the straight and narrow way, and the taint of the

false. and the impure begins to be consciously present in the soul, a sense of sin and shame overclouds its innocent and holy being; and immediately it seeks concealment, and resorts to means for covering its spiritual nakedness, even though it be only a fig leaf apron. And thus we all may test in ourselves our own consciousness of what is right and wrong, as applied to any condition or action of our souls. If, on a careful examination of our conditions of spirit, or our motives and actions, we are willing to be known to God, to angels and men as we know ourselves, then we have the witness within, that we are living in that respect, up to our highest light; and fulfilling, according to our best understanding, the divine will. But if, on such examination, we find anything we would conceal, or feel obliged to apologize for, or excuse, we have the judgment of condemnation passed upon us, from the high tribunal of God in the soul—a judgment from which there can be no appeal. And while the heart thus condemns, remember that God is greater than the heart, and knoweth all things.

And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The voice of the Lord God is heard in every obedient soul, pronouncing the benediction of "*well done,*" and it is likewise heard in the disobedient soul, pronouncing the judgment of condemnation; in the one instance giving rest and satisfaction—peace and quiet; in the other, awakening fear and dread—a sense of guilt and shame. In the cool of the day signifies, at

the time when the thoughts and feelings of the soul are withdrawn from the heat and strife and turmoil of outward life, and are turned inward as for self-communion, listening to the footsteps of the divine, in the inmost recesses of the heart. It represents coming into that silence of soul, in which alone the still, small voice of God can be heard. And they hid themselves from the presence of the Lord God among the trees of the garden. We have already considered the significance of these trees of the garden, as representing spiritual states of the soul, begetting activity, and the hiding among the trees signifies an effort to satisfy themselves that they had done no more than was necessary and proper in the supply of their needs, and obtaining that enjoyment and satisfaction which the fruit of the tree of lives accorded. This hiding among the trees of the garden is practiced continually by individuals and society in excusing their pursuits of pleasure, and their practices for enjoyment. Seasons of eating daily food for nourishment, are used as a means of pampering appetite, and the food is often made detrimental to health, for the sake of obtaining additional pleasure in the eating. The same is applicable to drinking. The principal purpose is to obtain pleasure; the secondary one, to obtain nourishment or strength. Any pursuit or any action, in itself lawful and proper, when sought or performed, for the pleasure it will afford, rather than for the substantial good it will accomplish, constitutes hiding among the trees of the garden. But the voice of the Lord God will be heard at last, inquiring: Where art thou? Hast thou eaten of the tree whereof I commanded thee that thou

shouldst not eat? and the reply will be: The companion Thou gavest to be with me, she gave to me, and I did eat.

This may be illustrated by a very common practice in society. Thus, organizations, charitable or religious, wish to obtain money for maintaining and carrying forward the work they have undertaken, for charitable and religious purposes; therefore they endeavor to adopt such means as will be best calculated to induce the people to give the amount needed. Knowing the great variety of conditions prevailing among pleasure-seekers, they seek so to arrange their programme as to address the greatest number of inducements to secure the attendance of these people, by making their entertainments attractive. This they do by addressing the festive nature, the love of show, of parade, the fondness for good things to eat or to drink; and they adopt almost every variety of methods for seducing those present to part with their money; and they resort to practices, which are condemned as tending to evil in their influence when practiced by individuals for similar purposes. It is as though the temperance people should resort to selling intoxicating drinks, to obtain money to suppress intemperance; the anti-gaming society should resort to gambling to obtain money to suppress that vice. This would be hiding among the trees of the garden; and when the voice of the Lord God inquires, where art thou? Hast thou eaten of that which I commanded thee that thou shouldst not eat? The answer is: It was not for myself, it was for the church, for the heathen, for the poor and needy, for the widow and the

orphans, etc., I did it, that is: "the woman thou gavest to be with me, she gave to me and I did eat." It is the perpetual tendency of the disobedient to find some excuse for their disobedience, by putting the blame upon other people, or other things, which is represented in this part of the figure. And thus it is in the whole round of human activity; those impulses or motives which are designed to impel the soul in the straight and narrow way to eternal life, are constantly perverted by individuals and society to lower and baser purposes, diseasing the body and dissipating the mind, and dragging the soul downward; and when reproved therefor, some such excuse arises at once.

Thus each successive motive prompting to the act of disobedience, on being examined, offers its particular excuse, until the Nahhash is reached, and *there* is found the original cause of spiritual evil, the union of the intellectual with the carnal in man, assuming to dictate and control his spiritual activities.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. The fulfilment of this is seen in the lives and characters of those who abandon themselves to the leadings of their philosophy, under the inspirations of their carnal desires. There is no depth of baseness to which the human soul can descend, that is not sounded under the influence of such impulses; the abandoned of every class, the drunkard, the debauchee, the libertine, each has sunken to his deepest hell under such guidance. They have thereby become cursed above

all cattle and above every beast of the field, and, spiritually, they go upon their bellies, and feed upon dust.

But I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel. The Lord God will not be defeated in his purpose of bringing humanity to perfection, in His image and His likeness. He will implant and maintain in the human soul that condition which shall give birth to desires and aspirations, which shall be opposed to this carnal alliance, and will give no rest or peace to the soul, until this alliance is destroyed—the head of the serpent bruised—consequently there is found in the very constitution of the soul, that which creates an aching void the world can never fill. This the ambitious man realizes, whether seeking for wealth, fame or power. This the prodigal finds after squandering his substance in riotous living. This every soul finds out that seeks fruition in sublunary pursuits. This the preacher found out when he exclaimed in bitterness of experience, Vanity of vanities, all is vanity. And every soul has heard the voice of the enticing Nahhash, persuading it to seek pleasure and gratification, as opposed to obeying its higher aspirations, and has thus felt the serpent bruising its heel, that is, retarding its upward progress. But let all be cheered with the divine promise, that the tempting lust is to be destroyed, while the utmost power of the enemy cannot extend beyond retarding the soul in its progress.

The curse which fell upon the woman and her husband were such as were necessarily incident to the change of their spiritual status. By lust, the true

conjugal relation is impaired. The oneness is destroyed; the desire of the weaker is unto the stronger, and strength dominates over the spiritual equality, and man, the animal and selfish, is aroused from the deep sleep which had been put upon him to fit him for true conjugality. Life, thus, is corrupted in its very fountain, and its waters become impure, as they descend to posterity.

And the Lord God said unto Adam. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return to the ground from whence thou was taken, for dust thou art, and unto dust shalt thou return.

The curse here pronounced consists in stating, in the language of parable, the consequences which must inevitably follow the activities of a false and depraved condition of the spirit. By the alliance of the intellectual with the carnal in man, all his activities become perverted, and that which is designed for good is turned to evil. The ground which was to produce bread, produces thorns also and thistles, or evil fruit. His desires and aspirations which were to lead him onward and upward, now tend the other way.

And Adam called the name of his wife Eve, because she was the mother of all living—of all life. The relation of the male to the female as represented in the Bible, is the relation of the spiritual to the nat-

ural—of the celestial to the spiritual—of God Jehovah to the universe;—the one imparting LIFE and POWER, and the other giving *form* and INDIVIDUALITY. Hence, the sentiment that God Jehovah is our Father, and the material universe is the mother of all things individual and finite. It is in pursuance of this, as a correspondence, that the woman was called Eve—Hhavwah—the mother of the living and individual in the human—and for this reason, by figure, the temptation came through the woman—that is, came through the receptive or female representative of humanity. The male and female are correspondences of the positive and active—and of the receptive and passive, as manifested in the work of creation and formation, through the earth and all its kingdoms; and the terms used in the original to express the male and female character, are distinguished by this peculiar significance—the one active and impartive—the other receptive and formative.

Unto Adam and his wife did the Lord God make coats of skin and clothed them. The natural covering of the animal is given for protection from external injury and from inclemency. Hence the skin, as the natural means of protecting the body, is a correspondence of the instinctive morality necessary to protect individual members of society until, through spiritual unfolding, man comes to a conscious sense of what the moral relations of one being to another demand. This natural clothing of the body, is in every respect, a correspondence of the moral clothing of the spirit; it is the dawn of that which is to ultimate in the complete clothing of the soul in the wed-

ding garment, admitting it to the marriage supper of the Lamb.

And the Lord God said, Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of lives, and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. The tree of lives and the fruit thereof is that condition and action of the soul giving entire satisfaction, and, consequently makes the soul contented with its condition, and while dwelling in this state of constant satisfaction, the soul is, by figure, dwelling in Eden, in a condition of pleasure and enjoyment. But this cannot be while living in disobedience of divine law. The human is created for a perfect destiny—that is, to come into the image and likeness of the divine Creator—through a growth and development which can be had only by the operations of divine law; and, therefore, the perfect destiny of the human soul demands perfect conformity to all the requirements of these laws; and the nature and constitution of the soul being such, its utmost needs cannot be supplied, and its utmost demands cannot be answered, except through perfect conformity to all of the divine requirements. Hence it is that there arises a sense of need in the soul after attaining to the highest success in its worldly pursuits. It cannot find complete satisfaction in any or all of these lower activities. It cannot eat of the tree of lives and live forever, until, through perfect obedience it shall come to the stature of perfect manhood in Christ, clothed in the habiliments of absolute

righteousness. Therefore, by the constitution of the soul, disobedience of divine law, sends the disobedient one from Eden, to commence, through obedience and culture, his way back to the straight and narrow path he has forsaken. And the Lord God sent him forth from the garden of Eden, etc.

It is the living presence of the divine in the human, which ever awakens in the soul a sense of need, and recognizes the proper supply with the benediction of "Well done." It is likewise the living presence of the divine in the human, which gives pain, and sorrow, and despair, while the soul is wandering in by and forbidden paths, bringing itself into antagonism with God and his government, and with its own divine destiny. It is a merciful provision in the divine economy, that the disobedient soul is turned out of Eden, and shut away from eating of the fruit of the tree of lives, while in a state of disobedience. Had the prodigal, who demanded and took his portion into his own hands, and wasted his substance in riotous living, until all was gone, found a supply and satisfaction in his degradation, he never would have bethought himself of his Father's house, and the abundance and to spare therein. He never would have turned back to seek his Father's face, confessing his follies and forsaking them, with penitential tears. He would not have changed his filthy garments for the robe of righteousness that was put upon him.

So He drove out the man, and He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of lives. This signifies that the way to the tree of life

is kept open through Eden, and that man, through obedience, may return and partake of its fruit. The cherubim and sword of flame are on the *east* of Eden, signifying the direction by which Eden and the tree of lives are to be approached; that is, through God in the human, or through a divine humanity. The cherubim and the flaming sword signify the immediate penalty inflicted upon the disobedient. Thus, physically, should you put your hand into the fire, the pain you would immediately feel would cause you to withdraw it. The flaming sword would smite you, to turn you back; that is, to prevent you from destroying yourself. When through intemperance you are diseasing your body and soul, the flaming sword is continually smiting you to turn you back, and thus keeping the way of the tree of life. When conscience reproves, when a sense of guilt and remorse is weighing you down, the cherubim and the flaming sword are at their work.

CHAPTER VII.

FOUNDATIONS FOR REDEMPTION.

ACCORDING to the doctrine of the Bible, man, the individual and finite, came from the hand of his Maker, perfected in his individuality, and endowed with every faculty and power essential to bring him to the stature of perfect manhood in Christ. Being thus created and endowed, he became the subject of natural and spiritual laws, which, if obeyed, would work in and through him his perfect destiny. These laws were the potential goings forth of INFINITE WISDOM, WILL and POWER, and could work to bless only where true conditions and true relations toward the DIVINE BEING and His government were maintained. Consequently, while the individual continued holy, that is, faithful to his true destiny, all the powers of Omnipotence would work to enlarge and perfect his spiritual selfhood. He would feed upon the fruit of the tree of lives, and drink at the fountain of living waters.

Being thus perfected in his finite individuality, and being made receptive of an infinite personality, he only awaited the unfoldment in himself of the proper spiritual conditions, to enable him to appear in the image and likeness of his heavenly Father. The conditions necessary to his spiritual development are characterized as *Supreme love* of God, the INFINITE and PERFECT BEING, who is ABSOLUTE LOVE, ABSOLUTE

TRUTH, ABSOLUTE PURITY, HOLINESS, JUSTICE, GOODNESS and EQUITY; which love of God is to be evidenced by man's reverence for these perfect attributes as applicable to him in his relations to, and his dealings with his fellow man. Consequently these spiritual conditions cannot be unfolded in one who is *supremely selfish*, who lives and acts for purposes of *self-indulgence* and *self-gratification;* who is ready to sacrifice truth, purity, justice and holiness for sensual and selfish purposes.

The Bible proceeds to state *how* man departed from the straight and narrow way leading to his divine destiny, by entering upon a life of *self-indulgence;* thus begetting and unfolding in himself, conditions adverse to those which are essential to true spiritual life and development; and how, by so doing, he lost his spiritual status, and figuratively, became as one dead; that is, he died to his true spiritual state. By this change of spiritual status, man comes into antagonism with his own divine destiny; and the orderly goings forth of omnipotence tend to *curse*, rather than to *bless* one in this fallen condition. Therefore, the Bible, taking man in his abandonment to selfish indulgence, points out and illustrates the divine method of redeeming and saving him from his fallen condition and its consequences; and also of bringing him back to a life of purity, holiness, goodness and righteousness, to the end that he may accomplish his destiny by coming to the stature of perfect manhood.

The history of the redemption of humanity extends from the *fall* to the end of the New Testament, where the redeemed and perfected human spirit appears

under the figure of the *New Jerusalem coming down from God out of the heavens, adorned as a bride for her bridegroom.* This history makes apparent several epochs of spiritual unfoldment, corresponding to the several *yoms* of the natural creation, making the conditions and means by which individuality was perfected in the *natural* to correspond with the *conditions* and *means* by which an infinite personality is perfected in that *individuality*, bringing it into the likeness of the Infinite Father.

The *first* spiritual epoch, commencing with humanity when the fallen condition is represented as having become universal, when all flesh had corrupted its way upon the earth, and the thoughts and purposes of the heart were only evil continually, corresponds with the first natural *yom*, when the earth was *without form, and void*, and darkness was upon the face of the abyss, while the spirit of God was brooding over it.

Cain, the first begotten of the fallen condition, becomes the representative of the *strength* and *character* of the *carnal.* As the first begotten, he is the fruit of that disobedience which is represented by the eating of the forbidden fruit. Hence, he is represented as a "tiller of the ground;" as a spiritual figure, he is one exercising his *carnal* nature as distinguished from his *spiritual* faculties; and his offerings to the Lord,—that is,—his highest aspirations, were of the fruits of the ground,—the loves, affections and desires of the *carnal*, which are *selfish* and *sensual.* It is therefore said that his offerings were not acceptable. His life and character were not in accord with the *Divine life* and character,

and, consequently, they did not advance the true destiny of the human.

On the contrary, Abel was a keeper of sheep—in the language of the parable, was the GOOD SHEPHERD, caring for the sheep. In the Bible the sheep are made to represent those who seek to be in accord with the divine life and character; whose aspirations are for a true *spiritual* life, whose characteristics are, *innocence* and *purity;* whose life is a life of *faith* and *obedience.* The offerings of Abel were of the *firstlings* of his flock, and of the fat thereof; that is—his offerings were of his deepest life, of his purest affections, of his highest and best spiritual condition, of his heart, consequently his offerings were unto salvation.*

Thus Cain and Abel become the representatives of the *carnal* and *spiritual lines* of humanity; and although their history is brief, their difference of character is marked with great distinctness. At this stage the carnal nature with its impulses was strong and dominant, the spiritual was weak and serviant. Therefore Cain is represented as rising up against his brother, and slaying him, *when they were in the field together.* This signifies spiritually that the carnal overcame the spiritual; the carnal nature flourished, and the spiritual languished; and the ground opened its mouth and drank up the blood of Abel; that is, the aspirations of the spirit were absorbed in the desires of the carnal.

* The verb used to express the divine acceptance of the offering of Abel is the same that is used to express *salvation,* and is the root from which the name JOSHUA and JESUS—meaning Savior—comes.

The Bible proceeds to give the genealogy of Cain through six generations, as a representation of what pertains to the carnal line. On the side of the carnal are evolved a disposition to acquire property,—to build cities—to develop the arts—to cultivate music, and practice polygamy, all of which appears in the history of humanity, whether taken from the Bible, or found elsewhere. The descendants of Cain, or through the carnal line, are denominated *men, sons and daughters of men*, as distinguished from the descendants through the spiritual line.

The Bible represents that, after the death of Abel, Seth, the substituted, was born; and he took up the spiritual line in the place of Abel, and the genealogy of that line, through Seth, is given up to Noah; and the descendants of Adam, through Seth, or the spiritual line, are denominated *Sons of God*. The history of this epoch in the production of spiritual character, contains very few particulars. The Bible is silent as to the existence of any institution, *civil*, social or religious, during this period. What it says of Adam, of Cain, of Abel, of Enoch, and of Noah, constitutes all we have of individual life and character. It says of Enoch, that he walked with God, and God took him. But it gives no information as to what constituted walking with God, and therefore furnishes no particular light by which those coming after him could be aided in learning to walk with God. Nor is it the object of this portion of the spiritual history to give such information in describing the works of this epoch. The statement is designed to represent that, far down in the spiritual darkness and

and night of humanity, God Jehovah is present, and is at work, preparing to bring up, through that darkness, sons and daughters for Himself.

During this epoch of spiritual advance, the only agency stated as being employed to restrain man from absolute abandonment to his lusts, is described as the *Cherubim and flaming sword*, stationed at the East of Eden, to keep the way of the tree of lives. The Cherubim and flaming sword, represent the immediate and inevitable penalty inflicted upon the offender, for every known disobedience of divine law, and are especially manifest on the violation of law in the physical department of humanity. And they are likewise fearfully manifest on the infraction of moral and social law; but are not always so immediately present to the perceptions and understanding as in the physical department.

Near the close of this spiritual epoch it is stated that when the sons of God saw the daughters of men, that they were fair, they took them wives of all they chose; and thus, all flesh corrupted its way upon the earth; and the wickedness of man was great, and every thought and imagination of his heart was only evil continually. Not only had Cain killed Abel, but his descendants had succeeded in corrupting the whole spiritual line, until but one man, having aspirations and a working faith, was to be found; and this man was Noah—signifying *rest, quietness*, in the sense of Faith and trust in God. His faith and his obedience, which constituted his righteousness, secured his salvation from that spiritual destruction, which overwhelmed humanity in its abandonment to its lusts.

The destruction represented as coming upon the race by means of a flood of waters, was a destruction said to have been caused by an abandonment of the human to the gratification of his passions and lusts; and it matters not whether a literal flood of waters deluged the earth, as an instrument of destruction; or whether the inhabitants were destroyed by that which such figure signifies. The spiritual significance is the same, and the cause of their destruction the same, to wit, *their abandonment to lust.*

This epoch of spiritual development is not designed to reveal *individual* character, except upon the most general principles. The condition and character pertaining to this epoch is to the perfected spirit, what the beginning of the creation of the earth was to its completeness, when man as a living soul stood forth in the image of his Maker. At the beginning, there were the *forms* of neither the *mineral*, the *vegetable* nor the *animal* individualities. The earth was a chaotic mass, covered with water, existing both as a liquid and as a vapor; the liquid covering the earth and the vapor darkening the heavens. Thus, in this epoch of spiritual creation, there was no individuality in the formation of the spiritual character. Cain was a tiller of the ground, and his descendants built cities, acquired property, practiced the mechanic arts, and went into polygamy. Abel was a keeper of sheep; signifying, that he cultivated his spiritual faculties and powers, and that his life was an aspiration for the higher and better. He represented the spiritual side of humanity; but was early overcome by Cain—the carnal. Then Seth—the *substituted*, took

up the spiritual line, and the Bible traces it to Noah. In this line monogamy had continued, until they met and mingled with the daughters of men, taking themselves wives or women of all they chose.

In Noah a *second* step is taken in the work of human redemption. This is manifest in the recognition of a higher Power, to which he could look for aid; and in which he could repose faith and trust. The figure of the building of the ark, according to the pattern given him, and then committing himself and his to its keeping, under the guidance and protection of his God, are designed to illustrate the *character* of his faith and trust in his Maker; a faith and confidence producing obedience, by which he committed himself and all that was dear to him, to one who commands every son and daughter of the race, saying: *Give me thy heart.* This is designed to illustrate, in this epoch of spiritual character, what Jesus described as the *kingdom of heaven*, when He said: The kingdom of heaven is likened to a merchant seeking goodly pearls; and when he had found a pearl of great price, he went and sold all that he possessed, and bought it; that is, he invested his all in the pearl, as those seeking the kingdom must, if they hope to obtain it, *invest their all in it.* So Noah, in his faith and trust, is represented as investing his all in the keeping of his God; and hence such faith and trust was accounted to him for righteousness; that is, constituted his righteousness.

But this faith and trust of Noah, which became to him a representation of righteousness, and was accounted to him for such, was of the most vague and

general character. He recognized the existence and presence of a Supreme Power, under the protection of which he would be safe. But the principles or attributes by which this Presence and Power were to be recognized, were utterly obscured by the ignorance and carnality which filled the human mind. And the divine agencies by which God operated to advance man's spiritual status, were hidden from the human perceptions, as were the sun, moon and stars hidden from natural sight by the fogs and vapors which filled the natural heavens, during the corresponding epoch of the natural creation.

After his deliverance from that which had destroyed the race, Noah is represented as seeking to make grateful acknowledgments by an offering unto God. He built an altar, and took of the *clean* beasts and fowls, and offered a burnt offering unto the Lord; and Jehovah smelled a sweet savor, and proceeded to establish a kind of *negative* covenant with him, in which he gave assurance that he would no more curse the ground for man's sake; giving promise that while the earth should remain, seed-time and harvest, and cold and heat, and summer and winter, and day and night, should not cease, making the natural order of all things permanent as the bow in the clouds.

This first manifestation of gratitude is represented as being the *first fruits* of that *faith* and *trust*, after it had realized its deliverance at the hands of the ONE IN WHOM IT HAD TRUSTED. In the character of Noah, humanity had taken its *first* step in its return to the condition from which it had fallen; and, hence, the promise, that from thenceforth, the earth—humanity

in its normal condition—should not again be altogether cursed; but that divine order should be established, and everything should fulfil the divine purpose, of bringing humanity to completeness, in the image and likeness of the INFINITE CREATOR. Hence, likewise, the decree, whoso sheddeth man's blood, by man shall his blood be shed.

This epoch, representing spiritual condition, while it marks the first step which humanity took in its return to obedience of divine law, corresponds to the second epoch of spiritual creation, in which preparation is made for a separation between the waters which are above the firmament and those which are beneath the firmament, by means of the natural heavens.

Such was the spiritual status of Noah and his descendants during this epoch. He simply recognized that Presence and Power, which had made, and which sustained and governed all things; and he felt a desire to become acquainted with such spiritual Presence and to be placed under its protecting care. Yet he had no conception of the character of such Being, or of His spiritual attributes. His spiritual status is signified in his offering. He took of the *clean beasts*, and *clean fowls*, and offered a burnt offering unto the Lord. He offered the *carnal* from the plane of the carnal—but he offered of the *clean* beasts and fowls; that is, he offered from the plane of instinctive or natural morality, and from a dawning perception of the divine fitness of things.

The Bible further discloses the character of Noah, by stating that he began to be a husbandman; and he planted a vineyard, and he drank of the wine and

became drunken, and lay in his tent uncovered. That his son Ham, when he saw the nakedness of his father, went and reported it to his brethren; and they, out of respect for their father, took a garment, and spreading it upon their shoulders, went in backward, and spread it upon him, so that they did not see his nakedness.

Without stopping to inquire into the spiritual significance of this transaction, except as bearing upon the spiritual status of Noah, it is to be observed that Noah began to cultivate the ground; spiritually, began to cultivate his natural faculties and powers, with a view to improvement; but in his culture, he suffered his spiritual energies to descend and stimulate the carnal, and, thus, the seed of the serpent began bruising his heel.

This spiritual epoch is represented as extending from Noah to Abram, through ten generations. There is little of history in it, except in giving the genealogy of the several sons of Noah during this epoch, and the several countries occupied by them, and of certain cities they built. The Bible speaks of Nimrod, a descendant of Ham, as being a *mighty one* in the earth and famous as a hunter. At the beginning of his kingdom, he established Babel and certain other cities in the land of Shinar. Nimrod, as his name signifies, was rebellious and oppressive; rebellious as to the divine Being and government, and oppressive as to his human subjects; and the beginning of his kingdom was confusion.

Nimrod belonged to the carnal line of descent, and being rebellious toward the divine government in the human, is represented as being at the head of the peo-

ple, who proposed to enlarge and exalt the carnal and earthy to the heavens,—that is, to make it the end of attainment, and thus to make for themselves a name, which should become the means of uniting and keeping them together. That is, they proposed an external and rational method of accomplishing the human destiny, without recognizing a higher and better condition than that which the carnal and rational gives. This spiritually represents the character of the condition and means by which the mere intellectualist seeks the attainment of the high destiny of the soul. His search after the absolute of existence, in form, in life, and in consciousness, by means of his microscope, his scalpel, and his chemical re-agents, and his search after the absolute of the affections, of the understanding, and of the volitions, in the externals of the universe, is an attempt to build a city and a tower, whose top shall reach unto heaven; and thus to establish a name or philosophy which shall embrace all that the soul can hope to find or possess, and thereby to satisfy its longings, and keep it from seeking the higher and better way.

At this time, it is represented that the earth was of one lip or language, and one speech. That is, the people had no other or higher perceptions than what pertained to the natural, the finite, and the temporal. In their conception and contemplation, the Supreme Power belonged to the natural, and, in form and character, was human. He came and went from place to place, as other human beings. Whoever or whatever it might be, which governed and controlled all things, it was only a more exalted natural being. Spir-

itual attributes and spiritual conceptions were unknown. The Almighty dwelt apart from human beings, and therefore he is represented as coming down to see the city and the tower, which the people had built.

And the Lord said: Behold, the people are one, and they have one language, and this they begin to do; and nothing will be restrained from them which they imagine to do. Go to, we will go down and there confound their language, that they may not understand one another's speech. During this spiritual epoch, humanity had not attained to a conception of a higher need than that which was to be supplied with physical and intellectual food. The hungerings and thirstings for a higher and better life, the nobler aspirations for spiritual food, had not been awakened; and all wrought in the same plane for that which the carnal and the rational could give. The awakening in the soul of spiritual aspirations and spiritual desires constituted the coming of the Lord to confound the language and the speech, which ultimately calls humanity away from building his earthly city and tower, and sets him at work upon his spiritual city, with its temple, preparing for the coming of the Lord into His holy temple, and therein to dwell with humanity forever. The earthly city, with its tower, becomes Babel in the hearts of all who have learned the true destiny of the soul.

This figure, therefore, represents that this epoch of spiritual development was characterized by awakening desires and aspirations which the mere physical and intellectual faculties could not supply; and which

caused the soul to look for something beyond the present to answer its demands. That is, there began to be a dawning of life, prophetic of a coming consciousness that something more than physical sense and intellectual perceptions was required to give satisfaction to the spirit and accomplish its destiny. These aspirations indicated the approach of another degree of advance, both in the spiritual creation, and in the redemptive work of bringing humanity back to its allegiance to heaven. In the natural creation, this advancing degree is characterized as the *third yom*, when the waters were collected in places by themselves, and the dry land was thereby caused to appear. Prior to this uncovering of the land, by taking the waters therefrom, the land had been excluded from the influence of the atmosphere, and of so much of the light and heat of the heavenly bodies, as could penetrate to the surface of the earth; consequently, the earth, although containing the elements of fertility, had not been in a condition to produce the simplest organic or living form, as grass, herb, and tree, owing to the repressing presence of the waters, excluding such conditions as were essential to give fertility. So likewise humanity, spiritually, was buried deep beneath the floods of carnality, which covered every thing but the ark and that which was contained therein, and although the spirit of the human contained the elements of spiritual growth, the presence of carnality excluded such conditions as were essential to impart life and motion to these spiritual elements.

As the evening of this epoch approached, to join upon the morning of the coming advance, the percep-

tion of, and the aspiration for, the higher Presence, took upon itself the form of idolatry, and image and condition worship became the expression of these perceptions and aspirations. This became inevitable, owing to the intellectual and moral status of humanity at this stage of advance. The perception and conception of a supreme spiritual power, invested with perfection of spiritual condition and character, cannot come to the soul at once. Its ideal creation and formation must proceed as gradually and as orderly as the creation and formation of the earth and its kingdoms of individualities; or as the growth and development of spiritual conditions in the soul. Each must commence with the elements of its existence in a chaotic condition, to be advanced thereupon, first, by the *brooding* presence of the spirit of the Creator; and, second, by the *inspiring* or *breathing* presence, as illustrated in the history of the natural creation. Thus, the perception and conception of the existence and presence of a governing power could not become more perfect to the human mind than were the conditions of the affections and understanding in such mind. The spirit can perceive or conceive of no attributes or character in another being, not consciously existing in its own affections and understanding, and, hence, the idea of a spiritual Being, as God Jehovah, can be unfolded in the mind of humanity no faster than humanity can find unfolded in itself conscious conditions of the affections and of the understanding, to respond to such perfections as are ascribed to such Being. Therefore, the first conception of the idea of a governing power which is above the natural,

and which governs the natural, must be in the form of the individual and finite, and must take the form of idolatry or image worship. Therefore, the Bible narrative discloses the fact, that even the descendants of Shem, who represented the spiritual line of advance, were idolators; and were not fit associates for him, who was to become the pioneer in the next advance, and was to be made to understand that the great governing power of the universe is ONE, as GOD ALMIGHTY.

This second epoch, therefore, is characterized as being that in which there was the beginning of a faith in a Presence higher and better than the mere human. That is, that there was a higher Power, a more reliable Helper, than could be found in the mere human. But hitherto there was no promised future, there was no higher or better destiny in prospect. In short, there was no faith connecting the future with the present in such a manner as to give birth to Hope, the second of the heavenly Trinity of means essential to lift man above the earth and its darkness, that he might cast his anchor within the vail. Faith had attained only to its first degree. It was as the beginning of life in the vegetable kingdom, born of the twilight, and not of the day.

CHAPTER VIII.

CHARACTER—ITS FOUNDATION ACCORDING TO THE BIBLE THEORY.

MAN, as the ultimate of individualized FORM, is supposed to contain within himself the elements of all that is material and potential in the material universe. As such ultimate, he is supposed to be capable of receiving consciously all conditions of sensation, perception, comprehension, affection and volition, possible in the spiritual universe; and, when ultimated to the stature of perfect manhood, he is supposed to have become the son and child, both of the finite and of the Infinite; and thus, according to the divine purpose expressed in the beginning, he is made in the *image* and *likeness* of the Eternal Parent. He attains to the *image* in the completion of his individuality; and he will come into the *likeness*, when he attains to perfection of character. Therefore, having been produced through the instrumentality of the natural, a complete individuality, and being endowed with the capability of becoming a *spiritual personality*, the Bible professes to disclose the divine order in which, and the divine method by which, this perfect personality and character is produced.

The first condition to be secured in producing the perfect man, is that, known as *Integrity of heart*,—

the basis of fidelity and trust. And this integrity must be so deeply rooted in the life—the affections—that no power reaching the soul can overthrow or weaken it. But this integrity of heart can exist only where there is found an *ideal* or *real being*, who is deemed worthy of such devotion and fidelity. But a being, to be worthy of such trust and confidence, must be deemed to possess the like qualities and attributes, in the highest degree, that he may command the highest love, reverence and trust of the faithful heart.

Herein are disclosed the fundamental principles of Bible philosophy. To bring man into the image and likeness of the Infinite and Perfect, the foundation must be laid on the rock known as INTEGRITY OF HEART for in no other way can *fidelity* of *life and action* be secured. Therefore, an ideal of God, as the creator and governor of the universe, is presented to the mind, representing him as a being worthy of absolute confidence and trust. He is presented as the creator of humanity—as one who designs to bring man to a perfect destiny—one who has made provision for all his needs, and has placed them before him, and said: Eat freely and live. This Being is represented as informing man of what he might do to secure his future well being. He also has advised him of what he *must not do*, if he would escape evil. He then leaves him to be governed in his conduct according to the dictates of his own will. In this, man is placed where his trust and his fidelity are to be proved. If he has *integrity of heart*, he will exhibit fidelity in life and action. If he has not, he will disclose the fact when temptation comes.

The Bible represents that this individual came to the trial, and fell; because he had not absolute faith and trust in God. The temptation came to him through his companion, whom he loved as he loved himself; and whom he trusted as he did not trust his God. This disobedience demonstrated that however perfect he might have become as an individuality, there did not exist in him the foundation for true character. He lacked integrity of heart, and, consequently, fidelity in life and action. It demonstrated that absolute integrity of heart could be secured only through perfect faith and trust in God; and hence, that the first step to be taken was to establish in man this faith and trust.

From the beginning, the requirement on the part of God has been: GIVE ME THY HEART; GIVE ME INTEGRITY OF HEART, and thence, fidelity of life and purpose,—and I will do the rest. The history of man, from the fall to Noah, discloses this lack of integrity and the sinking of the moral character, until every thought and imagination of the heart was evil, and only evil, continually. It represents humanity as abandoned to its lusts until the flood of iniquity covered the tops of the highest mountains—until every faculty and attribute of the soul was drowned in its lustful desires; and integrity of heart and fidelity of life were entirely subverted.

The doctrine suggested by the fall is, that man, by nature, is a supremely selfish being. The fundamental law of *individuality* is *self-sustenance*, *self-preservation*, *self-protection* and *self-enjoyment*. Hence, by nature, the individual is governed by selfish considerations, for such impulses in man by nature are su-

preme. In the Bible, these natural impulses are represented as coming from a carnal heart; which, in Bible philosophy, is fatal to integrity; therefore, the constant call from the beginning: Give me thy heart. Give me integrity of heart.

The history of the epoch embracing the life and character of Noah and his descendants, extending to the call of Abram, is given to illustrate what is accomplished by the exercise of a faith like that of Noah. As a first step this kind of faith exerts a saving influence, but it is not sufficient to bring the soul to completeness. Other and further steps must be taken before the soul will come to the likeness of its maker. Faith must become more perfectly individualized. A perception of the existence and presence of a Supreme Power, without a perception of its character and attributes, does not sufficiently individualize the idea of God to make it an object of love and reverence above all other objects; and, hence, it is not sufficient to secure *absolute integrity of heart*, and fidelity of life and action, as against other objects, which may be presented. As an evidence of this, the descendants of Noah soon went into idolatry, and parceled out the powers and attributes of the Supreme being, and thus, in human contemplation, there became Gods many and Lords many.

The next step taken in the history of man's return to faith in, obedience of, and fidelity to, the requirements of God, is represented in the call of Abram. This may be considered a second step in individualizing an idea of God which can become to the worshiper an object of supreme love and reverence; and which

can thus establish in the heart absolute integrity of purpose and action. To accomplish this, it became necessary to correct the idea that there were many Gods, or that the Supreme Power of the Universe could be parceled out among divers beings. With the idea that there are many Gods, each exercising an independent power and will over men, it would be impossible to secure singleness of heart, and integrity of purpose.

Abram is called upon to separate himself and his from his country, his kindred and his father's house; and to go into a distant and strange land, where he would be free from the influence of relatives and friends, who might seek to perpetuate in him his idolatrous ideas. Being thus separated from family and social influences of an idolatrous character, the first undertaking is to establish in his mind the idea that there is but ONE ONLY LIVING AND TRUE GOD, and that HE is GOD ALMIGHTY.

When this idea should once become permanently established and Abram should be made to feel that true and friendly relations existed between him and such Being, then the foundation for faith in, and fidelity to, a worthy object would be laid so deeply that no other object could be presented which could undermine or weaken it. Then, and not until then, could absolute integrity of heart be secured.

To accomplish this, a covenant is represented between God Almighty and Abram, by the terms of which Abram and his posterity are to become obedient to all the requirements of the Almighty, each in their generation, in consideration of which, the

Almighty covenants to bless Abram and his posterity, and to multiply them exceedingly and to make them great, even to make them a blessing to all the kindreds of the earth; and Abram was to become not only the father of princes, but likewise the father of nations, and kings were to come out of his loins; and the land of Canaan was to be given to him and his posterity as a perpetual inheritance.

By the terms of this covenant, it necessarily extended to posterity; and the blessings to flow therefrom embraced the present and the future; and the blessings of the future were made to depend upon present fidelity. Abraham was therefore brought under an influence to be faithful to his covenant, which had been unknown in the preceding epochs. His faith in the present extending to the future, begat Hope and Trust in God, looking for unspeakable blessings to himself and family, and to the world of mankind, if, in the integrity of his heart, he remained faithful to his covenant obligations.

It must be borne in mind, that the objective point in the Abrahamic epoch, is to establish in the mind of humanity, an object worthy of supreme faith and trust; and to so connect this being with the welfare of man, that man should love, reverence and obey him with all his heart.

This process of building up an ideal of God as a foundation on which to establish human character, corresponds to the process by which true individuality was unfolded. The process of creating the individuality commenced with the *formless* and *void*, and proceeded therefrom, by unfolding first, an individuality of *form*

in the mineral; next by unfolding an individuality of *life* in the vegetable; and then by unfolding an individuality of *consciousness* or *mentality* in the animal kingdom, at the summit of which is found humanity. Before the perfect man, as an individuality, was attained, every element and potency in the material became individualized in him. Up to this point he was the first man, Adam, and was from the earth. This individuality had been produced by the *brooding* presence of Deity. The next step in divine order was for the Creator to impart to this individuality HIS OWN DIVINE PERSONALITY, and thus to bring man into the likeness of the Infinite Father. This impartation consists in making man receptive of, and responsive to those spiritual conditions, which unfold in him the divine character and attributes: and thus, the second man, Adam, will be the divine man, or the Lord from heaven, and he is created by the *breathing* or *inspiring* presence of Jehovah Elohim, imparting divine life and character. It is the peculiar mission of this epoch to make known the Supreme Ruler of the universe as a Being of power, and of faithfulness to his covenant obligations. Hence, the announcement to Abram is, I am God Almighty. I will bless you and your family and will make you great, and give you a perpetual inheritance, and will be your God, if you and your posterity will reverence and obey me in all things.

When Abram came to Canaan from Haran, he brought with him Sarai his wife, and Lot his nephew, and all their substance. Sarai was barren, and therefore Abram was childless; and although a future in his offspring had been promised, he did not perceive

how it was to be brought about. Both himself and wife were so advanced in years that there was little prospect for children; in fact, Sarai had given up all hope. After this the covenant before alluded to was made, and Abram was assured that he should have a son by his wife Sarai, who should be his true heir, and the father of his posterity. In due time Sarah became the mother of Isaac, the son of promise, and he was circumcised, and thus brought within the covenant. Abraham now sees in him the fulfilment of the divine promise, and the assurance of an offspring which is to become innumerable, and to be blessed by God Almighty to the extent that Almighty power could confer blessing, and his fond heart dotes upon him. In due time Isaac is weaned, and his father makes a feast in honor of the event. Hagar, looking on, remembers that no such exhibition of paternal pride and affection greeted her son; and Ishmael, sympathizing with his mother, stands back and mocks at the performance. Sarah sees this, and complains to Abraham, who at once banishes Hagar and her son from his household, thus showing that the son of promise held the father's heart.

The question now to be determined is, have the foundations been laid in the heart of Abraham, on which to build the temple for the indwelling presence of the Almighty; and if laid, are they so deeply laid that nothing can disturb them. If so, the rock has been found whereon to lay the foundations of that building whose builder and whose maker is God. But how shall this question be determined? How shall it be ascertained whether there are depths in

the human heart nearer to the human life, dearer to the human affections, than that occupied by faith and trust in, and love and reverence for, its God? Is man's love of God supreme? Or is it subordinated to some deeper love?

Isaac, the only son of Abraham, the son of faith and promise, the son of hope and expectation, one in whom all the affections of the paternal heart were garnered, one in whom his future and the future of his posterity were involved, had grown to be a lad. Next to his God, there could be no object so dear to Abraham's heart. His life, his health, his happiness and his prosperity were more to the father, than all the world beside. Here, then, is the touchstone by which his faith, trust and fidelity are to be made manifest. Here is the weak point, at which he can be most successfully assailed and here the assault is made.

In the midst of all his hopes and expectations, in the presence of all his paternal pride, and love, and tenderness, and without any premonition or explanation comes the command, Abraham, take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and arose up and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes and saw the place afar off. And Abraham said to his young men, Abide ye here with the ass, and I and the lad will go

yonder and worship, and come again to you. And Abraham took the wood for the burnt offering, and he laid it upon Isaac his son, and he took the fire in his hand, and the knife, and they went both of them together. And Isaac spake to his father and said, My father, and he said, here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering. And Abraham said, God will provide himself a lamb for a burnt offering, my son; so they went both of them together. And they came to the place which God had told him of, and Abraham built there an altar; and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took his knife to slay his son. And the angel of the Lord called to him out of heaven, and said, Abraham, Abraham, And he said Here am I. And he said, lay not thy hand upon the lad, neither do anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

With this evidence of purposed obedience on the part of Abraham, there remained no further question as to the possible integrity of the human heart; and of the fidelity with which it may be ready to discharge every known duty, and to obey every requirement of its God. Here the foundation is laid upon which true character is to be built, a character which will withstand all temptations which seek to call the soul away from fidelity to its duty and its God.

The integrity of heart, and its fidelity to duty, here exhibited is the same *in character* as that exhib-

*See Appendix Note 6.

ited by Jesus of Nazareth. Abraham only lacked a true perception and comprehension of the character and requirements of God, to have been the peer of the man of Nazareth. In him faith and trust wrought their perfect work to the extent of securing absolute integrity of heart, and fidelity of purpose. He built upon the rock Christ, and his history is one of faithful obedience to every known requirement, and Jesus recognized this sameness of heart and purpose, when he said, Abraham rejoiced to see my day —condition—he saw it and was glad.

CHAPTER IX.

FILIAL LOVE, OR LOVE OF GOD AS FATHER.

THE Abrahamic epoch commenced by individualizing the ideal, that there is but one God, and he Almighty, and that he had covenanted to become the God of Abraham. By the conditions of this covenant Abraham and his posterity were to be separated from the rest of the world, and they were to become (1) an individualized family, and (2) an individualized people, which individuality was to be evidenced by the circumcision of the male members of the family. This rite was adopted to signify spiritually, the death of the carnal nature, and, consequently, the coming into power of the spiritual nature. The promise was, that by keeping this covenant, God Almighty would bless Abram and his posterity, and that ultimately he should become the father of nations, when his name would be Abraham; and that his seed should become innumerable, and their power in the earth under God, supreme; and that they should thus inherit the earth.

The history of the development of this ideal of God is accurately given, extending from Abram to Moses. The human ideal of God could be developed no faster than the elements of such ideal were revealed in the human consciousness. The idea of a supreme power could be unfolded, because the idea of a power

to control and govern had a conscious existence in the human mind. The idea of aid, protection and favor, or of friendliness, could also be perceived, and could be attached to their ideal of the supreme Being. The idea of concord, agreement, or of a covenant conferring obligations, had an existence in the human consciousness; and thus these qualities and attributes could attach to the ideal of God Almighty. In this manner the ideal of God Almighty could be enlarged and improved by every element revealed in the human consciousness, and in no other way.

The divine method of unfolding the affections and loves of the individuality, is through human relations, the first and highest of which is the conjugal relation of man to woman, constituting the relation of husband and wife. Conjugal love in its purity rises above sensuality, and becomes the divine basis of spiritual generation, such as is described in the early history of Adam and of Eve. The love which unites husband and wife in their true relation is made typical of that spiritual love which unites the soul with God in Christ. Hence the figure of the bride and the bridegroom; the marriage feast; and the wedding garment. The next relation in divine order, is that of parent and offspring, giving birth to the family, and the incidental relations of children to each other, as members of the same family. Out of these several relations, in divine order, arise — (1) conjugal love — (2) parental love — (3) filial love — and (4) fraternal love. Thus the true family cannot exist without unfolding in the consciousness of the members of the family, one or more of these affections. If the union of the heads of the

family be a true one, there will be revealed in the hearts of the father and mother, both the conjugal and parental loves; and there will be revealed in the hearts of the children, both the filial and the fraternal loves, all of which will be according to their spiritual status. These loves will aid in the formation of their ideals of the character of the Supreme Power, the God Almighty to whom they must look, and from whom they must receive their blessings.

The epoch represented by Abram, the father of princes, is characterized as that in which the *family* alone is represented; and the Almighty becomes to it the Supreme Parent commanding the love, reverence and obedience of his family, but of none outside of the family. The loyalty of this family is evidenced by that rite which identifies them with the family, and puts them under covenant obligations to obey the will of the Supreme Father in all things, thus establishing in the members of the family, toward that Father, integrity of heart.

The Abrahamic epoch would have been of a much higher character, morally and spiritually, had the foundations been strictly according to divine order. The condition of true conjugality can exist only in the relation of one true man to one true woman. Man, as a selfish and sensual being, must be put into a deep sleep, that he may be prepared for his true help-meet. He must be so conditioned, that when she is presented to him, *he feels* in his inmost self, that she is bone of his bone and flesh of his flesh, and that they are, in spirit, in heart and life, one flesh, and thus as man and wife, they stand spiritually

naked each in the presence of the other without any concealment or cause of shame. This can only occur in the presence of absolute innocence and purity. This constitutes true conjugality in the divine sense, as it was in the beginning, according to the authority of Jesus. In this spiritual condition, true conjugal partners become true parents, begetting children in the spiritual likeness of themselves, unselfish, holy, innocent and pure. This of itself begets the true filial relation, and thereby reveals that love, reverence and fidelity due from children to their parents; and from man to his Maker. It also reveals the true fraternal love, which belongs to the relation between children of the same family, begetting that unselfish, pure and holy love, which should possess the hearts of children for each other; and which should inspire all outside the family circle, as children of one father, which is God, who hath made them all of one flesh and blood.

But man had not continued in divine order. He had yielded to the temptations addressed to his carnal nature, and had gone down into his lusts, seeking selfish indulgence and present gratification as the chief end of his existence. He thus had destroyed in himself, the true foundations on which to build for eternal life; and instead of becoming the true husband, seeking his companion in the purity and integrity of his soul, he sought the companionship of the sex for purposes of selfish indulgence, and unhallowed gratification; thus the foundations for true parentage were destroyed, and the filial relation being impure, filial love became imperfect, laying the foundation

for discord in the family circle, and for antagonism and hate beyond it.

From the days of Cain, the first representative of the fallen condition, until the days of Jesus, who came to lift man above his carnal impulses, the true conjugal relation has never been entirely recovered; and therefore the race has been conceived in sin, and born in iniquity, and individuals have been obliged to contend in after life, with proclivities imparted to them in their generation, if they sought to become children of the kingdom.

This is illustrated in the history of the life and character of Abraham, in which he is represented as the father of a family. His wife, Sarai, was as near to him as his spiritual status would permit. But Abraham had not recovered from the influence of the fall. His carnal nature was somewhat in the ascendant. He became the father of Ishmael by an Egyptian woman; and besides, he had concubines who likewise bore him children. His relations to Sarai were such that he would rather have given her to Pharaoh as a member of his harem than to have hazarded his own life by claiming her as his wife. These things demonstrate that Abram could not have been a true husband to Sarai in the divine sense, and consequently could not have been the true parent in the sense of imparting true spiritual condition to his offspring. His son Isaac was the child of promise, and was begotten at a time when the carnal was weakened by age, and the spiritual was quickened by faith and trust in God, so that these things acted in aid of the higher where the true conjugal state was wanting.

The line of descent from Abraham was through Isaac, and some of the traits of the father appeared in the son. Isaac took for his wife Rebekah, who was the daughter of Bethuel, the son of Nahor, the brother of Abram. Like her aunt Sarai, Rebekah was barren, and she bore no children to Isaac for twenty years. Then she gave birth to Esau and Jacob, Esau representing the carnal line, and Jacob the spiritual line, or the line through which the descendants of Abraham were to be recognized. The particular character of Isaac does not appear except on two occasions. The first was, when he came into the land of the Philistines, he feared that Abimelech would kill him to possess his beautiful wife Rebekah, if he knew that she was his wife; so he caused her to be represented as his sister. This clearly indicates that Isaac had not attained to the true conjugal condition in his relation to his wife, and that she had not so become bone of his bone and flesh of his flesh, as to make them one; for he preferred the life of the male half of the union to the wifely relation of the female half; and this is confirmed in the issue of the marriage. Esau was the man of carnality, and devoted to field sports, hunting and the like; and Isaac his father loved him because of his venison, and the good eating he supplied him with, indicating clearly the animalism of Isaac. Jacob was a plain man, dwelling in tents, and the symbol of culture and civilization, and his mother Rebekah loved him and conspired with him to obtain the blessing of Isaac, and the advantages which it conferred. Thus Jacob supplanted Esau, and came into the inheritance.

Jacob now takes up the line of descent, and continues the family of Abraham. The history of Jacob demonstrates that he was a stranger to the true conjugal relation. He had four wives, who became the mothers of his children, and he loved only one of them. His love for Rachael was such that she stood between his heart and the other of his wives; and Rachael, like Sarah and Rebekah, was barren for a large portion of her wedded life, but near the close of her life she bore Jacob two sons, Joseph and Benjamin, who, the history shows, were much beloved by their father. The children of Jacob did not evince that fraternal feeling for each other, which characterizes the issue of true marriage. Leah loved her children better than she did the children of the other wives, and the same is true of the other mothers. Consequently the children of Jacob were not true representatives of that affection which should characterize the family circle. They all had great reverence and respect for their father, but were not models of fraternal love and tenderness.

In respect to their brother Joseph, who was the favorite of their father, and who seemed to have ambitious dreams respecting his own future, they had feelings of hatred and jealousy; and they conspired together to slay him, to be rid of him, and were proceeding to execute their plans, when they sold him into slavery for a small sum of money, a condition presumably worse than death. For him as a brother they had neither love or sympathy, and his anguish as they sent him into bondage had no effect upon them. The only feeling calling them out of themselves in the

direction of the higher and the better, was the filial feeling they cherished for their father. When they reported to their father the probable death of Joseph by a wild beast, they saw the sorrow and anguish that came upon him, and they tried to comfort him, but could not.

When they went into Egypt to buy corn, and were obliged to leave one of their number as a hostage that they would bring with them on their return their younger brother Benjamin, their whole solicitude was concerning the effect which these things would have upon their father; and when they had returned to Canaan, and had reported to their father how they had been received, and how they had been obliged to leave Simeon bound as a pledge that they would return with Benjamin, the old man exclaimed in the bitterness of his soul, "Me ye have bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin. All these things are against me."

Then said Reuben, "Slay my two sons if I bring him not to thee; deliver him into my hands, and I will bring him to thee again." But Jacob said, "my son shall not go down with you, for his brother is dead, and he is left alone. If mischief befall him in the way by which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

But the time came which compelled them to go again to Egypt for corn, and Jacob tried to send them away. But they refused to go unless he would permit them to take Benjamin with them; because without Benjamin their journey would be fruitless. For a long time Jacob would not consent; and he accused his

sons of cruelty for letting it be known he had a younger son. But the famine pressed hard upon them, and at length, the old man yielded, and delivered Benjamin into their hands, saying, "God Almighty give you mercy before the man that he may send away your other brother and Benjamin. If I am bereaved of my children I am bereaved If it *must* be so now, do it."

Then they took double money and presents, and their brother Benjamin, and they went down into Egypt, and when they met Joseph the interview on his part was very affecting, while he inquired after the health of his father. Then he spake to his brother Benjamin, his mother's son, saying: "Is this your younger brother of whom ye spake to me? God be gracious to thee, my son."

This interview took place at the house of Joseph; and the brothers were much concerned for the attention which was paid to them, fearing that some evil purpose was intended. After having feasted them, he ordered their sacks to be filled, their money to be returned, and his silver cup to be put in the sack of Benjamin, and he sent them away. His purpose was to test their love and loyalty for their father, and to ascertain what sacrifices they were ready to make for him or to spare the feelings of their father. As soon as they had left the city he sent and had them arrested for stealing his silver cup. They protested their innocence, and were so confident, that they said, "Upon whomsoever the cup is found, he shall die, and we will be bondsmen forever."

Upon searching, the cup was found in Benjamin's sack, when they all immediately returned to the city,

and came to the house of Joseph, where he yet remained. Then they all bowed themselves to the earth, while he upbraided them, when Judah said: "What shall we say unto my Lord? and what shall we speak, or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold we are my Lord's servants, both we, and he also with whom the cup is found." And Joseph said, "God forbid that I should do so. The man in whose hand the cup is found, he shall be my servant, and as for you, get ye up in peace to your father."

Then Judah came near unto him and said, "O, my Lord, let thy servant I pray thee speak a word in my Lord's ear, and let not thine anger burn against thy servant, for thou art even as Pharaoh. My Lord asked his servants, saying, have ye a father or a brother? and we said unto my Lord, we have a father, an old man, and a child of his old age, a little one, and his brother is dead and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, bring him down that I may set my eyes upon him. And it came to pass when we came up unto thy servant our father, we told him the words of my Lord. And our father said, go again and buy us a little food. And we said, we cannot go down; if our younger brother be with us, then we will go down, for we may not see the man's face except our younger brother be with us. And thy servant, my father, said unto us, Ye know that my wife bare me two sons, and one of them went out from me, and I said surely he is torn in pieces, and I saw him not since, and if ye take this also from me, and mischief befall him, ye shall

bring down my gray hairs with sorrow to the grave. Now, therefore, when I come to thy servant, my father, and the lad be not with us, seeing that his life is bound up in the life of the lad, it shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servants will bring down the gray hairs of thy servant, our father, with sorrow to the grave. For thy servant became surety for the lad unto my father saying, If I bring him not unto thee, then I shall bear the blame unto my father forever. Now, therefore, I pray thee, let thy servant abide instead of the lad—a bondman to my Lord, and let the lad go up with his brethren. For how shall I go up to my father and the lad not be with me, lest I see the evil that shall come on my father?"

Here the climax is reached. Filial love has become superior to self-love; and the son, through love and reverence for his father, and to fulfil his duty to him, is offering to sacrifice himself. Now let this filial love be exercised toward the supreme Father, and a foundation will be laid in the affections, as well as in the understanding, for integrity of heart and fidelity of life.

CHAPTER X.

THE THIRD EPOCH IN THE SPIRITUAL CREATION OF HUMANITY—ABRAM THE TYPE—BECOMING ABRAHAM.

THE Bible introduces its third epoch in the spiritual creation of humanity, through Abram, who is designated, the father of princes—but is destined to become the father of nations. It therefore separates him from the polytheistic world, and lays in him the foundations of a higher faith, which extends to the future, and begets hope, or something to be lived for. To prepare for this advance, he is moved to separate himself from his country, his kindred, and his father's house, by removing into a distant country, where he would be free from the polytheistic influences under which he had been reared. Abram is represented as a descendant, ten generations removed, from Noah through Shem. He was of the spiritual line, but nevertheless, immersed in idolatry. He belonged to the family of image-makers and idol-worshipers.

The Bible represents the order for separation thus: "And the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him

that curseth thee; and in thee shall all the families of the earth be blessed.

In obedience to this command, Abram departed from home and kindred, with whom he had lived and formed the associations and attachments of seventy-five years. And he took Sarai his wife, and Lot his nephew, and all his substance, and departed from Haran to go to the land of Canaan, which was to him and his posterity the land of promise. And he came to Sichem in the plain of Moreh, and there he built an altar unto the Lord. Afterward he removed from thence unto a mountain between Bethel on the west, and Hai on the east, where he pitched his tent, built an altar, and called on the name of the Lord.

Between the days of Noah and Abram, there had been an advance in spiritual condition. This advance is manifested in the character of faith exhibited by each. Noah was prompted to build an ark to save himself and family; and thus to seek his, and his family's immediate salvation. Abram was prompted by his faith, to abandon country and kindred, and his home, to seek among strangers, in a strange land, that which was essential to make him a blessing to all the kindreds of the earth. At this time, Abram was childless, with no reasonable expectation of seed, although a posterity had been indirectly promised him. He was seventy-five years of age, and his wife, Sarai, was sixty-five. She had borne him no children. Ten years afterward she brought to her husband her Egyptian handmaid and desired to become a mother by proxy. Sarai, representing the SPIRITUAL line, being barren, proposed a posterity through the *carnal* line; and Hagar became the

mother of Ishmael by Abram. He was called Ishmael, signifying, God will hear, as he had heard her request. There is much of spiritual instruction in the details of this narrative, which must be passed over in this place, to keep prominent the distinguishing features of this spiritual epoch. Abram was rich in faith; a faith which united the PRESENT with the FUTURE, and thereby it begat HOPE or an expectation of a future good; which good was to result from, and be connected with, his present life and character. A son had been born to him in his own house, which had called out the affections and expectations of the natural parent; but as yet he had had no offspring in the spiritual line.

Thirteen years after the birth of Ishmael, Abram received this admonition and promise, "I am Almighty God; Walk before me and be perfect, and I will make my covenant between me and thee, and I will multiply thy seed exceedingly." And Abram's name was then changed to Abraham, signifying the father of nations, instead of the father of princes, as it was at first. The substance of the covenant was, that Abraham should keep himself, family and household, separate and distinct from other peoples; and that he might do so, the rite of circumcision was instituted, by which it was provided that every male child of eight days should be circumcised in the flesh of his foreskin. This rite, spiritually, typified the death of the carnal nature, the same as that which is typified by the cross.

The purpose of this covenant, and of the rite connected therewith was to establish a people who would recognize but one God, and thus maintain a *united*

allegiance to the Supreme Power of the universe. At this time the world, so far as it recognized the existence of a higher power—recognized that power as parceled out among divers beings, who, like human beings, were liable to be at variance among themselves. These gods had their favorites among men, and were supposed to be engaged among themselves in human strifes. Each family had his houshold god, in fact, might have many of them for different purposes. These gods were represented by images, and each god was supposed to be present where there was an image to represent him; and there he received the offerings made, and heard the prayers offered to him.

Abraham came from a family of idol-worshipers. It was because of the character and practices of his people, that he was required to separate himself from his country, and his kindred, and from his father's house, and to go into a distant and strange land. The first important step in this advance, was to unify the idea respecting God as the ruler and governor of the universe. *Divers gods* necessarily possessed *divers characters;* and it would be impossible to harmonize such characters with that which was necessary to bring man to his ultimate destiny. Faith had existed, in a power higher than belonged to the human; and this faith had commanded the obedience of the heart, and tended in the right direction. But it was a faith diffused, and unindividualized It was a faith imparted by the *brooding presence* of Elohim, and not a faith created by the *inspiring presence* of Jehovah Elohim. Therefore, the Abrahamic covenant was established to separate a people from the idolatrous

world, and educate them in the idea that the Supreme Governor of the universe is one God; and that beside him, there is no other. And all the requirements of this epoch were designed to accomplish that which was essential to the establishment of this idea. Hence the doctrine of Abraham was, There is but one God, who is Almighty; and I have entered into a covenant with Him, and He with me, that I will obey all His requirements, and will trust in Him; and, in consideration that I do so, He will bless me and mine, throughout all generations; and will give me and my posterity the land of Canaan for a perpetual inheritance; and as an evidence and sign of this covenant, all males, in the line of descent constituting them members of my family, are to be circumcised, and thus become parties to this covenant. During this epoch, a people were to be *separated* from the mass of humanity, and were to become *individualized* in their faith in the existence and presence of one God. They were also to be educated in a belief that their future prosperity or adversity depended upon their fidelity in maintaining their covenant relations with God Almighty. And they were to be impressed with the idea, that God was faithful and true to His undertakings; that He was a covenant-keeping God; and that all they were required to do, was, to circumcise the males of the family, according to the terms of the covenant; and that would secure to them all that God had promised.

This covenant connected the present with the future; and made the future depend upon the present. It therefore gave to obedient Israel a hope in, and an

expectation of, a FUTURE GOOD, and thus reinforced *faith*, stimulating the soul to more perfect obedience. Thus, an incident of the Abrahamic covenant was the development of *Hope*, as a means of influencing the conduct, and directing the purposes of the individual; and Faith and Hope united, commanded the PRESENT and FUTURE, in their power to induce action and to influence character.

This epoch, in its influence, did not extend to making manifest the CHARACTER of God, except as a being of POWER and of FIDELITY to his covenant obligations. It did not reveal the spiritual attributes of Jehovah, as a righteous and holy being. It did not require humanity to become just, and holy, and truthful, and pure, to secure the favor of the Almighty; because humanity, in this stage of unfoldment, was not in a condition to receive such a commandment. In divine order, such a revelation could be made only when, through attainment of spiritual condition, humanity could perceive and respond to these requirements.

The characteristics of this epoch are represented by the *third day* of advance in the material creation; which consisted in causing the land to appear above, or separated from, the waters, in places by itself; where it became fitted for producing organic structures, laying the foundation for living individualities. Hitherto the atmosphere had been so filled with clouds of vapor that the natural heavens had been entirely obscured. Sufficient light therefrom to cast a shadow had not reached the earth; therefore, the light which had penetrated the mantle of vapor enshrouding the earth

was less than a shadow in the presence of the direct ray. Consequently, a living, conscious individuality had not been created. The first degree of individual life had appeared in the vegetable kingdom; but there had been neither individual sensation nor motion; because the conditions, under which sensation and motion could have been produced, did not exist, until this epoch had finished the work assigned to it, and thus had prepared conditions for introducing the animal kingdom.

Spiritually the same characteristics appear. Abraham, as a conscious individuality, recognized God as a being of life and power; and God had entered into covenant obligations with him. God is represented as becoming a party to a contract with Abraham, by which He obligated Himself to do certain things for him and for his posterity, provided Abraham and posterity would perform on their part, according to the terms of the contract. And whatever Abraham, Isaac, Jacob, or their posterity did, religiously, was done with a view of placing God under obligations, according to the existing covenant. But none of those who became representative men of the epoch extending from Abraham to Moses, knew anything of the *spiritual* character and attributes of Jehovah; nor did they suspect that the Lord required of them the performance of moral duties, in addition to making themselves members of the Abrahamic family, through circumcision. The spiritual atmosphere, which had hitherto encompassed the human, had been so heavily laden with vapors and clouds, that spiritual light and heat had not penetrated to the soul, imparting to it spirit-

ual life and motion, sufficient to create a moral individuality. Therefore, completeness of moral character must not be expected or even hoped for, in the representative men of this epoch.

The history embracing this epoch of unfoldment is full of spiritual instruction to him who has ears to hear, eyes to see, and understanding to comprehend its spiritual significance. The influence which the union of Faith with Hope exerted upon the character of Abraham, is manifest in the absolute fidelity imparted thereby. Faith and Hope combined command the present, and prepare it for giving birth to the future.

CHAPTER XI.

THE FOURTH EPOCH IN THE SPIRITUAL CREATION.

THE next advance in spiritual growth and development required the creation of a spiritual conception of God, and of his moral attributes. To accomplish this, a condition of soul is required, in which a sense of holiness can be awakened, accompanied with awe, and an idea of sacredness. The Bible narrative represents it in this manner: Moses — meaning he who was drawn out (from the waters)—a man learned in all the arts and sciences of the Egyptians, had fled from Egypt, to the land of Midian; and had taken a wife, one of the daughters of a priest of Midian; by the name of Zipporah (little bird), and he became the keeper of the flocks of his father-in-law. And, as he led them out on the back side of the desert, to Mount Horeb (dryness), he saw a bush apparently burning with fire; and yet the bush was not consumed. And he turned aside to see *why* the bush was not consumed; when a voice came from out the bush, saying, Moses, Moses. Draw not nigh;— put thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy father;—the God of Abraham,—the God of Isaac—and the God of Jacob.

This vision was employed to teach Moses that the God of Israel was a Being of a higher and holier

character than had been hitherto conceived, and that he was to be approached only through preparation, with awe and reverence, that man should stand uncovered in the Divine Presence, that everything connected therewith is holy, even the ground upon which we tread.

Moses, who was about to become the deliverer of, and the lawgiver to, Israel, inquired, By what name shall I represent this Presence to Israel? The answer given was, I AM WHO I AM. Say thus to them, I AM hath sent me unto you. This, in its expanded significance reads, THE ETERNAL PRESENCE—THE JEHOVAH— HE WHO IS NOW—WHO EVER HAS BEEN—and WHO EVER WILL BE, hath sent me unto you. During this vision Moses hid his face, for he was afraid to look upon that awful Presence. Here stood the man learned in all the wisdom of the Egyptians,—meaning, of the worldly-wise—humbled and silent in the presence of this spiritual manifestation, not knowing even by what name this Presence should be represented, which name became too sacred to be pronounced on ordinary occasions. Moses also soon became invested with powers incident to his new condition of spirit, by which he appealed to the sense of wonder and awe in those whom he was about to lead, instruct and govern. And it was through the exercise of these powers that he obtained an influence with the children of Israel, by means of which, he could bring them, as a people, to perceive and recognize, in a feeble degree, the awful and mysterious Presence of the God of their fathers.

The history of the transactions of Moses with the

children of Israel, to bring them out of Egypt on their way to the land of promise, which was, in ideal, to them, a land of peace and plenty, where each could sit under his own vine and fig tree, with none to molest or make him afraid, is allegoric in all that is spiritual in its instructions, by which, I do not mean to allege, that the history is not veritable as history, but that its significance, as a means of spiritual instruction, and revelation, is to be found only in what it represents by allegory and correspondence, and therefore is to be so interpreted.

Israel was in Egypt, and in bondage, typical of the natural bondage of the soul to the appetites, passions and lusts of the carnal nature. Their bondage had become insupportable, causing them to cry for deliverance; typical of the yearnings of the soul for something better and more satisfying, than are the perishable things of time and sense. Although separated from all other people by a personal covenant with God, and bearing about in their flesh the signs of that covenant, Israel had merely prepared a body, which needed to be vivified and quickened by the living spirit, to come as individuals and as a people, even to the vestibule of spiritual life and character.

Hitherto there had been no civil institutions, there had been no code of laws, civil or moral. Man had been under no restraint other than that which came from the patriarchal head of his family or tribe, typical of that condition of spirit, which is under the rule of the carnal nature, and which recognizes no restraints not suggested by the interests of that nature. It is proposed to engraft upon the individual, or upon

society in this spiritual condition, a moral life and character, which shall tend to develop and establish moral and social obligations, with a view to deliverance from the oppressions of the selfish and sensual, into the freedom of the moral and divine—that is, according to the letter of the history—from the oppressions and servitude of Egypt, to the land of Canaan, a land flowing with milk and honey.

To accomplish this with the individual or with society, it became necessary to begin upon foundations existing in the soul. Thus, it is a principle of universal application in the natural and spiritual of the universe, that the individual is to be governed by that power which rules in the individual. The mineral individuality becomes the subject of law only through the ruling presence within itself. Deprive the earth or any of the planetary bodies of the forces ruling within themselves, and they could not be made to fulfil their part in the great system of which they are a portion. So, likewise, of the spirit. It can be governed and controlled only through conditions and incident forces ruling within itself. It can be influenced consciously only to the extent that it perceives and recognizes such influences within itself. If it is under the control of selfish influences, the power that controls it must appeal to that kind of influence. If self-love rules supreme, it must be controlled by an appeal to self-love. If moral love or charity has dominion, then that consideration must be foremost in the power that rules. Therefore, the first steps to be taken to bring the selfish and sensual nature under the restraints of moral law, must be sanctioned by an appeal to the selfish

and sensual in such nature. Hence it is, that, under the Mosaic dispensation, the sanctions of the law are found in an appeal to the selfish in the soul, and man is caused to obey through fear of the penalty inflicted upon the disobedient, rather than from a love of that which the law requires. Therefore, the natural man is said to yield a forced obedience;—he is in bondage to the law;—his delight is not in the requirements of the law, but he prefers to obey, rather than submit to its penalties.

This epoch of spiritual advancement, known as the Mosaic, is characterized (1), by causing the individual to adopt an external reverence for Deity, consisting of fear, wonder and awe; an external worship, consisting in rites, ceremonies and formal service, looking to placating, appeasing, pacifying and making friendly, the Divine Being, and securing his favor and blessing thereby. To this degree of spiritual unfolding, the Divine Being exists in the mind of the worshiper as one of great majesty and pomp and splendor and power; one who delights in the contemplation of his own dignity and splendor; one who holds himself aloof from all considerations of love or sympathy for those who do not seek to exalt his fame, and add to his majesty and glory. According to the conceptions of this degree of unfolding, all created intelligences are the subjects of blessings or of cursings, bestowed upon them by Deity, according to his own sovereign will and pleasure, which will and pleasure are determined by influences emanating from supreme selfishness; that is, the motives ascribed to God for doing as He does, are called selfish when ascribed to the individual and human doing the same in respect to himself.

Such conceptions of Deity are the highest and best which can possibly exist in the mind occupying this degree of unfoldment. Hence, everything pertaining to this degree, out of which the higher is to be produced, will exhibit these characteristics. Everything pertaining to the spiritual in man, will be of an external character. His faith will be in the external and objective. The actions, purposes, motives, and the habitation even of his God, will be in time and space. His morality will be purely external, and will depend upon external law for its existence. All this will be so necessarily, because in condition, spiritually, the individual is external.

Moses, the lawgiver for this dispensation, gave to Israel a system of laws, governing them in their civil and social or domestic relations. He also gave them statutes, ordinances and commandments regulating their religious observances and worship, and also their deportment in the presence of Deity. He instituted feast days, fast days, new moons, and the Sabbath, which they were required to observe, as they hoped to obtain divine favor, and escape the divine curse. Under Moses, Israel was required to do all that was required by the covenant with Abraham, and also all that which was superadded thereto by the laws and institutions of Moses. Consequently, under the Mosaic dispensation, an advance was made in the right direction. Institutions requiring an external worship were established; and an external morality was enforced. A degree of integrity and justice was required; a kind of morality and religious observance was made obligatory upon the conscience; and pros-

perity and adversity were deemed to be dispensations of divine favor or disfavor, awarded according to the conduct of the individual, or of the people, in keeping the statutes and ordinances of the Lord, or in neglecting or disregarding the same.

Here also the idea of sin was introduced—which consisted in disobeying the requirements of Jehovah, as expressed in the laws and ordinances prescribed by their lawgiver, Moses; and in connection therewith, sacrifices and offerings for sin were instituted, and their kind and manner of preparation and offering were also prescribed in the law. These sacrifices were offered with a view of affecting the mind and disposition of Jehovah toward the individual or people offering them; and that these sacrifices and offerings might be properly made, so as to have the desired effect upon the Almighty, a priesthood was instituted, and set apart to this particular service. They were of the sons of Levi—signifying a joining—officiating between God and the people.

And that a means of communicating with Jehovah might be established, an ark was made of wood, and overlaid with gold within and without, which contained the testimony of the Lord, to be given from time to time; and above and upon the ark was placed the mercy seat—which was thus above the testimony—the laws, etc., and at each end of the mercy seat was placed a cherub, with wings extending over and covering the mercy seat, and between which cherubs the laws, statutes and ordinances of the Lord were to be given. Accompanying these was to be a table overlaid with gold, on which there was always to be placed

shewbread before the Lord. There was also a golden candlestick, with six branches and seven lamps, which were to be lighted for the purpose of giving light before the ark. All these were to be enclosed within a tabernacle representing the habitation of Jehovah, to be made according to specifications given, and after a pattern exhibited by God to Moses in the Mount. The tabernacle had two rooms, or courts, separated by a veil of fine twined linen, of blue, purple and scarlet. The inner room was the most holy place; in which was kept the ark, containing the testimony, statutes and ordinances of the Lord. It was the Holy of Holies. The outer court of the tabernacle was that in which the altar was placed, where the priests received at the hands of the people their offerings, which the priests only could offer to the Lord. The offering was brought to the door of the tabernacle of the congregation, where it was slain and prepared, and then delivered to the priests, who made the offering in due form, as prescribed in the statutes and ordinances of the Lord. The priests were to be clothed with holy garments, made for glory and for beauty. The priestly clothing consisted, mainly, in a breastplate, an ephod, a robe, an embroidered coat, a miter and girdle; each of which was made according to specifications given in the testimonies.

In this manner the idea of sacredness, joined with feelings of wonder and awe, led the soul in the direction of worship; and these instrumentalities were used for the sake of the influence they tended to exert upon the mind of the worshiper. First, a new name had been given to the Supreme Being, a name not to be

spoken on any ordinary occasion, because of its holiness. Next, a habitation had been provided for the presence of that Being, into which only the High Priest could enter on a stated occasion, to make offerings of blood for his own sins and for the sins of the people. Then, there was a priesthood to intervene between God and the individual, and their office was so sacred that they could approach, even in the outer tabernacle to make their offerings, only in garments of glory and beauty, made especially for that purpose. The object of which was to cause the soul to feel the great distance, in condition, there is between it and its God; and thus to cause its thoughts and feelings to gravitate in the direction of the higher and better condition. Let it here be understood, that the true gravitation of the soul is upward, toward the INFINITE and PERFECT, while that of the carnal is *downward* toward the finite and perishable.

The transition from the third to the fourth stage of moral or spiritual development, consists in awakening this external sense of sacredness and awe; accompanied with an idea of accountability to the Supreme Being, laying the foundation for a religious conscience and an incipient sense of duty and obligation. All formal and ceremonial worship belongs to this degree of unfolding; and, in the language of Paul, becomes a schoolmaster leading to Christ.

According to the conception of this degree of unfolding, God is an individual being, of like impulses with themselves. His principal delight is in his own personal advantage; in the honor, esteem, glory and service rendered to him. He is a being subject to

changing conditions of feeling, and is influenced by the conduct of his subjects. He is made happy, or sad or angry—by the obedience, the misfortunes or the disobedience of his subjects. In his happy mood, he gives prosperity and blessings. In his sadness, he manifests pity, compassion, sympathy and tenderness. In his angry mood, he inflicts punishments, extending to causing suffering, misery, wretchedness, utter woe, and death. In his general character, he differs from his worshipers only in his greatness and power.

These things must be so. It cannot be otherwise. God can become to the worshiper, as an object of worship, no higher or better than can be found in the worshiper to represent him. If the worshiper has not consciously entered the intellectual or moral plane of perception, he cannot fashion in his mind such a conception of a moral and intellectual character as belongs to the Being of his worship. This the Bible recognizes and illustrates, in the lives and characters of the saints of each and every epoch of unfolding. It could not become the word of God to man were it not so. Its demand is, that man shall seek God, and obey Him, according to the best that is within him. That is, he shall strive, spiritually, to live in the summit of his being; reaching forth, by his aspirations and efforts, for that which is higher and better. This will always lead in the right direction, and will prepare him to receive from God that which will lift him into higher and better spiritual conditions.

Israel, under the laws and institutions of Moses, could not attain to a higher conception of God and his requirements, than was therein represented. They

were compelled to be externally moral and religious, before they could become spiritually so. The first step, in the order of moral unfolding, is to turn man's selfishness back upon itself, and cause him to observe the requirements of justice and righteousness, from selfish considerations. Under this dispensation, the sanctions of the law must take hold of self, and demand an eye for an eye, and a tooth for a tooth; and man must be governed thus, until he is prepared to perceive and appreciate the character and worth of the moral attributes. Such is the divine method of unfolding the soul, and preparing it for the influx of a higher perception and appreciation of moral and spiritual life.

This method of developing life and character in the human, is as much an expression of the divine will in this degree, as are the higher methods in the higher degrees. It is a part and parcel of the same life; it is a day's journey over the same road leading to man's high destiny, and one that must be passed over by the pilgrim on his way to the heavenly mansions. This principle in the divine economy is everywhere manifest. All creations and formations begin in the abysmal, and proceed thence toward their destiny by degrees of unfolding in orderly succession. The earth commenced its development in emptiness, and without form. It first produced a mineral kingdom full of crystalized and semi-crystalized forms, and continued this work for ages before life became manifest in the production of the lowest type in the vegetable kingdom. It then made a discrete degree of advance, and produced the vegetable kingdom with its myriad forms of organic life; and, while it was discreted from, it yet

proceeded out of the mineral and earthly kingdom preceding it; and without these it could not have come into existence. It then made another discrete degree of advance in producing living organized forms, endowed with sensation and motion, thus giving birth to the animal kingdom. This kingdom could not have been produced at an earlier epoch, or until the vegetable had been produced, as mediatorial between itself and the mineral, for the animal cannot take its life and nourishment directly from the earth and mineral.

Then, finally, came the ultimate discrete degree of individuality in the human or spiritual kingdom, and this came in gradually, commencing in the formless and void, so far as spiritual life and character are concerned. Like all preceding creations and formations, it is grafted upon that next immediately preceding it, and becomes a link in the chain of being and individuality, extending from the ETERNAL THRONE to the lowest and outmost of existence. But this chain, with every link thereof, owes its existence to, and is potentialized by, the living presence of the SPIRIT OF ALL LIFE, and POWER, and WISDOM and WILL, throughout the universe; or, as expressed in the Bible record, when the earth was in its abysmal condition, the *spirit of God brooded over it, and moved upon it*, imparting to it conditions and laws, by means of which it has come forward, as a mighty agent, in the work of begetting an individual, endowed with faculties and powers destined to bring him to the stature of perfect manhood in Christ.

But, as the individual form begins in chaos, as a mere

germ-cell, so likewise does individual life and character commence in the like chaotic conditions, and is advanced therefrom by degrees as regular and orderly as are the preceding unfoldments of material forms. Therefore it is not to be expected that the Infinite Presence could, or would, produce spiritual life and character in any manner different from His own divine methods of creations and formations, which ever consist in the impartation of Himself to existence, according to the condition of receptivity, to be found or created therein. To material nature below the conscious and intelligent, *brooding over it.* To the conscious and intelligent, *breathing into its nostrils* the breath of lives—creating conditions of higher receptivity, which, ultimately, lift the individuality into a higher degree, discreted from that in which it was found on its upward way. Thus, while, in the chain of existence, *form* and *individuality* come from, and through the *finite*, the *spirit of life* and *thought* and *feeling* and *affection* come from the INFINITE FOUNTAIN. Tracing the highest individualities *downward*, we reach the *material* and *finite* in the lowest stages; tracing the potential, the LIVING, the CONSCIOUS, the VOLUNTARY and AFFECTIONAL, *upward*, we find the INFINITE, the ABSOLUTE, and the ETERNAL, as the only limit by which we can be bounded, and rest satisfied with our attainments.

CHAPTER XII.

THE FOURTH EPOCH CONTINUED—THE SEVERAL PERIODS THEREIN.

THE history of the times embraced between the introduction of the Mosaic age, and Jesus, is divided into several distinct periods; each of which must be studied, to ascertain the progress made in the unfoldment of spiritual life and character.

The first period embraces the giving of the law; the establishing of a religious service, consisting of offerings, in the form of sacrifices made upon an altar, with a view of placating Jehovah, when He had become offended by reason of the sins of the people; or with a view of securing His favor in certain undertakings, where it was felt that His aid would be needed; or to signify their gratitude for favors shown; such as thank offerings, peace offerings and the like. But of whatever character the offering, they all were designed to have a favorable influence upon the divine will and purpose respecting Israel, both as individuals and as a people. Thus, while their religious service had the desired effect to awaken in the individual a recognition of the existence and presence of a supreme power, which ruled and governed among the nations, and which imposed upon them duties and obligations to be performed and observed to secure a favorable ad-

ministration of his power; and while it gave birth to a sense of sacredness, coupled with reverence and awe, and thus began to lead the way in the direction of a holy and just estimation of man in his relations to his maker, and of his duties and obligations to Him, it did not reach to the root of the evil in the soul, by tending to uproot, and overthrow the selfish, the sensual and lustful therein; on the contrary, the service was offered and performed from selfish considerations; that is, consideration of advantage to the party performing it, to secure blessings or to escape curses. The end of the service as performed was to secure self-advantage in some form, and hence, the *spirit* of service was self.

Questions of morality, of virtue, of righteousness, were all to be settled by an appeal to the law. Everything not prohibited by the law and the testimony was lawful and right. Man became a sinner by doing something prohibited, or by omitting to do something required or enjoined upon him. Spiritual sins, and a spiritual conscience were unknown. Everything was determined by a thus saith the Lord, or a thus saith the law, as found in the statutes, or ordinances, and testimonies; or as spoken by the mouth of a recognized prophet of the Lord.

During this period, the people, as individuals, had no communication with God except through external agencies, or by means of intervention. Some one acted for them or on their behalf. It might be an angel,—it might be a prophet—it might be a priest—but they were not instructed that God could be approached in any other manner than through some of these appointed agencies. Therefore, all offerings to Jehovah were

delivered to a priest at the door of the tabernacle of the congregation. Thus, it will be perceived, that as between the people and Jehovah, there was really no spiritual communion or communication, for the reason that there was no real spiritual perception or comprehension on their part, by means of which spiritual communion could be had and recognized. Therefore, it could not be expected that Israel, as a people, would exhibit any manifestation of spiritual life or character.

All communications purporting to come from Jehovah, came by external means. It is very apparent from the descriptions given, that none came directly, or without intervention. Although it is said that God appeared to the patriarchs, and to Moses, enough is given to show that the appearance was by means of angels, or messengers of some sort. It is certain that no one, not even Moses, had attained to such a spiritual condition as to be able to come into immediate communication with Deity. Hence it is often stated, the angel of the Lord appeared, or, the angel of the Lord spake; that God sent his angel, etc. Thus, in the days of Abraham, it is said, the Lord appeared unto him in this manner. Abraham was sitting in his tent door in the heat of the day, when he saw three men standing near by. That he ran to them, and said, bowing himself to the ground, "My Lord, pass not by thy servant. Let some water be brought, and wash your feet, and rest under the tree, while I fetch a morsel of bread and comfort your hearts." To which they assented, and Abraham hastened to have bread and meat prepared, which, with butter and milk, he placed before them, and they did eat of it, etc. Then a conver-

sation followed respecting Sarah, promising that she should become the mother of his seed, which were to be blessed according to the terms of the covenant. Although the narrative speaks of this as being the presence and work of the Lord, it is manifest it was by intervention, and by outward manifestation, which constitutes an appearance, and not an immediate communication from the Infinite Presence.

According to the record, Moses had had frequent interviews with the Lord, yet he had not seen Him in his divine personality; and he became exceeding anxious to see him face to face, as one man seeth another. Therefore Moses requested that he might know Jehovah otherwise than by name. But he was told that he might see His goodness, and somewhat of the divine glory; yet he could not see the Divine face, and live. The reason why such a revelation of the Infinite One to man is impossible, is because of the immense distance of conditions there is between the mere human and the Divine. Before the REAL PRESENCE can be perceived, otherwise than by manifestation, the human condition must cease through divine regeneration. It is only by coming interiorly into the state of sonship, so that the Infinite and Absolute dwells consciously in the soul, and it becomes filled with all the fulness of God, that God can be seen as He is. Hence, said John, No man hath seen God at any time. Also said Jesus, No man knoweth who the Father is, save the Son, and he to whom the Son will make the revelation. He who really knows the Son knows the Father also; because, in condition, they are one, and he who can perceive the one, can, therefore, perceive the other.

Moses had constructed an ark, and a mercy seat above it; and had placed a cherub at each end, with outstretched wings, covering the mercy seat, where he was to meet the Divine Presence, and get his communications. All this preparation was made with a view of affecting the spiritual condition of his mind, to fit it for perceiving and for receiving the communications to be given. This would have been unnecessary, had Moses been in a condition to perceive the real presence and character of God. The principle of angelic ministration, is based upon the divers spiritual conditions of those to whom they minister. God is everywhere present, throughout the material and spiritual universe; and can minister to all who are in a condition to receive of the Divine Presence and Power. But the subjects of divine ministration are to be found in every conceivable spiritual condition; and, therefore, angelic ministration becomes necessarily a part of the divine administration.

The conceptions of God, at this time, show the spiritual status of Moses, and Aaron, and of the leading minds of Israel. Although an effort was being made to exalt the ideas of Moses, and, through him, of Israel, respecting God, His character and attributes, yet, at best, they were very imperfect. God, in the elements of His character, as viewed by them, did not differ from the human. He had his plans, and his purposes, and was quite liable to be disappointed, or to be frustrated, which caused Him to be angry, and to inflict terrible punishments upon the people. Thus, while Moses was absent in the mount, having the tables prepared, the people below, beginning to think that he

had abandoned them, caused Aaron to make a molten calf, and to set it up, as representing the gods which had brought them up out of Egypt. And Aaron made an altar, and offered sacrifices thereon, and the people worshiped the golden calf. This caused the Lord to become very angry, and He threatened to exterminate them. But Moses thought differently, and he counseled moderation; and argued with Jehovah, that if he should do as he proposed to do with Israel, the Egyptians would say, that for mischief the Lord had brought them out, to slay them in the mountains, and to consume them from the face of the earth. And besides, God had already committed himself by his oath, to Abraham, to Isaac, and to Israel, to mutiply their seed as the stars of heaven, and to give them the land of Canaan as an inheritance forever; all of which forbade that He should do unto Israel as, in His anger, He proposed to do. In consideration of these promises, Jehovah repented Him of the evil which He thought of doing, and so withheld His hand from destroying Israel.

As certainly as that the Infinite and Eternal God is the same yesterday, to-day and forever, the above representation of Him—of His character, of His purposes and actions—must be very, very far from the *truth in the real and absolute degree;* and one in whom the above is his highest conception of Jehovah, must be very far from that condition of soul in which the fulness of the Godhead dwells bodily. These considerations are not designed to disparage the importance of Moses and his institutions, but to show the stage of spiritual progress represented by this epoch of spiritual

unfoldment, as compared with that to which the soul must attain to come to the stature of perfect manhood in Christ.

When Moses saw the children of Israel worshiping the golden calf, and eating and drinking, and making merry before it, he was indignant, and he threw down the tables on which the commandments had been written, and brake them in pieces. This also reveals the spiritual status of Moses, and shows that it was the same as that which is ascribed to Jehovah, touching this very transaction; but in no degree did he exhibit that *divine* character which is to bring the soul into a condition of oneness with God, and which condition alone constitutes redemption and salvation.

According to the record, the institutions and ordinances given by Moses belonged exclusively to the external, and were designed to influence and control by external means only. They were calculated to develop an external observance of the requirements of the laws regulating the intercourse of individuals with one another; and also an outward observance of the ordinances establishing their religious ritual service.

This is not the place to consider the significance of these ordinances and institutions, as the purpose here is to bring to view the progress made in the spiritual condition ruling in the individual and in society.

The journeyings of Israel from Egypt to Canaan are full of instruction, suited to enlarge and enlighten the spiritual understanding, and will in due time be considered. The ritual service, prescribed with so much particularity, had its place in the path of advance from animalism to true spirituality. It belongs

to an epoch, in the spiritual dawning of the Sun of Righteousness, in which the sacrificial idea, as a means of propitiating an offended deity, was the highest and best man was then capable of entertaining. But this epoch was merely a means of introducing the idea of responsibility to God; of duties required by him, and of obligations incurred, which must be discharged by means of a faithful performance of the prescribed duties. This epoch was laying the foundations for developing a conscience in respect to moral and religious subjects. In short, it was the blade of development, which in due time was to produce the ear, and ultimately the full corn in the ear, through the perfection of a true spiritual life and character.

CHAPTER XIII.

THE ADMINISTRATION OF JOSHUA.

NEXT after the administration of Moses, the lawgiver, came Joshua. Moses had led Israel to the borders of Canaan, but he was not permitted to enter the land of promise. And Joshua, took up the march, and Israel under his lead, took possession of the land. The history of Israel during this period, is a very full picture of their moral and religious status, and exhibits but little progress in the development of true character.

Moses was the instrument through which the law had been given; and after the death of Moses, Joshua became the instrument of its administration. The command to him was: Be strong and of good courage, that thou mayest observe and do according to all the law which Moses my servant commanded thee; turn not from it, to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart from out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

The idea herein contained and illustrated is, that obedient Israel is to God everything; the rest of the

world of mankind are to Him as nothing; and the administration of the law is made in accordance with this principle. Under the administration of Joshua, Israel is to go in and possess the land of Canaan, by driving the Canaanites therefrom; and in doing this, they are to be exterminated, if need be, by fire and sword. The men, women and children of the land become the subjects of indiscriminate slaughter. Thus, in the taking of Jericho, immediately after crossing Jordan, they utterly destroyed all that was in the city, both man and woman, and young and old, and ox, and sheep and ass, with the edge of the sword, saving the family of Rahab, the harlot, who had hidden the messengers of Joshua when he sent them to spy out the city. So, likewise, they proceeded to take the city of Ai, and they smote all the inhabitants, both of the field and of the city, with the edge of the sword, even to the number of twelve thousand; and Joshua withheld not his hand until he had utterly destroyed all the inhabitants of Ai. And he then took the king of Ai, and hanged him until evening, and then cast his body at the entrance of the gate of the city, and raised thereon a great heap of stones.

After completing this slaughter, Joshua proceeded to build an altar in Mount Ebal, to the Lord God of Israel, which altar he builded of whole stones, upon which he wrote a copy of the laws of Moses, in the presence of the people. And all Israel, and their elders, and officers, and judges stood on either side of the ark, before the priests and Levites who bore the ark of the covenant of the Lord, and all strangers born among them—one-half over against Mount Gerizim and one-half over against Mount Ebal, according to

a previous command of Moses, that they should bless Israel. And there Joshua read all the words of the law—the blessings and the cursings—according to all that is written in the book of the law, and all Israel heard it.

After this Joshua proceeded to destroy the Canaanites, excepting the Gibeonites, who had, by strategy, caused the princes of Israel to enter into a league with them; and who thereby became their slaves. After defeating the five kings who had conspired against Gibeon, and putting the army to utter rout, and hanging the kings, he proceeded to Makkedah and Libnah, and Lachish and Eglon, and Hebron, and Debir, and smote them with the edge of the sword, and utterly destroyed them and all the souls therein, and left none alive, men, women or children. And thus he went through the whole country, and left remaining none that breathed, in all the hill country and in the south, from Kadesh-barnea unto Gaza, and all the country of Goshen to Gibeon; and he returned to camp at Gilgal.

The next event recorded, is that of a league formed against Israel by Jabin, king of Hazor, and the kings of Madon and Shimron and Achshaph, and the kings in the north of the mountains, and of the plains south of Chinneroth, and in the valley and in the borders of Dor on the west, and the Canaanites both in the east and west, the Amorite, the Hittite and the Perizzite and the Jebusite and the Hivite, etc., and they all came together to fight against Israel at the waters of Merom. There Joshua met them and took them, and destroyed their army, until none were left, and he then

smote in detail all their cities as on former occasions, killing all that came in his way. For, as the record says, it was of the Lord to harden their hearts to fight against Israel, that He might destroy them utterly, and that they might have no favor, but that He might destroy them as the Lord commanded Moses.

After thus destroying the thirty-one kings and their people in the land of Canaan, Israel had rest from fighting, and they set themselves to enjoying the lands for which they had not labored; and the cities which they had not builded; and the vineyards and olive yards which they had not planted. And Joshua proceeded to divide up the lands among the several tribes or families, giving each their portion by lot, Reuben and Gad and the half tribe of Manassah taking their portion on the east of Jordan, in the country conquered by Moses, and given to them while he was yet living.

After many years Joshua gathered the tribes of Israel at Shechem, and he called for their chief men, their judges and their officers; and they presented themselves, when he addressed them in the name of the God of Israel, giving them a history of their rise and progress from the calling of Abram unto the time he was addressing them, and he pointed out to them the abundant evidences of divine favor bestowed upon them while they continued obedient to the divine requirements. Now, therefore, said he, Fear the Lord and serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And he then called upon them that day, to choose between the Lord, and the gods which their fathers had

served, or the gods of the land in which they were dwelling. And the people replied, God forbid that we should forsake the Lord to serve other gods. Then said Joshua, Ye cannot serve the Lord, for He is a holy God; He is a jealous God; He will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you after that He has done you good. So the people made a covenant with Joshua in Schechem, that they would put away from among them all strange gods, and would incline their hearts to the Lord God of Israel, and would serve Him and obey His voice; and thus they became witnesses against themselves, should they afterwards break that covenant, by serving strange gods. And Joshua set up a stone under an oak which stood by the sanctuary, as a witness of their covenant; and he wrote the covenant itself in the book of the law of God.

Such is the brief history of the administration of Joshua, and such the character of his administration. During this period, God was deemed a respecter of persons, caring only for Israel, and Himself. The indiscriminate and wholesale slaughter of men, women and children, leaving none that breathed in the land, for the honor and glory of God, bespeaks a very low and brutal conception of the character and requirements of the Divine Being, and one to be vindicated only upon the hypothesis that it was the highest and best possible to a people in that degree of spiritual advance. And it is given in the history to show that laws, for the government of society and of individuals, based upon considerations of self-interest or self-ad-

vantage, do not, and cannot, produce true character. It also demonstrates that *external service* of God, by means of forms, ceremonies and sacrifices, though performed ever so conscientiously, does not make the comers thereunto perfect. That they are only a means to a higher end, and are valuable only as they tend to produce that end. Hence, said Jesus, speaking of the institutional, the Sabbath was made for man—that is, for the use or service of man—not man for the Sabbath. Therefore the Son of Man is Lord even of the Sabbath day. The spiritual lesson contained in the history of *external Israel*, with an *external* service, an *external* worship, for an *external* purpose, is found in the fact that it failed to produce *true character*, thereby demonstrating the necessity for a deeper, truer and more interior perception of God, of His character, attributes and requirements. For, as Paul says, "The law made nothing perfect," but it served for the bringing in of a better hope, by which we draw nigh to God. And, speaking of the service, Paul declares it to be merely a figure or type for the time then present, in which the offering of gifts and sacrifices could not make him who did that kind of service perfect as pertaining to the conscience. And again he says, the law was as a *shadow* of good things to come, and not the very or real image of the things, and that it could not by the sacrifices offered year by year, continually, make thecomers thereunto perfect; and that, for this reason, it was necessary that it should yield its place for the more perfect.

CHAPTER XIV.

THE ADMINISTRATION AFTER THE DEATH OF JOSHUA.

WHILE Joshua lived Israel was obedient and prosperous. The policy under Joshua was to exterminate the inhabitants of Canaan, which was generally carried out so far as they took possession of the country. After the death of Joshua, Israel, under the leadership of Judah and Simeon, was prosperous, until the several tribes began to ally themselves with the inhabitants; to intermarry, and adopt their religious customs. As soon as this began to take place, it is said the hand of the Lord was against them; and when they went out to battle, they were defeated and became tributary.

Thus says the history: "And the children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites; and they took their daughters to be their wives, and they gave their daughters to their sons, and they served their gods; and the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves, for which cause the anger of the Lord was kindled against them, and He sold them into the hand of Chushan-rishathaim, king of Mesopotamia, and they served that king eight years, when they cried to the Lord because of their oppression, and He raised up for

them a deliverer in the person of Othniel, the son of the younger brother of Caleb; and it is said the spirit of the Lord came upon him, and he judged Israel, and went out to war, and delivered Israel from their oppressors, and took the king of Mesopotamia, and the land had rest for forty years, and until Othniel died. Then Israel returned to their evil practices, and did evil in the sight of the Lord, and He delivered them into the hand of Eglon, the king of Moab, and they served him eighteen years."

Then Israel cried to the Lord, and He raised for them a deliverer in the person of Ehud. This Ehud armed himself with a two edged dagger, and concealing it upon his person set out to visit Eglon and make him a present; by this means he gained access to the person of the king, and, under pretense of private business, he procured all the king's attendants to be sent away, when he assassinated him and departed. Then arriving at Mt. Ephraim, he called together the fighting men of Israel, and fell upon the Moabites and slew them, and thus delivered Israel from serving Moab; and the land had rest for eighty years.

After the death of Ehud, Israel again did evil in the sight of the Lord, and He delivered them into the hands of Jabin, who reigned in Hazor, the captain of whose host was Sisera. Under the oppressions of Jabin, Israel again cried unto the Lord, and Deborah, a prophetess, became Judge of Israel. She dwelt in Mount Ephraim, between Ramah and Bethel. She called to her counsels Barak, the son of Abinoam, and they summoned Napthali and Zebulon to Kedesh, and they came with ten thousand men. With this army

they engaged the forces of Jabin, under the command of Sisera, his chief captain, and defeated him, and Sisera fled to the tent of Jael, the wife of Heber, the Kenite. When Jael saw Sisera, she went out and invited him into her tent, telling him to have no fear. And when he called for water she gave him milk to drink. Accepting thus her hospitality as being real, he committed himself to her keeping while he slept. But as soon as he slept, with hammer and nail she assassinated him. And as Barak pursued after Sisera, Jael invited him to her tent, where she made known what she had done, and there lay Sisera dead, with the nail driven through his temples. And thus, says the record, God subdued Jabin, the king of the Canaanites, before Israel, and the hand of Israel prevailed against Jabin until they had destroyed him.

This transaction met the approbation of Deborah and Barak, as their song shows. In their triumph they sang, Blessed above women shall Jael, the wife of Heber, the Kenite, be. Blessed shall she be above women in the tent. He asked for water, she gave him milk. She brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer, and with the hammer she smote Sisera. She smote off his head when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead.

Again Israel did evil in the sight of the Lord, and He delivered them into the hands of Midian, who oppressed them and impoverished them; and the children of Israel again called for divine assistance, and

Gideon, the son of Joash, became judge. Gideon was informed of his appointment by a messenger, called the Angel of the Lord, who said to him, The Lord is with thee, thou mighty man of valor. To whom Gideon replied, If the Lord be with us, why then is all this befallen us? and where are all the miracles which our fathers told us of? He has now forsaken us, and has delivered us into the hands of the Midianites. But he was assured that he was to become the deliverer of Israel, and that the Lord was with him. He was not easily satisfied. He required sensible evidence that these things were so. He desired that some miracle should be performed to verify what the messenger declared to him.

Gideon was surnamed Jerubbaal, signifying the contention he was to have in overthrowing the worship of Baal—in overturning his altars, and cutting down the groves by which they were situated. He commenced on those of his father Joash; and soon the Midianites, the Amalekites, and others, gathered themselves for the contest. Gideon collected an army from Abi-ezer and Manasseh, and Ashur, and Zebulon, and Napthali, and made himself ready for it. But before proceeding, he wished assurance from the Lord that Israel was to be saved by his hand; and he wished the assurance to be given by some miraculous manifestation addressing the senses. He wished evidence of a special character. He desired to place a fleece of wool in his threshing floor, and that dew should be deposited only on the fleece, leaving the ground dry all about it —which was done. He next wished the experiment reversed, and it was done accordingly. So Gideon's

faith in the present and especial aid of the Lord was established, and he was then ready to proceed. But he was informed that he had a larger army than was necessary, and a select number only should be taken. So out of thirty thousand, only three hundred were taken,—those who lapped water like a dog when they drank. Gideon was still in doubt as to his success, until he went down by stealth and overheard a man telling his dream, and heard another give the interpretation of it, saying the dream of the cake of barley bread, which overturned the tent of the host of Midian, is nothing else than the sword of Gideon the son of Joash, a man of Israel, for into his hands hath God delivered Midian, and all the host. On hearing this, Gideon was satisfied, and he proceeded at once at the head of his three hundred men, to the conflict, shouting the watchword: "The sword of the Lord and of Gideon," and Midian was destroyed, by the setting of every man's sword against his fellow. And he continued the contest against Midian until it was utterly subdued, and Israel had rest for forty years.

But Gideon, after his conquest of Midian, collected from the people all the golden earrings which had been taken in the fight, to the amount of one thousand and seven hundred shekels, besides ornaments and collars, and made an ephod, and set it up in the city of Ophrah, which caused Israel to treat it as an idol, and even his own family, which was very numerous—for he had many wives and concubines, and seventy sons of his own body, besides Abimelech, the son of a concubine—were also ensnared by it, and went into idolatry.

As soon as Gideon was dead, Israel turned again and went after Baalim, and made Baal-Berith their god, and forsook the Lord their God. And Abimelech, the son of Gideon by his concubine in Shechem, persuaded the people of Shechem to make him their king over all the house, and he slew all the sons of Gideon except Jotham, who escaped by flight. Abimelech reigned over Israel three years, when the men of Shechem became dissatisfied and soon two parties were developed, and fighting commenced, which resulted in the destruction of Shechem, and ultimately, in the destruction of Abimelech, according to the curse of Jotham.

After the death of Abimelech, Tola, a man of Issachar, became Judge, and he judged Israel twenty-three years, and died. He was succeeded by Jair of Gilead, who judged Israel twenty-two years, and died. By this time Israel had turned again to the service of Baalim and Ashteroth, and the gods of Syria and Zidon, and Moab, and Ammon, and of the Philistines, and had forsaken the worship of Jehovah. They soon fell into the hands of the Philistines, and into the hands of the Ammonites. For eighteen years those who were on the east of Jordan, in the land of the Ammonites in Gilead, were vexed and oppressed; and the children of Ammon also passed over Jordan to fight against Judah and Benjamin and Ephraim. Again Israel in distress cried to the Lord for deliverance, but they were reminded of their previous conduct, their frequent sinnings and repentings, and were told that they were to be delivered no more—to go and cry unto the gods they had chosen, and let them deliver them in their tribulation. But

Israel persisted in their cry, and confessed their sins, and were willing to submit to any punishment Jehovah might see fit to inflict upon them, and they put away all their strange gods, and returned earnestly to the service of the Lord.

Then arose Jephthah, a Gileadite, a man of valor, but the son of a strange woman by Gilead. He had been turned away from his father's house because of his maternal parentage. The elders of Gilead went after him and brought him back, and made him captain and head man over them, to fight their battles. And Jephthah, when about to go out to fight, vowed a vow to the Lord, that if, without fail, He would deliver the children of Ammon into his hands, he would offer for a burnt offering whatsoever should come forth from the doors of his house, when returning in peace from the children of Ammon. In the fight that followed, the children of Ammon were taken, and Jephthah returned in triumph to his house. And as he returned, his daughter came out to meet him, with timbrel and dance; and she was his only child. As he saw her he cried out, Alas! my daughter, you have brought me very low, and are one of them that trouble me; for I have opened my mouth to the Lord, and I cannot go back. And the daughter replied, My father, if thou hast opened thy mouth to the Lord, do unto me according to that which has proceeded out of thy mouth; for the Lord has taken vengeance for thee of thine enemies, the children of Ammon. She, however, craved a delay of two months, which was granted, when she cheerfully submitted to the sacrifice.

Jephthah judged Israel six years, and died. He

was succeeded by Ibzan, of Bethlehem, who judged Israel seven years. He was followed by Elon, of the tribe of Zebulon, who judged Israel ten years. He was succeeded by Abdon, who judged Israel eight years. Israel again returned to their evil ways, and were next delivered into the hands of the Philistines for forty years. Then came Sampson, a Danite, who became judge of Israel. And he judged Israel twenty years. During his life he was continually troubling the Philistines, and finally, at his death, he killed more of them than during his life. He was only remarkable for his physical power. He had strong faith in God, and ended his life in prayer for strength to be employed in destroying his enemies with himself.

In this brief statement of the lives and doings of the judges of Israel, I have presented such facts as tend to illustrate the spiritual status of Israel during this period—for the purpose of showing the progress made toward establishing their faith in the Lord God of Israel, as being the only living and true God; and One who would hold them responsible for their conduct in their obedience or disobedience of His requirements. The history of Israel during this period is an illustration of the method of changing an idolatrous people to a faith in the presence and power of that one being, who is the author and sustainer of all things, and whose favor must be secured through obedience to His requirements, whatever they may be. Whenever such a faith is established, and the soul becomes loyal to it, and is ready to sacrifice whatever interposes between it and its obedience, then the foundations for integrity and

fidelity are laid so deep that nothing but a destruction of that faith can weaken that foundation. Then the blade of divine manhood springs up, ready to produce the ear, and in the fulness of time the full corn in the ear, or completeness, by coming to perfect manhood in Christ.

A careful examination of the Bible from its commencement hitherto will reveal the fact that its aim is, first, to produce a conviction that there is but one Presence and Power which has created and which governs all things; that every thing coming from the hand of that Creator as it comes therefrom is good; that all the operations of nature are manifestations of the Divine Presence, and are expressions of His will and power, and that He can preserve or destroy all or any part thereof, according to His sovereign pleasure. Having established such a belief in the fact of such an existence, its next step is to extend that faith so that it shall embrace the idea of an existing relation between man and his Maker, and that he shall so far trust in Him as to become obedient to what he supposes to be His requirements, and that his own well being depends upon such obedience. This is illustrated in the life and obedience of Noah. This faith and trust become essential as the foundation of true character. They constitute, as it were, the primitive or first elements of manhood—faith and trust in the eternal and the immutable Presence. The next step is to enlarge that faith, so that it shall embrace the conception that the present is the parent of the future, and that man should regulate his conduct with reference to that future; and that the Creator of all things is Lord of the future,

and will make it to the individual and family, what He undertakes to make it, and upon the terms or conditions He undertakes it.

To introduce this degree of faith, God takes an individual, having the first degree, and separates him from his country, his kindred and his father's house, and establishes covenant relations with him, and with his posterity, by means of which himself and family become individualized as a people; and by means of the covenant on their part, the sign of which is in the flesh, they bring God under obligations to do for them what by His covenant He promised; which was and is, to make them a numerous people, a great nation, and as such to give them a section of country as a perpetual inheritance. This faith in God, in His promise and power, gave to that people, hope—expectation,—by which faith was re-enforced, and made to take deeper root, becoming somewhat of an anchor to the soul. The character of this degree of faith is exhibited in the offering of Isaac upon the altar by his father Abraham, in obedience, as he supposed, to the Divine command. Its design is to illustrate fidelity to God, and integrity of soul. It was coming to the standard test of Jesus, when he said, If thy right hand offend thee cut it off. If thy right eye, pluck it out. If life plead exemption from loyalty and obedience, yield it up, for he who loseth his life for my sake,—that is, from loyalty to justice—to purity—to righteousness—to holiness—to God—shall save it. It was to this he referred, when he said, Abraham desired to see my day, he saw it, and was glad. It was in the presentation of this view that Jesus, beginning at Moses, and all the other prophets,

expounded to Cleopas and his fellow traveler, in all the scripture, the things concerning himself. In Abraham, loyalty, fidelity, and integrity of soul were as actual and real as in Jesus. He lacked that spiritual enlightenment to inform him what God required at his hand. The Spirit of Truth, the Comforter, the Holy Ghost, in the divine and absolute sense, had not yet become a conscious Presence in him,—had not yet given him a knowledge of moral and spiritual truth. He knew God only as a being of power and fidelity, and to the extent of that knowledge, he was all God required of him.

This kind of loyalty to God, of fidelity to one's highest convictions, of integrity of purpose, is what the Bible insists upon in every stage of spiritual development. It does not insist upon right views of the Divine Being, but it does insist upon acting up to the highest and best views we have.

The next step taken in the history of spiritual growth and development, is to awaken in the mind a condition by which a higher conception of God, in his character and requirements, may be had. This was to be accomplished by awakening a sense of sacredness and awe in contemplating the Divine being. They were to be impressed, that the Lord God, who was the creator of all things, and the sustainer and governor of all, was their God; that he was the only living and true God; that they should have and recognize no other; and this was the first command of the decalogue. It was to be the foundation of their faith and their hope; that to which they were to be anchored, and upon which they were to build character. This

commandment was given to them as coming from God and having his sanction, and they were taught that disobedience of it would bring upon them awful penalties. In connection with this, they were prohibited from representing him by graven images in the likeness of anything, and from bowing down before any image in worship or religious service. This article of their faith was to be enforced by severe penalties, because a disregard of its requirements subjected the entire people to divine displeasure, and made them subjects of the direst misfortunes, as the history of Israel shows.

Having presented God as a being too holy to be approached without preparation of spirit, with a name too sacred to be pronounced on ordinary occasions; as a being to be reverenced and worshipped with all the heart, mind, and strength; as being one who would not excuse the guilty, but who would visit their iniquities upon themselves and upon their succeeding generations; having set apart one seventh of the time to be devoted to rest from all labor, and for contemplation of the divine character, and for the study of the divine requirements, the law proceeds to enforce the observance of duties between man and man, in all their several relations. From the beginning the *divine* relation of husband and wife was one of equality, of one bone and one flesh, companions in all respects equal, spiritually naked, each fully confiding in the other. But owing to a departure from divine order, through disobedience, their lower natures had come into the ascendant, and the woman became inferior in position, and her husband ruled over her; and

this condition of things cannot be entirely changed, while the rule of the carnal nature continues. But when the stature of perfect manhood in Christ is attained, the true condition and relation will be resumed, and the spirit of true conjugality will make them one again.

The decalogue next brings to view the duty of children toward their parents—Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. Next to obedience to, and worship of, the Supreme Being, came the duty of respecting, honoring and being dutiful to parents. From the beginning, let this spirit be cultivated in the child. Bring him into the spirit of filial piety, through love, kindness and reverence for his earthly parents, and the step will be easy to teach him somewhat of the filial love and reverence due to the Heavenly Parent. So important was this duty, that it was enjoined under the severest penalties. The next fundamental duty to be observed was to respect life in others. The command, Thou shalt not kill, Jesus interpreted as excluding the exercise of all unkindly or unfriendly feeling toward another. It was laying the foundation on which was to be built the temple of universal brotherhood. It excluded all hatred, malice or ill-will—all feelings of indifference or contempt for the happiness or well-being of others. Next came the command, Thou shalt not commit adultery. This, also, Jesus interpreted as prohibiting the exercise of all lustful desires, declaring that, before God, the guilt was in the impure condition of the heart, of which the act was only the expression. The next

command was, Thou shalt not steal—that is, you shall respect the proprietary rights of others. The spirit of stealing is found in the injustice consequent upon the act—the unjust condition of soul which brings the thief, in spirit, in antagonism with divine right and justice, and, spiritually, makes him a rebel under the divine government. This command, in spirit, prohibited all actions which seek to disturb the just relations existing between man and man. It condemns all efforts to obtain from another that which belongs to him, without rendering a just equivalent for the same. The next command, Thou shalt not bear false witness against thy neighbor, enjoins perfect truthfulness in all our intercourse with the world. It includes the desire on the part of every soul to be and to do exactly right, in all our relations to every other soul with which we are in any way connected. It calls for that perfect integrity of heart which is demanded when it is said, Give me thy heart. Then comes the final command, Thou shalt not covet anything which belongs to another. The word covet, here, is used in the sense of a desire to possess oneself of that which belongs to another, in such a manner as to thereby deprive the other of its use and enjoyment. It does not forbid the spirit of emulation, or of a desire to attain to and enjoy the use of those qualities, conditions, talents, etc., which another possesses, and which lead in the direction of a higher manhood, and a true and better life. But it does prohibit the exercise of selfish desire to obtain and enjoy that which belongs to another, and of which he must be deprived unjustly if your desire is to be gratified.

All these commandments are represented as being engraved by the power of God Himself upon tables of stone, to be preserved and enforced through all succeeding generations, and they embrace, in spirit, all that is essential to the perfection of the individual and society. The details of the laws of Moses, as found in the Pentateuch, are only methods by which these laws are to be enforced.

From the beginning of the leadership of Moses to the coming of Jesus, the first great object to be attained seemed to be, to make Israel recognize as an actuality the constant presence and power of Jehovah, as the author of, and ruler over all things, as a being who would not permit his people to recognize any other presence or power in the giving or in the administering of law. And he would hold the nation responsible for the vindication of his authority, by enforcing the observance of all his requirements. Any relaxation of, or departure from, obedience to his requirements, would bring upon the nation dire calamities, and the history of Israel is made to illustrate and to demonstrate these things.

This faith being fully established, as to the being, character and requirements of Jehovah, the next purpose manifest is, that man shall obey from his deepest life — his heart — all that God commands; that he shall be absolutely loyal, that he shall be absolutely faithful, that he shall be absolutely truthful unto his God; and that he is so, is to be proved by his life and conduct. This is illustrated by the obedience of Noah to the command, Build thee an ark, for the purposes specified, and according to the plans given, which he did,

and thereby saved himself and family. So likewise was the command to Abram, Separate thyself from thy country, and from thy kindred, and from thy father's house, and go into a land I will show thee, and I will make of thee a great nation. All of which Abram did in full confidence and trust that God would do as he said, and this history of Abraham is a history of faith and obedience. And to show the strength of that faith, and the fidelity and integrity with which he acted, the sacrifice of his beloved Isaac, as it was made in the father's heart, is proof that in all things within the comprehension of the father of the faithful, he had given to his God his whole heart. If he failed in anything to do his whole duty, it was not for want of purpose, but for lack of knowledge.

Such was likewise the character of Moses. He tried faithfully to do his whole duty to Israel, and to keep them faithful to their covenant obligations. His trials were of the severest character; and nothing but the most unbounded trust in Jehovah, as One able and willing to do all that he had promised, to keep his covenant with Abraham, would have sustained him in his most difficult undertaking. And at every step he took in the exercise of his office, as the leader of, and lawgiver to, Israel, he looked to Jehovah for instruction, for guidance and support. His characteristics, as the servant of the Most High, were faith, trust, love, reverence and obedience, exercised with a fidelity and integrity of soul which does not admit of question. He obeyed with all his heart; and failed only in that which was not yet made known to him, in representing the character and requirements of Jehovah.

This same principle of fidelity and integrity is manifest in Jephthah, judge of Israel. When he went forth to deliver Israel from the children of Ammon, he felt his dependence upon a higher power than he possessed; and he looked to Jehovah for assistance, and according to his highest conception of what was necessary to secure it, he vowed a vow to Him, that if He would, without fail, deliver the enemy into his hands, he would make a burnt offering to Him of that which first came from the doors of his house. The result of which was, that when he returned in triumph to his own family, his only child, the idol of his heart, came out to meet him with timbrels and dances, to signify her love and rejoicings for her beloved father. And he rent his clothes and cried out, O, my daughter, thou hast brought me very low—I have opened my mouth to the Lord and I cannot go back! Here is an exhibition of fidelity and integrity of soul, with foundations so deep, that rains may descend, and floods may come, and winds may blow, and beat upon that which is built thereon, and it will stand, for it is founded on the rock of absolute fidelity and integrity. Its language is, I have opened my mouth unto Jehovah, and I cannot go back.

CHAPTER XV.

THE HEART AND THE UNDERSTANDING.

A PERUSAL of the history of the rise and progress of the spiritual in man, as set forth and illustrated in the Bible, makes apparent the distinction which exists between what is denominated the *heart*, and what the *understanding*. By the term *heart* is meant, that condition which becomes the seat or fountain of the purposes and intentions of the soul. It is seen in the character of the desires and the motives which control the actions of the individual. It is that spiritual state from which the issues of life proceed. It is that in the soul which is represented under the figure of a tree, producing fruit.

The understanding belongs to that department of the soul, which perceives existence in its form, its condition, relation and use. It is that into which the divine significance of every fact, truth, condition, relation and law, is to be translated, so as to give a just comprehension of the Divine Presence in all natural and spiritual phenomena. It is that department of the soul, into which all truth is to be received, digested, and assimilated, so that it may find its place in the proper growth and development of the spirit, as the food is digested, assimilated, and transmuted into the vital elements of the organism which it nourishes. It is

the business of the understanding to ascertain what is good, and true, and just, and pure, and holy, and righteous; and it is the business of the heart to accept, and love and cherish, and be faithful to these divine qualities and attributes, when they have been discovered by the understanding; and the union of the heart or affections with the understanding in obeying the requirements of the Divine, as manifest in these perfect attributes, constitutes true wisdom, and tends to bring the soul forward in the straight and narrow way leading to its high destiny.

Affection, love, fidelity, integrity, etc., belong to the heart. Perception, apprehension, conception of ideas, comprehension, etc., belong to the understanding. The action of the heart gives *character;* that of the understanding gives *quality.* The heart impels; the understanding directs; and when the best understanding is exercised under an honest purpose, so that the individual is doing what he thinks is in accordance with the Divine will, he is not a sinner in a spiritual sense, before God. Thus, Paul, while persecuting the Christian believers to prison and to death, verily thought he was doing God service; and hence, up to the time of his conversion, he lived in all good conscience before God. In heart, he was faithful to his highest convictions; in purpose, he was pursuing the highest good, according to his best understanding; and when arrested in his career, his cry was, Lord, what wilt thou have me to do? His *heart* was right, he only lacked understanding to know what to do.

When the divine Being is known as He is, when His attributes are clearly understood, the faithful heart will

conform the life and actions thereto; and the perpetual inquiry will be, Lord, what wilt thou have me to do? But when the heart is selfish, sensual, perverse, set upon self-gratification, seeking pleasure as its chief end, then, knowing its duty, knowing what is right, and just, and pure, and holy and good, it will sacrifice everything for its own gratification. This is denominated the carnal heart, and is what gives character to the wicked, as distinguished from the righteous. Therefore, the great leading command of the Bible is, GIVE ME THY HEART—which, being interpreted, is: Be faithful to your highest convictions of what is right, and just, and true and good. And the record of individuals who are represented as having the divine approbation, from Adam to Jesus, includes only those who were faithful to their highest convictions. Where the heart is loyal in the spirit of fidelity and integrity, the requirement being known, it will be obeyed at whatever sacrifice. But when love of self prevails, and selfish advantage or enjoyment demands recognition, then truth, purity, holiness and goodness go to the cross.

We have seen many examples of this loyalty to God, this fidelity and integrity of soul, in Noah, in Abraham, in Joseph, in Moses, and Joshua, in Jephtha, in David, Jeremiah and Daniel; in Jesus and Paul, and all those who stood for the right at whatever cost. They were alike in integrity of character, while they differed widely in their comprehension of the divine character and requirements.

It is a part of divine revelation, that the mind cannot perceive a truth, principle or condition which

belongs to a plane lying above or beyond the degree of its unfoldment. The spirit of any truth or virtue cannot come to the individual until that individual is, in condition, prepared to perceive it. So long as the conscious perceptions are confined to the external of things, to the form, the symbol, the figure or representation, the mind will not be in a condition to perceive the thing itself, in its divine significance. We see this illustrated in natural states and conditions of the mind, and of the perceptions. To one born blind it is impossible to convey a perception of that which depends upon light to be revealed. Speak to such an one of the beauty of colors, of the transparency of glass, of the twinkling of the stars, of the shimmering of the sea, etc., and you speak in an unknown tongue. Ideas will be formed in the mind of the blind respecting these things, but they will, necessarily, be false ideas, until by some means the eye can be opened to receive the inspiration, which light can impart to the conscious perceptions to make known to the consciousness the interpretation of such language.

To one whose spiritual eyes or consciousness have not been opened to spiritual discernment, the same impossibility exists to discern spiritual truths. The things of the spirit must be spiritually discerned, if discerned at all. Thus, Jesus had many things to say to his disciples, at the close of his labors with them, which they could not receive, because their spiritual understandings were not open to receive the truths which he desired to communicate. Had he told them plainly, that they were entirely mistaken in their conceptions of the office and mission of Christ,

and that there was to be no such king to deliver Israel, as the Jews were looking for, or as was literally described in their scriptures, and that according to his doctrine the Gentile world was as dear to his Father as were the Jews, it would have been to them a hard saying. And, as he said, they could not bear it then; nor could they ever bear it, until the Spirit of Truth should come and make known to them the significance of those things.

Thus we find, that while, in the beginning, the great foundation rock upon which is to be built the church of God in the soul, against which the gates of hell are not to prevail, was laid in the faith, hope, integrity, fidelity and loyalty of the early saints of Bible history, there still was not that spiritual enlightenment as to the attributes and requirements of Jehovah, which was necessary to impart fulness of character to the believer. Charity, in its true spirit, had not joined with Faith and Hope, in giving quality to the human soul; in giving comprehension to the human understanding touching spiritual and divine things. The spirit of worship, or what constituted true worship, had not been revealed, because there had not been unfolded in the soul true spiritual ideas or perceptions.

The faith which caused Noah to build the Ark, and to do what was required of him in that respect, was accounted to him for righteousness; that is, constituted his righteousness, which was fidelity to his convictions, or living according to his highest conceptions of duty. The faith which caused Abram to separate himself and family from his country, his kinsfolk and his father's house, to obey what he conceived to be the divine

command, and to enter into covenant relations with the Divine Being, was accounted to him for righteousness; that is, constituted his righteousness; and so likewise the faith which caused him, in heart, to offer his beloved Isaac as a burnt offering to his God, was a manifestation of his deep loyalty, and of the unswerving fidelity of his soul to his highest convictions of what was required at his hands. He only needed true enlightenment to have exhibited true character. So was it with Moses. He gave his life to the work of bringing Israel out from the house of servitude, and establishing them in the love and service of Jehovah, according to his highest conception of the divine character. After giving them the commandments, statutes, ordinances and judgments, to teach them what they should do when they came to the land of promise, to possess it, he said: Hear, O Israel! the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them, for a sign, upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and of thy gates. This practice was to be continued through all generations, to keep them in mind that Jehovah, who had delivered them from the bondage of Egypt, was their God, and that there was no other; and that they

should fear the Lord their God, and swear by His name; and should not go after other gods. The prime idea of Moses was to personify, in the minds of Israel, all strength, all wisdom and will, in the one Lord God; and to clothe Him with the attributes essential for challenging the highest and best faculties of the soul, and making Him an object of fear, and reverence, and love. And all this was designed to lay the foundations in the soul for producing the good citizen; finding the bed-rock upon which true character might be built for all coming generations.

Thus Moses, in his day was, indeed, the servant of the Most High God, and fully inspired to do his work faithfully and well. He builded upon the rock of ages, for all time, and upon the same rock that Jesus builded on, the rock of loyalty to the ever living and Most High God,—of integrity and fidelity of soul to his highest and best perceptions of what was holy, and just, and true, and good; and he only lacked the higher perceptions of the Divine character and attributes, to have approached nearer to the standard of the man of Nazareth.

The history of Israel, under the administration of the Judges, exhibits the same purpose and end. It was an effort to establish the soul in its faith and hope,—in its loyalty to Jehovah as the highest and best of which it could have any conception,—in its fidelity to its convictions of the right, the just, and the true—in its integrity of purpose *to be* and *to do* what the Lord required at its hand. The history makes the prosperity and the adversity of Israel to turn upon their obedience or disobedience of the commandments,

statutes, ordinances and judgments of Jehovah—and they are perpetually reminded of their duty to, and their dependence upon, the divine Being.

The laws and ordinances of Moses touching the government of individuals as members of society, and also in their relations to one another, were based upon the hypothesis that man, in his natural state, is selfish; and that respect for the well being of others, where it seemed to conflict with self-interest, must be secured by an appeal to that self-interest—that is, self-ishness must be turned back upon itself, so that the wrong which it proposes to do to another, shall be reflected back upon itself. Thus, the law, An eye for an eye, and a tooth for a tooth, etc. Although the angry man, or the malicious man, had not love or respect enough for his fellow to prevent him from destroying his eye, yet he had love of self, which would lead him to protect his own eyes; therefore, the thought that the injury he was about to inflict upon the eyes of another would thereby extend to his own, would compel him to desist from doing the wrong. He would not strike, if he was certain the effect of the blow was to fall upon his own head. Such, necessarily, is the character of all government, which seeks to regulate and control men who are under the dominion of their selfish and sensual natures. It is what is denominated in the Bible, *the first Covenant.* The Abrahamic Covenant necessarily continued under Moses, the Judges and the Kings of Israel. The institutions of Moses, including the laws for the government of individuals and society, were but a writing out in detail of that which was included in the institution of

Israel as a people, through the covenant with Abraham.

The doctrine of the Bible, in this respect, is, that man, in his natural state, must be governed by force, through fear; or by hope, through desire for gain, or advantage, or some promised good, if you would make him the good citizen or neighbor. Without this kind of government there will be no way in which the selfish and sensual can be restrained from depredating upon the rights of others. And this has been the universal experience throughout the world. The penalty of the law must reach the ruling motive or impulse in the person, who becomes the subject of the law. All civil governments are founded and administered upon the Mosaic principle. Every law must have its sanction in a penalty, which takes hold of the selfish in man; and without such penalty it would be a dead letter upon the statute book.

The common idea that the dispensation of Moses terminated at the coming of Jesus is a grave error. This dispensation of force and fear belongs to the civil law, or the law governing society, no matter what the form of its administration, and this dispensation must continue until the subjects of the law come to the Christ status; hence said Jesus, Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; that is, to accomplish its purpose. I am not come to take away the law from man, but to take man away from it. It is the selfish and sensual in man which makes the law a necessity; and I propose to take that from him, so that his delight will be in what the law requires. This constitutes redeeming man from the law, and bringing him into the liberty of the sons of God.

CHAPTER XVI.

OF INSTITUTIONS AND THEIR USE.

THE Bible reveals the Divine method of bringing humanity forward in its spiritual growth, by disclosing the means suited to each particular degree of advance. To do this, it is careful to give such facts as disclose the *status* of the individual, showing the just adaptation of the means to the end proposed. It is also careful to disclose the effect produced upon the spiritual status of the individual by the use of such means. To this end, it records the vices as well as the virtues; and thereby it discloses the imperfection of the means, when viewed from the higher stand-point, or the ultimate end sought.

Man cannot rise to a higher conception of Jehovah than pertains to his own spiritual condition. His ideals of the divine attributes, and of the divine character and requirements, must be fashioned from that which exists within his own conscious perceptions. Whatever language he may employ in his descriptions or in his ascriptions, its significance will be limited in him to the highest of his own perceptions; and the being of his worship will be according to the highest and best of his conceptions. When Moses proclaimed to the Jews that Jehovah was a jealous God, visiting the iniquities of the fathers upon the children down to

future generations, he presented his own ideal of the character and motive of the being of his worship. When he set forth Jehovah as being moved in all things by the purpose of exalting his own fame and glory among the sons of men, as creating and destroying with reference to that end, he was making a revelation of his own spiritual status. When he represented God as being angered by the perverse conduct of Israel, and as being intent on their destruction, because of his anger, and that when he was prayed to, or argued with, He repented, or changed His mind and purpose in such respect, he presented the best idea possible to his own conception, and one best suited to the spiritual status of Israel. Such statements were virtually true, when viewed from the degree of unfoldment in which they were given; but, when viewed from the higher spiritual and divine degree of advance, they are to be understood very differently. The absolute character of the Jehovah of Israel excludes all such supposed conditions and purposes, and removes from the conception all ideas of such an imperfect character.

With those who were in this degree of advance, the idea of supplication and of prayer was that it affected the condition and operations of the divine will; that God was subject to the influence of arguments—was to be moved by entreaties, to be persuaded by advocacy, to be appeased by offerings; in short, religious worship was deemed valuable for the influence it exerted upon the divine mind. Hence, the idea of making an atonement consisted in reconciling God to man, instead of unifying the life and

character of man with God. The entire service of Israel, as presented in their ritual, was directed to this end. Not only were the sanctions of the law placed upon the grounds of self-interest, but so also were the motives to religious service and worship. Propitiation, reconciliation, with a view to obtaining favors or escaping evils, was the impelling motive governing Israel in all their religious service. In that degree of unfoldment it was the highest and best. It was an expression of the Divine law pertaining to that degree, and without which the higher could not have been introduced. It stood in the same relation to the next advance that the mineral kingdom stands to the vegetable, or the vegetable to the animal, or the animal to the human, or the human to the Divine. It was the blade of religious thought, feeling and impulse, preparing to produce the ear in the fulness of the times, that is, when from the degree of advance the ear could be produced.

That such is the divine method of advance is further proved by the position of all true civil governments. They are based upon the hypothesis that society cannot exist without their aid, that true relations between individuals in society are necessary to develop the true social and moral conditions of the soul, and make it receptive of the higher inspirations of the spirit; and these cannot be maintained without the aid of the law of force. Hence, the first covenant of God with humanity is manifest in the establishment of civil governments; and such is the doctrine of the Bible when it commands obedience to civil rulers, because they are ordained of God. Said Jesus, Render unto

Cæsar the things which belong to him; that is civil obedience, subject however to the higher claim of rendering unto God that which pertains to His administration, known as the *higher law.*

Under the first covenant—as the Abrahamic, interpreted by the Mosaic, is called—the subject is called upon to prove his loyalty to the governing power, by simple obedience to its requirements, as expressed in its laws. Any condition or action not prohibited by the plain interpretation of the law, is deemed to be lawful, and the subject is not held responsible for being or doing accordingly. There may be a moral sentiment in society prohibiting such conduct; but this holds the offender to a moral, and not to a legal, accountability. But this moral sentiment could not have existed had not the civil organization first prepared the way for it. Hence, in an examination of the results of this first method of producing order in society, and of making social and religious institutions possible, we must not demand too much; we must not expect in the beginning that which belongs only to the ultimation. We must not expect *voluntary* obedience in those who are not sufficiently advanced intellectually and morally to feel or perceive its necessity or propriety. Under the Mosaic administration Israel was called upon to obey the *written* law and had no *unwritten* moral law, which was binding upon its conscience. What God had not absolutely prohibited was permissible; consequently many states, conditions and practices were allowable, which would be condemned when a higher spiritual and moral consciousness should become developed.

This becomes very apparent when we examine the lives and characters of those who are set forth as the representative men. Abraham did not feel obliged to tell the truth, or vindicate the honor of his wife, if thereby his life was to be endangered. The same with Isaac. All are familiar with the conduct of Jacob, as the supplanter of his brother Esau. His conduct, in falsifying and deceiving his father, can never be justified on moral grounds. Its justification must be sought in his spiritual status. At that stage, a moral sentiment had not been developed in society, and really had no existence in the individual. There was not that degree of spiritual enlightenment, which is necessary to make such conduct, spiritually, a sin. This fact is clearly set forth in the narrative, and finally affirmed in the after time, when it was said that Abraham, Isaac and Jacob only knew God as a being of power, but did not know Him by His spiritual name.

Under Moses, the judges and the kings of Israel, there had been advance, spiritually. Society had been measurably organized, and an external moral law had been given, so far as was necessary to make the existence of society, as a means of civilization and moral unfoldment, possible. The mission of civil society, in divine order, is to establish and maintain those relations between individuals, which tend to create the moral sentiments, incident to the relations of husband and wife, parent and child, brothers and sisters, and friends with friends, leading to an affectional estimate of what is right, and just, and true and good. But we are considering the *earlier* stage of civil society, before these relations under the law had ultimated their re-

sult, in creating a moral sentiment in the individual and society. Hence, we are not to criticise the moral characters of these men, by a standard above their moral status. Nor are we to attribute to them virtues, not possible to their degree of moral enlightenment. By so doing, we lose sight of the truths which the Bible is intended to make manifest. Thus, among the Judges supposed to be especially favored by Jehovah, and even miraculously endowed, is Samson. Yet in the midst of his prosperity, he is spending his strength with harlots. It was on his retreat from such an engagement, that he carried away the gates of Gaza. The moral of this Bible lesson is, not in the physical strength there displayed, but in the moral weakness of the man Sampson, who was a representative man of that day, and who recognized Jehovah as the God who controlled the affairs of men, and who made them prosperous or not, according to their obedience or disobedience of his requirements. The lesson is, to teach that that degree and kind of faith belonging to Sampson, is not, of itself, sufficient to produce *completeness* of character; although it is that which *is necessary* to lay the foundations for the higher faith.

This same lesson is taught in the history of Samuel, signifying the name of God. For the age in which he lived, he was, in a high sense, a representative man, even a prophet; the child of prayer, and of revelation. Yet he was not, in character, to be compared with the humblest follower of Jesus. He was angry with Saul, and denounced him for disobedience in preserving alive Agag, the king of the Amalekites, after he had utterly destroyed his people; and he took a sword and hewed

Agag in pieces before the Lord, in Gilgal. This exhibition of Samuel's impatience and ferocity, stands out in striking contrast, with the spirit of him who said to his defender, Put up thy sword into its sheath, for they who take the sword shall perish by it. And yet these facts are given to reveal the other and more important fact, that the faith and obedience of Samuel even are not of themselves sufficient to give completeness of character; that such an external faith, and conduct in conformity therewith, are very far removed from that which is necessary to bring about atonement of life and character between the soul and its Jehovah.

The same reflections are applicable to the life and character of David. He had the reputation, in his day, of being a man after God's own heart; and yet his moral status was very low. His perceptions of what was pure, and holy, and just, and true, as applicable to God or man, were below the present standard of civilization. He was punctiliously obedient to the requirements of all the statutes, ordinances and commandments of God, as expressed in the written code; and it was in respect to these that his heart was given to obedience, and he became the man after God's own heart. But beyond the literal requirement of the Mosaic code, he had little perception of God, or of His requirements. He was too much a man of blood to be permitted to build an outward temple for the worship of the Most High; much less was he morally or spiritually qualified to furnish that spiritual temple, where the true worship should be offered as a perpetual incense of sweet savor to God.

He was a man of lust, as is evidenced by his numer-

ous wives and concubines, and especially by his conduct with Bathsheba, the wife of Uriah. In this he had violated the law as contained in the written code; and it was in respect to this, that he felt himself a sinner on the reproof of the prophet Nathan. The moral sentiment of that age permitted promiscuity of sexual intercourse, to any extent, provided it did not infringe the written code, by trespassing upon the rights of others, who had appropriated the particular subjects thereof. Therefore, David did not consider that his sin consisted in the lust which prompted him to commit the crime, but rather in the fact, that he had transgressed the written code, and thus had offended in the sight of heaven. The condemnation, as pronounced by the prophet, was based upon this literal exposition, for said he: Thus saith the Lord God of Israel, I anointed thee King over Israel; and delivered thee out of the hand of Saul, and I gave thee thy master's house, and I gave thy master's wives into thy bosom, and I gave thee the house of Israel and of Judah, etc. Wherefore, then, hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, etc. And David said, I have sinned against the Lord. He had no moral perception of the sin of lust, which defiled his soul, and which prompted him to commit the evil. The prophet Nathan did not seem to go thus deeply to the root of the crime. He did not represent that God required him to put away from himself that lustful condition; on the contrary, he was pronounced forgiven, while being permitted to live on in the enjoyment of the

fruits of that crime; and the only penalty was inflicted upon the babe which was the fruit of that illicit intercourse.

These facts are given to reveal the spiritual status of the representative religious man of that age, to show how far short external faith, external obedience, external service and worship of God Jehovah, come in the production of true spiritual character, to show that the conception of God Jehovah as a being high and lifted up above the earth and the heavens—as the creator and governor of all things—as a being of majesty and power and glory—as King of Kings, and Lord of Lords; and as such, becoming an object of love and reverence, and honor, and adoration, and obedience, and service, does not necessarily produce true moral or spiritual character; that the mere natural and poetic individual, although outwardly obedient to law, punctiliously exact in his external service and worship of that which in conception is the absolute of majesty and power and glory, and to which all honor and obedience are due, is not made thereby pure, and holy, and just, and good. Thus the natural and moral portraiture of David enters largely into a revelation of the necessity of something more interior and spiritual than those external conceptions and considerations, to produce true character. To make the revelation complete, the last days and the dying condition of this man are given, to show how far short of completeness his character was. Now the days of David drew nigh that he should die, and he charged Solomon, his son, saying, I go the way of all the earth, be thou strong therefore, and show thyself a man, and keep the charge

of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself, that the Lord may continue His word which He spake concerning me, saying: If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israel.

Moreover, thou knowest what Joab, the son of Zeruiah did to me, what he did to the two captains of the hosts of Israel, unto Abner, the son of Ner; unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle about his loins, and in his shoes on his feet. Do thou therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. And behold Shimei, the son of Gera, a Benjaminite of Bahurim, who cursed me with a grievous curse in the day I went to Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now, therefore, hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do unto him. But his hoar head bring thou down to the grave with blood. Such were the dying injunctions of David, and he slept with his fathers, and was buried in the city of David. When tried by the standard of Jesus, as the expression of the Divine character, David was very far from oneness of spirit with God the Father of all, and he had no moral or spiritual perception of what

pertained to that oneness. But according to the light of his day and generation, he was, in heart, faithful and true to the Being of his worship, and was properly declared to be a man after God's own heart, when tried by the standard belonging to that degree of enlightenment.

CHAPTER XVII.

METHODS OF DIVINE REVELATION.

A REVELATION from the Infinite and Perfect to the finite and imperfect, involves the employment of every means by which the perceptions and the understanding of the imperfect mind can be reached. Therefore the Bible carefully portrays the moral characters of the representative men who appear upon the stage of action, as instruments of this revelation. It first represents the character of their faith; its foundations as existing in their understandings; its requirements of them; its promised rewards to the obedient; consequently their hopes and expectations. It gives also their ideas of God as a Being of power, of intelligence, of understanding, of purpose, of motive; in short, as a being of intellectual and moral character. It gives fully their ideas of the means by which man is to secure the favor of the Almighty, and thus to secure his blessing. It gives their prescribed methods of worship or service, and the supposed effect of the same upon the Almighty. Having portrayed all these things in language so plain that there can be no excuse for misunderstanding them, it then gives the lives of these representative men, as being the fruit of this faith, and hope, and service; and through them, God speaks to all who have ears to hear, and

understandings to comprehend the significance of such a revelation, declaring the need of something higher and better, if man is to be lifted out of his selfishness and sensualism, and is to be made to approach, in condition, the character of a perfectly good, and wise, and holy being. It demonstrates that their conceptions of God, of His character and requirements, which constituted their religious faith, were not such as were competent to make them pure in heart and holy in life.

Their ideas of the Supreme Being were necessarily fashioned according to their own intellectual and moral status. They could conceive of no higher motives to action in God, than in themselves. They could only magnify and make great in Him, those qualities and attributes which pertained to man; and such is one of the leading truths which the Bible, as the word of God, seeks to reveal. Its fundamental doctrine is: The things of the spirit must be spiritually discerned. And it gives the history of the rise and progress of the conception of God, in the minds of these men; and of His character and requirements, as they appeared to them, according to such conceptions; and it does this to illustrate the above doctrine.

It also reveals this further doctrine or truth: that a faith in God as a being of power, as one who is faithful to His promises, and one to be depended upon under all circumstances to deliver His obedient servants from impending evils; as one, who is able and willing to save all who conform to His will, by obeying his commandments, is not of itself sufficient to give completeness of moral and spiritual character; that,

while such a faith is essential as a foundation on which to build character, and while fidelity to its requirements must be maintained, yet it is likewise essential to clothe that faith with the habiliments of truth, purity, holiness, justice, goodness, tenderness and love, by means of which the believer shall be caused to understand that his life and character must be in harmony with such attributes, which constitutes the spirit of the divine requirements.

In this manner, the Bible likewise reveals the truth, that God produces character in the human race, in the same manner, and under the same law, that he created and fashioned the world and its kingdoms, to wit: by progressive unfoldings of the higher qualities by an induction, into those which preceded them, of a higher spiritual condition, and a consequent higher capacity to receive and perceive the higher spiritual elements of character. Thus we can trace the orderly advance of faith, producing character, from the commencement of the spiritual history of the race, to its completeness in the New Jerusalem. In studying its development, we find it giving birth to Hope, under the Abrahamic covenant; and the influence of Faith combined with Hope to produce spiritual character, is fully revealed in the lives of representative men from Abraham to Jesus. In making such revelation, the Bible is impartial in its statements. It gives the ideas and views of its representative men, their motives, their purposes, their hopes and expectations, and their actions; and their characters are disclosed thereby.

Take again, as an illustration, David, who had the reputation of being a man after God's own heart. It

cannot be denied that David was a sincerely religious man, and was, with one exception, faithful to his highest convictions of duty toward the God of his worship. His ideas of God, both as to His character and requirements, are expressed in the Scriptures, described by him, as the commandments, statutes, laws, judgments, ordinances, etc., of Jehovah. He believed in Jehovah as the one only living and true God, the Creator, Preserver, and Governor of all things. He believed that Jehovah had chosen Israel for his people, and that they had thereby become the subjects of Divine partiality, and that through obedience to his requirements they would become, individually and collectively, the recipients of divine blessings. He believed that God had fully revealed himself to Israel as found in their Scriptures, and that by such revelation he had made known to them their duties to himself and to one another, and had prescribed the precise manner in which those duties were to be performed.

He likewise believed that God had instituted certain ordinances of religious service, and that he had given precise directions as to the manner of observing these ordinances. He believed that Jehovah had ordained the Sabbath, and certain feast days, fast days, and new moons, which the people were required to observe and keep with the utmost strictness; and he believed that God required in all these things, the obedience of the heart; and he made it the business of his life to observe and do the same, according to his highest conception of what was required; and it was in this respect that he acquired the reputation of being a man after God's own heart.

His conceptions of the GREATNESS, the MAJESTY—the POWER,—the GLORY and the GOODNESS of GOD, were of an exalted character. He denominates Him THE KING of KINGS—THE LORD of LORDS; HIGH ABOVE THE HEAVENS. THE HOLY ONE OF ISRAEL; HE WHO INHABITS ETERNITY; he describes Him as being from EVERLASTING TO EVERLASTING, GOD—OMNIPOTENT, OMNISCIENT and OMNIPRESENT; UNCHANGEABLE,—THE SAME YESTERDAY, TO-DAY AND FOREVER. Said he, When I consider the heavens, the work of thy hands, the sun and stars which thou hast ordained, Lord, what is man that thou art mindful of him, or the Son of man that thou visitest him.

Notwithstanding his conception of the greatness of God and the nothingness of man, he still believed that God held man to a strict accountability, and dealt with him according to his obedience or disobedience of the divine requirement; and he considered it to be the highest duty of man to faithfully observe and do all that the Scriptures required of him. As for himself he sang, My delight is in the law of the Lord, and I meditate thereon day and night. And the commandments therein expressed were sweeter to him than honey and the honeycomb, showing how heartily he obeyed them according to his understanding. Yet notwithstanding these and many other like articles of his religious faith, the Bible is careful to disclose the fact that he had not attained to that spiritual condition which is essential to true spiritual character. It represents him as lustful and impure, both in heart and life; as bloody, cruel and revengeful to his latest breath,—as contrasting in condition of spirit with the man

of Nazareth in his dying moments. David, in his life, and at his death, did not possess that spiritual condition of soul which is indispensable to the perception of Divine purity—holiness—justice—goodness and truth. Hence it was impossible that there should be revealed in him the quality of the Divine attributes; or that he should be made sensible of the imperfections of his own character. Whatever the inspirations to which he was subject, there were none making known to him the Divine character, in its higher spiritual attributes and conditions; because there was not consciously within him, that spiritual condition which could respond to such an inspiration.

But there were minds in those days, having the same faith, and hope, in which higher spiritual conditions were being created, by the inbreathed presence of the spirit of Jehovah—minds which began to have a dawning perception of the need of something higher and better than ceremonial or formal service. And they expressed themselves in this manner: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and of the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands, that ye should tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. When

ye spread forth your hands, I will hide mine eyes from you; when ye make many prayers, I will not hear you. Your hands are full of blood. Wash; make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. And, again, Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

The above and other citations, which might be made, are evidence of such a progress of spiritual perception and spiritual ideas, among the Jewish worshipers, that many had ceased to be satisfied with their spiritual condition. Their religious service failed to produce, in the lives and practices of priests and people, that spiritual character which Jehovah required. It became apparent to them, that justice, mercy and fidelity were more acceptable to God, than all burnt offerings and sacrifices. Many of them could appreciate the saying, that to love God supremely and the neighbor as self, was the sum of the law and the prophets. This spiritual condition, which brooded over the people, begat aspiration and an earnest seeking for the

higher and better life; and many an Anna and Simeon, in their old age, were waiting and praying for the consolation of Israel.

They were not looking for the establishment of new institutions, or new laws, or a new ritual service. They believed that the institutions, laws and service, which they possessed, and observed, were satisfactory to Jehovah, when observed in their true spirit; and, that they were, of themselves, sufficient to establish loving relations between God and his people; which was all that was required to secure the highest favor and blessing. They, therefore, prayerfully awaited the coming of the last days, when God, in his majesty and power, should descend upon the earth, and gather his people together, as one people; and should install upon the throne of Israel, that Prince and Savior, who was to abide with them forever; whose kingdom was to be an everlasting kingdom, and of whose dominion there was to be no end. That then he was to pour out his spirit upon all flesh, and all were to come under its inspirations.

Thus the laws and institutions of Moses were performing their work; and although they could not make the comers thereunto perfect, they could and did prepare the way for the coming of that which was higher; they did serve for the bringing in of a better hope, whereby men might draw nearer to God, and receive that inspiration by which alone the spirit of truth can be revealed, and man be brought under its power.

CHAPTER XVIII.

CHANGE OF MEANS.

THE spiritual history of the race hitherto represents man as being under the dominion of his carnal or sensual nature. The fall of man consisted in his descent from the plane of natural morality, to that of sensual gratification, by which he became impure and lustful in his desires and practices. Selfish advantage, self-gain and self-gratification are ever present in his thoughts as ends to be attained, and whatever commands his efforts must promise to aid in the attainment of these ends. This ruling spirit in the human soul is denominated the carnal heart, and is that in man which brings him in condition, desire and action into antagonism with the Divine Being and his government. This antagonism separates between man and his maker, and brings him into such relations to the operations of divine law both in the natural and the spiritual of the universe that their true operation tends rather to curse than to bless him.

Such being the condition of man in his fallen estate, the problem which the Bible proposes to solve is, how shall man be redeemed from his fallen condition, and be made in condition, aspiration and action at one with God and His government. The answer is easy, as to what must be accomplished to bring this about. The false condition in man must be destroyed, it

must cease to have dominion over him, and the true or divine condition must be substituted in its place, thus causing him to come into harmony or oneness with God; thus making him a loyal subject of the divine government, and by so being and becoming, the divine administration works to bless rather than to curse him, and this constitutes his salvation. But by what means is this to be brought about? Whatever means may be adopted they will constitute the way of redemption.

The Bible, commencing with man, when all the thoughts and imaginations of his heart were only evil continually, starts him on his upward way, by implanting in him a simple faith in the being and protecting presence of a Supreme power, which faith is sufficiently strong to command his obedience, to the extent of causing him to do what he supposed that power required of him. This faith and obedience constituted his righteousness. It did not of itself destroy his carnal condition; it did not substitute in the place thereof, the divine condition; and, therefore, it did not produce oneness of character between him and his Maker—but it was the beginning of the way of redemption, and he had only to continue his journey in that direction, to ultimately find his salvation.

The next step in the way of redemption as disclosed in the Bible, consisted in re-enforcing that faith with hope, by causing man to understand that the character of his future would depend upon his conduct in the present; that the power which determined the present also determined the future; and that he could secure prosperity for himself and his posterity, by maintaining obedient relations to this superintending power.

Therefore, he was to enter into covenant relations with the Almighty; and so long as he should perform faithfully his part of the covenant, he was to feel assured that God would perform on His part. Here the object and end of faith became extended, and embraced the well-being of the present and future.

The only thing required of man at this stage of progress was, that he should put the sign of this covenant in the flesh of all the male members of the family, as a pledge of separation from the world at large, and as a perpetual reminder of the covenant relations existing between him and the Almighty. This effort embraced the purpose, (1) of establishing in the minds of these people a firm conviction of the existence and presence of a Supreme Power, which held the destiny of the race in His control, for good or for evil; and (2) to establish in their hearts, fidelity to that Power, according to their highest convictions of what He required of them.

This history becomes interesting, as we observe the divine method of approach. Man, in his fallen condition, is under the dominion of his selfishness and sensualism; and he desires so to continue; and he will not consent that any other power shall rule him. His carnal heart is his citadel; and he is determined it shall not be taken. Therefore, without disturbing or attacking his citadel, it is proposed to lay the foundations of a future attack so deep and firm, that in the fulness of the times, it will be obliged to yield. Hence the effort to establish such a faith in the existence and presence of a SUPREME POWER as shall command the obedience of the individual, at whatever

sacrifice; and when such faith has become established, and such fidelity has been secured, in due time the conquest is certain.

Hitherto man's selfishness has not been attacked. He has been allowed to indulge in the gratification of his appetites and passions, without being caused to suppose that he was doing anything out of the way. His faith, hope and trust in the Almighty have been encouraged, as tending to his present well being, and to his future good; and this state of things has been continued from the beginning. It is now proposed to take another step; (1) to enlarge the ideas of the race as to the character and administration of the Divine Being; and (2) to enlarge the sphere of duties to be performed by man, both toward God and toward his neighbor. Hitherto, the Supreme Power has been known only as God Almighty. It is now proposed to make Him known as a Spiritual Being and by His spiritual name, JEHOVAH. The effort now is to enlist other faculties and powers of the soul, and make them obedient and loyal to the Divine Being, and a feeling of reverence and awe is awakened; a sense of sacredness, and a condition requiring preparation of spirit to approach Deity is created; and even the name of the Divine Being becomes too sacred to be spoken on ordinary occasions.

At this stage of advance, a government is instituted, and laws are established to enforce the observance of an *external* obedience of the requirements of justice between man and man, and to require the performance of duties in the several relations of individuals to one another, to society and to God. These things ultimate

in civil, social and religious institutions, approaching still nearer that citadel which is to be taken, and further enlarging and deepening the foundations of that faith and trust in God, which at last is to give the mastery; but hitherto there has been no direct attack upon the selfishness and sensualism of the carnal nature. It has been required to yield nothing except what the public good required and its own self-interest would prompt it to do. Faith and obedience had been required upon the ground only that man's well-being demanded it. Every exercise or effort to which the individual had been called, had had for its end some selfish advantage to stimulate man to its performance. The consequence had been that there had hitherto been very little conflict between the selfishness and sensualism of the individual, and his conception of what God required at his hands; and while the worshipper was careful to tithe his mint, his anise, his cummin and his rue, the weightier matters—such as justice, mercy and fidelity—were overlooked. The worshipper went through with the formality of representing purity by washings and sprinklings of cups, platters, etc., while the heart was immersed in impurity and corruption.

Thus, the first stages of advance in the way of redemption, had been preparing for that which was to follow, and without which Christ could not have come to the human heart; but they are to be counted as preparing for the conflict, and not as engaging in it. It may be likened to the gathering of the army, the taking of commanding positions from which the assault is to be made, the intrenching and the like, preparatory for the final assault; but, until the days of John

Baptist, it was not understood that the carnal heart was to be surrendered, although man was to repent, and to do works meet for repentance; although men were to confess and forsake their sins of commission, so far as the laws of Moses commanded obedience.

Hitherto man's conceptions of the character of God, and of His requirements, were almost entirely erroneous. They conceived of Him as a Being wholly intent on His own fame and glory, and they conceived that the chief end of man was to labor to add to that fame and glory; and that God was pleased or displeased, according to man's behavior in this respect. Consequently they conceived of God as a Being jealous of His rights as a God; as one who was ready at all times to exterminate all who recognized any other. They conceived of God as being subject to influences emanating from man, which determined His pleasure or His displeasure; and that His dealings with man were altogether dictated by the state of His feelings at the time; and that His blessings or His curses depended upon His condition of mind toward the subjects of the same.

Having such views of God, of His character, and of His requirements, their worship consisted in efforts at influencing His mind and purposes respecting the worshiper. The leading thought was—pacification—propitiation—reconciliation—atonement—that is, at-one-ment. Hence, the idea that the mind and purpose of God must be changed,—that He must be reconciled to man, and that salvation consisted in harmonizing the feelings of God toward man, rather than bringing the condition and aspirations of man into harmony with

the being and government of God. Under the Jewish idea, the change necessary to salvation must be wrought in God, not in man, that is, any change wrought in man was wrought with a view to a change in God. Hence, their offerings and sacrifices to produce this change.

So long as these views prevailed, and men regulated their faith and practice accordingly, there could be no real advance beyond the Mosaic. It matters little by what name a system is called, so long as the principles which characterize it prevail. Christianity, as distinguished from Judaism, consists, (1) in its different views of the character and requirements of God; (2) in its method of atonement, or means of redemption; and (3) in what constitutes salvation, and the incidents thereof. Under Judaism, God is a capricious being, influenced by selfish considerations; seeking His own honor and glory and power, rewarding from impulses of pleasure, and punishing from impulses of displeasure. In short, God is a changeable Being, influenced as other individuals are, and governed by similar motives. Under the Christian idea, God is the loving Father of all; and is ready to bless all who will come into a condition where they can receive the blessing. His loving presence is like the sunshine and the rain, falling upon all alike, upon the just and unjust; and if all do not receive alike, it is because of conditions in themselves; and if they desire to receive, they have only to come into a condition of receptivity. There is no need of change in the mind or purpose of God. He is ever ready and willing to bestow every blessing which the human soul will put itself in an at-

titude to receive. Hence, it follows, that instead of seeking to pacify, propitiate and reconcile God to man, to bring about an atonement, it is necessary for man to put away his selfish, sensual and impure condition of spirit, and become in character, desire and aspiration, like God, or at one with Him. The change required is on the part of man, and not on the part of God. The sacrifice to be made, is the sacrifice of the carnal self, not of the divine will or life. The suffering to be endured is of him who comes to the baptism, who dies that he may live, not of the being who gives the new life.

These differences will become very apparent as we enter upon the next advance in the way of redemption; and the divine wisdom will be very manifest as the consummation of that way is disclosed, bringing the soul to the stature of perfect manhood in Christ, realizing the purpose as expressed in the beginning—We will make man in Our image and in Our likeness.

CHAPTER XIX.

THE ELIJAH — GOD JEHOVAH.

FROM the commencement of the Bible history hitherto, the way of redemption had consisted in laying the foundations, preparing for the superstructure. Man had not been required to put away the spirit of selfishness and lust. Therefore, the soul had not been prepared for the introduction of those higher spiritual conditions, by means of which it could receive such inspiration as would create in it true conceptions of the being and character of God Jehovah, and of His requirements, of divine worship and its use. It therefore became necessary that another advance should be made, to bring man more interiorly into his spiritual nature, that he might become qualified to receive the necessary inspiration.

The end to which Israel had been looking as constituting the redemption and salvation promised, consisted in having their nation put into full possession of the land of promise, under the government of that Prince who had been foretold by their prophets; and under whose reign they were to be united and victorious over all the earth, making all nations subject and tributary to them. Then Israel would be able to possess the land in peace. All wars and rumors of wars would cease; and every one could sit

under his own vine and fig tree, having none to molest or make him afraid. Then the law would go forth from Zion, and the word of the Lord from Jerusalem. And then, many nations would come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths.

But Israel was divided as a people, and had separate goverments, and one part was hostile to the other; and the last days could not come, with the promised blessings, until this division was healed, until they could meet together at one common temple, and worship at the same shrine. The covenant was with *all* Israel, not with a *fragment* of them; and the promise was to the posterity of Abraham, which included all. Therefore, before the last days, called the great and dreadful day of the Lord, could come to Israel, a messenger of the Lord was to be sent, whose mission was to unite the house of Israel, and make them again one people. This messenger was supposed to be the prophet Elijah, who still lived, as was supposed, in the form in which he had been translated; and when he should have fulfilled his mission, then the Lord would suddenly come to his temple, and install a purer priesthood; one whose offerings would be made in righteousness.

It seemed to be the conviction of Israel that when these last days should come, there would be wrought a great change in the character of the people, as well as in the character of the administration. That the last days were to be days of cleansing, in which all that was wicked, or filthy, or unholy, was to be burned

up, preparatory to the coming of the Sun of Righteousness, which would arise with healing in his wings.

In the midst of these expectations, arose John Baptist from the hill country of Judea, and began preaching repentance, and works meet for repentance, as necessarily preparatory for the coming of the CHRIST. His preaching awakened a deep interest wherever he went, and the people flocked to his standard, and were baptized by him unto repentance, confessing their sins. Even scribes and Pharisees came to him to be baptized, to his great astonishment. His theme was: Repent! Repent ye, for the kingdom of heaven is at hand. Repent, and bring forth fruits meet for repentance. All recognized him as a prophet, and a deep conviction settled upon Israel, that the day of redemption was drawing nigh, and they were earnestly looking and praying for the advent of their King.

The Jews sent priests and Levites from Jerusalem, to demand of John, Who art thou? To whom John replied, I am not the Christ; and they asked, Art thou Elias? He said, I am not. Art thou that Prophet? He answered, No. Who art thou, then? What sayest thou of thyself? that we may give an answer to them that sent us? John replied, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. Why baptizest, thou, then, if thou be not the Christ, nor Elijah, nor that Prophet? His reply was, I baptize with water. But there standeth one among you whom ye know not, whose shoes' latchet I am not worthy to unloose. He shall baptize you with the Holy Ghost.

John's baptism, being of water, was a type of cleansing; and being by immersion in the water, was a further type of the death and burial of the carnal nature, and the resurrection into life of the spiritual. This was to prepare the soul for receiving such conditions as would ultimately bring it to the spiritual baptism; this was what John called preparing the way, and making the path straight for the coming of the Lord.

The reason why this was called the work of Elijah may be inferred to be as follows: The name Elijah signifies God Jehovah. The word God, when used in the Bible, without express or implied union with the word Jehovah, refers particularly to the potential and external manifestations of Deity in His works, both in the natural and the human kingdoms; while Jehovah refers to the spiritual name, including His spiritual character and attributes. Therefore, Elijah would signify the work of uniting the two ideas—the external with the internal; the natural with the spiritual; converting the formal and ceremonial worship of Israel into a spiritual worship. To do this, the carnal in man must be depressed, and the spiritual stimulated into higher activity.

Therefore, the next step in advance in the way of redemption is to call a halt in the carnal activities of the individual; face him about; and bring him from under the dominion of his animal nature. This was the mission of Elijah—to unify the two natures, by bringing the carnal into subjection; or rather, to bring it to a condition where the inbreathed influence from the spiritual could reach the heart, and prepare it for higher inspirations. This mission John Baptist per-

formed. He came in the spirit and power of Elijah, and while literally he was not Elijah, in spirit he was; and he fulfilled his mission; and Jesus said to his disciples, If ye will so receive it, he is the Elijah who is to come, etc.

To drop, then, the name of the messenger, and substitute in its stead the mission, this next step to advance man in the way of redemption, is, repentance —deep—earnest—sincere—such as will manifest itself in the life of the penitent, causing him to conform all his actions therewith, which constitute "works meet for repentance." When this has taken place, the way of the Lord into the soul is prepared, and His path is made straight. And no one need to look for the incoming of the Lord, until he has heard in the wilderness of his carnality the voice of Elijah, crying, Repent, and do works meet for repentance; and every one may understand and know, that, as soon as he has obeyed from the heart that voice, to him the kingdom of heaven is at hand.

CHAPTER XX.

THE COMING OF THE CHRIST.

THE next step in the way of redemption consists in bringing man under the dominion of his moral nature, where the spirit of his activity is found in his doing good to others, and is denominated charity, or good will to man. Here is completed the heavenly trinity of means, by which man is brought from the darkness and bondage of spiritual Egypt, to the borders of the spiritual Canaan; and Faith, Hope and Charity stand forth, clothed in the habiliments of light and love, ready to do the bidding of the Divine Master in all things.

In bringing man from the dominion of his carnal nature, through repentance, to the dominion of his spiritual nature, he necessarily enters by the way of his moral nature, for that dwells in the borders of the heavenly kingdom, and man cannot come to the love of God consciously, except through his love to man; and his love to man must be of that quality that it embraces all humanity; none so low, so poor, or so despised, as to be excepted from his sympathy and good will—no office to be performed for the welfare of a human being, so low and humble, but he is humble enough to perform it. The way to the Father lies through this moral nature; and there is no other way

by which He can be approached. And to teach man the way, and how to walk therein, came Jesus of Nazareth, and walked it, in the presence of the world, from birth to the grave.

He claimed that there were two conditions essential to enable man to walk in the way of eternal life; and that each of these conditions he would make known, by his life, in such a way that all could understand their meaning, and, if they would, could make them their own. And they were made so plain that he felt justified in saying, I am the way. These two conditions were: (1) Prayer, and (2) Fasting—conditions in which he lived every hour of his life. Through prayer, his soul reached into the heavens, and drew his life and strength therefrom; through fasting, he repressed the carnal nature, and kept it in perpetual subjection to the spiritual aspirations.

In discussing the position occupied by Jesus, and the mission he had to perform in the work of human redemption, we must consider his doctrines respecting man's relations to his heavenly Father, from the standpoint which he occupied; that is, from the point of one who is speaking from his own knowledge. Therefore, the first question presented is, can Jesus be safely relied upon as authority for that which he declared to be fact, respecting man, and his relations, duties and destiny?

While Jesus was present with his disciples as their spiritual teacher, he claimed to have knowledge which he could not communicate to them, because of their inability to perceive and comprehend the communication. But he affirmed that a time would come when

they, through the aid of the Holy Spirit—The Spirit of Truth—The Comforter—would be able to receive such communications. He exercised certain powers which his disciples could not exercise; but he promised, that, at some future time, they should receive such gifts by spiritual endowment. He declared that he had derived his ability to perform these works directly from Jehovah, and that there were spiritual conditions attainable by man, to which the ability to perform these works was incident; and, having attained to those conditions by the practice of the system of life he inculcated, he knew the fact that such a practice would ultimate in giving to the obedient disciple the ability to perform the works which he performed.

When Christopher Columbus and his men had returned from their voyage of discovery in the new world, they gave an account of what they had found beyond the western sea, and they described the voyage which took them to the new world. As navigators, they could speak authoritatively of the means they had employed, and what they deemed to be necessary to be employed to navigate the ocean. They could point out the bearings to be observed to bring them to the West Indies. As men of common understanding and of ordinary truth, they could speak authoritatively of the lands they found, and of the forests found thereon, and of the animals found therein, and of everything pertaining to that country which came within the range of their observations.

Probably there were very few men living in those days, who did not believe in the existence of the new world, upon the report of Columbus; or who did not

then believe in the possibility of navigating the ocean to the new world; and any one who should have refused to believe in those things upon the authority of those first navigators, would have been deemed to be unreasonably skeptical.

When Sir Humphrey Davy, after long experimenting in the department of chemistry, published to the world a careful statement of his discoveries, and of the process by means of which they had been made, he was deemed to be an authority sufficient to justify a belief in his statements.

When Franklin, through faith and practice, succeeded in drawing lightning from the clouds, by means of his kite, he became authority for that fact among the scientific and learned throughout the world; and it would have been a manifestation of unreasonable incredulity in any one, not making the experiment, to have doubted the facts sustained by the authority of Franklin.

History and experience teach that most of the information on which we rely, and which controls our actions with respect to the present and future is accepted upon authority. Without such faith in authority, and a practice corresponding therewith, the world would make little progress either in natural or spiritual growth, the march of civilization would be arrested, and philosophy itself would sicken in the presence of such distrust.

The world has learned to have faith in the statements of men who have the means of knowing the facts they state to be reality, provided there is no motive to induce a misstatement. Nor is it necessary that the facts

stated should come within the range of common observation and common experience. They may be such as can be known only to the expert, or to one who has made the investigation of such facts a specialty. It is thus in every department of science and art. In our cabinets of facts, nineteen-twentieths of all we esteem to be valuable and of practical utility we have accepted upon authority.

The facts of existence and of manifestation are properly the subjects of faith, to be received upon authority competent to ascertain and faithful to narrate them. The value of history depends upon the capacity and the fidelity of the historian; but its statements must be received upon authority.

Every department of existence, past, present and prospective, has its substratum of facts, and can be investigated only through its system of facts and phenomena. The geologist could neither apprehend or comprehend the natural history of the earth's formation, or of its several kingdoms, except by studying its facts and phenomena; and no one man could investigate them all. Any single department of natural history embraces more than one man could ascertain during a life-time; and these departments are almost innumerable. Therefore, the mass of facts pertaining to natural history must be received upon authority.

What, then, is to be assigned as the limit of authority, as a proper foundation for faith? By what authority shall we say, Thus far and no farther? The entire sphere of facts or phenomena pertaining to all states, conditions or worlds, is manifestly the subject of faith, upon the statements of those who have the means

of knowing, and the capacity for determining, and the fidelity or honesty to state them; and when a statement of fact is doubted or denied, it is upon the hypothesis that the party making the statement is either mistaken or dishonest. If the statement be such as to show that there could have been no mistake, and it is still doubted, dishonesty and falsehood must be imputed; and where neither mistake nor dishonesty can be admitted, we must have faith in the existence of the facts stated, and must receive them upon the authority of the party who, from his own knowledge, makes the statement.

Jesus claimed that the Jehovah of the Jews was his Father; and that he was in immediate communion with him; that he could ask that Father, and legions of angels would come to his assistance. He said that he exercised his extraordinary powers through the immediate assistance of his Father. That the works which he did, he did not of himself, but that the Father who dwelt in him, he did the work; that the doctrines which he taught, he had received from the Father. He said that he was the Son of God, and that he had seen the Father; and he said likewise, that unless man should be born again, he could not see the kingdom of God. He also claimed that there were means within the reach of the individual disciple by which he could attain to the like condition with himself, and as an incident of that condition, could work the same and even greater works; and that all that was required to accomplish this, was to believe on him and keep his sayings. He taught that God was more willing to give good things to those who asked

for them, than earthly parents were to give good gifts to their children.

He also taught that man in his natural state could not perceive and know God as his heavenly Father, but must first be born of the spirit, before he could see God. That this spiritual birth is possible, and one who believes in him and keeps his commandments, will realize the truth of his statements. That he himself had attained to this state of divine cognition, and knew the facts to be as he declared them; and he knew also the way by which all who believed and kept his sayings would come to the like knowledge.

Now, if the statements made respecting Jesus and his teachings and works, respecting his character and mode of life, are substantially true, it becomes a proper subject of inquiry, whether, upon acknowledged principles of recognizing statements of fact as authoritative, Jesus, in making the above statements, is entitled to be believed. That is, would a disciple, accepting the statements of Jesus as true, and acting according to their requirements, be acting in accordance with well established principles, recognized by philosophy and history as safe and reasonable? And, upon what ground of criticism can the unbelieving say that the statements of Jesus, in this respect, are not entitled to full credit?

It cannot be objected that the class of facts of which Jesus treated belong to a sphere lying outside of human cognition; and that, therefore, the human mind or perceptions and understanding, cannot properly deal with them, and cannot, therefore, determine their agreement or disagreement with reality. Such an as-

sumption will not take them out of the category of facts, which may possibly exist in harmony with every other known fact. It may be true, as Jesus declared, that without a higher spiritual life in man, the things of the spirit cannot be discerned by him. But when he discloses the process by which one may attain to that spiritual condition, if the process be one within the reach and capacity of the individual, it is not permissible to treat such statement as untrue, until a reasonable effort has been made to verify it.

He said the way to approach that spiritual condition in which God would be revealed to the human consciousness, was through prayer and fasting, and he explained his meaning in this respect by his habits of life. Before entering upon his ministry, he retired from society into the wilderness, and spent forty days and nights in fasting, as a means of getting into conscious communion with the spirit of life and power. The faith, hope and spiritual zeal which would prompt one to undertake such a season of spiritual effort, and thorough physical self-denial, for the purpose of giving the spiritual the mastery, indicate a condition far removed from the ordinary selfish and sensuous condition of the human, indicate a very earnest and determined will in the direction of the higher life; a purpose not to be abandoned for any slight obstacles in the way of spiritual unfolding.

At the conclusion of this season of preparation, the temptations came, apparently to test the thoroughness of the work in which he had been so long engaged. The end sought by this exercise of fasting and communion, was the weakening of the carnal in

its appetites, passions, etc., and the strengthening of the spiritual in its aspirations to give it the mastery. Had this been accomplished? This was the question to be settled by the temptations; and in the contest Satan went to the wall, and Jesus went to his work. Having thus graduated, he entered upon his mission as a teacher of the way to the Father, during which he was constantly drawing his supplies from the Infinite Fountain, spending whole nights in prayer.

Never, except on one occasion, did he admit others into his audience chamber with heaven and the spiritual hosts. This was when he took Peter, James and John into the mount of transfiguration. These seasons of communion were probably not uncommon to him. It cannot be doubted there would have been many transfigurations to record, had he taken witnesses into the places of his special communions. Those nights spent in the mountains and desert places were to him brighter than the light of the natural sun could make the day.

By fasting, in the spiritual sense, is not meant the abstaining from necessary food for a day, or from some particular kinds of food for a season. His constant fasting consisted in his continued denial of self-indulgence in any and every form. With him there was no pampering of appetite, no gratifying of passion, no exercise of lust. He proposed to obey the Divine law in every department of his being, doing whatever he did with reference to keeping the whole law, physical, intellectual, social, moral and religious. He proposed holding the carnal nature in complete subjection to the spiritual. Therefore, by this kind of fasting, the

intensity of his life was not wasted by the undue activities of the lower nature, but was left free to work in harmony with his aspirations.

The kind of prayer in which he engaged was not employed for the purpose of informing God of his desires, or for persuading God to change His purposes concerning himself. It was simply an intense and constant aspiration of the soul, opening as it were, its inmost in the direction of Infinite love, that it might drink in of the Infinite fulness. It was the lifting up of its life and being in all its freshness and vigor, to the Infinite fountain of all supply. It was verifying that prophecy and promise, Ye shall seek me and shall find me, when ye search for me with all your heart. Jesus lived in the summit or highest of his being; and that, in all, reaches to the Infinite, as the source of life and wisdom and power.

In this way Jesus found the Father, and came to the spiritual baptism, and hence his baptism was to be a baptism of the spirit. By this attainment, he came into full and conscious communion with the Divine Presence and Power, which enabled him to say, I am in the Father, and the Father is in me; also as to condition he says, I and my Father are one; and yet that his position as the human son might not be overlooked, he says that he only speaks as the Father gives command, and that it is the Father dwelling in him that doeth the work; that he, from his own resources, can do nothing. This divine life and wisdom and power residing consciously in the human individuality, results from the complete regeneration of the individual heart; so that the carnality is absolutely dead; and the whole life of

the individual is absorbed in those spiritual conditions in which God Jehovah dwells throughout the universe: and the Divine Life becomes the life of the individual soul; and the Divine Love becomes the individual love; and the Divine Wisdom becomes the individual wisdom; and the Divine Will becomes the individual will; and the individual arrives at the stature of perfect manhood in Christ, filled with all the fulness of God. This constitutes the Christ state; and is the state of redemption and salvation; and there is, and can be, no other. The coming into this condition establishes a oneness with God, and of itself constitutes the at-one-ment, called the Atonement. Hence, the doctrine of the Bible is, that Christ makes atonement—that God is in Christ, reconciling the world to Himself—that all are to be saved in or through Christ—that the disciple must come to Christ—must put on Christ—that the life must be hid in Christ.

Having thus set forth some of the doctrines of Jesus, and something of his life and character, the question arises, Was Jesus qualified to ascertain and comprehend the facts stated by him? and was he truthful and honest in the statement? Would such a life of purity and holiness, of earnestness and fidelity to every requirement of his physical and spiritual being, be likely to unfold in him a spiritual condition so interior, as to bring him consciously in communion with the Fountain of all Life and Being? Who shall answer these questions? and what must have been the life and experience of the individual who shall be deemed qualified to answer them?

The man who is versed only in the natural sciences,

and is familiar only with the principles and laws of material manifestation, can find neither major nor minor premises from which to deduce any conclusion. There is that underlying and overlying everything to which the logical faculties can conduct us, which ever has and ever will elude the search of the mere philosopher. Philosophy can only deal with existence in manifestation. Before Infinite and Eternal Being it must be silent, whether it *worships* or *mocks*. That great Presence, which "lives through all life, extends through all extent," can never be invaded by the logical faculties, or the philosophy invented by them, until these have been baptized by the spirit of Infinite Wisdom, and all processes have ceased in Presence. Then, if there be an Infinite Being, after whom the soul aspires, yearning for communion with His spirit, who shall teach us the way?

Philosophy may speculate, and may conjecture, and may be inclined to believe or doubt the authority of Jesus, but it cannot pronounce judgment. It has exhausted its powers before it has reached the threshold of the great question of man in his possible spiritual relations with his Maker. HE only can teach man the way to the Father who has found it, and verified it by walking therein. HE only can tell the effect upon the soul of a human life in which the carnal has been overthrown, and thus held in complete subjection to the spiritual, and all the energies of whose being have been engaged in seeking the Fountain of all supply. HE only, who has lived a life of fasting and prayer in the divine sense, can know the advantages to be gained thereby. To such an one only, can man look for authoritative teaching upon that subject.

Jesus, as Teacher or Master, in his instructions to his disciples, addresses himself plainly to the human understanding. He speaks of those spiritual conditions to be sought, those labors to be performed, those exercises to be engaged in, which the simple minded can easily comprehend. His sayings or instructions which are to be observed and kept to bring man into sweet accord with his Maker, and consequently into communion, are few and simple. His philosophy is also equally simple and axiomatic. Thus, man is consciously not in accord with his heavenly Father; spiritually, there is a lack of oneness, occasioning a separation of condition, begetting antagonism. This separation also is increased by dissimilarity of character; God is holy, pure, just, true and righteous, altogether—man is unholy, unjust, false, impure and unrighteous, altogether; God is love—man is full of hatred; God is unselfish and works for all—man is selfish, and seeks his own gain and gratification. Owing to this dissimilarity of character and condition, man is excluded from the conscious presence of his heavenly Father, and is brought into conflict with those principles of being and action which tend to the highest good of himself and all created beings. Now, what must be done to bring about a change of action and result? There must be a radical change either in the human or divine character to bring about accord, for opposite or adverse conditions cannot harmonize.* Therefore, the condition and action in man must be changed. That seat of perversity in him must be overthrown. Spiritually, he must be regenerated, or born from above; car-

*See appendix, Note 7.

nality must go to the cross, that the spirit may ascend to the Father. He must come to Christ, that God may be all in all.

In his instructions to his disciples, and through them to the world, Jesus confined himself to those means, and called them to those conditions which were clearly within their natural comprehension. So far as he attempted to instruct them in spiritual things, he made use of parables or natural resemblances to the spiritual, and he gave them no spiritual instruction except by parables. He informed them, that there were higher spiritual conditions, or many mansions of truth in the heavens, suited to each, but that they would not be able to understand respecting them, until they should be in a condition to be instructed by the Spirit of Truth, and that this could not be while he remained with them as their external teacher. The reason for this will be made obvious hereafter. He said obey God in all things, keep the whole law and offend in nothing. Deny self; love God supremely, and neighbor as self; seek earnestly for the coming of the kingdom; watch and pray; keep me and my example in constant remembrance. Do in all things as I have commanded you, and the kingdom will be yours. And now, who is competent from the like life and experience to say to the contrary? Who is authorized to doubt that such a life would secure such results?

CHAPTER XXI.

THE PROGRESS OF IDEAS CONCERNING REDEMPTION.

HAVING thus traced the advance of the spiritual unfoldment of life and character from the beginning until its consummation is reached in Jesus, it will be instructive to turn and review the progress of ideas attending this advance. At the first stage from Noah to Abram, there was to humanity no promised future. There was nothing to inspire hope, or to induce action with reference to a future possession of any kind. At the second stage of advancement, a conditional future was promised to a family, which involved a covenant with God, and a performance on the part of the members of that family of the conditions of that covenant. This step laid the foundations for hope, based upon faith and obedience, but the promised reward was a numerous and prosperous posterity, and the possession of a particular section of country as their inheritance. It consisted in an appeal to man's love of offspring, and his future blessing was limited to the consideration of the welfare of those who were to come after him in his household.

The next stage of advance added something of a spiritual character to the faith and hope which influenced the individual with reference to his future good. The meaning of the covenant was enlarged; the duties to be performed under it were multipled; higher

qualities of the mind were called into exercise; and the future was made to embrace not only the possession of the country, but also to include the administration of its government, and so national independence was to be secured; thus advancing the individual hope, through the family to the nation. As soon as the form of government passed from the patriarchal to embrace society, the necessity for an established government of law was revealed; and the theocratic form was adopted, which involved the necessity of employing human agencies both in the making, judging and executing the laws thereof. During this period, laws were promulgated regulating the conduct of man in his relations to his fellow-man and to his God. An external justice was established, an external morality was enforced, and a formal and external worship was maintained. But so long as man was externally obedient to the requirements of law, and did not recognize any other God, he was supposed to have performed all that was required of him, to secure the highest blessings. The world, outside of Israel, were heathen, and belonged to other jurisdictions; and Israel, as individuals or as a people, were not required to consult their welfare, or desire their prosperity. In fact, it was their expectation to possess all heathendom as tributary subjects or as slaves, in the last days, when the Lord was to give them the heathen for an inheritance.

During this period they had no conception of the necessity of purity of heart and life, to prepare the individual for communion with God. In fact, they had no conception of what constituted purity of heart and life; and language, which would sometimes be ap-

propriate to express these conditions, as used by them, had reference to other states. The idea that God could be acceptably worshipped in any other manner than in that prescribed in their ritual, or in any other place than at the temple in Jerusalem, was to be rejected as profane.

Their conception of God as a being subject to anger and passion; as being jealous of His own honor, glory and fame; as capable of being pacified, propitiated, appeased, reconciled, etc., by offerings, oblations and humiliations on the part of his subjects, gave character to their worship, which was invented to bring about an atonement between man and God. This atonement involved the reconciliation of God to man, instead of the reconciliation of man to God in His divine character. It involved the changing of the divine will and purpose toward man, instead of changing the carnal will and purpose of man toward God. In short, in ideality, their views were the opposite of the reality, in almost every particular.

For this reason the next stage in the advance called for a halt, and a facing about; that is, a seeking in another direction to find the true way by means of which the Lord could come to His temple, and an offering in righteousness could be made. Therefore, the cry in the wilderness of carnality, Repent; and do works meet for repentance. Purify your hearts—your affections, and desires—and, as a type of that cleansing, be baptized with water unto repentance, that ye may be baptized with the Holy spirit. This stage sought to let the spiritual light of heaven into the human soul, by clearing away the atmosphere of carnality which

invested it. By so doing, a spiritual life and sense could be communicated to it, and man could be unfolded in his moral nature, and charity could be born, and the new commandment of love could be promulgated.

This stage in the spiritual advance of the race is forcibly illustrated by reference to the *fourth stage* in the physical advance of the creation of the earth and its kingdoms. Up to this stage the atmosphere, which surrounded the earth, had been so burdened with vapor that no ray of light could penetrate to its surface. There was not even light enough to form a shadow, and the highest and brightest light hitherto was less than a shadow. Consequently, that degree of life which could sustain conscious perception or sense had not been unfolded on the earth, and no conscious individuality had been created. Thus was it in the advance of spirituality. Up to this fourth epoch, the direct spiritual ray had not reached the heart, and given individual, conscious and spiritual life and sense to humanity. The atmosphere of carnality had so invested the soul that there had not been sufficient spiritual light to reveal its absence by a shadow. Therefore John Baptist went forth in the spirit and power of Elijah—God Jehovah—commanding a facing about, and a purification of the heart and life, that the light of the Sun of Righteousness might shine in upon the heart, and vivify it, and give it a sense of true spiritual righteousness, and holiness, and love.

Then came Jesus, as the captain of salvation, leading the way to heaven through the moral nature, seeking the love of God through the love of humanity.

And this was the last stage in the advance, which, when perfected, was to bring the soul to the marriage supper of the Lamb, clothed in the habiliment of righteousness as the wedding garment.

John Baptist, speaking of Jesus and of his mission, said that he came to lay the ax at the root of the trees, and that every tree which did not bring forth good fruit, he would hew down, and cast into the fire. By this figure of a tree producing fruit, he referred, spiritually, to condition in the human soul begetting activity. It is the same figure which was used in the beginning, of the tree of knowledge of good and evil; that is, that condition which prompts to action for the purpose of self-indulgence or self-gratification, which is the ruling impulse in the carnal man. In all the preceding stages of advance this condition in the human soul had been overlooked, and the most that had been attempted under the law, had been to restrain the individual from trespassing upon the rights of others, but by the new dispensation, man is called upon to come to the spiritual baptism; consequently, he must be prepared for it by a thorough spiritual cleansing. The formal sprinkling and washing under the law will not answer; the baptisms with water will not do; they only typify a cleansing by application to the external. Now the cleansing must be real by the application of the spirit to the heart. Hence the doctrine of regeneration. Man must be made true, and just, and pure, and holy, and righteous, from the delight of his soul in love; and not from the promptings of apprehension and fear and dread of punishment, nor from the hope of gain or reward. Hence, all typical representations

as a part of the new dispensation must cease; and that which they represent must be actualized in the souls of the children of the kingdom. For the Lord is coming to His holy temple—the human soul—to sit as a refiner and a purifier of silver; and all impurity, and all that which defiles must be purged away, until God can see His own image reflected therefrom; then will offerings be made unto Him in righteousness. Then will He put His law into their understandings, and write it in their hearts, and thus will He become unto them their God, and they will be unto Him His people.

This fifth stage of advance which brings man into his moral nature, and perfects him therein, is what constitutes the first coming of Christ to humanity. It is in this, that Jesus speaks of himself as the way, and it is in the making known to the disciple of this way to the Father, that he says of himself, I AM THE TRUTH. That is, I am the living embodiment, the incarnation, of every principle in humanity acting in harmony with the divine will, and fulfilling its divine purpose. Thus, I am to humanity, THE WORD MADE FLESH. And having thus caused the disciple to perceive and understand the true way to the Father, he became to him the Spirit of Truth, by inspiring him to obey and come to the baptism, and thus he said, I am the way, the truth and the life, and no man cometh unto the Father but by me. That is, the Father can be approached only in the way I have come to him, and which I have declared to you.

Whatever else Jesus may have been in the Divine mind and purpose, he was and is to humanity the perfected human individuality, the finished man, accord-

ing to the proposition in the beginning, We will make man in our image and in our likeness. And he thereby became to the world a revelation of the divine possibilities in humanity; a revelation of what is involved in making man in the image and similitude of his Creator.

This perfected humanity, this divine man, has been and is the end proposed in the Bible from the beginning, and every step taken to establish Faith, to awaken Hope, and to introduce Charity in the human soul, has had in view this grand consummation, bringing the human to the stature of perfect manhood in Christ, where he might be filled with all the fulness of God.

This condition of the human, coming into the likeness of the divine Father, and thus receiving the baptism of the spirit, has constituted the christening or anointing so constantly looked forward to, and labored for, through the Bible. It was present with our parents, when the promise was given that the seed of the woman should bruise the head of the tempting lust. It was present with Noah, when seeking to save himself and his family from destruction by the work of his Faith, and also in the subsequent promise, that seed-time and harvest, summer and winter and day and night should continue. It was present with Abram when he separated himself from his father's house, his country and kindred, to become the father of a future people, in whom all the families of the earth should be blessed. He was looking forward to a future, when the obedient sons of Faith and Hope and promise should realize the highest good his God could confer. Hence the truth of the saying of Jesus, Your father

Abraham rejoiced to see my day, he saw it and was glad. That is, that future for which he sought, in which all the families of the earth were to be blessed, could only be realized by a divine or sanctified humanity, which Jesus then and there had actualized. This consummation of the divine work which was to bring humanity to the christening, was present with Moses and the prophets, as that, which in the last days was to establish the children of the kingdom in their possessions, under the administration of a prince and king, who, under God, was to have everlasting dominion, and thus introduce the kingdom of heaven upon the earth. Hence Jesus, in his discourse with Cleopas and his companions, opened their understandings that they might understand these scriptures, how that the law, and the poetry, and the prophets in their mission, were working to the end then manifest in his life, mission, death and resurrection.

Jesus came to the divine baptism through obedience of divine law, and through the subjugation of the individual will to the divine will. It was not until he could say from his deepest life, in view of the suffering he was about to undergo, Nevertheless, not my will, but thine be done, that he could say, The prince of this world cometh, and hath nothing in me; now is the prince of this world cast out. But it cost him the agony and bloody sweat before he could say it. It cost the utter death of all that is dear to the individual to come to the absolute christening, and thus become in the fullest sense, THE CHRIST, the Son of man and the Son of God. Hence it is, that he who comes to the christening, must suffer the loss of all things, that he

may win Christ. The carnal nature must go to the cross, and become in crucifixion the subject of derision and mockery from the world; and he who seeks to escape this and climb up some other way, will fail, for there is no other way under heaven among men by which this christening or coming to Christ, can be accomplished. The atonement consists in bringing the human into the divine state, where it can put on Christ, where its individual life can be hid in Christ; and to come to this involves the sacrifice of every thing in the individual, which is not in accord with divine truth, purity, holiness, righteousness and love. This cannot be done vicariously or upon credit. The divine life must dwell in spirit and in truth, as a living presence in the human, and that will constitute its salvation. By that life within the soul will be redeemed; and hence, the Christ is the Redeemer.

This *fifth stage* in advance changed the principle by which humanity was governed in seeking reconciliation or atonement. Prior to the advent of Jesus as the way to the Father, the idea was that God became angry with men because of their disobedience of His requirements, and that worship was designed as a means of propitiating Him, that is, of changing the condition of His feelings toward the worshiper. Hence, the idea of offerings, oblations, sacrifices, etc. But Jesus taught differently. That the Father in heaven is ever ready and willing to confer upon the individual every blessing, which that individual is in a condition to receive. He dispenses his favors like the sunshine and the rain, falling alike upon the evil and the good, upon the just and the unjust; and if all do not receive alike,

it is because of conditions in themselves. If, spiritually, they are like the stony ground, where there is no earth, or like the thorny ground, or like the wayside field, the fault is in themselves, that they do not get the blessing; for the Father has done, and is continually doing, His part, so far as the sunshine, the rains and dews of heaven are involved in making the ground fruitful. Therefore, instead of living a carnal life, and trying to purchase the favor of heaven with religious service, the command is, Put away your carnal impulses and desires; crucify your wicked and lustful propensities; make clean your bodies by the cleansing of your souls; come into your moral natures; fast continually, by denying all mere selfish indulgence; pray without ceasing, by putting your whole life into your aspirations to be true, and just, and pure, and holy, and righteous, and loving to all humanity. Seek with all your hearts to love God supremely, and your neighbor as yourself, and the kingdom of heaven is yours. Trouble not yourselves about the future, any further than that future is present in the Now. The future is ever to be born of the present. If, therefore, you do perfectly the duties of to-day, you will be prepared for the coming morrow, and each morrow will bring with it its own peculiar duties. It is, therefore, a doctrine of this dispensation, that man's duties all lie in the present; and are sufficient to engross his immediate attention, without anticipating the duties of the future. The command is, To-day, now, go work in my vineyard, and whatsoever is right, you shall receive. The world of humanity is with you, and, if ye will, ye can do them good, and remember your spiritual condition

toward God is measured and determined by your spiritual condition toward your fellow-men. Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

CHAPTER XXII.

THE FIRST APPEARING OF CHRIST TO HUMANITY.

BEFORE entering upon his mission, Jesus came to John to be baptized according to his baptism; and John forbade him saying, I have need to be baptized of thee, and comest thou to me? Jesus justified his course by saying, It behooveth us to fulfil all righteousness. That is, I come to those who are under the legal dispensation; and must, therefore, comply with the requirements of the law, and fulfil the external or ceremonial forms of righteousness, as well as the spiritual, to which it is my mission to call them. He thus recognized the utility of the ceremonial law for those who had not attained to that spiritual condition, in which they could perceive those truths and principles, which the ceremonial law shadowed forth; and consequently it was necessary that they should yet continue under legal tutelage. He therefore lived the life of a Jew under the law, conforming to all the requirements of their religious institutions up to the time he commenced his public ministrations; and during his ministry he did nothing which caused his disciples to suppose that he intended to supersede their religious observances or to discontinue any of their ceremonial institutions. He cautioned them not to think that he had come to destroy the law or the prophets, that his mission was not to destroy but to fulfil, that

until the heavens and the earth should pass away, not one jot or tittle of the law should fail, until all had been fulfilled. That is, while man remained in that condition which made the law—both civil and ceremonial—a necessity, it must continue as the only means of bringing him forward in the way of eternal life.

The mission of Jesus, which constituted the first appearing of Christ, is to lay the ax at the root of the trees; that is, of those conditions of the heart, in man, producing his activity; and every condition therein, not producing good fruit, was to be eradicated,—hewn down and cast into the fire. And by this purification of the heart, he proposes to bring man into his moral nature, and thus to unfold in him those spiritual conditions which will cause him to be true, and pure, and just, and holy, and righteous, in all his relations and actions, from the love and delight of his soul. Because the carnal man is selfish and sensual, and delights more in self-gain and self-gratification than in the claims of purity, justice and righteousness, therefore he is placed under a government of law, to compel him to do right, and so long as he remains under the dominion of his carnal nature, the law must continue its demands upon him. But when that carnal nature in him has been destroyed, and he comes under the dominion of his moral nature, the law of the carnal nature has ceased to have dominion over him. Not that the law has been taken from him—on the contrary, he has been redeemed from the law. He, morally speaking, has become a law unto himself, and his delight is in the law accord-

ing to the inner man. Hence the doctrine that Christ is the end of the law for righteousness, and when by the perfection of this moral nature in man, he is clothed with the moral attributes as a garment, he then comes to the spiritual baptism. Having passed the sphere of the law and its institutions, he emerges into divine spontaneity of life and action, and comes into the liberty of the sons of God.

Therefore Jesus, as the Master or Teacher of the way to the Father, did not propose to set aside the law, or the ceremonial institutions thereof; but to let them stand and perform their mission as a schoolmaster, to bring the carnal man to Christ. Although his mission was to introduce a new dispensation of government, by means of which the end of the law would be more perfectly accomplished, yet this new dispensation was necessarily grafted upon the legal stock, and was the blade which was to produce the ear, just as the moral nature in man is grafted upon his carnal, and overthrows it, by withdrawing the life of the soul therefrom, and imparting it to the moral nature. Dispensations are not measured by periods of time, as they are counted in the calendar; but by conditions of soul, as tested by the spirit. The dispensation of government is adapted to the spiritual status of its subjects; and therefore, the law must continue as long as there are any who remain under the dominion of the carnal nature. It therefore follows, according to the doctrine of Jesus, that the law must continue for some, while there are others who come under the new dispensation; and that it must continue so forever. God deals with society spiritu-

ally, only through the individual members thereof, and in entering upon dispensations, some are taken, while others are left. This must be so, until all come to the same moral and spiritual status—to the same condition of receptivity; which can never be, until all have come to Christ through the death of the carnal nature, and the perfection of the spiritual or moral, Hence the statement, In my Father's house are many mansions, as many at least, as there are spiritual conditions, requiring different presentations of spiritual truth, or different spiritual instructions, to prepare for higher inspirations. Therefore, the dispensation characterized as the first covenant of God with society, or the Mosaic dispensation, still continues; and society is as really under it to-day as it was in the days of Moses and the prophets. This has ever been so. Therefore, said Jesus, render unto Cæsar the things which are Cæsar's. That is, be obedient to the civil government under which you live, in all things which pertain to its authority. Hence, also the doctrine of Paul, that civil administration is ordained of God; and we are to be obedient to its requirements as unto God. The Bible, both in the old testament and in the new, asserts the utility and necessity of governments of force; and that such governments are a part of the means by which the carnal man is brought on his way to Christ.

Man does not pass from the carnal to the moral at once; that is, he does not so accept the ruling impulses of his moral nature, as to be at once freed from the law and the institutions of the carnal. There is generally a long and painful conflict between the lusting of the

carnal, and the strivings of the spirit, before the head of the serpent is bruised—that is—before the tempting lust is destroyed. The whole period of discipleship under the first appearing of Christ belongs to this epoch of conflict, and hence, the church, during this period, is called the Church Militant. During this dispensation Jesus is the Master or Teacher, addressing himself to the intellectual and moral faculties of the disciple. The mission of this dispensation is, to prepare for the coming of the Lord to His Holy Temple, by a thorough cleansing and purifying of the heart of the disciple, so that his thoughts, feelings, desires and aspirations shall lead him to that condition, in which he is to find oneness with the Father—that condition for which Jesus prayed, when he said, And I pray that they all may be one, as thou Father art in me, and I in thee.

But this cannot be, until the disciple comes fully into his moral nature, and becomes clothed with the moral attributes of Jehovah, as with a garment. The carnal nature, in its lustful influences, must be absolutely dead—must be crucified. Hence arises the doctrine of the cross. He who comes to Christ, must come by the way of the cross, not as a punishment for sin, but as a necessity for attaining to that spiritual condition, in which he can receive the baptism of the spirit. Hence, also the doctrine that the Christ must suffer—must die—and arise from the dead. Spiritually, this does not neccessarily include the death of the physical body. The carnal nature may be destroyed and the body yet live, in fact be more alive than when the soul was dead in trespasses

and sins. Spiritually, death, in the Bible, never refers to the physical body, but to spiritual condition; and hence, resurrection, when used in a spiritual sense, never refers to the revivifying of the physical body.

The dispensation denominated the first appearing of Christ is, necessarily, of a mixed character. The disciple is partly under the law, and therefore must be subject to its dominion. His carnal nature not being overthrown, he is not in a condition to become the recipient of full inspiration, and consequently he cannot have clear perceptions of spiritual truth. He still resorts to types and symbols, to represent that which he desires to obtain. His instruction in spiritual things is confined to the use of parables, natural resemblances of things. In this state he cannot become master or teacher in respect to spiritual truths, and when he attempts to teach such truths he is continually misled by the letter of the parable.

All this is fully illustrated in the history of the disciples of Jesus, who were with him during his ministry and received instructions from his lips. They were Jews, and their religious faith and expectations were Jewish in every particular. During the time Jesus was with them, they continued in the practice of their religious rites and ceremonies. They believed Jesus to be the Christ. But they had no truthful conception of what the office of that Christ was to be; on the contrary, their conceptions of Christ and of His mission were entirely erroneous, and Jesus knew it; yet he permitted them to live on in their theological errors, and confined his labors to an effort to lead them into spiritual conditions in which the Spirit of Truth

could inspire them, and interpret into their understandings the spiritual significance of his instructions. Their minds were full of error. Their ideas of the coming kingdom were utterly baseless and untrue, and almost every word of instruction given them by the Master was misinterpreted and misapplied. And the wisdom of the Master is apparent in his treatment of them. His spiritual instruction was always given in parables, and the parables he used were such, that they admit of every degree of spiritual interpretation, and yet remain true. Hence, his frequent remark, He that hath ears to hear, let him hear. He knew there was no way to remove their educational or theological errors until, through proper spiritual conditions they could receive instruction by means of inspiration, that is, until the Spirit of Truth could communicate directly, without the aid of parables or resemblances. Hence, his parable of the tares and the wheat, and his advice that they be permitted to grow together until the harvest, for if you attempted an earlier separation you would root out the wheat with the tares; the tares were the errors or false conceptions touching spiritual truths; the wheat was the truth itself and its fruit. Thus, the disciples were Jews, and all their religious ideas, aspirations and expectations were associated with, and were a part of their conceptions of God, of His character and requirements; of His promises to them, to bless and magnify them as a people, and finally to establish them forever under a government of His own, to be known as the Kingdom of Heaven. This kingdom, according to the Jewish ideal, was to be a temporal one. The seat of government was to be

at Jerusalem. The Christ was to be their king. The religion of the Jews, with its rites and ceremonies, was to be their religion, and they were looking for the coming of that Christ, and for the establishment of that kingdom, as the consummation of all their hopes and desires.

These conceptions in a literal sense, were all erroneous. There was to be no such king—there was to be no such kingdom Yet with these erroneous ideas was associated all that was to elevate the spiritual condition of the disciple, and make him receptive of that instruction which, in the end, would correct these errors, and yet preserve the truths which they shadowed forth. Had Jesus said to his disciples in plain language, you and the Jews are entirely mistaken in your views of God and His dealings with man, present and future; there is to be no temporal king of the Jews to answer to the popular expectations; there is to be no such kingdom as you conceive to be the kingdom of heaven; Israel is to have no prince and savior in any literal sense such as is described by their prophets; the Christ which is to come to us is the baptism of the divine spirit; the temple into which the Lord is suddenly to come, is the temple of the human soul, and the kingdom of heaven for which you are looking is to be set up in the individual heart;—instructions of this kind given to Peter, James and John, or any other of the disciples, would have terminated their discipleship very soon. Such an effort at rooting up the tares at that time would certainly have rooted out the wheat also. Therefore, said Jesus, let them both grow together until the harvest; when the time of

judgment comes to them, then the tares can be destroyed and the wheat saved. When the Spirit of Truth shall be able to come to them, it will then open their understandings and lead them into all truth.

The first appearing of Christ will be complete in the individual, when he comes fully into his moral nature, and not until then. Therefore, the mission of Jesus was complete, when he had given full instructions as to the way or manner in which this was to be accomplished, and had made known the condition of the human after it had been accomplished. During his ministrations as Teacher—Lord and Master—he continually held up before the mind of the disciple those conditions of spirit to be sought after, to make him acceptable to God; such as purity of heart, truthfulness and fidelity of spirit, meekness, kindness, gentleness and love. He taught them to test these conditions in themselves, by the condition of their feelings and conduct toward their fellow men; that the way to the Father was through the perfection of humanity in themselves; that the state of their feelings toward their fellow men marked their state toward God, and that what they did unto man, they did unto God. Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

At the close of his mission, or about the close of it, he informed his disciples that he must leave them; that it was expedient for them that he should go away, in order that the Spirit of Truth might have access to their minds, and thus bring them to a knowledge of those things which he, in his instructions, had set before them; that he had many things to say to them,

but that they could not then receive them, nor would they be able to endure these truths until the Spirit of Truth should come and lead them into the necessary knowledge, and that this Spirit of Truth could not come to them while he remained with them as their Lord and Master.

The reason for this is very manifest, and is continually verified in the history of the Christian Church. The disciple, who is looking to the external for the significance of spiritual things, can have no conception of their real significance. He who confounds the spiritual status of the soul with periods of duration as measured by the calendar, and who expects the Lord in the temple at Jerusalem, instead of His coming into the heart of the individual worshipper, is one who, in the language of Jesus, is crying Lo, here, and Lo, there, in his search for Christ. This was the condition of the disciples at the time Jesus told them it was expedient for them that he go away; that if he went not away, the Comforter would not come. Their ideas and expectations respecting Jesus and his mission, were entirely erroneous. They supposed he was to establish a kingdom at Jerusalem, and that he was to become their king, and that they were to become officers under him, to administer temporal authority and power, and that such was to be the Kingdom of Heaven; and all his instructions had been interpreted in the light of such ideas. They attached no spiritual significance to his doctrines; consequently his instructions, as understood by them, did not unfold in them such spiritual conditions as were essential to qualify them for perceiving spiritual truths.

While these views and expectations continued, the disciple would make little progress in spiritual life, and there would be little advance in spiritual conditions. Therefore Jesus, as a Teacher of the way to the Father, had finished the work given him to do, and it became expedient for them that he go away; because his presence in the natural body tended to confirm them in their erroneous views, and thus to prevent the coming into their souls of the Spirit of Truth which was essential to their true spiritual enlightenment. That is, he was obliged to withdraw from them as Master, that He might come to them as Christ. And herein is an important fact to all who are absorbed in the external to the exclusion of the internal spiritual. Looking for Christ in any other place, than in the heart, or in any other way, than through the elevation and purification of the spirit, is in effect *Anti-Christ.*

CHAPTER XXIII.

OF THE DOCTRINES OF JESUS.

JESUS taught that God, who is the creator and governor of all things in heaven and on earth, sustains the relation of Father to humanity, and that He is more affectionately disposed toward His children than earthly parents are toward their own; that God the Father is more ready to give good gifts to them that ask Him than human parents are to give good things to their children; that the heavenly Father clothes the grass of the fields and feeds the fowls of the air; that all things are under His paternal care, and the subjects of His providence.

He taught that God the Father is a being of infinite love and tenderness; of infinite knowledge and wisdom; of limitless will and power; that He is the fountain of justice and righteousness—of truth and equity; in short, that God the Father is a being of infinite perfections in every attribute; that from these perfections all existence has been produced; that the universe of matter and of spirit is an expression of His infinite wisdom, love and power, and consequently, when viewed in its true character, must be a revelation of these infinite perfections.

Such being the character and such the attributes of the Father, as the creator and the governor of all things, the teachings of Jesus will be found to har-

monize therewith, as they represent the Father in His relations to and His dealings with humanity. His instructions to his disciples are, Seek first the kingdom of heaven and its righteousness; by which he meant, come into perfect accord with God and his government. Aspire to become, in character and condition, an expression of the Divine love and the Divine will in all your desires and actions; and when in such accord with the Father, all needful things shall be yours. The same Father who provides for the sparrows, and clothes even the grass of the field, will much more abundantly provide for and take care of you. He says also, Your duties to yourself, your neighbor, and your God, all lie in the present, and are to be performed without delay. To-morrow belongs to the future, and will bring with it its duties, and the future is to be born of the present, and if the duties of the present are each and all faithfully performed, the future will be divinely begotten and born. Then Divine order will be established, and the soul will be blessed according to the perfections of the Divine administration.

He taught the disciples to reject the old saying, Thou shalt love thy neighbor, and hate thine enemy. Said he, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for He maketh His sun to rise on the evil and on the good, and He sendeth His rain on the just and on the unjust. For if ye love them who love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.

The doctrine herein taught is, that God the Father loves all the children of humanity irrespective of their state or condition of soul; and that He blesses all to the extent that they are in a condition to receive the blessing; that He causes His sun to rise upon the evil as well as the good; and, to the extent that the sunshine can bless him in his evil condition, the Father blesses him; that it is not because God does not love the wicked man, that the wicked man is not blessed, but because the spiritual condition of the wicked cannot receive the blessing; that the righteous man is blessed because the spiritual state in him makes him receptive of the blessing. The parable of the sower teaches the same doctrine. The good seed fell alike upon the stony ground, the thorny ground, the wayside field and the good ground. The sunshine and the shower also fell upon each alike. But there was a difference in the result, because of different conditions of receptivity and responsiveness. The good ground received the seed, the sunshine and the rain, and responded thereto by giving an abundant harvest. The others, for lack of responsiveness, that is, lack of true condition to respond, failed of the harvest. It is upon the same principle that the rich man failed of the kingdom. His avaricious condition of soul could not respond to that spiritual condition which constitutes the kingdom of heaven, and consequently he could not see the kingdom of God.

The love of the Father for the outcast and wandering soul is forcibly expressed where Jesus says, There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. The same is likewise expressed in the parable of the wandering prodigal, who, having spent his all in pampering his appetites, passions and lusts, was compelled to seek again his father's house, for necessary food, and while he was yet a great way off, was met by his Father, who fell upon his neck and kissed him, and brought him home, and filled him with paternal blessings.

The love of heaven for the sinner is such that they welcome his return to obedience with infinite rejoicings. Divine love delights in welfare, whoever may be the subject, and whatever may have been the previous condition. The material and spiritual universe, was created, and is governed and vivified by infinite love, and wisdom and will; and is potentialized by omnipotent energy to accomplish that which the infinite love and wisdom proposes; and it *cannot* fail to accomplish the *Divine Will* in the work of immortal generation, to wit: to make man in the image and likeness of the Divine creator, bringing humanity to the stature of perfect manhood in Christ. And should there be an ultimate failure of accomplishing this result, it will be because there are obstacles in the way, which omniscience could not foresee, or infinite wisdom could not obviate, or omnipotence could not remove.

Jesus taught that the spiritual separation existing between the divine and human is caused by dissimilarity of spiritual condition and character; that

such dissimilarity occasioned antagonism and conflict, which must be overcome before there can be at-one-ment between God and man; that the Father is all lovingness—all holiness—all truthfulness—all righteousness—all purity; and that humanity is in an opposite condition, full of hatred and ill will—full of selfishness, unholy, untruthful, impure, unjust and wicked, and therefore before man can see God, or the kingdom of heaven, he must become regenerated in heart; he must become purified in his affections; he must become truthful in spirit, just in his desires and actions, and holy and self-faithful as the Father. For said he, No man can serve *two* masters. No man can be under the dominion of *opposite* spiritual conditions at the same time. *Loyalty* to one, of itself, constitutes *disloyalty* to the other. Devotion to one involves abandonment of the other. Hatred excludes love; falsehood excludes truth; impurity excludes purity; injustice excludes justice, etc.

Therefore Jesus taught that only the pure in heart could see God; that impurity of desire came from the carnal heart, and hence the heart must be cleansed from every evil condition before it could respond to the Divine. What the human soul needs in order to perceive the Father and receive of His infinite fulness, is responsiveness of perception, of affection, of feeling and action, which can only take place where there is sameness or unity of condition. Hence the Christian doctrine of atonement or *at-one-ment*. Man becomes fully responsive to the Divine Being in heart when he, through the perfection of his moral nature, has come to the Divine baptism which brings him to the mar-

riage supper of the Lamb, having on the wedding garment—the garment of all righteousness.

But to come to this baptism, sacrifices are required—a sacrifice of all that opposes and hinders the soul in its efforts to find the Father. Therefore the sacrifice must be made on the part of the selfish and carnal man, not on the part of the Infinite One. The suffering and death to be endured are to be endured on the way to Christ, not after Christ has been found, through the death of the carnal. The cross belongs to the human, not to the Divine. In the nature of things, the Divine cannot suffer. To the Divine there can be no pain, or sorrow, or crying or death, because the former things—that is, the imperfect and mortal—are passed away, and the redeemed soul is drinking freely at the fountain of the waters of life. Having overcome by the cross—the death of the carnal—he is now prepared to inherit all things in the heavens and in the earth, in their true divine estate.

In his teachings, the Master was careful to set forth the doctrine that the salvation and well-being of the soul depended upon its spiritual condition. The question of its salvation was not upon what it had done, but upon what it was in condition. The man who had labored but one hour in the vineyard received the same wages as those who had borne the burden and heat of the day. That is, the Divine blessing consists in the capacity of the soul to receive of the infinite fulness, and in the consequent reception thereof. Therefore the blessing comes with the capacity, whether it continues for an hour, a day, or for eternity. In short, the doctrine of Jesus is, God blesses the condition

producing the service, and not the service itself. *That* is a consequence of the condition, and is a spontaneity. True love is not conditioned upon service, while true service is conditioned upon love. The poor widow who cast her farthing contribution into the treasury, received more from the Lord than other contributors who had given an hundred fold more, because *she* contributed from her *penury*, *they* from their *abundance*. *She* gave *all her living; they* gave of *their surplus*. With the poor widow it was a *sacrifice for human welfare;* with the others it was a *purchase of fame; something for reputation*, or selfish advantage.

The effort of the Master was to bring the disciple to that condition of spirit, in which he could receive from the Infinite Fountain those influences which would bring him to the divine baptism; in which condition alone, he could be taught of the divine spirit and become filled with all the fulness of God. The mission of Jesus, as Saviour, was, to *teach*, and to *lead* the way to the Father, by bringing the carnal nature to the cross, that the spiritual might ascend through the moral to the divine. Therefore, he, as the son of man and the son of God, was lifted up, both in life and in death, as the incarnate way to the Father, the word or law made flesh; and as he walked among the people, and taught them, he said, Look unto me and live. I am the way. You have me for an ensample. Keep my sayings. Seek the Father as I have sought him; live as I have lived; do as I have done; pray as I have prayed; fast as I have fasted; and ye will find the Father as I have found him, more ready to bestow Himself, with all fulness of blessing, than ye are to ask for or to receive it.

He taught that institutions were made for man; and that the son of man was Lord of them, and should use them for his benefit; that they were valuable or not according to the use made of them; that it was lawful to do good at all times and on all occasions, on the Sabbath as on other days. The law was fulfilled when man came to the condition of loving God supremely, and his neighbor as himself. He observed the ceremonial law of the Jews with his disciples for their benefit, not his own. *He* possessed that which those institutions shadowed forth; but the disciples did not; therefore, they were to continue under the law, until it had fulfilled its mission for them, by bringing them to Christ, when its mission would be fulfilled, and they would be redeemed from it.

He taught, that accidents and misfortunes were not to be construed as special inflictions or punishments for sin; that the eighteen upon whom the tower in Siloam fell and slew them, were not sinners above others dwelling in Jerusalem; that all were alike called to repentance and regeneration, if they would find salvation. He taught, most emphatically, the *general* providence of the Father, as distinguished from his *special* providence. The *general* providence of God embraces all conditions, relations, and consequent results. The very hairs of the head are numbered; a sparrow cannot fall without the presence and notice of the Father. The doctrine of a *special* or *exceptional* providence of God necessarily impeaches his *general* providence, and declares it to be *insufficient* for all purposes, and consequently imperfect; that the Infinite Love, Wisdom, Will and Power which is omnipresent throughout the

universe, does not embrace within its provisions every condition, relation and action which may exist; and it is therefore required to extend its jurisdiction by exceptional provisions. Jesus taught no such doctrine; nor could he who had seen the Father and learned of his Infinite Perfections entertain any such views. The doctrine of an exceptional or special providence implies, that the general administration is not sufficient for all purposes, and, hence, is imperfect; and such doctrine is entertained only by those, who have limited and imperfect views of God and of his government.

His doctrine of the general providence of the Father embraces every possible condition and relation in existence which can call for divine assistance. The providence, therefore, which is thus general and universal, embraces every particular, and when viewed from the finite and individual, will appear as a particular providence. Under the divine administration, fasting and prayer, in the spiritual sense, are essential to the elevation of the soul in spiritual condition. But this necessity exists under the *general* provision of God. The application becomes particular to the individual complying with these requirements. Jesus said, I can pray the Father, and presently he will send me more than twelve legions of angels. But this would take place under the *general* providence; the application only would be particular. Jesus said, The works that I do, I do not of myself, but the Father who dwelleth in me, He doeth the work; not by any special effort or action of the Father, but by the general and universal law of divine action; for whoever believeth in me to the extent of keeping my sayings,

and cometh to my condition, will be able to work the works which I work, by means of the same presence and power working in and through him. The infinite providence of God can become particular, only by being universal. Like the great law of gravitation in matter, it fills the material universe; and wherever there is a body or particle of matter, it is present as its particular governing power.

Jesus taught, that man holds in his own power his final destiny for good or for evil. Into his own hands God the Father has given the keys of the kingdom, and for himself, man can open the kingdom, and no one can shut it against him; or he can shut himself out, and no one can open it to him. Thus, being created in the image of his Creator, he is invested with an independent will; and is at liberty to obey or disobey the laws of his true existence and destiny. Therefore, God the Father has invested him with a responsibility from which there is no escape, and that responsibility will continue to the end. Spiritually, he will be held accountable only for those acts of disobedience which are committed against light and knowledge. But he will be held accountable for neglecting the means by which he might have obtained the light, and possessed himself of the necessary knowledge to obey and conform to the divine requirement.

He taught that all men are endowed with faculties essential to the perfection of their characters, and the attainment of their divine destiny; and his invitation is, Whosoever will [illegible] come and partake of the waters of life [illegible] Father, in His house, has

made provision for every possible condition and spiritual need; and there is an abundance and to spare for the full supply of such needs; and the soul is only required to come into a condition of receptivity to obtain the supply.

He taught that when man comes to make an offering to the Lord, and brings his gift unto the altar, whatever that gift may be, he is called upon to bethink himself, and there remember if there is anything unfriendly between him and another, or if any brother hath aught against him. And if, on such review, he finds there is an unsettled difficulty, and unkind or unjust relation, Jesus says, Leave there thy gift unoffered, go thy way, first become reconciled to thy brother, and then return and offer thy gift. His doctrine is, man can perform no service which will be acceptable unto the Lord, which is not a service of the heart; and while the heart is impure, unjust, untruthful and unkind, it can make no acceptable offering. It is a part of the same doctrine, that our state and condition toward God is known by our feelings, relations and actions toward man. Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. Unfaithfulness toward man is unfaithfulness toward God. Impurity of thought, feeling or desire, in respect to any being, pollutes the soul, and separates it from the kingdom. Therefore, Jesus says, Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence,

until thou hast paid the uttermost farthing. The views of Jesus, as expressed above, are, Whenever you, on self-examination, find anything wrong in your feelings toward, or your relations to, another, your first business is to rectify the wrong. You are not to wait a moment, even to finish the act of worship in which you may be engaged, because, while in the wrong, you can do nothing in a proper spirit, and delay may put it out of your power to rectify the wrong, or greatly add to the difficulty of doing it; and while thus conscious of the wrong unrectified, you are spiritually in prison; and you can make little or no spiritual progress; and you will not be able to do so, until the wrong is fully rectified.

He further taught that man must be faithful to his highest convictions of right, at whatever cost. Absolute fidelity of soul was indispensable to progress in spiritual life. He who hesitated, or held back, could not obtain the kingdom. Seeking for the kingdom was likened to a merchant seeking goodly pearls, who, when he found one of great price, went and sold *all he had* and bought it. He invested everything; meaning, he who hopes to obtain the spiritual kingdom must hold all things subject to its requirements; If the right eye offend, it must be plucked out; if the right hand, it must be cut off; if life plead for exemption it must be given up. In no other way, and with no less fidelity can the Father be found; hence, to the carnal man, the cross stands between him and the Christ he must find to obtain salvation, and there is no other way.

He taught the disciple, to avail himself of the

benefits of his system, must make his love, his truth, his condition a part of the disciple himself, in the same manner that the food he eats must become a part of himself to afford nourishment. Hence, his use of the figure of eating his flesh and drinking his blood. Said he, he that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, shall live by me. Many of his followers understanding this in a literal sense, said it was a hard saying, and left him. Jesus answered, It is the *spirit* that quickeneth, the *flesh* profiteth nothing; the words I speak unto you *are spirit* and *are life.* That is, I use this language in a spiritual sense, and not in a literal one. What I teach you will be of no avail to you, unless you understand it, and make it your own. It is the same spiritually as it is literally. You eat your food to nourish, strengthen and invigorate your bodies; to do this, it must be masticated, digested, assimilated, or vitally magnetized, and thus be transmuted and become a living portion of your bodies. That which cannot be thus transmuted is cast off as of no value. Thus spiritually my instruction must be received into your understanding, where it must be digested, or comprehended; it must there find a place in your affections or heart, and become assimilated, and thus transmuted, so that my thought is your thought, my perception is your perception, my understanding is your understanding, my love and affection lives and dwells in you. Then spiritually do ye feed upon me, and I dwell in you and ye dwell in me, as I feed upon my Father and dwell in him, and he dwells in me.

Jesus taught the same lesson at the last supper. After having concluded the feast of the passover, he took the elements of the common meal, and, giving thanks, distributed the bread among his disciples, saying, Take, eat, this is my body. In like manner, after supper, he took the cup, and having given thanks, he gave it to them, and they all drank of it, and he said, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God. Whether he intended this ceremony to pass into an institution does not appear; but from the nature of the transaction and the lesson to be taught thereby, the strong presumption is that he intended to convert the seasons for refreshing the body, into seasons of spiritual refreshment, and thus make every meal a type and symbol of feeding upon him spiritually. He took bread, upon which they fed daily to nourish and strengthen the body, and brake it, and gave it to his disciples with thanksgiving, saying, Take, eat this bread, and as oft as ye do it, keep me in remembrance; which spiritually signified: As oft as ye eat to nourish and invigorate your bodies, remember the lessons I have taught you, the example I have set before you, and feed upon them as ye feed upon this bread, that your souls may be nourished and built up. And as ye drink of this cup, remember the spirit of kindness, gentleness and love, with which I have been with you and have administered to you, and thus drink in of my spirit, and make it your own; and inasmuch as the disciples would be called upon continually to administer to the needs of

the body, so would they have him in continual and perpetual remembrance for an example to follow, on their way to the Father; and there can be little doubt that Jesus so intended it to be understood.

He also taught a lesson of love and tenderness in the ceremony of washing his disciples' feet. The ceremony referred to the practice of hospitality in those countries where sandals were worn, which admitted sand and other irritating substances to come between the sandal and the foot. Therefore it became quite necessary to wash the feet after a day's travel, to secure comfort. The act of washing the feet was usually performed by the humblest servants of the household, and, therefore, Jesus selected it for the occasion. After supper Jesus arose, and laid aside his garments, and took a towel and girded himself, and pouring water into a basin, began to wash his disciples' feet. After the ceremony was ended, he put on again his garments, and sat down, saying, Know ye what I have done unto you? Ye call me Master and Lord; and ye say well, for so I am. If I then, as Lord and Master, have washed your feet, how much more ought you to wash one another's feet; for I have given you an example that ye should do as I have done. Spiritually, If I standing in the highest position, as Master and Lord even, have performed the humblest service which can be performed by a servant for you, understand, that as my disciples, there can be no service too humble to be performed by you, when the comfort and welfare of a fellow being requires it.

CHAPTER XXIV.

AUTHORITY FOR TRUTH.

IN the gospel histories we have all that is known concerning the sayings and doings of Jesus, while he was with his disciples as their teacher. In this respect, we are supposed to have all they had, by means of which they formed their opinions as to what he intended to communicate. We also have access to the same spirit by the use of the same means; and we have what they had not, the experience of eighteen hundred years, to aid us in the interpretation of his sayings, as made manifest in the dealings of God with humanity.

Jesus, as Master or Teacher, confined his efforts to making known the *means* by which the disciple must approach the Father, and thus come to the spiritual baptism, or to that spiritual condition in which the things of the spirit could be perceived and comprehended. He did not attempt to teach what the doctrines of the kingdom were, other than by declaring what they were to be likened unto in this world. His method of instructing his disciples in spiritual things was altogether by parables, or natural resemblances. And he declared that the disciple would not be able to understand these sayings, until the Spirit of Truth should come into his understanding, and make the revelation.

In his intercourse with his disciples, he acted upon the hypothesis that he could not instruct them in spiritual things, because they were not competent to be so instructed; that the things of the spirit could only be communicated by inspiration, and that inspiration could only take place where there was the proper spiritual condition to receive and respond thereto. Therefore, if Jesus could give his disciples no spiritual instruction under such circumstances, where inspiration was wanting, how is his language in the mouths of others, to become more successful in communicating spiritual truth? How is the disciple to succeed where the Master failed?

If the doctrine of Jesus be true, that the spiritual understanding can only be reached through the inspirations of the spirit, the only thing to be taught the disciple is, the way or means of coming to that condition in which spiritual inspiration can take place. If natural language is incompetent to convey to the natural understanding the truth respecting spiritual things, authority, in the form of formulas, creeds, orders, decrees, etc., must likewise fail; and, hence, so far as they tend to form ideas in the mind of the believer, they tend to error; and they hinder instead of helping the soul to an understanding of the truth.

That this is so can be demonstrated both logically and practically. The system of Christianity as taught and practiced by Jesus, is one of profound logic; and its fundamental principles are axiomatic, or facts of the consciousness. And the history of the church, from the days of the apostles to the present, will demonstrate the truth of the above, practically. It is a fun-

damental doctrine of the Bible—and Jesus taught the same—that the natural understanding is limited to a perception and comprehension of natural things; and this doctrine is based upon the fact, that nothing can be known to the individual which has not become a *fact of the consciousness*—thus, to one born blind, light, or any phenomena depending upon it for their existence, cannot be known, because there are no means by which light, or its phenomena, can become facts of the consciousness. So likewise the man who has been born deaf, can never know the significance of language representing sound, noise, music, harmony, discord, and the like; because there are no means by which such a sense can be communicated to his consciousness.

Upon the same principle spiritual things cannot be discerned or comprehended by the natural perceptions or understanding. Thus the disciples, as Jews, had attached a natural significance to the terms, Kingdom of Heaven, Kingdom of God, Christ, the Anointed, the last days, etc.; and while they remained under the influence of these ideas, it was impossible for them to receive and comprehend the spiritual ideas which these terms signified. While they contemplated Jesus as their Lord and Master, who was to occupy the throne of David in Jerusalem, they could not receive him as the Comforter or Spirit of Truth, which was to enlighten them in spiritual things, and ultimately lead them into a knowledge of all truth. Their erroneous ideas of him and of his mission, necessarily excluded the idea of receiving him as an inspiration; and for this reason it became necessary that he should leave them, as *Lord*

and Master, that he might come to them as CHRIST.

This view becomes an important one to the disciple who seeks to come to the stature of perfect manhood in Christ. While he, as a disciple of Jesus, is seeking the way to the Father, the Father has not been found; and, consequently, Jesus has not become to him THE CHRIST. For as soon as he, in condition, has come to the spiritual baptism, he finds the Father, and the mission of Jesus as the way is ended, and he puts on Christ, and God becomes all in all. Having completed his course, he has knowledge of the way for himself, and has no farther occasion to refer to the testimony of any one for authority, but can thenceforth speak as one having authority.

Thus, while the disciple remains in his discipleship, attending to the forms and ceremonies which are to aid him in seeking the Divine Presence, he has not yet attained to that spiritual condition in which he is to find redemption and salvation, because he has not yet come to Christ; he has not put on Christ; his life has not yet become hid in Christ; and the doctrine of atonement does not apply to his condition, for Christ, in condition, makes atonement, or oneness with God. This Paul realized when he wrote to the Philippians, as follows: Brethren, what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

As a disciple of Jesus, Paul had made great progress on his way to the Father. He was made *pre-eminently* an apostle, by the spirit; he was called to his apostleship by the voice of Jesus speaking from the spirit sphere; he was guided in his work and instructed therein, without human testimony or human aid; he became an apostle to all mankind, and entered more deeply into the philosophy of Christianity than all others, except, perhaps, the beloved John, because, seemingly, more highly inspired than the other apostles. Yet, as a disciple, in his last days he was pressing forward toward the mark for the prize of the high calling of God in Christ, to which he had not yet attained, but for the attainment of which he held no sacrifice too great—and was willing to become a companion in the sufferings of Jesus, even unto death, if by any means he might thereby attain to the Christ state, or might win Christ; for there were deep and heavenly truths which he aspired to make his own, that he might comprehend more perfectly the doctrines of the heavenly

kingdom, which truths he could not know until he had found Christ, or come to the divine baptism.

Spiritual truth consists in a perception of the real and the actual, as they exist in the Divine consciousness, and when such perception becomes a fact of the consciousness, it becomes a resident truth in the individual, and is perceived as a conscious presence therein. Truth cannot exist to an individual except as a conscious perception and comprehension in him. It therefore follows that truth cannot be communicated by authority, not even natural truth; much less can spiritual truth be so communicated. Thus, truth cannot be communicated from one mind to another, unless there are means by which the communicating mind can impress its perceptions, conceptions, and understanding, upon the receiving mind, in such a way as to make them the same in both. And, as there are no means by which the man born blind can make light and its phenomena facts of the consciousness, except by the opening of sight, so there are no means of causing the spiritually blind to perceive and comprehend spiritual things, except by opening the spiritual sight. This can be done only through the attainment of spiritual conditions of perception and comprehension, corresponding in character and degree to that which is to be revealed.

God has so constituted the human soul that it must assume the responsibilities of its existence and destiny, and no other individual or being can relieve it of such responsibility. The keys of the kingdom are committed to each individual, to be used by himself, and for himself. He can open the kingdom of heaven

to himself, and no man can shut it against him; or he can shut it against himself, and no other being can open it unto him. In *spiritual*, as in *natural* things he must live and act for himself in those things which pertain to life and development. He must eat and drink and rest and sleep for himself, as no one can do these things for him. His relations to God and to the Divine government are individual and personal, and admit of no substitution in his stead. There is but one way to the Father, and he must walk it for himself alone, for no one can walk it for him. To come to the heavenly feast, he must be clothed in the wedding garment—the garment of all righteousness; and it must not be a borrowed one; it must be his own, woven without seam throughout, by his own life, understanding and affection. He must come to the divine baptism for himself, for in no other way can he come to Christ. No priesthood, no Pope, no church, no authority can perform for him this service, or stand as a mediator between the soul and its God. The soul can find its salvation only in its oneness with the Father; and its redemption from sin consists in the attainment of this oneness. It must, therefore, bear its own cross, and wear for itself the crown of thorns, and pray that final prayer—Not my will, but thine be done.

Although Jesus, in answer to the inquiry of John, Art thou he that should come, or look we for another? referred him to the mighty works which he was then performing before the people, yet such answer was only appropriate to persons in the spiritual condition of John. He had not progressed to a spiritual condi-

tion in which he could comprehend the character and mission of Jesus. Therefore he said of John, that among those born of women there was none greater than John Baptist, yet the least in the kingdom of heaven was greater than he. And although Jesus said frequently that his works testified of him, it was only to those who were not in a spiritual condition to receive higher testimony. To one who perceives Jesus as the Teacher of the way to the Father, and who comprehends in any degree the spirit of his teachings, and who understands something of the truths thereof, there is no occasion for referring to the miracles or wonderful works which he wrought, as evidence of the divinity of his mission. Nor is it a matter of any moment to such an one *who* wrote the gospel histories, or *when* they were written, or whether those who wrote them were *inspired* or not. It is enough that such histories have been written, showing that some one has been competent to write them, and that the teachings therein recorded have fallen from the lips of some one who perceived and uttered them as Divine and heavenly truth. The seal of Divinity is upon them, come from whose lips they may, and they could have come from no other character than that described as belonging to Jesus of Nazareth.

The truthfulness of his teachings can be verified by any one who will keep the sayings of the Master, and walk the straight and narrow way pointed out by him. The evidences of the genuineness of the gospel histories, are to be found in the faithful Christian life, and not in the traditions of the fathers, or the musty records of the past. That life will bring the soul into

such a spiritual condition that the spirit will itself bear witness to the soul, that the teachings of the Master are true and faithful; then the life and powers of the divine humanity, will become facts of the consciousness, or a portion of the personal self-hood of the soul, which will admit of no higher evidence.

It was never the design of the Master that the evidences of his divinity should be sought in the *external world*, or in the history of the past, whether of the individual or of the church. The Christ belonged not to the external, and therefore he was not to be sought therein. Hence the caution, When they come, saying Lo, here is Christ, or Lo he is there, in the desert or in the mountain, go not after them; for the coming of Christ to the soul will be as the lightning shining out from under the heavens, and will be a present revelation to every soul to which he comes. God is no respecter of times, or of places, or of persons. As soon as the soul, through obedience, has become clad in the wedding garment of all righteousness, it will sit down at the supper of the Lamb, and the wedding will take place; and there will be no going out to examine the genuineness of the guide, which brought it to the feast.

The same character of evidence also attends the disciple on his way to the Father. That way consists in an earnest effort to attain to higher, purer and holier conditions of spirit, through prayer and fasting; that is, through the constant elevation of the life and being of the soul, in its aspirations for the holiest and best of its conceptions; and also through the continued and constant denial of self-indulgence. In

this active condition of spirit, the soul is continually drawing its supplies from the spiritual, and the fountains of spiritual life and power begin to become unsealed. It soon becomes invested with perceptions, conceptions, comprehensions and forces incident to these higher conditions, giving new life and power as it approaches the Divine Father. Thus, as loftier conditions of spirit are attained, the capacity of the soul to receive of the Infinite fulness, is increased; until arriving at the stature of perfect manhood in Christ, he becomes the heir of all things, and is filled with all the fulness of God.

Hence, comes the doctrine of the Master, that spiritual gifts become an incident to a true spiritual life, and that whosoever believeth on him to the extent of keeping his sayings, will become invested with his spiritual powers; because the powers exercised by him were not from himself, but he had received them from the Father, who was working in and through him; and the same Father would in like manner work through all who attained to the like spiritual condition. He therefore declared that these gifts should attend the true believer in every age; for, said he, I am with you—the true believer—to the end of the world; that is, I as Christ, God in humanity, am dwelling with, and working in humanity, always even unto the end of the world. Therefore, he that believeth in me as the way to the Father, and follows in my footsteps until he comes to the Father, will find his salvation attended with these powers. But he that believeth not my sayings, or keepeth them not, will fail of finding the Father, and will fall into condemnation; that is,

said Jesus, I have found the way to the Father, and I have disclosed to you the way in which I found it, and there is no other way of approach than the one I have declared unto you. Therefore, whoever seeks with all his heart to find the Father, will come to the spiritual baptism as I came to it, and will then find what I found, and will obtain what I have obtained, and will be *at one* with the Father. But he who does not believe, and will not walk in that way, until he comes to the spiritual baptism, will not find atonement and salvation, but will continue out of Christ, in condition, relation and action.

These things being so, where is to be found the place for exercising authority over the soul on its way to the Father? There can be but one Master, and all humanity are brethren. Authority, when substituted for spiritual truth, is necessarily ANTI-CHRIST in condition and effect, whether exercised by an individual or by a denomination. Christ demands an *interior* life, working from the fountain of its being outward, cleansing first the inside, and making the exterior clean therefrom. Authority demands an exterior life, a conformity with externals in thought, expression and action. Christ leaves the forms, ceremonies and symbols, which only shadow forth the real, and lays hold of the real itself, and makes the cross a thing of life and death, and has done with it at once and forever. Authority knows only the forms and ceremonies and symbols; it seeks to embrace only the *shadow;* and it makes the *cross* a thing of form except as it puts it upon the shoulders of a Christ unknown to it, to bear it in its stead. Christ brings the heart, in its affections

and loves, into harmony and oneness with God. Authority sets the hearts of humanity at variance, making one of Paul, another of Apollos, another of Cephas, and another of Christ. Christ, as the Spirit of Truth, breathes inspirations into the understanding, and becomes the Truth of God in the soul. Authority, seated upon its external throne of power, issues its decree, sends forth its syllabus, formulates a creed, and fills the soul with darkness, mystery, conflict and spiritual death. CHRIST comes to the soul clothed in the habiliments of righteousness, and gives it to drink of the fountains of the water of life freely. AUTHORITY comes clothed in purple and fine linen, wrought into vestments of surplice, gown and other externals, which call the mind away from Christ, to that which pride, and fashion, and love of distinction have wrapped about the soul, and thus shut out from it the true light which lighteth the soul on its way to the Father. Peter, James and John, and their followers, have stopped to build tabernacles for Jesus and Moses and Elias, and are waiting for further external manifestations. The professed disciples of the Master are still hovering around the sepulchre of the risen Christ, and are searching for the cast-off body, and awaiting the revivification of the scattered ashes, and will probably continue thus until some recognized angel of the Lord shall tell them to seek no longer the living among the dead, that Christ is risen and is among them ready to sup with all who will put on the wedding garment and come to the feast prepared anew in the kingdom of the Father—the sanctified soul.

CHAPTER XXV.

OF THE CAPACITY OF THE HUMAN MIND TO PERCEIVE THE TRUTH.

NOTWITHSTANDING Jesus had fulfilled his mission as Master or Teacher of the way to the Father, and had finished the work given him to do, he left his disciples entirely ignorant of his character or mission, and of the nature of that kingdom which he came to establish in the heart of humanity. He had been with them for three years as their Teacher. During this time he had had their entire confidence and attention; and had uttered in their presence all that is known respecting his sayings, yet he had not corrected one false idea which they, as Jews, entertained; he had not enlarged their spiritual conceptions of God or of his requirements; and he left them, on questions pertaining to the ultimate destiny of the race, as ignorant as he found them.

This fact, when properly understood, becomes an important revelation of the divine method with humanity, and of the wisdom of the Master in confining his teachings to the way or means by which the disciples were to obtain true spiritual enlightenment. His mission was to make known the way to the Father; that is, to instruct mankind how to seek and find those conditions of soul into which the Spirit of Truth could

come, and bring to remembrance his sayings, and interpret them, and thus lead humanity into a knowledge of all truth. He gave no spiritual instructions, except by parables; and these parables constituted the sayings which were to be interpreted by the Spirit, when the disciple should come to that condition in which his spiritual understanding could be opened, and the truth be revealed. Therefore, when speaking in parables, he often said, He that hath ears to hear, let him hear.

Jesus did not correct the false ideas of his disciples while with them, because he could not; and he could not, because they were not in condition, spiritually, to perceive those truths which were necessary to enable them to comprehend His teachings as Christ. They were living in, and acting from, the plane of their natural understanding, and they had not within themselves those conscious conditions in which spiritual truths could be revealed. Hence, he said, I have many things to say unto you, but ye cannot bear them now; that is, ye cannot receive them now; but when the Spirit of Truth is come, He will bring to your remembrance what I have said unto you, and He will guide you into a correct knowledge of the truths therein contained.

Spiritual truth cannot come into the natural understanding, but must be spiritually discerned. Therefore, it can enter into the mind only by means of spiritual inspiration. But spiritual inspiration can come only to those who have attained spiritual conditions of soul, which can respond to the degree of inspiration given; and the degrees are infinite, that is, embrace

every conceivable degree of advance from the dawn of consciousness of spiritual existence, to the perception, conception and comprehension of the infinite and absolute Father of all. Hence said Jesus, In my Father's house are many mansions; and I go to prepare a place for you; that is, I go from you externally that I may come to you internally or spiritually; I leave you as Master, that I may come to you as Christ; for if I go, I will come again, and receive you to myself, that where I am, there ye may be also. Whither I go ye know, and the way ye know; that is, I go to the Father, and I have taught you the way to the Father. Keep my sayings, and walk therein as I have walked before you, and you will attain to such spiritual conditions, from time to time, as will enable you ultimately to find the Father.

Herein is manifest a fact which has been overlooked by the church and disciples from the days of Jesus until now; by which is meant that it has not been perceived and set forth as a doctrine of the church, that spiritual perception and understanding can only come through spiritual inspiration; and the inspiration to perceive and understand a truth, must be as absolute and infallible, as the inspiration to impart it or make it known. Whether any doctrine of the Bible be an infallible revelation from God can only be known to him who is infallible in his perception and comprehension of it, because there is no power or capacity in the fallible to determine the attributes or qualities of the infallible. That is, the fallible in perception and understanding cannot know whether it perceives the absolute truth of any statement, until it

is infallibly certain that it cannot be mistaken; and this it cannot know, while it is conscious of being liable to err in such respect. Therefore, the whole question of infallibility as received and taught by theologians is out of place, because they are neither competent to know whereof they affirm, nor to communicate infallible truth to those they attempt to teach. They can only follow in the footsteps of the Master, and teach the way to the attainment of those spiritual conditions in which those truths can be revealed, and leave God to inspire them with a perception and an understanding of the same.

Truth can be received only by a perception of it in the understanding, because it is such perception only which constitutes it a truth to the understanding. Hence, truth can exist to an individual, only as it exists in his understanding. If he does not perceive it in his understanding, he does not perceive it at all, and to him in his spiritual status, it is no truth. Hence, truth, as such, cannot be communicated by authority; nor can it be received upon authority. Nor is truth the subject of faith, because when perceived, as it must be, to become a truth, it has superseded the sphere of faith, and has become knowledge. Matters of fact only are the subjects of faith; as the fact that a certain course of living will produce certain results; certain practices will secure certain conditions; certain ends can be attained by certain efforts; and the like. Thus, Jesus astonished his hearers by his method of instruction; for he taught them as one having authority, speaking from personal knowledge, and not as the scribes, who quoted the authority of Moses and the

prophets as the foundation of their instructions. There is no truth in mystery—for mystery is only another name for ignorance, which is the absence of the understanding in which alone the truth can exist. Therefore, when a person professes to believe in a doctrine, which is a mystery, he deceives himself, and cannot know whether he believes or not, because the doctrine being a mystery, he has no truthful perception of it; and has, confessedly, no fixed idea of its significance as the subject matter of his faith.

A doctrine is supposed to be true by those who receive it in form; but when not comprehended, it can be received only as a statement of fact. Such formal expression may contain an unknown truth, which is believed to be important; but such statement does not become true except to those who perceive and comprehend its real significance.

Jesus never engaged in this kind of instruction. Comprehending the moral and intellectual status of his disciples, he adapted his instructions thereto, knowing that any other course would lead to deeper errors. It was to this he referred, when he said, Cast not your pearls before swine, neither give that which is holy unto dogs, lest they trample them under foot, and turn again and rend you. It was because of the incapacity of the disciples to understand him, that he gave them no spiritual instruction except in parables, and he left them really as ignorant of the true doctrine of the kingdom he was laboring to establish, as he found them.

This is apparent in the history of his intercourse with them, and in their interpretation of his sayings

respecting the coming kingdom. As Jews, the disciples entertained the idea common to that people, that the kingdom of Heaven to be established in the last days was to be a temporal one, with the seat of government at Jerusalem; that the promised Christ was to be their king, and was to be seated upon the throne of David, and to execute temporal power and authority over united Israel; that the religious institutions of the Jews were to continue through all time; and that there was to be no change in their mode of religious worship. And the disciples entertained substantially this faith until death.

While Jesus was with them as their Teacher, they did not understand that he was to leave them at all. They had not learned from their scriptures, nor from his teachings, that the Christ was to make a second appearance; consequently, when Jesus was taken and crucified, they lost their faith in him, as the Christ; and the disciples were about to disband, when the news came that he was yet alive, and had been seen by Mary and others. In fact, their faith was so shaken, that not one of them believed in the report, until he had had ocular demonstration of the fact for himself. Thomas was no more skeptical than were the rest of them. He believed when he saw him and heard him speak; and none of them believed on less evidence. Therefore, when the disciples became established in the faith that he was yet alive, and began to call to mind many things which he had said to them touching this question, they again became established in their faith that he was the Christ, but their views of his office and mission were unchanged, and re-

mained unchanged during their lives. They did not comprehend the doctrine of Jesus, that he must withdraw as Master, that He might return to them as Christ, and become to them the Spirit of Truth, leading them step by step into a knowledge of all truth.

It has been supposed that the disciples were inspired to such an extent, at the day of Pentecost, as to become infallible in their perceptions and understanding of the doctrines of the kingdom. But this view cannot be maintained. The influence manifested on that occasion did not reach the understandings of those who became the subjects of it. It was rather a season of spirit control than of spiritual inspiration. Its design was to confirm them in their faith in, and their fidelity to, their calling, and to stimulate them to do their whole duty, as they understood it; to go forth and preach the gospel of the kingdom, boldly and without fear. The true doctrines of the kingdom could be revealed to them only through an inspired understanding. But their understandings were pre-occupied with their Jewish ideas of what constituted the kingdom, and they so continued Jesus as their Master and King, that they excluded Him as Christ, and the Spirit of Truth could not come to them at once. Hence, they lived and labored on for years, in the belief that none but Jews were to become subjects of the heavenly kingdom, and that they were to be prepared for it by continuing in their Jewish faith, and by accepting Jesus as their king; and for years their whole effort was devoted to the accomplishment of this object, by converting the Jews to such faith. This, of itself, is conclusive evidence that they did not comprehend

the doctrines of the kingdom, as taught by Jesus; for had they so perceived them, they could not have failed to perceive that Gentiles as well as Jews were alike subjects of that heavenly kingdom, and must come to it through regeneration.

Inspiration consists in an influence exerted in and upon the human spirit by means of a spiritual presence, which makes itself felt in quickening the feelings, the perceptions, the understanding or the affections of the individual. It may extend to only one, or it may extend to all the faculties of the spirit. The first mission of the inspiring agency in the human soul, when proceeding in Divine order, is to elevate the spiritual status of the soul, and awaken aspiration therein for the true, the pure, the just, the holy and the good. This commences the work of spiritual purification, and prepares a spiritual consciousness to receive, perceive, and respond to spiritual influences of a higher and better character. The spiritual understanding cannot be reached until this elevation of spiritual condition is first secured. Hence, Jesus, as Master, announced the beatitudes in the beginning of his sermon on the mount, as, Blessed are the poor in spirit; Blessed are the meek; Blessed are they who hunger and thirst after righteousness; Blessed are the merciful; Blessed are the pure in heart, etc. Such conditions of spirit in the soul, when they become a living presence therein, fit it for the incoming and indwelling of the holy and good in spirit, from which inspirations will continually take place, according to the intellectual and moral status of the soul.

But where the understanding is incumbered with pre-

conceived ideas, which are received upon authority as truth which must not be questioned, such incumbrance is a complete barrier to an inspiration of the understanding, and the Spirit of Truth cannot come to the understanding until such barrier is removed. Such creed or doctrine stands in the same relation to further progress in the understanding of spiritual truth, as did the presence of Jesus as Teacher to the progress of the spiritual perceptions and understanding of the disciples, while they were looking upon him as their future king, to be enthroned at Jerusalem. That idea necessarily excluded their conception of his true character and mission, and it is worthy of notice, that, according to the history of the conversion of the apostles to a faith in the possible salvation of the believing Gentiles, mere inspiration had little or nothing to do with it.

Peter, while in a trance at the house of Simon in Joppa, had a vision, in which he saw the heavens opened, and a certain vessel descending unto him, as it had been a sheet knit at the four corners, and let down to the earth, in which were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and there came to him a voice, saying, Rise, Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten anything which is common or unclean. And the voice replied, What God hath cleansed, call not thou common. This was repeated three times, and the vision came to an end. And while Peter was in doubt as to the meaning of this vision, messengers arrived from the Gentile Cornelius, and called for him to go to

Cesarea. He was prompted by the spirit to go with the messengers, and when he came to the house of Cornelius, he found a company assembled to hear him. He then told Cornelius that he knew that it was unlawful for him, being a Jew, to come to him, a Gentile; but God had shown him that he should not call any man common or unclean; therefore, he had come without any question, and he would now like to be informed why he had been sent for. Cornelius then told him, that while fasting and praying four days before, a man in bright clothing stood before him, and told him his prayer was heard, and his alms were held in remembrance before God; and directed him to send to Joppa, for one Simon, whose surname was Peter, which he did, and now they were assembled before God to hear all things which were commanded him of God. Then Peter exclaimed, I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him; and while he preached to the Gentiles, the Holy Spirit fell on all who were present, to the great astonishment of the Jews who came with Peter, for they heard the Gentiles speak with tongues, and magnify God. And Peter said, Can any man forbid water that these should not be baptized, who have received the Holy Ghost, as well as we? and these Gentiles were baptized in the name of the Lord.

But when the apostles and brethren in Judea heard of this, they reproved Peter for going in to men who were uncircumcised, and eating with them. But Peter vindicated his proceeding by making a full statement of the case which caused him to go, and the re-

sult of his preaching to them; and thus he silenced their objections; and they came to the conclusion that God had granted to the Gentiles also repentance unto life. But they were still left in doubt as to the course to be pursued with the Gentile converts, and the question was argued earnestly and long before a conclusion was finally arrived at. Peter and Paul and Barnabas were called before the council to give their experience, and the result was that it was finally concluded that Gentile converts need not be circumcised: and they were only required to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, said the letter, if ye keep yourselves, ye shall do well.

In coming to these conclusions, the apostles were influenced by the phenomena which occurred in connection with the labors of Peter, Paul and Barnabas among the Gentiles, and the conclusion was arrived at, by a process of reasoning from such manifestations, that God had signified His pleasure in such Gentile ministrations by visions, and by conferring the gifts of the Spirit upon Gentile converts. This change of views on the part of the apostles was not produced by the inspiration of the Spirit teaching them that, from the nature and fitness of things, the Gentiles were as much the subjects of Divine favor as were the Jews. They did not perceive the true doctrine of oneness, as making the atonement or constituting salvation. They still thought that the Jew must conform to the requirements of the ceremonial law to come to Christ, or to avail himself of the privileges of being a citizen of the Kingdom; and the Gentile was excused upon the

ground that God had not imposed any such burden upon him, and had signified His pleasure in the Gentile believers by conferring upon them the gifts of the Spirit.

It is thus apparent that the apostles up to this period were not fully enlightened respecting the doctrine of the kingdom; that they had not become so emptied of their Jewish ideas and prejudices that the Spirit of Truth could come to them, and lead them fully into a knowledge of Christian truth. The externals and literalisms of the Jewish faith still held them in bondage, and necessarily they carried their Jewish philosophy into their Christian doctrines, and it has been handed down to the present time, as constituting an essential part of Christianity.

CHAPTER XXVI.

WHAT IS ANTI-CHRIST?

SAID Jesus to the Jews, who were looking for the coming of Christ in the person of a king to sit upon the throne of David, What think ye of Christ? whose son is he? and the Jews answered, The son of David. To which Jesus replied, David in spirit called him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. If David in spirit called him Lord, how is he then his son?

This question, as propounded by Jesus to the Jews, demands an answer. How can one become the son of man, and also the son of God? In what sense is he the son of man, and in what sense the son of God?

As the son of man, he must be born of the flesh, in the manner pre-determined by the divine constitution of things, and he must inherit from his human ancestry the human constitution in all things, individual, physical, intellectual, social and moral, for in no other way can he become the son of man, or, in the language of Paul, the son of David according to the flesh. Jesus, as the son of David, had the life and spirit of the human individuality, and therefore he usually denominated himself the son of man, and claimed that, as such, he came from the hand of the Father, and

derived all he possessed from Him. That, as an individual, he could do nothing of himself; that his wisdom and his power were derived from the Father; that the doctrines he taught, he had received from the Father.

As a human individuality, he had all the needs pertaining thereto; and he supplied them under the universal law by which human needs are to be supplied. He likewise fasted and prayed continually, and sought his spiritual supplies at the Infinite Fountain of all supply; and when the hour of darkness and death overshadowed him, he wrestled in agony, desiring that the bitter cup might pass from him without drinking it, until being strengthened by angelic aid, he was enabled to say, Not my will but thine be done. Thus he was brought to the spiritual cross, and the physical one was soon to follow; and when it came, his physical agony for a time was greater than human endurance, and he cried out, My God, my God, why hast thou forsaken me?

Herein is abundant evidence of the human parentage of Jesus, making him what he denominated himself to be—THE SON OF MAN; and this son of man, in divine contemplation, is one who has been created in the image of the finite, and is destined to come into the likeness of the Infinite Creator, and is thus to become the son of God? What then, must be the life and character of one, who is both the SON OF MAN and the SON OF GOD? Is this Christ an individual, or the divine Presence in the individual? The term *Christ* signifies, a condition into which an individual comes through a process of christening or anointing. Therefore, the

expressions—the Christ, and the Anointed—which signify the same, to wit, the condition conferred by a certain process. David was anointed king over Israel, and therefore, was called in an external sense the Lord's Anointed, by which anointing, kingly power and prerogatives were conferred upon him. The term, *anointed* and *Christ*, as applied to an individual imply state and condition—and when used in a spiritual sense, imply spiritual condition. Jesus used the term *Christ*, always in a spiritual sense, by which he meant a spiritual anointing or baptism, to which the individual had been subject. Therefore John said, *I* baptize, with water; *Jesus* baptizes with the Holy Ghost. John baptized with water *unto* repentence; Jesus baptized with the Holy Ghost, making the soul thereby a king and a priest unto God.

It therefore follows that Christ, as a spiritual condition, can belong only to an individual, who, through obedience of divine law, has come to the divine christening, and has been made, thereby, receptive of the Divine Being as a conscious Presence and Power. The term Christ, as used in the New Testament by Jesus, means the *Divine Humanity*, that is, the human soul completed in the image and likeness of the Divine Father. It therefore follows that only the human in constitution and capacity can become *Christ*. That while Christ is God, it is God living and ruling in the human soul, and thus such human soul, while in the body, becomes the law of God incarnate—the word made flesh, the Divine love, wisdom and will, wrought out into actual life—constituting the living way to the Father. Thus, while he who

became the Christ was the son of David, according to the flesh, he came, through obedience of divine law, to the divine christening, and became the son of God, according to the spirit, and thus became the INCARNATION OF THE DIVINE IDEAL, when it was said, We will make man in our image and in our likeness.

Such being the spiritual condition, to which the perfected human soul is to attain, everything which tends to defeat or postpone the attainment of this divine christening is in effect *Anti-Christ.* Therefore, all false ideas and false doctrines respecting the means by which the soul is to come to its divine destiny, are, in effect, *Anti-Christ.* All forms, rites, ceremonies, institutions, ordinances, sacraments, observances, etc., which are resorted to and are depended upon as a means of securing divine favor, become in some degree a substitute for spiritual condition in the soul, and thereby interfere with that earnestness and fidelity of soul essential to bring it to Christ, and thus they usurp, in the human estimation, the office of Christ, and become insuperable obstacles in the way of salvation. Every religious institution and observance, when its true use is not perceived, becomes an obstacle in the way of coming to Christ, and thus becomes *Anti-Christ.* When Jesus presented the Publican and Pharisee in contrast, he made manifest the influence of religious faith and zeal as Anti-Christ. The Pharisee stood up, filled with religious pride and conceit; boasting of his eminent piety and religious service; thanking God, that he was not like other men, extortioners, unjust, adulterers, or even as this Publican. Said he, I fast twice a week, I pay the tenth part of all I

possess to the Lord. While the boasting Pharisee was thus recounting his merits, the poor Publican dared not so much as lift his eyes to heaven, while he smote his breast, saying, God be merciful to me a sinner. The state of religious exultation in the mind of the Pharisee, removed from him all sense of need, all aspiration for higher spiritual attainment, and left him spiritually dead; and that condition which he thought commended him to God became the means of separating between him and the Divine Father; while the poor Publican, feeling his distance from God, and his need of divine aid, was seeking with all his heart at the fountain of true supply.

After Jesus had finished his instructions to his disciples, pointing out to them the way to the Father, and had endeavored to impress upon them the idea that his kingdom was not of this world, he found that his continued presence with them strengthened them in the idea that he was to become their future King, and was to dispense political power from Jerusalem, and, consequently, that his individual presence in the flesh had become an obstacle in the way of their coming to Christ. Therefore, he said unto them, after he had been telling them that he was about to leave them for a while, Because I have told you these things, sorrow hath filled your hearts. Nevertheless, I tell you the truth, it is expedient *for you* that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him. That is, while Jesus remained as an individual with his disciples, and outwardly stood in the relation of Lord and Master to them, and was supposed to be the

one who was to become their future king, no other idea of him could take possession of their minds. Their faith, their hope and expectation would continue in the external, which would keep them from coming to Christ. Thus the continued individual presence of Jesus with his disciples, after his mission to them was completed, would have been to them Anti-Christ.

The apostles were Jews in their religious faith, which faith continued to exert upon them, during their lives in the flesh, the influence of Anti-Christ. They had not progressed in their Christian education, while remaining in the flesh, far enough to perceive that Judaism had for them fulfilled its mission. They still adhered to it as a part of the means by which a Jew must come to the Father. We have no very positive evidence that any of them in this life came to the divine christening in any such sense as did the Master while he was with them. And it was not because they had not full faith in Jesus as the expected Christ; nor was it because they did not most earnestly desire his coming in power and glory as their king, nor because they did not give themselves heartily to the work according to the best of their understanding. But it was because their minds were preoccupied with their Jewish ideas of what was to be the office and mission of Christ, and how, and where, and when he was to come, and what was to take place at His coming; all of which were foreign to the truth.

Thus when Peter preached his pentecostal sermon, he was filled with the idea of the speedy return of Jesus to take the throne at Jerusalem; that as soon

as the Jews should become ready to acknowledge him as the CHRIST, he would return. He then understood that it was the peculiar mission of the apostles as witnesses to go forth and prepare the Jews for his return. The converts of the apostles at that time had no conception of the character and mission of Jesus, as the Christ, in a spiritual sense. They only professed their faith in him as the coming king of the Jews; and baptism by water was their method of making such profession public. Their minds being thus pre-occupied with their Jewish ideas, the Spirit of Truth could make little progress in the establishment of the true doctrines of the kingdom as taught by the Master, and in effect these theological dogmas of the apostles became to them Anti-Christ.

And thus it has been from the beginning. The Jewish idea embodied in their religious service, has, to a great extent, entered into the Christian theology with disastrous effects. The Jewish ideal is, that God is a being entertaining such feelings towards erring mortals that he needs to be placated, reconciled, appeased, etc., in his feelings toward them, and that religious service has been instituted, and is performed, with a view of accomplishing this result. This idea has to a very great extent been embodied into the theology of the professedly Christian Church, with most fatal effect upon its Christian character.

Of all the doctrines of the theologian, this, in effect, has been the most pernicious, and is in the highest degree Anti-Christ. It has reversed the whole system of religious truth, as revealed in the life, character and teachings of the Master. The natural and

legitimate tendency of faith in such doctrine, is to invert every divine attribute, and continually to impeach the goodness, wisdom, love and power of the Eternal Father.

Conceiving of Christ as an individual, existing in an exceptional manner, in an exceptional condition, for an exceptional purpose, to be accomplished in an exceptional way, they have lost sight of the real Christ as a spiritual condition into which the soul must come, to find at-one-ment with God and full salvation; and, in setting up this theological Christ, they have turned their backs upon the DIVINE CHRIST, and cry Lo, here, and Lo, there, and continue to discuss the signs of his coming in the natural heavens, or the fulness of the times, as measured by the calendar, instead of preparing the heart for his coming in the spiritual heavens, where alone the Christ can come to judgment and to the salvation of the soul.

The systems of polemic theology, which have occupied the church from the days of the apostles, have filled it with innumerable sects, holding diverse creeds, about which to dispute and wrangle, and they have been the greatest obstacles in the way of leading the soul to Christ. Theology has arrogated to itself the prerogative of speaking and acting in the name, and by the authority, of God, and it has taken upon itself the names and titles of the Most High, as the Reverend and the Divine. 'It thus personifies very closely the description of that Man of Sin, which was to be revealed in the last days; and it is certain that no greater Man of Sin can be revealed, if his greatness is to be measured by his power to hinder the soul in

coming to Christ, and to postpone the establishment of the kingdom of heaven in the earth.

To remedy this defect attendant upon the multiplication of sects in the church, the Roman Church has undertaken to make its foundations broad enough to include every form of what it denominates Christian faith, and also to harmonize them, by declaring authoritatively what is to be received as the doctrine of the church. She claims to have inherited her authority from St. Peter, who is said to have received it from the Lord. Thus the Roman Church, in her authority and power, professes to be the vicegerent of God on the earth, and claims to speak and act in His name and by His authority. This claim is without foundation, and is simply blasphemy, if such ignorance of God and Christ can blaspheme. By this claim and the respect that is paid to it, the Roman Church comes between the soul of the believer and the *Divine Christ*, and is very potent as *Anti-Christ*, in postponing the coming of Christ to make at-one-ment.

CHAPTER XXVII.

CHRISTIANITY—WHAT IS IT?

THAT alone should be considered Christianity which belongs to the Christ state. All conditions of spirit preceding the Christ condition belong to another system, and may or may not be in divine order in respect thereto. True Christianity can only be represented by itself; and when its name is attached to some other system, it is misrepresented and calumniated thereby.

John Baptist was not a Christian, because he had not attained to the Christ state; and although, among men and their religious systems, there was none greater than he, yet, when tried by the Christian standard, he was less than the least in the kingdom. The condition of discipleship is not a condition of Christianity. It may be the condition of one seeking Christ; but it is not the condition of one who has attained to that state.

Jesus was born under the law, and he grew to manhood under it. His human mission was to begin his life where humanity begins, and to walk the path which humanity, obeying the divine law, must walk from the cradle to the grave. Jesus, therefore, in fulfilling his mission in divine order, was found in every condition from birth to death. He was the babe—the child—the boy—the young man, and the

adult; and he lived the true life in every stage, growing in wisdom, in stature, and in favor with God and man.

From his birth to the Divine christening, which constituted him THE CHRIST, he continued under the law, and was obedient to its requirements. When he came to John to be baptized of him with water, he did so because he was under the law, and therefore it became him to fulfil all righteousness—ceremonial and actual; and it was because of his purpose to fulfil all righteousness, that he came to the baptism of the spirit. But having come to that baptism he was redeemed from the law, and for him, the law, with its commandments, its ordinances and its ceremonies, was at an end. After this, he visited Jerusalem, not to seek a place for worship, or for making sacrificial offerings to God, but he came to meet the people in their religious modes, to instruct them in the higher and better way to the Father, and to lead them to Christ.

He called about him disciples, who, as Jews, were under the law, and whose righteousness was merely ceremonial and formal. They had no just conception of his character, his purpose or mission. Therefore he indulged them in the practice of ceremonial worship, as that which was best suited to their condition, not as Christians, but as Jews. He also indulged them in baptisms with water, because such washings belonged to them in their unregenerate condition, and while they were under the law.

The ceremonial at best is only typical of the actual, and a help to the attainment of it. Therefore, when the actual has been attained in Divine order, the cere-

monial should cease, and in Divine order it does cease, for the *actual* and the *typical* cannot exist together. When Christ has come to the soul there remains nothing which can typify him therein.

Jesus as Lord and Master taught the *way* to the Father, by teaching the method of unfolding spiritual conditions in the soul, in which the Father could be revealed; and his teachings were confined to this department of instruction. As Christ he could not teach the disciples, because they had not the capacity to perceive and comprehend his Christian doctrines. To be taught by him as Christ they were required to come to the spiritual status in which they could be taught by the Spirit of Truth; that is, through a full inspiration, as Jesus himself was taught of the Father. Then, and not until then, could they know Jesus as Christ, and become Christians in the Christ sense.

Types, symbols, forms and institutions do not belong to Christianity. The actual Christian can have no use for them. The typical and formal are not demanded where the actual and real exist. It is only in the absence of the actual that the typical can be of use. When, in Christianity, the typical is exalted in the presence of the actual, it becomes *anti-Christ*, and it takes the place of, and keeps the soul away from Christ. So long as men suppose that water baptism, no matter in what form administered, is a *Christian* institution, they will not be likely to attain to the baptism of the spirit. So long as they take the symbols of the body and blood of Jesus in the sacramental bread and wine, they will not feed upon that which giveth to the soul eternal life. Symbolizing the eating of the broken

body and shed blood of Jesus has no element in common with feeding upon Christ. To feed upon the body and blood of Jesus would be cannibalism; to feed upon Christ would be, to become Divinely human. Feeding upon Christ brings humanity to the stature of perfect manhood in Christ, filled with all the fulness of God.

Christ gave to his disciples no formal service, and he imposed upon them no institutions. He established no especial sacraments to be observed and kept. The formal and ceremonial belong to the state of discipleship. Jesus taught that life and all the duties of life were sacraments; that all conditions and actions should be holy, reverend and worshipful before God. He made no distinctions between secular and religious subjects, or between times and places calling for service and worship. It was lawful to do good at all times, and unlawful to do evil. It was not so much the *act* as the *condition* begetting it which made it the subject of approval or disapproval. Said he to the Samaritan woman, The time cometh and now is, when ye shall neither in this mountain nor yet at Jerusalem worship the Father. God is a spirit, and they that worship Him must worship in spirit and in truth. He discarded the idea that the true worshiper of God would find it necessary to accommodate himself to times and places to awaken worshipful feelings.

Worship is dependent upon spiritual condition in the soul of the worshiper, and consists in the response which it makes to God therein; worship is spontaneous, and is the answering of the heart to holiness, to purity and love of the Infinitely Perfect One as it comes

into the Divine consciousness. The deepest worship is the profoundest silence of the soul, too full for expression, or even for an effort to express itself in the Divine Presence.

It is claimed that Jesus instituted the sacrament of the Lord's supper. That Divine parable has been so interpreted, and when petrified into a mere formal ceremony it has thereby been rendered almost meaningless. But as Jesus employed it, it is full of spiritual significance, and to the true disciple, is of inestimable value. From the beginning Jesus employed the natural as a symbol, type or parable, in giving spiritual instructions. In an especial manner did he use the exercise of taking natural food for nourishment as a parable for teaching the methods of nourishing the soul.

Early in his ministry said Jesus, Except ye eat my flesh and drink my blood, ye have no life in you. He said that he was the living bread which came down from Heaven, and that the bread which he would give for the life of the world was his flesh, and that whosoever would eat his flesh and drink his blood would have eternal life. On hearing this, there were many who took exceptions to his teachings, supposing he meant by flesh and blood his own body. Jesus immediately corrected this interpretation, and told them that he used this language in a spiritual sense. By it he signified how intimate in life and character they must become with his life and character, if they hoped to avail themselves of his salvation.

By the parable of eating and drinking to nourish and invigorate the physical body, he imaged forth the means by which the spiritual individuality must be

built up in life and character. Thus the food by which the tissues of the body are to be maintained and developed, must be received into the body in proper condition. It must be masticated and reduced to its elements through digestion. Then each particle which is to become nutriment must become vitally magnetized, that it may become assimilated, and fitted for its place in the living organism. It must then enter the circulation, and be transported to every part of the system, that it may supply the demands of every part, and each particle thus treated, and finding its place in the body, becomes transmuted, from an element in the inert mass constituting the food, into a living portion of the system of which it has become a part. It is now endowed with the life and functions of the body, and any portion of the food not thus endowed is excreted or cast out. This process of transmuting food into living tissues constitutes the parable of transmuting the life and character of the Divine Master, as it appears in His teachings and example, into our own spiritual life and character, so that, in spirit, He lives in us, and we live in Him; or as Jesus expressed it, As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. It is the *spirit* that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you, they are spirit and are life.

The last supper, as it is called, took place at the close of the feast of the passover, when he took the elements of the common meal, to treat them as a parable, in putting himself before his disciples, as a constant and perpetual reminder of the lessons he had

taught them and the example he had set before them. He was about to leave them as sheep without a shepherd, and his solicitude for them is expressed in that prayer, in which he said, And now I am no more in the world; but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are.

In his intercourse with his disciples, he had not been able to communicate to them those spiritual truths necessary to enable them to understand his character and mission, because their minds were entirely preoccupied with their Jewish ideas of Christ and his political kingdom. It became therefore a matter of first importance that the disciples should keep in mind his admonitions, his teachings, his examples, and his spirit and life. He therefore took as a parable the common meal, that in which they must engage daily and several times a day, for the purpose of maintaining physical health and strength, and breaking the bread and distributing it among them to be eaten, he said, As oft as ye do this, keep me in your remembrance. As ye feed upon this bread to nourish and strengthen your bodies, so feed upon my instructions and my example, and make them your own, to nourish and strengthen your souls. As ye drink of this cup to vivify and invigorate the body, so drink in my life and spirit, to vivify and invigorate your souls. As that which you eat and drink must become a living portion of your bodies, to give you life and strength, so must my truth, my love, my life, become a living presence in your souls, that ye may

live by me. In this manner Jesus endeavored to convert the ordinary meal into a sacrament, whereby the earthly table should become a heavenly one. It was many years after the crucifixion before this parable was petrified into an ordinance; as such it lost much of its spiritual value. Some convert the parable of the washing of the disciples' feet into an ordinance. As such, it becomes disgusting nonsense, but as a parable it is Divine in its significance, and is a foundation stone in the structure of the Christian temple.

As an earnest soul, seeking the way to the Father, one becomes a disciple of Jesus. As such disciple, he studies the life, teachings and character of his Master, with a view of ascertaining *how* he can come to that spiritual condition, into which the Spirit of Truth can come as an inspiration, to lead him into all truth. If he is deeply in earnest, he will not be long in finding the *two conditions* essential to be observed and practiced, to prepare him for the spiritual baptism: (1), the condition of prayer, and (2), the condition of fasting. By condition of prayer, is meant a constant, unremitting aspiration of the soul, by all its life and power, to come to its highest, holiest and best condition of thought, feeling, affection and action, seeking not only to *know* and *do* the divine will in all things, but in spirit *to be and become that* will, clothed in the habiliments of all righteousness. By fasting is meant a spirit of constant denial of selfish indulgence, or of that self-gratification which tends to beget selfish and lustful desires. Thus, prayer gives life and strength to the spiritual, in understanding, in

affection and volition, and makes the soul receptive of higher and purer spiritual conditions, by means of which it comes into holier relations to God and his universe of spiritual intelligences; while fasting, in the spiritual sense, weakens the carnal, and ultimately brings it to the cross, where it finds Christ and God the Father. And this is the kind of life and practice which constitutes *the way to the Father*, according to the teachings and example of Jesus. And by pursuing it with all the energy and power of the spirit, saying to every opposing obstacle, Get thee behind me, Satan, he will find the Father as Jesus did. He will thus obtain redemption and find salvation—not in the death of Jesus, but in the living Christ, the Christ of God in his soul.

Such is the work to be performed by every soul before it becomes a Christian in the Christ sense, and obtains salvation through Christ. Therefore it is very improper for those who are conscious of being at best, only disciples following the Master at a distance, who have not yet subdued the power of the carnal nature; who are yet in bondage to self, and selfish indulgence; in whom the spiritual is struggling for life with little prospect for the mastery, to call themselves or the associations they form, Christian. By so doing they misrepresent Christianity, and put Christ to an open shame before the unbelieving world.

But let it not be understood that the church which professes to teach and to follow the teachings of the Master is to be dispensed with. Its mission consists in continuing the means employed by Jesus and his disciples to call humanity to Christ. Its work is to

persuade and to assist the individual, that he may lay aside his carnal appetites, passions and lusts, to the end that he may become clothed with the moral attributes as with a garment. To accomplish this, every faculty and power of the mind is to be called into its highest condition and action. There are covenants to be entered into, and consecrations to be made. The higher faculties of the soul are to be called into exercise by the aid of memorials, mementos, etc., associated with incidents, which appeal to the heart, awakening thoughts, feelings and affections as they have existed in connection with things which are past and gone.

Every reflecting mind is familiar with the influence which is exerted over the soul by the presence of such reminders. All mementos of friends and loved ones owe their preciousness to the influence they exercise in keeping alive those communions which we have had together. A lock of hair clipped from the head of the dying has power to call back the living look and tone; the hope, the love, the spirit even, and the benediction breathed in the dying moment. The very *forms* of those we love become sacred by the presence of the loving spirit therein contained; and the sacredness does not depart with the departing spirit. It continues with the inanimate clay, which in turn consecrates the bed of dust in which it reposes. The little mound of earth which rises above the remains of the dear departed is watered with tears of tenderness and love. It exists in the heart as holy ground; as a shrine whereon we make offerings of beauty, and erect symbols of hope and prayer. It was in obedience to the promptings of this impulse that

the women, with their ointments and spices, sought the sepulchre of their beloved Master in the early dawn, and heard the joyful news that he was alive again.

It is the mission of the church of his disciples to appeal to humanity by means, among other things, of dedications, consecrations, covenants, ordinances and sacraments, for the purpose of calling the individual to higher spiritual conditions, that he may be prepared for the coming of Christ in the soul, that he may appear without sin unto salvation.

The uses of religious worship are to be found in the influence which such worship exercises in bringing the soul into its highest and best estate. When the mind, according to the plane of its unfoldment, bows before its Highest and its Best, it worships the Divinity of its plane, and is by that worship elevated to a perception of so much of Divinity as can come into such plane, and thus the worshiper comes into harmonious relations to his own high destiny; and he there hears the voice of God pronouncing the divine benediction, and saying, Come up higher.

The worshiper must be made to understand that his religious exercises are or are not valuable, according to the influence they exercise upon himself and upon those connected with him; that all the institutions of religion are designed for the use and benefit of those who employ them; that their mission is to elevate the soul to higher planes of perception, understanding, affection and aspiration, to the end that they may attain to higher inspirations of the Spirit of Truth.

With this understanding, worship ceases to become a senseless jumble of mysterious forms, rites and cer-

emonies. Reason and understanding are not banished as unfit to come into the sanctuary of the Lord; on the contrary, the philosopher becomes the most earnest, truthful and devout worshiper. His views of God and of His character and attributes are more exalted because of his higher perceptions and understanding, and meekly and humbly he bows before the Majesty, Beauty, Purity and Holiness of the Divine Being. His heart says to his understanding, O come, let us worship and bow down, Let us kneel before the Lord our Maker; and his understanding replies, I was glad when they said unto me, Let us go into the House of the Lord.

CHAPTER XXVIII.

THE SUMMING UP.

ACCORDING to the Bible theory of the creation of man, his fall and destiny, God Jehovah created him, and endowed him with faculties and powers adequate to bring him to completeness, both in life and character. The divine purpose as expressed in the beginning was, We will create man in our image and our likeness; and in divine contemplation he was so created. This involved perfection in every department of his existence and being. Therefore his true destiny, according to the Bible, is to be found in the attainment of perfect manhood in Christ, or a divine humanity.

But man, by an improper use of his faculties and powers, departed from the path leading to his divine destiny, and he thereby became involved in sin and suffering, resulting in spiritual death. He died to that spiritual condition which made him loyal to God and his government, and consequently, if left to that condition of spiritual death he would fail of his true destiny, and eternal death would be the consequence.

This improper use of his faculties and powers consisted in the exercise of selfish and lustful desires, to the neglect of the needs of his higher or spiritual nature, thus subordinating the spiritual to the domina-

tion of the carnal, and inverting in himself the order of divine action. In consequence of this inversion, man naturally became subject to depraving activities in body and in spirit, with the result that his impulses tended to evil rather than to good; to sorrow rather than to happiness; to death rather than to life.

God Jehovah introduced a system of means by which to bring man back to the path from which he had departed—to the state from which he had fallen —that his divine destiny might not be defeated, and that he might thus be redeemed from his sins and their fatal consequences, so far as they interfered with the accomplishment of his perfect destiny; which system as a whole, constitutes the way of redemption, or plan of salvation. These means for bringing humanity back to its allegiance to God and to His government, are presented in the Bible through six distinctive degrees of advance, corresponding to the six distinctive periods of advance in the creation of the earth and its kingdoms, bringing the individual soul step by step from chaos to completeness.

THE FIRST STEP in this plan consists in hedging up the way to disobedience of Divine law, by stationing cherubim with sword of flame turning every way "to keep the way of the tree of life." The CHERUBIM AND SWORD represent that presence in the divine government which is manifest in the penalty inflicted immediately upon the offender violating the law. It thereby teaches man to fear to offend, and constitutes to him the terrors of the law. The cherubim and sword are ever present in every department of the Divine government, keeping the way of the *Tree of*

Life. Man, in Divine contemplation, is to come to perfection, in the image and likeness of God. In the beginning the proposition is, "We will make man in our image and our likeness." This necessarily involved all that degree of perfection which Infinite Goodness, Infinite Wisdom and Infinite Power, can produce in that direction. It therefore demanded a PERFECTED HUMANITY, that it might become receptive of divinity. For man to come into the image and likeness of God, he must combine the perfections of humanity with divinity, and thus become "*The Divine Humanity.*" Therefore the laws of divine creation and formation must extend uninterruptedly from inception to completeness; and man, destined to receive of the Infinite Fulness, must continue in obedience to these laws, throughout his entire being and existence. Hence, the cherubim and sword of flame are present, "keeping the way of the *Tree of Life*," in the physical, in the social, in the intellectual, in the moral and religious departments of humanity, commanding obedience to the laws of health, to the laws of association, to the laws of intellectual growth and development, to the laws of truth, fidelity, purity and holiness—in fine, to all the laws of God Jehovah.

THE SECOND STEP in this plan consists in teaching man to look above himself for the power to bless or to curse him, which power will bless obedience and punish disobedience. This lays the foundation for simple faith in God as a Being of power; as one *able* to save when his conditions are complied with. Therefore faith, and obedience according to such faith, constitute the means of redemption within the second degree, and are

illustrated in the life of Noah. We derive little moral aid from studying the life and doings of Noah beyond the simple lesson of his faith and obedience. According to the statement of the narrative, the building of the ark according to instructions, and the placing of himself and family therein, were the means of his and their salvation. But he would not have performed these saving acts had his faith in God been wanting. Therefore it is said that his faith was accounted to him for righteousness—his faith saved him.

THE THIRD STEP in the plan of salvation consists in bringing man into a sense of personal obligation to obey God, taking as his reward a future good to him and his posterity.

To represent this, one is separated from family, kindred and people, and caused to enter into covenant obligations with God, upon the consideration that by faithfully keeping the covenant on his part, God would bless him and his family throughout all generations, and that in him should all the kindreds of the earth be blessed. That as a reward for obedience his seed should possess, as a perpetual inheritance, a land flowing with milk and honey; spiritually signifying, that personal obedience of divine law would secure to the obedient soul the highest good. A sign of this covenant was given in the flesh, signifying spiritually the crucifixion of the flesh—the death of the carnal nature, to the end that the spiritual might live and triumph. Thus, circumcision was a type and prophesy of the cross, signifying the death of the carnal, and the resurrection of the spiritual in man.

At this period Hope, the second of the Heavenly

Trinity of means, was born; and Faith and Hope united their powers in the work of bringing man back into the strait and narrow path leading to eternal life. The power and strength of Faith was greatly augmented by this union, as is illustrated in the obedience of Abraham when called upon to make an offering unto God of his well beloved Isaac. He could not comprehend the out-come of that obedience, but his faith in God led him to hope and trust it would all be right, as it was. He made the sacrifice in heart, and saved his son, and such will ever be the result of faithful obedience to the known requirements of God.

THE FOURTH STEP in this plan, consists in giving man a sense of *sacredness* or *holiness* in his contemplations of God Jehovah; in teaching the necessity of consecration, that is, preparation of spirit, if he would realize the Divine Presence. Here the first step in spiritual worship is taken, and God as a spiritual being, that is, in the character of Jehovah, begins to be revealed. At this stage man perceives the necessity of establishing laws for the maintenance of an external justice and an external righteousness between man and man, which renders the existence of civil society possible. These laws, with their penalties, have their basis in the spiritual nature of the individual, and are to be enforced through the physical nature, that is, the cherubim and sword become incarnate in those who execute the civil law, and who smite the offender with the sword of civil power, to turn him back and keep the way of a true civil life. This fourth step is fully illustrated in the life and character of Moses, and in the in-

stitutions established by him; and external Israel, in life and character, represents what can be accomplished through the instrumentalities employed in this degree, which seek to establish justice and equity by an appeal to the selfish nature in the human individuality.

THE FIFTH STEP in the system of means, is represented in the mission of John Baptist. He came in the spirit and power of Elijah, to proclaim the union in character, of the individual with the personal; to unify the impulses of the individual with the aspirations of the personal, and thus to prepare for the establishment of the kingdom of heaven in the human soul. Therefore he appeared in the wilderness of Judea preaching repentance and works corresponding therewith. His name as a divine messenger to humanity, signified the mission in which he was engaged. *Elijah*, God Jehovah, typified the union of the natural with the spiritual. But that they might unite, the individual was called to repentance, to a repentance so deep and earnest as to change the character of his desires and pursuits. He was thus to prepare the way of the Lord, and to make his paths straight. His baptism was external and typical, and was denominated a baptism unto repentance; signifying the death and burial of the carnal impulses, and the raising into life of the spiritual. The characteristics of this fifth step were the calling for a halt in the impulses of the carnal nature, a facing about of the individuality in its impulses to action, a seeking for the coming of the Lord in the heart or soul, instead of looking for him in the external temple at Jerusalem.

The SIXTH AND LAST STEP in the system of means by

which man is to be brought back to God Jehovah, consists in the introduction of a governing power into the individual, by means of which he comes under the dominion of the love of humanity, denominated Charity, reflecting glory to God, and inducing good will among men, whereby peace on earth is established. This step brings man into his moral nature, and gives him the new commandment. This calls for purity of heart and life, for laying the ax at the root of the tree of forbidden fruit, for cleansing the *inside* of the cup and the platter, that the *outside* might thence be clean. This involves the crucifixion preparatory for the coming Christ, which is to be accomplished through the constant and persistent denying of self-indulgence, called "fasting," and for the elevation of the heart and life, through the continued and constant aspiration of the soul for the ALL-TRUE, THE ALL-PURE, THE ALL-HOLY, JUST AND GOOD, called prayer. At this step Charity, the third and last of the heavenly trinity of means, is born, and Faith, Hope and Charity, each in their perfection of work, bring the soul to Christ. Jesus of Nazareth, as the Lord, Master and Teacher of the way to the Father, illustrated this final step in the work of redemption and salvation.

THIS SIXTH AND LAST STEP completes the work of spiritual creation by bringing man to his proposed destiny, and ultimates in what is denominated putting on Christ; that is, coming to the Divine Baptism, by means whereof the soul comes into a condition of oneness with God Jehovah, and thus becomes a son and heir of God, and a joint heir with Christ to the heavenly inheritance. Thus is completed the sixth

day of man's spiritual creation, and he stands forth in the image and likeness of God Jehovah, according to the Divine purpose in the beginning, when it was said, "We will make man in our image and our likeness." In this condition there now comes to him the Holy Ghost—the Comforter—the Spirit of Truth—to abide with him forever; and to lead him into a knowledge of all truth. He now perceives the meaning of that early promise and prophecy, "the seed of the woman shall bruise the serpent's head;" that is, shall ultimately overcome and destroy the tempting lust, as bruising the head means death. And the history of the conflict between the spiritual and the carnal, reveals the manner in which the seed of the serpent has bruised the heel of the seed of the woman; that is, has impeded the progress of the soul in its return to obedience; and the Bible history of the strife shows how at every step the soul has been impeded by its tempting lusts.

Thus, while complete redemption is attained only in Christ, that is, by coming to the Divine Baptism through the crucifixion and death of the carnal nature, the *way* of redemption, when considered as revealed and illustrated in the Bible, is a long and progressive one. Like all the Divine processes of creation and formation, it begins in the chaotic and disordered state of the soul, and, by the movings or broodings of the spirit of God upon the face of its darkened depths, the soul is prepared to hear the command, Let there be light. Being thus begun in chaos, by the broodings of the Divine spirit, it is successively brought into *form*, *life* and *consciousness*, and is perfected in the natural, the spiritual and the celestial.

From the foregoing, we can learn the infallible God's word as to the creation, fall and redemption of humanity; and can understand how it has been from the beginning. The commendation or the condemnation has been not so much in *what* you do, as in the motive, purpose or spirit with which it has been done. The Bible represents humanity as ignorant of natural and spiritual truth in the beginning. The inhabitants from Adam to Noah knew little or nothing of science, or morals, or law, or institutions; neither did they know or expect any future good, or any means by which a future good might be secured. It is said that Enoch walked with God, and thereby escaped physical death. But how did Enoch walk with God? What did he do which constituted walking with God? How can I learn to walk with God from the example of Enoch? That portion of Bible history is not designed to teach any particular method of walking with God; but rather the great fact, that God Jehovah is at work in his own divine way, down in the lowest depths of ignorance and darkness, spiritually considered, brooding over them, and moving upon them, and implanting in the soul those seeds of truth and righteousness which are to germinate, grow, blossom and bear fruit unto eternal life. Even between Adam, or the first of spiritual humanity, and Noah, or the man who took the first historic step toward the kingdom, God Jehovah was walking in and through that spiritual wilderness, gathering souls for the kingdom. Enoch knew not Christ, Noah knew not Christ, neither did Lot, nor Abraham, nor Isaac, nor Jacob. According to Bible history, none of these men had any idea of a way of re-

demption or plan of salvation other than that pertaining to their particular day and generation. Abraham, Isaac and Jacob had no knowledge of God as a spiritual being, as a pure and holy being. They knew Him as a being of power, and believed Him to be a covenant-keeping God; one who would be faithful to His promises; but truthfulness, justice and personal purity were not supposed to be essential qualities of the soul seeking His favor and good will.

Who could have been more unlike in their dying moments than David and Jesus of Nazareth? David died, cursing his enemies, charging his son to bring their grey hairs down to the grave in blood. Jesus died, praying for those who were taking his life, Father, forgive them, for they know not what they do. Jesus had taken the sixth and last step in the way of redemption. He had come to the Divine Baptism, through the crucifixion and death of the carnal. He had prayed from his deepest life, Not my will, but thine be done. From him the prince of this world had been cast out. He had finished the work given him to do, and nothing remained but to possess the kingdom. But, though dying, it was otherwise with David. He had not come to the Divine Baptism through the crucifixion and death of his carnal nature. From him, the prince of this world had not been cast out; he had not finished the work given him to do, therefore he was not prepared to ascend up on high and take his seat at the right hand of God. He was stumbling in the darkness of the fourth epoch of spiritual creation, having only an *external* view of the spiritual sun, which was to rise and shine upon the world in the next succeeding epoch.

Thus the facts of the Bible, from which the God's word is to be made known, reveal to us these truths, connected with the ultimate destiny of the human soul—that redemption and salvation are progressive, and not instantaneous; that complete redemption and salvation can only take place when we arrive at the stature of perfect manhood in Christ—that is, when the soul, through the Divine Baptism, has put on Christ, and has become filled with all the fulness of God. It has been careful to make known to us the fact that from Adam to Jesus, the great men, the good men, the patriarchs, and prophets did not attain to this condition of completeness in this life. It has been careful to make known to us their spiritual darkness, their frailties, their imperfections of character, their short comings, etc.; and yet they are represented as objects of Divine favor, and subjects of Divine destiny.

The dream of Jacob, as he slept at Bethel, represented truly, by figure, the way of redemption. The ladder, or means by which man was to ascend from earth to heaven was composed of distinct steps, discreted each from the other. God was at the top, man was at the foot, and angels, as ministering spirits, were descending and ascending between. Jacob, being within the Abrahamic covenant, in his spiritual state was very near the bottom of the ladder. He had not attained to a conception of God as a spiritual being. He knew Him only as a being of power, as God Almighty. He had no conception of the fact that the soul must be truthful, must be pure, must be just, must be holy, to see and dwell with God. He knew

no more of the way of redemption than what was revealed in the rite of circumcision, and so he went to his account. If there is to be no progress in knowledge, no change of character in the after life, no ascending from the lower to the higher spiritual, what is to become of Jacob, and Moses, and Sampson, and Samuel, and David, and the prophets? Yet the Bible history shows their spiritual status, records their characters and doings, demonstrating that by no possibility could they have apprehended the Christian life and character, or have received a revelation of the plan of Christian redemption and salvation. But the Bible intends we shall understand that these men were beloved of God, and were, to the extent of their understanding, generally obedient to the requirements of God, and that ultimately they would come into the kingdom. But to accomplish this, new light and change of character or spiritual status must come to them in the after life.

The same truths are illustrated in each of the dispensations. The most favored of all, the disciples of Jesus, standing in the light of the Sun of Righteousness, had no conception of the character and mission of their Lord and Master. They did not apprehend in its spiritual significance a single truth which he uttered respecting God and His kingdom; and even after the endowments of the pentecost, did not learn enough of God or Christ, or the way of redemption and salvation, to suppose that a Gentile could be saved. There had been great progress in ideas and character, but they had no true conception of what constituted salvation in the Christ sense, or what constituted the

second coming of Christ to end the world and establish his kingdom. They had heard their Master say, The kingdom of heaven is at your door; there are those standing here who shall not taste of death until they have seen it in all its power; false Christs will come proclaiming the advent of the kingdom, saying, Lo! here, and Lo! there—calling upon you to look away from yourselves into the mountains and deserts to find him, but pay no heed to them, for the kingdom of heaven is within you, and when it comes to you you will know it. Notwithstanding all this, the kingdom of heaven, in their contemplation, continued to be an external one, and the second coming of Christ was to be looked for in the natural clouds of the natural heavens, rather than in the spiritual clouds and darkness of the soul, where alone the spiritual Christ could come to establish his government and kingdom.

Thus reviewing our lesson, we find the creation of man was individual and personal—the fall of man was individual and personal—the smitings by the cherubim, to keep the way of the tree of life, are individual and personal—the looking above for aid to the higher life is individual and personal—the covenant obligation is individual and personal—the sense of sacredness and the necessity of preparation of spirit to approach God Jehovah, is individual and personal—the coming to Jesus or into the love of humanity, is individual and personal; that is, the first appearance of Christ in the soul, is individual and personal—the baptism of the spirit is individual and personal, and therefore the second coming of Christ to establish his

kingdom, must be individual and personal; and the kingdom to be established must be within, before it can be without, as God deals with the multitude only through the individual.

PART III.

CHAPTER I.

DEDUCTIONS FROM THE FOREGOING FACTS AND TRUTHS. OF ANGELS; THEIR ORIGIN AND MISSION, ACCORDING TO THE DOCTRINES OF THE BIBLE.

THE Bible narrative abounds with statements of the appearance and action of angelic beings. They are represented as Divine agencies, bringing humanity on its way to its ultimate destiny. And it presents these individual beings, as acting in divers ways to influence the conduct of mortals. If its representations are to be taken as true, there exists a class of spiritual beings, whose mission, in part at least, is to aid in the work of human redemption and salvation; and these beings are so conditioned that they can approach humanity, and can communicate with human beings both by outward manifestations of a physical character, and also by influence exerted silently upon the thoughts and feelings or consciousness of the individual, and mankind are so conditioned that they can perceive and know the genuineness of these manifestations and communications. This leads to the inquiry: Who, and whence, are these spiritual beings? and why are they employed? and what is their true mission?

The term translated angel, as used in the Bible, signifies a messenger, one who is sent, or has a mission to perform; and, therefore, it is used to denote the office or business in which such being is engaged. In the original, the term angel is applied to the individual, whether employed in physical or spiritual work, and without respect to the good or bad character of the individual employed. Any one engaged in the performance of a mission for or to another is, in such mission, an angel. It is the untranslated Greek word signifying messenger, and is used to represent official character. When used in a spiritual sense, it refers to spiritual beings engaged in the work as such. In our language the word is seldom used in any other than in its spiritual sense.

Angels, as messengers between different beings and conditions of being, are to be considered (1) in respect to Deity, or the Omnipotent, Omniscient and Omnipresent; and (2) in respect to human or finite beings.

1. In respect to Deity, the being, character and attributes of Jehovah are such as to preclude all idea of administering unto him, either in place or condition. The attributes of Omniscience, Omnipresence and Omnipotence exclude the Divine Being from the category of angelic ministration. The Divine Omniscience cannot be informed by any or all of the angels; neither can Divine Omnipotence be aided thereby; and the Divine Omnipresence has no occasion to dispatch angels to any part of his universe. It therefore is most apparent that the mission of angelic beings does not include administering unto God. Therefore their mission or office must have respect to

other things or beings. They are instrumentalities employed under the Divine administration, by means of which certain ends are to be accomplished.

The distance between God and the human soul consists in spiritual condition. Between God, the Infinite and Perfect, and man, the finite and imperfect, there intervenes an infinite distance of condition, and of the finite spiritual conditions there is an almost endless variety. Therefore, as between God and man, the Bible represents angels as ministering spirits, sent forth to minister to the heirs of salvation; that is, to humanity, individually and collectively.

There can be no question that all the *external* manifestations of Jehovah to the patriarchs, and to Moses, were by and through angelic presence. In very many instances it is so expressly stated, and not unfrequently, the angel of the Lord is represented as speaking in the name of the Lord. This appears in the interview which Abraham had with the three men in Mamre; also in the offering of his son as a burnt offering. So likewise the appearance to Lot in Sodom. The spiritual status of these men was such that the Divine Being could communicate with them only by external means; that is, through angelic agency. It is the doctrine of Jesus that no man can see God or perceive him in his Divine character until he comes to the Divine Baptism, or has become a Divine Son of the Father through the Divine Baptism. Said Jesus, No man knoweth the Father save the Son, and he to whom He is revealed through the Sonship. John says, No man hath seen God at any time; it is because of man's natural inability to perceive God as a spiritual and

Divine Presence, that the angelic mission becomes a necessity.

These angelic beings are represented in the Bible as being in the human form; as exercising the human faculties and powers; as addressing men through the senses of seeing, hearing, feeling; as having power over physical objects. The Bible narrative is full of incidents of this character. Thus, the angels who visited Lot to hasten his departure from Sodom, were visible to sight, and manifest to the hearing, and exerted physical power. Likewise the angel who visited the tomb of Jesus, and rolled back the stone from its door, and sat upon it, spake to the women, and appeared to them in a human form. So likewise, the angel who visited the Apostles while they were imprisoned by the high priest; and who opened for them the prison door, and brought them forth. So likewise, the angel who came to Peter while he was sleeping in chains between two soldiers, struck the chains from his hands, opened his prison door, and swung back the iron gate. Paul and Silas also were delivered by an angel. These and divers other incidents of a like character teach the Bible doctrine touching these points.

If spiritual beings have an existence, and have manifested themselves to man in any age of the world, certain things are to be inferred therefrom as inevitable. (1) There are means by which such manifestations can be made; and (2) man has the faculty of perceiving and knowing the nature and character of such manifestations; and therefore such manifestations become possible events. This hypothesis must be correct, unless there has been a change in the spir-

itual constitution of the angels, or in the spiritual constitution of man, or of both. This proposition being true, it follows, also, if there have been spiritual manifestations of a similar character since that day, unless the spiritual constitution has recently attained to such power, the like manifestations were possible at an earlier age of the world; and are among probable events as applied to the age of Abraham, Isaac, Jacob, Moses and the Prophets.

(2) Whence, and who, are these spiritual beings, called angels?

1. They are individuals and finite beings. They are not self-existent and self-sufficient, but, like individual humanity, have been created, and are sustained under the divine government, and are the subjects thereof. Whenever they appear, they appear in the human form; whenever they speak they speak the human language; they exercise the faculties of the human spirit, and, when spoken of as individuals, they are called men; when spoken of in their office, they are called angels. Thus, the appearance to Abraham in Mamre was that of three men, who talked to Abraham, and he talked to them. Those who visited Lot in Sodom, appeared as two men, both to him and to his neighbors; and when the people of Sodom came to the door of Lot, they demanded the two men who had come in unto him. The angel who appeared to the mother of Samson, and talked with her, appeared as a man, and she took him to be such, and so reported to her husband, and when he met him he called him a man, saying: "Art thou the man who spake unto the woman?" And he replied: "I am." The angels who

appeared at the tomb of Jesus, appeared in the form of men, and were called men. Thus Mark, speaking of one of them, says he was a young man, clothed in a long white garment. Luke says two men in shining garments appeared to the women. The angels appearing at the Ascension are described as two men in white garments. Paul, in his letter advising the brethren to entertain strangers, says, some have in that manner entertained angels unawares. And the angel who appeared to St. John, and was by him mistaken for a being of higher order, declared himself to be a fellow-servant, and of the prophets. On the Mount of Transfiguration, Moses and Elias appeared as angels in the human form.

2. These angels always speak the human language. Whenever they have appeared and have communicated with man, they have done so by means of human language, and in their communications they have exhibited thoughts, feelings and sentiments in common with humanity; and spirits of those who have once inhabited the human body have appeared as angels, and have spoken in the same manner.

3. These spiritual beings or angels exercise all the mental or spiritual faculties of human beings, and none other, so far as any account is given. Whenever angelic beings have manifested themselves to mankind, they have given evidence of no other class of faculties than those incident to humanity; and their mission, as between God and humanity, being between conditions of spirit, they could exercise no other class of faculties in their office than those pertaining to the human.

4. Philosophy also teaches the same doctrine as to the character and origin of angelic beings. These beings always appear in the human form, speak the human language, exercise the human faculties, and exhibit no mental or spiritual character not within the possibilities of the human spirit, and nowhere claim a different origin or character; therefore, if it be in harmony with divine procedure, so far as the same has come into manifestation, that such should be their origin, it would be in accord with true philosophy so to infer.

That angels are individual, created and finite beings, must be conceded without argument. The history of all formations and individualizations under the Divine Government, reveals the fact that the individual and finite must come from the *finite side*, and is formed and unfolded therefrom by means of a life and power proceeding from the Infinite Fountain. The order of this unfolding is from a germ; and proceeds from the less perfect and complete toward the higher in form and condition, so that all finite individualities depend for their particular existence upon that which has preceded them. The Bible history of creation demonstrates this. So likewise does the God's word of natural history prove the same thing. Thus, in a most general sense, the vegetable kingdom, in its origin and form of unfolding, depended upon the prior existence of the mineral kingdom. So likewise the animal kingdom depended upon the preceding vegetable, and the human or spiritual kingdom of individualities had its basis in the animal, and hence the angelic in the human; and thus it is in all kingdoms of finite and created individualities.

In each of these kingdoms the lower forms of individuality are first produced, and become divine instrumentalities for creating and introducing that which is higher. It required cycles of ages before the material condition of the earth had sufficiently progressed to produce and sustain vegetable organizations, and the vegetable kingdom commenced with its lowest types of organic structure, and has been unfolding progressive forms of individuality to the present. Culture, which consists in accumulating favorable conditions for unfoldment, can and does change the character of any individuality, but not the individuality itself. After the vegetable kingdom had been established, ages upon ages rolled forward before they amounted to the value of an animal individuality; after which ages upon ages before conditions admitted of the incarnation of the human spirit; and so far as natural law and history unite their testimony, the human form is yet unfolding. Thus, from the earliest dawn of creation, the progressive unfolding of form and individuality has proclaimed the immutable God's word, or law in respect thereto.

Now, therefore, as certain as that the works of nature are the works of God, and evince the Wisdom, Will and Power of the *Divine Creator*, so certain is it that these methods of nature are none other than the evident manifestation of the laws of divine creation and formation applicable to all finite individualities. Therefore, man may be certain that the divine method in the production of finite individualities is from the lower or less perfect to the higher or more perfect; and that the lower are divine instrumentalities for producing that which is higher.

These things being so, whoever affirms the existence of another and a distinct race of beings produced under a different law of individuality, must furnish substantial evidence of such an anomaly in the universe of God, before such an affirmation will be entitled to credit. He must be prepared to show the fact, or to deduce the principle of his conclusions, by means of premises which admit of no doubt; for when one assumes a position which, to be true, must be *anomalous*, the presumption must be that such position is untrue. He who affirms that God has produced another race of finite beings under a different law from that which is universally apparent in his government, must show a higher wisdom or an inevitable necessity which compelled such a deviation from his established method.

In the production or creation of angelic beings, no such fact, deduction, superior wisdom, or inevitable necessity appears, indicating such departure. So far as angels have revealed themselves, or have been revealed, they are such as human spirits would seem to be capable of becoming. They possess and manifest nothing of thought, feeling or sentiment, which cannot come into the human spirit, and become a conscious resident truth therein. Therefore, to infer that angelic beings are other than those who have once inhabited the human body, is unphilosophical and apparently untrue.

Again, there would seem to be a divine fitness in the identity of angels with human spirits. The mission of angels as ministering spirits best accords with the progressive unfolding of the human spirit. To administer to the spiritual needs of man in the especial

manner which constitutes them angels, or ministering spirits, it is necessary that they should be able to apprehend those needs, and know how to administer to them. This can be done only under the laws of communication, which imply conditions of common consciousness. These beings who in their consciousness have nothing in common, can hold no communication. Before an angel can administer to man spiritually and consciously, man must possess the condition spiritually of the ministering angel from which the administration comes, and to receive from the angels consciously he must have at least the embryonic state or condition of them from whom he receives. Therefore, none except the spirits of human beings, or those possessing the like conscious conditions, are qualified for the office of ministering angels. These conclusions are inevitable from the known laws of spirit communion.

But there is another consideration which seems to make the demonstration absolute, and which leaves no room for doubt or equivocation. Between the perfected human soul and the Infinite and Perfect Creator, another and different race of beings cannot be interpolated. The human spirit has all the faculties and capabilities of all the angels. Man, spiritually, is created in the image and is to come into the likeness of God, and is thus to become the son and child of the Infinite and Eternal Father. He is, therefore, begotten in the highest possible image or form—the image of God. He has the highest possible capabilities, which no angel can excel—the capability of becoming the son of God He is capable of attaining the highest possible knowledge and wisdom—the knowledge and wisdom of God.

He is to come into the highest and most perfect spiritual condition—the condition of divine love, or love of God, which is to ensure to him the highest possible communion—the communion of God. Since man, the spiritually begotten, possesses these highest capabilities in their germinal state, where shall a plane between man and his Maker be found, to which man, by his nature and destiny, shall not aspire, and through which he must not pass in attaining to the stature of perfect manhood in Christ.

Thus the evidence, viewed from any and every point, leads to the conclusion that angels, as spiritual beings, are unfolded and unfolding human spirits. They are those, who, under the administration of the divine government, have gone before us into the world of spirits. They commenced earlier than ourselves, their individual existence and mission, and have progressed farther than we, in translating the wisdom and love of God into their understandings and affections; and have thus become qualified, as angelic guides and ministering spirits, to aid and instruct us, that we may grow more and more into the spiritual image and likeness of our heavenly Father.

The mission and office of angels, as spiritual beings, is indicated by the vision of Jacob at Bethel, when, in a dream, he saw the ladder set up, reaching from the earth to the heavens. God was at the top of the ladder; man was sleeping at the foot of it, and angels were passing and repassing between them. The different rounds of the ladder represented the different spiritual conditions, in which men are to be found on their way to the Father; that is, the divers degrees

of spiritual development, between the beginning and the consummation of human unfoldment.

The history of Divine communication with humanity, through the instrumentality of angels, is fully illustrated in the Bible. God, being Omnipresent, could communicate with the human, were man in a condition in which he could receive the communication. But man, in his natural or inferior spiritual condition, cannot apprehend the Divine Presence, or perceive the Divine communication; and for this reason angels are employed, because they can perceive and manifest it to the human consciousness.

Jesus, while in the flesh, communicated with his disciples respecting heavenly and divine truths, to the limit of their capacity to apprehend his meaning. But there were many things he wished to say to them which they could not then comprehend, and he was obliged to pass them by without any effort at explaining them. They were things which only a spiritual experience could give. In this he recognized the impossibility of communicating truly to a mind, those things which belonged to higher conditions of spiritual attainment.

When he told them, he must go away, in order that the spirit of truth from the Father might come to them, they were sorrowful, because they did not comprehend the significance of his language. They did not understand that his physical presence with them, as they viewed it, was an insuperable barrier in the way of his becoming to them, the Holy Ghost, or Good Spirit.

The angels came to Lot, to warn him to leave Sod-

om, because he could not have recognized a less external manifestation. There were visible angelic ministrations to the patriarchs, because, being in condition near the foot of the spiritual ladder, they could not perceive and recognize their presence and mission by inspiration.

In the Bible, spiritual conditions are represented by the figure of space or distance; and the employment of angels to communicate between conditions is figuratively represented as passing in and through space. There are many instances in which God is represented as sending his angels on their mission, as though they were passing through space; but all such are figures of speech, and are to be so understood.

Angels, as spiritual agencies, are employed in many ways. They belong to the sphere of manifestation spiritually, as men in the physical body belong to the sphere of manifestation naturally. This also is apparent from the Bible narrative. When Abraham sent his servant into the land of his fathers to find a wife for his son Isaac, he gave him assurance of success, because God, who had thus far brought him forward, would send his angel before him, and through the agency of such angel his purpose would be accomplished; and the history shows the fulfilment. In this case, the angel was the means of impressing both the servant and Rebecca, so that each fulfilled their proper part, and brought to pass the end desired.

When Moses was leading Israel from Egypt toward Canaan, God said, Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. The manifestation of

this angelic guide is described thus, And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to the Egyptians; but it gave light by night to Israel, so that the one came not near the other.

When Abraham sent away Hagar and Ishmael, and she came into great strait, and was ready to give up in her despair, the angel of God spake to her encouragingly; and caused her to see where she could obtain drink for her son; and thus, was the instrument of saving the life of the child.

When it was necessary to cause Lot to leave Sodom, angels were the instruments of calling him away. When Balaam started out to curse Israel, an angel was sent to hedge up his way, and to defeat his purpose.

When Peter smote the servant of the High Priest with his sword, said Jesus, Put up thy sword; thinkest thou I cannot pray my Father, and he would presently send me more than twelve legions of angels? Also, the beggar died, and was carried by angels to the bosom of Abraham. Thus, in many instances the angels are represented as impressing human beings, in dreams, by visions, etc., and by speaking in the hearing of those they desire to influence.

Considering that these angelic beings are the spirits of persons who have once inhabited the human body; that they are fathers, mothers, brothers, sisters and friends, of those yet remaining in the flesh, there is open a field for investigation fraught with the deep-

est interest. It suggests that tie which still binds the loving hearts of individuals, who have been temporarily separated by physical death; but who will be again united, in the hereafter, to walk hand in hand on their way to the heavenly kingdom. It suggests how the faithful mother arriving with her loved ones, can say, Here am I, and the children thou hast given me.

From the preceding considerations, it becomes apparent why in those early ages of spiritual unfoldment external manifestations became a necessity at almost every step. These manifestations were the only means of keeping alive a faith in spiritual existence and a spiritual presence, or of making known the agency of spiritual beings in human welfare. One thing is very manifest—that there was a conviction that communications with familiar spirits, as a profession, was exceeding dangerous, and was fraught with mischief to the individual and to society. It was, therefore, prohibited under severe penalties.

The fact that such communication might be had was not questioned, neither was it questioned at any age mentioned in Bible history. On the contrary, such communications were recognized as actual and common. Spiritual entrancements and spiritual obsessions were treated as real, and they undoubtedly were so. There were diseases apparently of a physical character which had their seat in these unhallowed influences. There were abnormal conditions, producing insanity, epilepsy and the like, continually occurring.

To one who has given this subject any considerable degree of attention, modern manifestations have fur-

nished abundant evidence of the actuality of these things, and have justified the opposition conscientiously made to their encouragement. There is one feature connected with these manifestations, in respect to which those who recognize them as actual differ. In ancient times they were recognized as being inimical to human welfare. Jesus, who comprehended the effect of such influences upon those who were unregenerate, always rebuked their presence. His language to the obsessing influence was, *Come out, and enter no more in.* And the obsessing spirits themselves recognized in Jesus one who had come to cast them out, or destroy their power over the human spirit.

CHAPTER II.

OF DEMONS, AS DISTINGUISHED FROM ANGELIC BEINGS.

THE existence of spiritual beings, as demons and devils, is recognized in the Old Testament and in the New. Their power to influence and to control individuals under certain conditions, is likewise recognized and affirmed. Jesus engaged, on several occasions, in casting out these demoniacal and diabolical influences, and, on these occasions, he treated them as actual intelligences and powers, foreign to the individuals in whom, and through whom, they were manifesting their presence.

The first time he entered the synagogue at Capernaum, he was confronted by an unclean spirit, obsessing a member of the congregation, which cried out, Let us alone. What have we to do with thee? Hast thou come to torment us? Hast thou come to destroy us? that is, our occupation. To which Jesus replied, Hold thy peace, and come out of him. And when the unclean spirit, or devil, as Luke calls him, had thrown the man down in convulsions, he came out, to the great astonishment of the people. And that same evening, the people came to Jesus at the house of Peter, and brought with them others afflicted in the like manner, and he healed them all.

After this, as he came into the country of the Gadarenes, he met with one who had been thus afflicted for a long time, and who had divested himself of all clothing, and had taken up his abode in the tombs. This man's person seemed to be subject to the control of divers demons; and his own spirit control was thereby destroyed. These demons cast the man down before Jesus, beseeching him not to dispossess them. But Jesus exercised his power, and restored the poor demoniac to the dominion of his own soul, and he became clothed, and in his right mind.

On another occasion, while Jesus was in the Mount of Transfiguration, with Peter, James and John, a father brought to the remaining disciples his boy, who had been subject to this kind of control from infancy, and he besought their aid in relieving him. They tried to heal the boy, but failed. Then the father came to Jesus on his return from the mountain, and laid his case before him. Said he, Master, I have brought unto thee my son, who hath a dumb spirit; and wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away. As soon as the boy was brought to Jesus, and he saw him, the spirit seized him, and he fell to the ground and wallowed, foaming. Jesus inquired, How long has it been thus? The father said, From a child, and it hath often cast him into the water and into the fire to destroy him. If thou canst do anything, have compassion on us, and help us. Then said Jesus, Thou dumb and deaf spirit, come out of him, I charge thee, and enter no more into him. And the spirit cried out, and rent him sorely, and came out, and left the boy apparently dead. Then

Jesus took him by the hand, and lifted him up, and he arose healed and restored to himself.

Beside these and other similar acts, Jesus further recognized the actuality of these obsessions by empowering his disciples to cast out demons and devils; and he named the possession of this power as one of the incidents of the true spiritual condition of a Christian believer. It is, therefore, to be inferred that Jesus intended to teach that there exists a class of spiritual beings known as evil spirits, demons or devils, and that they have power over individuals in the flesh, to influence and sometimes to control them by obsessing power, and that such influence or control is evil, and is not to be permitted where it can be avoided, and that it is a part of the mission of Christ, or the true spiritual condition, to overthrow and destroy this influence and power. Paul and the other apostles also recognized the truthfulness of this doctrine, and on several occasions exorcised these demons. And in his letters, he sometimes cautioned the believers to try the spirits, that they might ascertain their true character.

Jesus not only recognized the existence and presence of these *evil* spirits, and their power over individuals under certain conditions, but he likewise recognized the existence of *good* spirits or angels, with power to assist the needy and influence men for good. These things being true, certain deductions become inevitable. (1), *Good* and *bad* spirits exist; and they can approach and influence the human soul for good or for evil. (2), There are means existing and extending from these spirits to us, or to humanity, by which this in-

fluence and power is exerted, and of which the human soul may be conscious. (3), Man is possessed of faculties and powers, which under certain conditions will enable him to cognize the existence and presence of spiritual beings beyond any possibility of mistake. For if it can be certainly affirmed that spirits, good or evil, have ever appeared to man under circumstances which admit of no mistake, then it must be assumed (1), that there are means by which such manifestations can take place, and (2), that man is possessed of faculties which are infallible for determining the fact of such manifestation; and these things being true, these manifestations from the world of spirits become not only possible, but upon reasonable evidence may be deemed as proved to be true.

If these things are so, then we must be permitted to investigate these facts, and ascertain, if possible, how much of the spiritual world lies within the domain of rational investigation. If authority is competent to establish a conviction of the fact that a spiritual world exists, and is so connected with this world, as to communicate with flesh and blood, then such fact is already established. There is no assumed book of revelation, communicating between God and humanity, which is not authenticated by alleged manifestations from the spiritual world. The Old Testament and the New base their external evidence of fact upon the actual manifestations of spiritual phenomena coming from the world of spirits. They affirm that individual spirits can communicate with human beings, both by sight and hearing, and also by impression or inspiration; that they can exert physical force, both

by visible and invisible means, and that they can become a power for good and for evil.

Speaking from authority, then, the natural world is connected with a world of spiritual beings in such a manner that there are means by which humanity becomes both the subject and object of spiritual influence and power. And if it be assumed that man is an immortal being, as the Bible affirms, and emigrates to the world of spirits at physical death, then it becomes rational to assume that that world is peopled from this, and that it derives its character from the character of those who go thither from this world.

Spiritual immortality must include the individual identity of the spirit during the period of its existence. That is, to be consciously immortal, implies an unceasing sense of identity with the preceding life; and it must be such a sense of identity as will, at all times, be present in the consciousness constituting the individual self-hood. Though an individual may pass a season in a state of unconsciousness, during which period nothing addresses the consciousness or makes a record upon the spiritual tablet representing such season, yet when communication is again established, the sense of self-hood, extending through the past, living in the present, and reaching out for the future, is revived; thereby showing that the current of spiritual life has been flowing on, even though nothing during the period of suspended consciousness was added to its individuality.

To comprehend the philosophy of human immortality, we must learn to distinguish between the human individuality and the conscious personality to which

this individuality attaches, and with which it maintains unceasing relations. The individuality is necessarily finite, and comes from the finite, or from existence. The personality is absolute, and is the presence of the Infinite, the Eternal, the Self-living and Self-perceiving, in the human soul. Individuality consists, spiritually, of that which has become a portion of the self-hood, distinguishing it from all others. It has its beginning in the influences reaching it through parental conditions. It continues enlarging, under the influences operating upon it, during its individual experience under surrounding circumstances. The individuality will always be limited, and, consequently, must ever be finite; yet it will forever be advancing in its perceptions, conceptions, comprehension and understanding. To the individual, the sum of his individuality will at all times be contained in that of which he is conscious, extending from the commencement of his conscious existence, and continuing to the present moment, forming his spiritual self-hood as revealed by his conscious personality, or the I AM of his being.

This personality is the omnipresent consciousness which makes known the self-hood to every individual human, and it is the unceasing relation which this individuality sustains to this omnipresent consciousness which constitutes individual immortality.

No individuality below the human or spiritual can be immortal; because no lower individuality extends in its individualization, to the Self-living, Self-perceiving and Divine. The animal, which is next the human, is individualized in life and sense, but is not individualized in spirit, and therefore, as an individuality, does

not embrace the sense of personal entity and individual identity. Its individuality does not extend to the SELF-EXISTENT AND SELF-SUFFICIENT, and therefore it cannot receive consciously therefrom.

But man, the human and spiritual, not only embraces the form, life, and nerve-force or sense of all below him in his crowning individuality, but he likewise individualizes in spirit, as the ultimate of existence, and thus joins upon the infinite, the absolute, the unconditioned, the self-living, self-perceiving, self-acting, self-being, God Jehovah. Therefore, as a spiritual individuality, his life and immortality, that is his personality, is in God, and his individuality becomes immortal through its unceasing relation to the SELF-LIVING OF THE UNIVERSE.

So long as the human individuality sustains this unceasing relation to the divine personality, it must maintain not only a conscious existence, but, likewise a conscious self-hood, identifying the present with the past, clothing the existence of the individual with a sense of responsibility as with a garment woven without seam throughout, and standing forever responsible for the past until it has been fully redeemed, thus making its life and self-hood an eternal present.

Such being the nature of human immortality, it would seem to follow, that the death of the physical nature or a mere separation of the spirit from the physical body would produce little or no change in the spiritual condition or character of the individuality; that as it leaves the natural so would it enter upon the spiritual. In the language of the Revelator, he who was holy would be holy still, and he who was

filthy would be filthy still. The aspiring soul would continue aspiring—would be lifting up holy hands in prayer, and the wandering prodigal would continue his wanderings, until compelled to seek his Father's house, to supply his perishing needs.

Some people have supposed that the soul, being freed from the body, would be cleansed from evil and impure desires. Such a view is based upon the hypothesis, that the body is the fountain of impure desires; that it is the sinner, rather than the sinned against. The physical body makes no demand upon the spirit for pleasures or self-gratification. Its physical needs are indicated by hunger, thirst, fatigue, etc. But it is not to gratify the body, or to make it comfortable, that the sensualist runs his mad career. The libertine and debauchee compel the physical body into service to administer to their low desires, and thereby bring upon it disease and death; but all this is for the gratification of the spirit, not of the body. It is from the condition of the soul, in spiritual language called the heart, that these base desires, prompting to activity, arise. Out of it are the issues of life. From the heart proceed evil thoughts, murders, adulteries, etc. Hence, in the language and philosophy of the Bible, the necessity of a new heart—a clean heart—a pure heart—a regenerate soul, a second birth.

If the soul of humanity lives on after physical death, carrying forward its individuality in unceasing relation to its personality, giving it an ever present, conscious self-hood, it is philosophical to infer that it enters the world of spirits in condition and character as it left this world, and that, in the spirit world, as

great a variety of spiritual conditions and consequent characters are to be found, as in this. That the same elements of character exist in both worlds, and that the laws of action and manifestation are the same in both.

These things being so, the principles of association and of classification are the same in both worlds. Consequently, there are good spirits, or ministering angels, who are sent forth to minister in good things, to those who are heirs of salvation; and there are evil spirits seeking their delights and gratifications in those conditions and actions which tend to evil, and only evil, continually. Their end and aim there is the same it was here, to wit: the gratification of impure and base desires—merely a continuance of a life of self-indulgence.

In the Bible, these evil spirits are denominated angels of the devil—that is, of evil. They are so denominated because the life of their delights is found in practices which tend to evil in themselves and in others. They are not only continually partaking of the fruit of the tree of the knowledge of good and evil, themselves, but they are continually striving to induce others to do the same, that they may contribute still further to their selfish indulgence. Spiritual beings of this class, in their influence, are known on earth as tempting spirits; that is, it is their peculiar delight to influence spirits in the body to practice those things which would be agreeable to themselves, were they invested with a physical body. I now refer to a class of individuals who possess no particular ill will toward those they seek to influence to go

astray; who have no wish to injure them, farther than is necessary to enable themselves to enjoy them as a means of gratification. Could they thus use them without injurious consequences, they would willingly do so. But being in bondage to their base desires, they are self-impelled to accomplish their purpose, regardless of consequences to others. Every person of any considerable experience is acquainted with such characters here in the flesh, and their name is legion in almost every social condition of life.

It cannot properly be objected that in the after-life such spirits can find no means for selfish indulgence. When it is understood, that the desire for gratification arises in the spirit, and has its seat therein, and not in the body; and that it is in the spirit where the gratification takes place, and that the body is only the instrument made use of by the spirit for that purpose, it will be perceived that there may be instrumentalities other than their own physical bodies, by means of which they may accomplish their purposes.

It is a demonstrable fact, that a mind in the physical body can be made to see, hear, feel, taste and smell, without the agency of its own physical system. That there are possible conditions to which the mind is subject, in which it can make use of other organisms than its own, to accomplish the uses of its physical system, in obtaining perceptions and sensations. Almost every one has witnessed exhibitions of this kind, through the agency of human magnetism. Sensations have been suspended in the system of the subject, or have been transferred to other organisms.

The principles involved in these demonstrations give

the key to the motives, which influence a class of tempting spirits. If by any means they can obtain a controlling influence over the mind of one possessing a physical system, and can awaken therein desires corresponding to their own, and thus induce such an one to seek the gratification of such desires, the tempting spirits take upon themselves the same sensations, and experience the same gratification. The tempting influences which are sometimes felt by persons in the flesh, urging them to deeds to which, of themselves, they are not inclined, unquestionably have this source; and where the tempting influence accords with the habits or inclinations of the tempted one, the victory is easy, and such an one is quite liable to become the besotted instrument of self-indulgence to a host of depraved and tempting spirits.

According to the Bible, the relation of the world of spirits to this world is such, that both the good and evil from that world meet in conflict here, in their influence upon the human spirit, and when the victory comes to the side of righteousness and true holiness, there is great joy among the angels in heaven. Said Jesus, There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons, who need no repentance. Therefore, in respect to man and his salvation, it is just to say, Foot to foot, devil and angel dwell, each striving for the mastery; and the soul that would escape the evil and secure the good, has only to seek the good with all his heart, and he will surely find it.

There is still another class of evil spirits who seek self-gratification in the infliction of injuries upon per-

sons in the body. Such are those who are actuated by a desire for revenge. There are those who pursue, with deep malignity of soul, persons who have crossed them in their purposes here. But without going into detail as to different classes of evil spirits, it is sufficient to remark, that in spiritual character, the after-life differs nothing in principle from spiritual character in the present life.

In connection with this subject, we may make some remarks upon the nature and character of that kind of intercourse which is sometimes sought with the world of spirits. This kind of intercourse is discountenanced, both in the Old Testament and in the New, upon the hypothesis that it is detrimental to the moral and spiritual interests of the individual and society. The basis of mediumship, as the means of such communication, rests in the condition by which the medium becomes subject to the controlling influence of a spirit or spirits, which influence is according to the character of the mediumship.

This condition, on the part of the medium, is one of great danger; because, unless the spiritual condition of the medium be of a *very* exalted character as to all the moral attributes, and very positive and inflexible in maintaining such character, the medium becomes liable to be moved, and even controlled by very debasing influences. And one who adopts such practices, can hardly hope to succeed as a general medium, without coming into a condition of great passivity, leaving the character of the influence which is to control, to the favorable or unfavorable conditions then and there attending the medium. Under such cir-

cumstances it cannot be otherwise than that the medium should frequently fall under the influence of spirits, which, in a moral sense, are very harmful. It is for reasons as above, that so many fatal delinquences from morality and virtue have attended modern manifestations, especially among the mediumistic class. Under these influences many of both sexes, through the practice of general mediumship, have made speedy shipwreck of virtue, integrity and purity, and have sometimes sunk into abandonment.

Such ever have been, and such ever must be, the consequences attending *external mediumship*, unless it is developed from the interior unfoldings of the spirit, through the religious nature. God and the world of spirits are to be approached through the aspirations, seeking a clean heart and a holy and pure spiritual condition, through the lifting up of the soul to the All-True, the All-Pure, the All-Holy and All-Good, with a fervency described as seeking God with all the heart. Then, if the spiritual sense of the seeker is opened, it impinges upon the heavenly and the pure, and lets in the Holy or Good Spirit,—the angels as ministers of salvation—to strengthen and lift the soul to its highest capabilities. Thus, through spiritual attainment, the medium puts on a breast-plate of righteousness, and an helmet of salvation, which will quench the fiery darts of the wicked. True mediumship comes as an incident of true spiritual condition, and is not to be sought after for its mediumistic qualities.

CHAPTER III.

OF THE LAWS OF SPIRITUAL AFFINITY, AS THE BASIS OF ASSOCIATION, CONSTITUTING SPHERES AND SOCIETIES.

THE laws of spiritual association necessarily have their basis in the constitution of the spirit; and, consequently, they must be the same in the after-life as in this. As the societies of this world are composed of individuals associated together in obedience to some impulse or force ruling in themselves individually and collectively, so also the spheres and societies of the world of spirits are composed of individuals associated together in accordance with some impulse or force ruling in themselves individually and collectively. And the ruling love of the society or sphere constitutes the spirit of such sphere.

One law of association as manifested in this world, is, that people associate together voluntarily and from an attractive influence, rather than from an involuntary and repulsive influence. The basis of spiritual attraction is, like spiritual condition begets the same or similar tastes, pleasures, pursuits, hopes, expectations, which lead to the like endeavors, purposes and actions, and to seeking the same enjoyments and gratifications, and, hence, to enjoying the same activities. These voluntary associations, as social institutions, have the spirit and purposes which prevail among those instituting them; and there are as many and di-

verse societies or associations among men, as there are diverse spiritual conditions ruling in men, demanding them. And the societies or associations thus formed, will be as diverse in spirit as are the ruling spirits creating them.

Among men are to be found those who are ruled by the predominance of a particular faculty, also by the predominance of a particular combination of faculties. Each faculty or specific organ of the mind predominates in some one; and a characteristic class exists owing to such predominance. Each specific organ combines with some other organ to exert a controlling influence in some mind; and a characteristic society exists to express such predominance.

Thus, an almost endless variety of associations and societies exists, and must continue to exist, among men in this world, and, for the like causes, in the world of spirits. It has been said, and justly too, that the spiritual universe exists in the human or spiritual form, as it is revealed in the human. That is, the societies in the world of spirits, taken together as a whole, present the same combination of faculties, or ruling loves as are found in the human constitution. Thus, there are societies representing each of the intellectual faculties, with their affections. There are those representing the social and domestic relations and affections, as the conjugal, paternal, maternal, filial, fraternal and the like. There are likewise societies representing the moral faculties, with their affections and inspirations. All these, however, are rather departments, so to speak, of more general spheres of influence and association. These spheres

belong to the natural and orderly unfolding of the individual spirit; and each exists in perfection when found in perfect accord with divine order and spirit. And they are found in such accord, when in spirit and action they obey the command to love God supremely and the neighbor as self.

We can understand very perfectly the principles upon which these societies are formed in the world of spirits, by attending strictly to the spirit and manner of forming societies in this world. Take examples from minds engaged in scientific pursuits. The love of scientific knowledge, and the pleasure derived from the ascertainment of some hidden truth, some new application of a well-known principle; the aid expected in other departments of science from the new light obtained in some kindred department, gives to scientific minds a common desire, hope, expectation, pleasure and delight, and awakens a common aspiration, inspiration and affection, which makes them in one sense kindred to each other—brethren in the scientific family; and thus they have a common purpose, and a common aim, which individualizes and socializes them. They, by their mutual affinities, come together, and become an association of scientists.

There are also *special* departments in science, out of which arise *special* societies, actuated more interiorly by *special* aims, purposes and desires, seeking to investigate *special* departments in the kingdoms of nature. Such are the astronomers, the geologists, the mineralogists, the botanists, the zoologists, etc. Such come together in societies by themselves, and form societies within societies, and thus on, almost endlessly.

The same principles of association prevail among those who make art a specialty. The same is also recognized among those who attempt to exercise religious art, known as theology. The life and soul of every sect is found in that around which they organize, and which they bind themselves to propagate and defend. The methodist prefers the society of the methodist, other things being equal; the baptist seeks the society of the baptist, etc. Every one of any particular theological creed, where he is sincere in his faith, in his religious associations seeks those who think and feel in accord with himself.

What is true, as the basis of association in science, art and religion, is likewise true in the sphere of vice and crime. Those who are engaged in the like pursuits are attracted to each other in their associations. So generally has this been observed, that it has become a maxim: A man, in character, is known by the company he keeps. His character, his tastes and practices, may be assumed to be in accord with the character and practices of those he seeks as companions, for a fellow feeling brings them together.

While criminals have a common sympathy with and for each other, as criminals, they have likewise a special one for those of their particular class. Gamblers prefer the society of gamblers, other things being equal. Counterfeiters prefer the society of counterfeiters, and libertines the society of libertines. A fellow feeling begets mutual sympathy.

By investigating the principles and laws of association as revealed in human societies, we can ascertain their basis, and thus readily trace them into every

condition of spirit, good or bad. But however diverse and numerous may be the character, and the combination of the principles of these associations, they can be reduced to a very few general ones. Those which pertain to the orderly unfolding of the human spirit from its inception to completeness are three in number, corresponding to the *natural*, the *spiritual* and the *celestial* spheres or kingdoms. These spheres, unfolded in divine order, are also called heavens; as the *natural*, the *spiritual* and the *celestial heavens*.

The first heaven has its love or delight in the manifestation of the divine life and character, as they appear to the natural perceptions and understanding of the human spirit in the natural kingdom. The second heaven has its loves and delights in the manifestation of the divine life and character, as they appear to the moral perceptions and understanding of the human spirit, in the spiritual kingdom; that is, in the sphere of the unfolding and perfecting of the social and moral affections of the human spirit. The third heaven has its love and delight in God Jehovah; where it is filled with all the fulness of God; this is the ultimate of the soul's aspirations and destiny. These three heavens may be distinguished briefly thus: The first heaven has its delights in *natural truth*. The second has its delights in *spiritual truth*. The third has its delights in *celestial truth*. By truth in this connection is meant the revelation to the human consciousness of *natural*, *spiritual* and *celestial* actualities, whereby natural, spiritual and celestial order is made manifest each in its essential character. The characteristic loves of these kingdoms or heavens, each in its order, are

(1), individual; (2), social, moral and relational; (3), universal. The first does not extend beyond the individual in its manifestation and object, and is confined mainly to the observation and study of natural phenomena, and the potencies and laws producing them. It embraces the sciences, natural history, art, and all the departments of knowledge connected therewith.

The second embraces those loves, affections and desires which are awakened in the individual, calling him away from himself, to seek the welfare and happiness of others. In this sphere, the social and moral nature is unfolded and perfected, and the soul becomes clothed with the moral attributes as with a garment, and when thus perfected it is prepared for the divine christening. Spirits of the spiritual heavens are largely engaged in angelic ministrations. They are those whose mission is to minister to humanity as the heirs of salvation, to inspire with strength and resolution those who are engaged in the conflict with appetite, passion and lust, striving for the mastery. Spirits of this sphere are gifted in comprehending the spiritual significance of natural things. They begin to comprehend the deep God's word inscribed in the volumes of natural phenomena, with which existence abounds. Their eyes begin to be opened, their ears to be unstopped, to see and hear the goings forth of the divine Creator, as manifested in all His works. The burning bush, and the Mount of Transfiguration are theirs; in this, Jesus becomes the Lord and Master, leading the soul to Christ. Here, he, in his system, is to rule and reign, until he has put down all authority and power, and the disciple is spiritually, to feed upon him, until

he comes to the stature of perfect manhood in Christ; and when this takes place, he comes to the divine baptism, and all become subject to the Father, and God becomes ALL IN ALL; then the perfected soul enters the third heavens, in which the Father dwells, in living, loving, conscious presence. This highest sphere of being comes not into manifestation, except in the spiritual and natural heavens. But in itself it is the Infinite, the Eternal and Unconditioned, from everlasting to everlasting the same. It is the Alpha and Omega of existence; that from which all creative energy has proceeded, and to which all must at last return.

But there are other conditions of spiritual existence, not belonging to either of these orderly spheres; conditions arising from an *inversion* of the spheres above described. The spirit of these disorderly spheres is that of *discord* and *antagonism*, arising from the false impulses which rule those who compose these societies. The all-pervading spirit which characterizes this dark and discordant sphere, is that of desire for selfish gratification in some of its forms. This lust for self-gratification rules supreme in every spirit of this sphere. It calls to its aid appetite, passion and lust; in fact, every faculty and power of the individual. To this end it sacrifices everything. It employs falsehood, deceit, hypocrisy and fraud. It indulges in anger, malice, hatred and ill-will. There is not, and there cannot be, any conception of motive or impulse, too diabolical to be represented in this sphere. It is in the Bible denominated the sphere of outer darkness; as the place where the worm dieth not. It is to the soul, what Gehenna, or the valley of Hinnom, was to the body; and

for this reason, Gehenna is used as a parable to represent its misery, darkness and gloom.

The spirit of this sphere is denominated Satan; the untranslated word, in Hebrew, signifying *adversary;* and, when used in a bad sense, signifying the adversary of divine order, or of all good. And the individual spirits of this sphere are denominated his angels, or the angels of the devil—that is, of evil—which in life, character, desire and action, are an inversion of the life, character, desire and action of those who are progressing toward completeness, through the orderly unfolding of the spirit. It is from this sphere that evil or tempting spirits seek to influence individuals to do evil, to commit crimes and practice vices. Malignant spirits from this sphere seek revenge, by inducing in individuals conditions which will inevitably involve them in evils and bring upon them suffering. Suicides are provoked from the influences of this sphere. So also are all species of crime.

There is also another sphere, distinct from either of the preceding, and into which, perhaps, a greater proportion of humans enter immediately after death than into any other. This sphere is, in the Bible, denominated prison, and the spirits entering it are said to be in prison. It was most probably to this sphere Jesus alluded, when he said, Agree with thine adversary quickly, whilst thou art in the way with him, lest the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing.

This sphere represents the spiritual condition of the soul, which is conscious of having been guilty of wrong in its conduct toward a fellow being; and from which wrong, injury and suffering has been the natural and inevitable consequence. The soul, conscious of this, cannot advance until such wrong has been rectified and the evil consequences thereof have ceased, and in respect thereto, it has become as though they had never occurred, and until, in going forward, it can hear the voice of Divine Justice saying: Well done, good and faithful soul, enter into the joys of thy Lord. The work of this sphere is that of repentance, and works meet for repentance, whereby restitution for the wrong inflicted is made, and justice is established. Spirits of this sphere suffer according to the nature and consequences of their actions and omissions as they appear in judgment, and according to the difficulties they encounter in their effort to redress the wrongs, and restore just relations.

Spirits of this sphere differ from those whose delight is in evil for the purpose of self gratification. The former have spiritual life and sensibility; have desires and aspirations for the right, the pure, the true and good; have sorrow and bitter repentings for their sins, and are striving with all their powers to become just in all their relations, holy and pure in their conditions. They differ from those in the body, who have the like desires for human welfare, in their lack of power to undo what they have done amiss, to recant before the world what they have falsely and wrongfully taught, because, in spirit, they have not the power to make themselves heard, felt, and known in their re-

demptive efforts. Having exerted a pernicious influence by false example, false action and false doctrine, had they the means of addressing the public mind, they might recant. They might renounce their false and pernicious influence as publicly and potentially as they formerly encouraged it. There are many corrections and redresses of wrongs which can be much better applied while in the flesh than afterwards.

Spirits in this sphere will ultimately attain redemption and salvation. This will be secured, when they can perceive that the past has been redeemed, so that no one is known to exist who is a sufferer on their account. Then the uttermost farthing will have been paid; and, as they advance to higher conditions, they will hear the welcome plaudit of, Well done, good and faithful servant, enter into the joys of thy Lord.

CHAPTER IV.

OF THE HEAVENS, AND THE HELLS.

1. OF THE NATURAL HEAVENS.

BY the term heaven is meant that condition of happiness which is the result of obedience of divine law, and it is denominated the *first*, *second*, or *third* heavens, according to the department of the divine government in which the obedience is rendered. The first heaven, or that which, in the order of unfolding, is the lowest, is called the NATURAL HEAVENS, because it is the first fruits of obedience of divine law, manifest in the outmost plane of divine manifestation, to wit, the *natural plane*. The spirit which rules in this first degree of orderly unfolding pertains to *individual activity;* and may be enjoyed in solitude, because it is not necessarily connected with the happiness or well-being of any other. In this department, the purely intellectual and scientific faculties dominate, and the highest degree of happiness obtained therein is expressed by the EUREKA of the spirit. In this department, the *forms* of truth, or the *rationale* of phenomena, are investigated and logically apprehended. Here a Franklin can continue his investigations in the science of electricity; can ascertain more interiorly its nature and source, and discover the rationale of its attractions and repulsions. Here he may

be able to discover its presence as the cause of phenomena, where it had not before been supposed to be concerned; can ascertain to a greater extent its relations to all material phenomena; how far it is identified with galvanic and magnetic action; what agency it has in connecting the living force with matter in its inertia.

Here, also, a Newton can investigate the nature of gravitation; its source, and means of action through the celestial spaces; can trace it nearer to the fountain of being; perhaps may discover what constitutes it the ruling presence in the material universe.

Here, also, a Laplace will have an opportunity of drinking deeper at the fountain of celestial mechanics, and to ascertain means of solving ultimate problems of mathematical existence; find the laws of crystalography in the planetary spheres; determine the compound presence which gives the faces and angles to the different crystals. Here, likewise, a Davy may study the constitution of the ultimate particle, and the rationale of the law of chemical equivalents; may trace the ultimate under the dominion of chemical law, in all its relations and combinations; may thus reach the solution of all questions touching isomeric compounds; and find the rationale of all chemical action in the essentials of material existence; may find out how, and why, elements assume a gaseous form; why compounds become polaric; what is the basis of chemical affinity; may trace the progress of the element, in its advance, until it can respond to the living forces, in laying the foundation for spiritual individualization. In pursuing his investigations and following the path

leading directly to the Divine Fountain, he will exclaim continually, *Eureka*, as the beauty, harmony, order and glory of Divine Wisdom burst upon his enraptured vision from some newly discovered manifestation of the Divine Presence.

Here, also, a Cuvier can pursue with additional light and demonstration, the progressive forms of development, from the commencement of animal existence to its completeness in the human organism; can trace the exact relation of each part of the organism to its fellow—to the whole organism—to the variety—the species—the genus—the family—the order—the entire kingdom; and find therein the *unity* of wisdom, will and power, which proclaims the presence of an Infinite, Eternal, All-wise and All-beneficent Creator.

Here a Darwin can find an unlimited field in which to prosecute his investigations, and ascertain the exact facts as to the origin of species, by means of natural selection and the survival of the fittest. He will there be able to ascertain *how* it is that the creative Presence which said, Light shall be, has continued the work of creation and formation to the present moment, and will continue carrying forward the process of individualization step by step, through the kingdoms of nature, causing one form of individuality to succeed another in orderly step, until form, life and consciousness combine in their perfection and completeness in the perfected human Spirit, brought to the stature of perfect manhood in Christ. There he will be better able to comprehend *how* God creates and fashions distinct orders, families, genera, species and varieties. He will be able to see very distinctly the manner of

passing the boundaries between orders, families, genera, species, etc. He will find present in the lower forms certain principles of induction, by means of which a new force enters a lower organism, and creates in it a new condition, whereby its capacity to receive is enlarged, and its power to respond is increased, and a new manifestation is the result. In the higher forms of individual life, he will find incarnations performing the same office. He will be able to ascertain the laws or combination of laws by means of which these inductions and incarnations take place. He will be introduced into the divine order and harmony of the natural heavens, and will see that the creative Presence works therein, in obedience to the laws of harmony and concord; which are the laws of commensurability in form and motion. He will perceive that all formations proceed from the joint action or co-operation of two or more forces; and that no orderly result can be accomplished except by concurrent or commensurable action, bringing all existence within the stave of divine harmony; and he will finally comprehend, that while the individual and finite form is from beneath, the spirit with its life and personality is from above—from the Infinite fountain of all life and power, and must, through its aspirations, seek that fountain continually, that it may draw its subsistence therefrom.

Here, likewise, the philosopher of whatever school, the statesman of whatever form of government, the scientist investigating any special department of the physical universe, the historian, the artist, and all who seek *to know and proclaim*, rather than *to do, be or become* the perfection of God's works, will find an

illimitable field in which to exercise their natural faculties and powers, by translating the *actual* into the *ideal;* and they will drink their fill of ecstacy as they discover the beauty, the order, the harmony and the wisdom of the laws of the Divine artificer, as displayed in all his works.

We determine what properly belongs to this sphere of spiritual existence, by ascertaining whether the ruling impulse of the soul leads the individual to seek knowledge or the ascertainment of truth, for the purpose of acquiring information, and for the pleasure which its acquisition gives; or whether it is sought as a means of blessing to others, as a power to make us more efficient in the work of human redemption and salvation. That is, whether we labor with reference to the reward we shall receive in ourselves, or with reference to the amount of blessing we shall become to all with whom we may be connected.

The natural heavens have an orderly and beautiful existence, and are full of harmony and delight, to souls engaged therein. But the whole demand of the spirit is not answered therein. This sphere is the lowest in the world of spirits, where divine order is represented; and it meets only the intellectual requirements of the soul, leaving the moral and affectional needs unprovided for. It is very fully illustrated in any convocation of mere scientists where scientific experiments are narrated and described, where scientific discoveries are published, and where prophecies of further discoveries are made. There is ever present a sense of separation between the soul and the truth it seeks; and there is a continual effort to ascertain

new truths and principles, which has an exhausting and wearisome effect. Even though its labors are crowned with success, and in its delight it cries out its Eureka, the delight is but for a moment, when a sense of fatigue and exhaustion demands relaxation and rest, showing that the soul has not drawn directly from the life-giving and life-sustaining fountain.

This first or natural heaven belongs to, and is the special mansion of those who are engaged in the pursuit of art, science, philosophy, history and other similar pursuits, with all their spiritual energies. It does not follow that they are not possessed of social, moral and religious faculties and powers, or that they do not to some extent exercise them. But these faculties and their exercise are subordinated to the all-controlling love of science, art, philosophy, and the like.

Spirits entering this sphere from the delights they have in these special subjects, of science, art, philosophy, etc., will continue therein, until the ruling desire of the soul shall call them to other pursuits. The delights awakened by a reception of truths in the natural plane, are innocent and orderly, and are not inconsistent with advancement in the social and moral direction; in fact, the perception and conception of natural truths do not reveal their spiritual value, until they are perceived from the higher spiritual plane. The natural is a mere parable or correspondence of the spiritual, and when viewed from the natural plane, is as the lifeless body compared with the living spirit. Natural truths are only *forms* of truth in their most external sense, and do not extend to the life or affections of the soul. They can awaken admi-

ration and delight; but they cannot give love and living joy. The natural heavens are to the spiritual what the physical senses and the logical faculties are to the affections and life of the spirit; what fact is to truth; what admiration is to love; what delight is to joy; what pleasure is to happiness.

2. THE SPIRITUAL HEAVENS.

The spiritual heavens are likewise in manifestation, but the manifestation is of the affections and loves. The ruling spirit is a desire to bless. It seeks peace on earth and good will to men; it desires to actualize the enjoyment which a just, pure and holy life will secure to the individual; and its purpose is to induce all to seek the attainment of perfect character, through perfect obedience of divine law. In its obedience it has respect to consequences, not to itself alone, but also to others—to universal humanity.

The loves and affections of the individual depend upon the relations he sustains to others. These relations, therefore, enter the spiritual heavens, and become the basis of states or societies therein. Thus, conjugal love can be known only when an individual is found, in fact or in ideal, in the conjugal relation of man to woman. This can take place only where each can feel, in respect to the other, that he or she is bone of my bone and flesh of my flesh; so that the two, in thought, feeling, desire and purpose, become one. In such union of spirit man becomes husband and woman becomes wife; and she is then qualified to become mother, or the fountain of life to future generations.

Conjugal love is, in its nature and its demands, unlike any other. Before it can exist, a "deep sleep" must fall upon the proposed husband, by which his selfishness, in respect to her who is to become his companion, must become extinguished; and when she is brought to him, he must be able to recognize her as "bone of his bone, and flesh of his flesh;" that is, as one with himself, standing an equal companion at his side. In his love and affections, she must be all to him that woman is capable of becoming; and thus their united lives must become one life; their united loves, become one love; their united wills, become one will; and their united hopes, purposes and desires, must become one; and then, and not until then, in the sight of heaven do they become, in spirit, husband and wife.

The husband and wife, being thus united in their deepest life, being thus separated from all others in their holiest and purest affections, must ever stand each before the other, spiritually naked, without any cause of shame. The husband must ever be fully disclosed, in all his thoughts, feelings and desires, to his wife. He must entertain nothing, which he feels necessary to conceal from her. He must keep no corner in his affections, from which his wife is to be excluded. His life must be such, that he will most earnestly desire that she shall know it, as he knows it. There must be no distrust, and no occasion for distrust. Integrity, fidelity and purity must go hand in hand with conjugal love, or it cannot be maintained. Spiritual oneness can proceed only from oneness of condition; therefore, when unity of condition is destroyed,

the *spiritual* relation of husband and wife is greatly impaired, if not utterly extinguished.

This relation cannot exist in its purity, between persons known to each other as capable of falsehood, deceit, impurity of feelings and desires, or selfishness in respect to each other. When one is known to be capable of falsehood, dishonesty, deceit, and the like, there is an instinctive feeling that he or she cannot be trusted; that fidelity in such an one, is a condition depending upon circumstances, and not upon character; that true character is wanting, and, therefore, circumstances control. Therefore it is all important that the husband and wife should maintain, in each other's estimation, fidelity and integrity of character, that the foundations of trust and confidence be not impaired. And what is the duty of one, in these respects, is the duty of both.

Thus conjugal love, and the foundations upon which it is based, are a parable of the ultimate condition and relation of the soul to its Maker; and, hence, when the soul has become clothed with all the moral attributes, as with a garment woven without seam throughout, it is described as having on the wedding garment, and is ready for marriage with the Divine; and as it comes to the divine baptism the marriage takes place, and the soul thus becomes one with the Infinite Love, Will and Power. But this heavenly marriage can only take place after the soul has become absolutely true, and pure, and holy, and just, and good. Such, then, is the heavenly idea of conjugal love, and such is its nature here on the earth.

True conjugal love is necessary to qualify human-

ity for *true* parentage. The laws of growth and development are fixed by the very constitution of the universe, in the whole and in every particular. The law is that the effect shall be according to the producing cause. In the act of generation, the parent shall beget in his own image and likeness, and all variation therefrom will be due to external circumstances. Therefore, to become the parent of offspring, the utmost care should be taken that the character and condition of the parent should be worthy to be communicated to posterity. For the law will transmit weakness as well as strength, disease as well as health, vice as well as virtue, evil as well as good, depravity as well as holiness. In this manner, and under the inevitable laws of generation, the sins of parents are visited upon their children through future generations, and so likewise are their virtues.

As the societies in the heavens are composed of individuals whose loves, delights and needs are the same, —that is, when they exist in divine order—there will be as many, and various societies, or mansions therein as there are individuals needing or demanding the same. And these societies become instrumentalities under the divine government, for unfolding and perfecting individual spirits, by advancing them in the conditions essential to bring them to the divine baptism. These societies become fountains of inspiration to those who in condition are prepared to receive therefrom. Thus, take the society representing conjugal love. It constitutes a fountain of inspiration by and through which an individual spirit, in condition to receive the influence therefrom, can become perfected

in the conjugal affections. Provisions of this character seem to be essential for the perfection of the human spirit, which has entered the world of spirits without having experienced, or without having had an opportunity to experience, the condition and relation begetting this highest and most perfect of human loves. To this class belong all those who have entered the world of spirits at a very tender age. Also, those who in this world have met with none who seemed to be suited to unfold in them the conjugal condition.

This conjugal condition, giving birth to conjugal love, is essential to the completeness of the human spirit. The germ is to be found in every human soul; and unless, at some time, it is developed into consciousness, and becomes a part of the life of such soul, the soul will fail of becoming the heir of all things in the heavens and in the earth, and it will never attain to the condition of being filled with all the fulness of God.

Next the conjugal stands the parental relation, giving rise to parental love. If the conjugal love exist in its purity, its legitimate fruit will be true parental love, as unselfish in its character as the former. But it differs from conjugal love by admitting into its sanctuary many beloved objects of its affections, each of whom can share equally the love and devotion of the parental heart, without awakening jealousies, or abridging the affections due to each. Conjugal love admits but one. The true husband can have but one true wife, and the true wife can have but one true husband. Not so in the parental relation. The true parent can love with equal devotion one or many

children, without abridging the full power of the affections toward each. The love bestowed upon one is not withheld from the other; nor is it in any degree diminished by a multitude of worthy objects calling it into exercise. The first born, in its tender years, may sometimes feel jealous of the baby, which has taken its place in the lap or in the cradle. But the mother can assure the troubled darling that the fountain of her love for it is as deep, and true, and pure, as before the baby was given; and that, should many others be given, none nor all could weaken the strength of that love which blessed her first beloved, when it alone claimed and possessed the whole fountain of a mother's love.

Herein seems almost a mystery, and one which would be quite a mystery, were it not revealed in the parental heart, and thus made a part of the conscious being; how it is a parent can love so devotedly and tenderly many children, without in the least degree taking or withholding any part or moiety from any. Each child commands the whole parental heart, and all can command no more. Here is continually repeated the miraculous feeding. The parental heart is like the widow's cruse of oil—always full, no matter how many take therefrom.

Next in divine order, comes the filial relation, begetting filial love. This love does not rank so high as the parental, although, when begotten from the true conjugal state, it will be true, pure and unselfish. If the character of parents in their relation to each other is what it should be, a home will be established in the household, which will be the holy of holies of so

cial and domestic life; and its spirit and influence upon the germinating immortal will secure devoted and worthy sons and daughters. There will be no lack of filial piety, where there has been no lack of conjugal love and parental fidelity. The constant care and devotion of the parents, when sanctified by pure and holy love for home and the household, cannot fail to impress itself upon the child, and awaken in return, reverence, gratitude and love so deep and constant, as to sanctify the relation and make it a blessing and a joy.

Next in divine order comes the fraternal relation, begetting fraternal love. Children born of the same parents, partaking of the same love, enjoying the same tender care and solicitude, growing up together under the same domestic guidance and influence, entering into each others' interests, sharing in each others' joys and sorrows, have an affection for each other peculiar to such relation. Unpropitious indeed, must be that home influence, which does not awaken in each member of the household and family, affections for each, the most pure, tender, loving and kind; affections which will prompt each to serve the other, whenever, and wherever such loving service may be required. In families of ordinary culture, the relation of brother and sister begets an affection uncontaminated by any thing base or ignoble. Brotherly and sisterly love is as pure as the angels; and under its influence they dwell together in innocency, as do the angels. It is a beautiful illustration of the divinity and purity of the natural affections.

Next in order comes the relation of friend to friend,

begetting friendship. The love known as friendship is based upon that which is individual between the parties thereto. To become *true* and *genuine friendship*, it must have its basis in a trust and confidence which is begotten by a knowledge of the character of the parties thereto. Where this love and esteem has its basis in the virtuous and noble qualities of the loved ones; and where friends are loved for their virtues, and for their genuine nobility of soul; and where each finds in the other that sincerity, integrity, devotion and kindness, which amounts to unswerving fidelity in every condition and relation, there is established outside of the domestic or family circle, a love, confidence, esteem and trust, deep as the life of the soul itself. To maintain true friendship and to enjoy the blessings it is capable of conferring, the character of each, as known to the other, must be such as secures perfect trust and confidence. In respect to each other, friends must be unselfish. They must be absolutely just, true and pure, each continually striving to be a happiness and a blessing to the other; seeking the companionship of each, not so much to enjoy themselves, as to become an enjoyment; not so much to be made happy as to make happy; not so much to receive as to impart blessings.

This friendship cannot exist in its purity, in the divinity of its character, in the fulness of its power to bless, until the subjects thereof have attained a high condition of moral unfoldment. In truth it cannot exist in absolute perfection out of Christ. But it can be approached, and the divine ideal can be largely actualized, when two earnest souls seek for it with all the heart. Such are the friendships of the angels be-

longing to the spiritual heavens; but very unlike the imperfect and selfish friendships of the world.

Next in divine order is charity, or the love of universal humanity—that charity which suffereth long and is kind—which envieth not—which is not easily provoked—which seeketh not her own—which is not puffed up, and which thinketh no evil.

This charity, or love of universal humanity, without regard to the special character or condition of the object of its manifestation, is the goings forth of a purified and sanctified heart, and is the same manifested in the life and character of Jesus of Nazareth. And it was and is the mission of the Master, as a Teacher of the way to the Father, to introduce into the soul this heavenly charity which was and is to represent the FIRST APPEARING OF CHRIST. It is this Charity which only can give peace on earth and good will among men. And well might the angels of the spiritual heavens chant their hymn of peace and love, as they announced to the Judean shepherds the advent of that Prince and Savior, who was to become to humanity CHRIST THE LORD.

Thus the orderly unfolding of the human soul in its affections, leads step by step from the individual, through the relational, to the universal, and becomes a revelation of the several stages by which the human affections advance from chaos to completeness; which also correspond in number and character to the epochs of material creation and formation. Thus, the six yoms manifested in the unfoldment of the earth and its kingdoms, are likewise manifested in the unfoldment of the affections and loves of the human soul. Begin-

ning with the individual in his self-love, there comes (1), Conjugal love, arising out of the conjugal relation; (2), Parental love, arising out of the parental relation; (3), Filial love, arising out of the filial relation; (4), Fraternal love, arising out of the fraternal relation; (5), Social love, arising out of the social relation; (6), Charity or universal love, arising out of the universal relation of man to his fellow man, which constitutes the FIRST APPEARING OF CHRIST. When perfected in each and all of these relations and their incident loves, the soul comes to the marriage-supper of the Lamb, having on the wedding garment. It will then have passed the sphere of manifestation, and will stand in the conscious, loving presence of the Father, saying, I have finished the work thou gavest me to do, and now come I to Thee. Then in the depths of his inmost being will he hear the voice of that Father saying, Well done, good and faithful servant, enter into the joys of the Lord; and the redeemed soul will then enter

THE THIRD OR CELESTIAL HEAVENS.

Said Paul, in his second letter to the Corinthians, I knew a man in Christ, about fourteen years ago—whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth—such an one caught up to the third heaven; and I knew such an one—whether in the body or out of the body, I cannot tell; God knoweth—how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for man to utter. This third, or highest heaven here referred to by Paul, belongs to the INFINITE—

the ETERNAL—the ABSOLUTE—the UNCONDITIONED, which cannot be represented in the finite, the temporal, the relative and the conditioned; nor can it in any manner be described by human language. Therefore it can be made known only by revelation, through state. Like the self conscious principle in the human soul, it can be made known only by the presence of itself therein. To one not possessing it, no language can reveal it. Yet to this ultimate condition must the soul come, before it has finished the work given it to do, and before it can find the Infinite Father, and awake in the divine likeness.

APPENDIX.

NOTE I.

THE fact that the elements of matter must become thus advanced in condition, to acquire the ability of responding to the higher forces, is apparent from the order in which individual forms are unfolded; and such order is never inverted. But such facts also can be demonstrated by experiments with the living organism. It can be shown that the primitive elements of lime, carbon, phosphorus, etc., taken from the primitive rocks, must be subjected to the triturating influences of the elements, with their electric and magnetic forces; and must be formed and dissolved, and re-formed and re-dissolved many times, before they can act harmoniously in the structure of the most simple organic forms.

FROM THE REMARKS OF PROF. J. J. MAPES, BEFORE THE AMERICAN INSTITUTE, DEC. 6, 1856, PUBLISHED IN THE WORKING FARMER, JAN. 1857.

"Nature's laboratory seems able to create differences which escape the chemist. In many of our limestone districts, such as Dutchess and Westchester counties, New York, the farmers find it necessary to burn the limestone, and then expose it to the atmosphere before its use in the soil, until it becomes carbonate of lime, by absorbing carbonic acid; and notwithstanding the fact that their soil is a *debris* of limestone—at least in part—still they cannot obtain full and remunerative crops until a new portion thus treated has been added. Should they, however, add a thousand bushels per acre of lime thus prepared, the soil would cease to be fertile. Notwithstanding this truth, we know that the soil of the plain of Athens contains forty-two per cent. of carbonate of lime; and that many of

the chalk soils of England contain a much larger quantity. Still *they are fertile.* The chemist will tell us that the marble dust, the lime used by the Westchester farmer, and the chalk-cliffs of England, are all of the same composition, and *isomeric compounds,* and many have supposed their effects would be alike.

"The fact is, that the English soil and the soil of the plains of Athens, with ten times the quantity of lime which would render another soil barren, if the lime were made from our lime-rock, are fertile and capable of raising full crops. Thus it is clear that a difference exists, which chemistry alone cannot point out. Still, when the true cause is understood, there is no difficulty in comprehending its action. The plain truth is, every time one of the primary substances, originally from the rock, and then from the soil, enters a growing plant and becomes part of it, it has progressed, and in a manner which analysis alone cannot recognize; and when from the decay of the plant the primary has again returned to the soil, it is rendered capable of being absorbed by a higher class of plants, which, in its turn, by its decay, renders up its primaries fitted for a higher assimilation. It is fair to suppose, and, indeed, is generally admitted, that the first plants grown upon our soil were mere lichens and mosses. They took carbonic acid from the atmosphere, retained the carbon to increase their bulk, and received from the soil the inorganic primaries which, upon their decay, were returned to the soil, thus fitting it for the growth of higher organisms, which in their turn perform similar offices.

"The fresh debris of the rock from the mountain side is incapable of producing the higher class of vegetable growth. The double rose cannot be sustained in such a soil, while the single rose taken from a primitive soil and carried to the older soil of the garden, may be gradually improved to the double rose; and simply because the inorganic constituents of the garden soil have been in organic life many times, and thus have been rendered fit pabulum for the newcomer.

"Every practical farmer who has sufficient knowledge of chemistry to observe truths as they occur, knows that the sulphate of lime made from bones by treating them with sulphuric acid to render them super-sulphate of lime, is worth many times its weight of native sulphate of lime, known as plaster of Paris; and that while one is suited for the use of a higher class of garden crops, the other is comparatively inefficient.

"Now it is evident that the lime in the bones of the animal was received from its food, which being a higher class of vegetable growth, could assimilate only such lime as had been before many times in organic forms, and therefore rendered capable of entering the higher class of plants, and of being appropriated instead of being parted with as *excreta;* for plants do throw off any material held in solution by water which is not sufficiently progressed to form a part of their structure.

"The same truth will apply to the phosphate of lime separated from the bone, as compared with that resulting from the *chlor apatite* rock, which has not before found a place in organic life. The phosphate rocks of Estremadura, those of Dover, of New Jersey, and elsewhere, notwithstanding the fact that they are composed of phosphoric acid and lime, and in the same relative proportions as in the phosphate from the bone, will not fertilize plants of the higher class, nor will they, even after treatment with sulphuric acid. Thus, notwithstanding the fact that all the phosphate of lime found in the bones of animals came originally from the rock, still, before it obtained its greatest value for agricultural purposes, it must have passed through that chain of progression, through which all the primaries have passed, before reaching the higher forms of organic life.

"Every farmer knows, or may know, that if his soil is deficient of phosphate of lime in some available form, so that the crops cannot furnish it to the cow, she will have the propensity to gnaw bones wherever she can find them; and that if the milk is deficient in phosphates, the bones of the calf will not have sufficient strength to sustain it; that by feeding the cow with small quantities of bone dust, the difficulty will be remedied. But does he believe that the powdered phosphate rocks fed to the cow would produce any such results? Or would it pass off with the *fæces* without being assimilated?

"Does any practical agriculturist believe that ground granite or feldspar—the latter containing fifteen per cent. of potash—will benefit the growing crops as much as wood ashes? So great is the difference, that even the ashes from a higher class of plants will furnish potash superior to that from a lower class. Thus, a burnt haystack renders the soil beneath it capable of bearing larger crops of potash plants, than would the same area of soil treated with a greater quantity of potash from forest production.

"Green manures of a higher class, decomposing in the soil, furnish progressed inorganic materials, and, although very minute in their quantity, still, from their progressed condition, they will produce larger crops than greater quantities of similar primates from lower sources. The manure of the stable owes its value to this truth. Much of the inorganic matter contained in the manure is in so progressed a condition, that the results are greater than would arise from the same primaries obtained elsewhere.

"The whole system of nature has been and still is progressing, and our forefathers could not have had many of the luxuries we now enjoy, simply because the primaries of their soil in their time had not been so progressed as to produce them. Soils which formerly would produce but kale and a lower kind of cabbage, will now grow the cauliflower. All animals, if not overfed in quantity, appropriate such primaries from their food as are sufficiently progressed by frequent use in organic life, and discard as *fæces* such portions as have not reached the point for assimilation; and we have yet to perceive any other cause why an animal should yield *excreta* at all, other than from excess of quantity, want of progression, presence of inappropriate or unrequired primaries, or undue relative quantities. Why do night-soils produce effects such as are not warranted by their analysis, and such as cannot be imitated by any synthetical arrangement of similar constituents? Is it not because the food of man contains the primaries in a more progressed condition than that of other animals? Animals are a part of the machinery of nature for the progression of these primaries, and they bear the same relation in their decay to the supplying of pabulum for a higher class of plants to feed a superior class of animals, as did the rocks to the soil, the soil to the lower class of plants, those to the higher, and so on to nature's ultimatum—man.

"Now let us see if we can comprehend why the chalk-soils of England, and of the plains of Athens, are not barren, as would be our soil if one-tenth the quantity of lime they contain should be added to it. Where did the chalk-soils of England come from? We suppose them all to be either coralline or fossiliferous; and, hence, to have occupied organic life perhaps millions of times before they found their place in those soils. Perhaps we may trace them thus: The decay of organic life-forms caused the primaries to be yielded up in a state more readily soluble than before. Large proportions of these

primaries are carried by streams into the ocean. Now the lime may have been appropriated to forming the bones of fishes, shells, etc., and perhaps this process was repeated millions of times before the coral insect used the lime for the construction of its habitation. Finally, an upheaval exposed it to the atmospheric and other influences, and thus formed the chalk-soils of England, which, although isomeric with the soil containing a disintegrated marble, is far different from it for all practical purposes; and this difference arises mainly from the progression of the primaries it contains. We find these views confirmed by the *Materia Medica*.

"The magnesian rock of Hoboken contains veins of carbonate of magnesia. Treat this with sulphuric acid and crystalize it, and the result will be sulphate of magnesia—epsom salts. Take this to the chemist, let him analyze it; he will pronounce it sulphate of magnesia, and if carefully made, he will pronounce it pure. Use this as a medicine, and if it does not take life, it will cause griping so as to give great pain, in addition to its action as a cathartic. Dissolve these crystals in water and re-crystalize them. Do this one hundred times, and take them again to the chemist for analysis, and he will again inform you that it is sulphate of magnesia, and does not at all differ from the first crystals he analyzed. But use it as a medicine, and nature will inform you that the continued re-crystalization has progressed the primaries it contains—that it will now act as a cathartic without griping at all."

These primitive elements of matter, as elements, seem to undergo no change, except in capacity to obey other and higher laws of creation and formation. When tested by any means by which materiality becomes revealed to sense, such as the mere scientist recognizes, there is no apparent change. That is, matter as matter only, is incapable of change. Oxygen remains oxygen; carbon, carbon; lime, lime, etc., forever. But these elements are susceptible of changes of conditions interiorly; which mark the characteristics of their power to receive and manifest the invisible and impalpable forces concerned in advancing individualities, from the *inert and dead*, through the *voluntary and living*, to the absolute of *conscious being in a divine spontaneity of power, life, and conscious mentality*. But these elements themselves are only instrumentalities, by means of which the individual and finite are produced; and are made receptive of that which is to become individualized in form, life and mind; that

is, a spiritual individuality, completed in the image and likeness of the absolute Fountain of all Being.

The Bible hypothesis implies, that God Jehovah is the only one who is from everlasting to everlasting, the same unchangeable Being; and that he is so connected with the kingdoms of nature and of spirit, as to become the life and potency of all the departments of existence; that he is Lord over all; that wherever we are, we are in His presence, and led and sustained by Him. The idea when expanded is, that God fills the universe by His presence, and moves it in all its departments, by His power, and will make it accomplish His will, which will is, to bring all individual beings, in life and character, into a state of oneness with Himself; thus begetting to Himself sons and daughters in the image of the finite, and in the likeness of the Infinite Parent.

Matter ultimately becomes exhausted in its power to advance conditions. It is employed to bring individuality to its completeness of form and life. When that has been attained, there seems to be no further use for the material, as such, except to beget others in like form and life. From the beginning of existence in the kingdoms of nature, the command is, Produce your likeness as the ultimate of your individual existence. Every grass, herb and tree is to produce its fruit, in that which will tend to re-produce itself in form and character. So with every creature of life. So with the living universe from the Infinite One; and the sum of all the operations from the least to the whole, is expressed in this, WE WILL MAKE MAN IN OUR IMAGE AND OUR LIKENESS.

NOTE II.

PHILOSOPHICAL VIEW.

"And the earth was without form and void."

THE Bible, in its history of creation and formation, begins with the hypothesis that the earth in its primal conditions was formless and void; that is, that it was destitute of all forms of existence, and was of itself incapable of becoming other than emptiness. That in this condition the spirit, breath, or living energy of God

moved upon or brooded over it, imparting thereto such conditions of power and life as to make it receptive of the creative and formative energy of the Divine Being, and that thus the heavens and the earth were created and made.

By this hypothesis, it distinguishes between the *material* and the *spiritual* conditions of being and existence; applying to the material the condition of voidness, empty of all life and power, incapable of appearing in existence, in any form, until the creative and formative energy of God had moved upon or brooded over it, giving the command, Exist—saying, It shall be, and it was. Until this, matter had no existence by which it is defined and known to sense. It was as invisible and as impalpable as spirit, and would have forever remained so but for the action of the Spirit upon it, imparting to it potential and vital conditions of receptivity.

By this hypothesis matter becomes merely the *instrument* of formation and of *individualization*. It is the absolute negative and passive, as the spirit is the positive and active of the universe. It is the mere recipient of power and life; or of such conditions through the action of force (whether of the electric, the magnetic, the electro-magnetic, the vital, the sensuous or the mental), that it is enabled to respond to the same, by appearing in forms and individualities, suited to manifest the attributes of each degree in its true character. Thus, by the nature and constitution of materiality, and for the end it is to subserve, in the processes of creations and formations, it must necessarily be inert and passive; and its entire potency must consist in re-action, or reflection of action impressed upon it. It, therefore, becomes the passive recipient of force, according to its condition; and is absolutely obedient to the laws of such force, in the performance of its part in the work of begetting and developing forms and individualities. Had it life or energy of its own, it would not be thus absolutely passive and receptive; and, hence, would not be absolutely obedient to the potencies working to a perfect result, according to the absolute of all force, intelligence and wisdom, reproducing itself as the fruit of the universe.

By the Bible hypothesis, God, as the all-pervading spirit of the universe, as the source and fountain of all potency, life, and mentality, is the opposite of that which is called material; that is, He is SELF-EXISTENT, SELF-SUFFICIENT, is SPONTANEITY ITSELF; He is ESSENTIAL POWER, ESSENTIAL LIFE, ESSENTIAL MENTALITY; and it is by

the living, moving, breathing presence of this Being throughout the universe, that existence in any and all of its degrees of unfolding has been created and made. In the language of the poet, He

> "Lives through all life, extends through all extent,
> Spreads undivided, operates unspent,
> Breathes in our souls, informs our mortal part;
> As full, as perfect in a hair as heart,
> As full, as perfect in vile man that mourns,
> As the rapt Seraph, that adores and burns;
> To him, no high, no low, no great, no small;
> He fills, he bounds, connects and equals all."

By this hypothesis, God, the Spirit of the Universe, is present in manifestation wherever there is action;—from the union of the elemental particles in matter, under the laws of chemical affinity, to the highest manifestations of spiritual life and character; and the degree of manifestation is according to the conditions presented in matter, to receive and make the manifestation. The elements of matter, in their primitive or gaseous condition, can receive and manifest the Divine Presence only in the force that unites these particles to form compounds, under the laws of chemical equivalents. These laws, when understood, reveal the beginning of that harmony and order which is laying the foundation for the superstructure which is to be erected thereon, and which is to ultimate in a temple for the indwelling of the SPIRITUAL BUILDER. Whatever the number of the material elements which enter into the structure of the material universe, they each and all exist under this first law, by means of which they are made to perform their part in this prospective superstructure. And it is safe to assume that this law is as universal as is the presence of the elements of which it is the law.

This manifestation of the orderly action of force, in producing the combination of elements, and, also, in producing the dissolution of combinations, reveals the principles of attraction and repulsion between conditions formed by the action of this potential Presence, and thereby foreshadows the voluntary powers to be made manifest, when a conscious individual form shall be developed as the instrument of such manifestation. This blade of volition, thus manifest in the lifeless and inert form, necessarily attends all subsequent developments of form, for it is the law of manifestation from the beginning. The chemist has sometimes been constrained to think that the attractions and repulsions between the elements of matter,

are caused by likes and dislikes, unconsciously entertained; because they obey so exactly the actions manifested when volition enters into the operation, under the influence of conscious pleasure or displeasure. Where two or more elements combine under the law of equivalents, there is but one way to disunite them, and thus to effect a dissolution; and that is, to present another element or combination of elements, between which and some one of the former, there exists a *stronger* affinity than that existing between the members of the original combination. When that takes place, the bond of union is broken; the first combination is dissolved, and a new union takes place, forming a new compound.

The presence of this law fills the universe of matter, and the conditions of its operation are the same, showing the universality and unity of this presence. The hypothesis is, that this potency belongs to the spiritual side of the universe; and is the positive and active agency to which matter in its elemental condition is subject, and to which only it can respond, until it is made receptive of higher or more interior influences, from the spiritual side of existence. It acquires this capacity through the influence which action or force has on the conditions of materiality; preparing it to become more *interiorly* receptive of the divine energy, through the triturating influence of the chemical forces. That is, there is a point at which an *additional* or more *interior* spiritual force can operate upon matter, to impart to it new conditions and laws, and to bring it under the dominion of higher forces; giving it larger relations to existence, and nearer approach to the absolute Fountain of Being. And the highest potency of the chemical unions and re-unions consists in bringing the conditions of the material to that point where it can receive and respond to the potency next in order, to advance matter in condition and receptivity. This is attained when the combination of elements presents matter in its particled form with its polarity, ready to obey the law of cohesion, and thus to become an individual form or body, giving birth to that social influence known as gravitation. Here the earthy and mineral kingdom becomes established; and mineral forms are produced, being the FIRST DEGREE OF FORM.

The hypothesis, however, is, that all the forces manifest in the structure of the mineral kingdom, including the laws of crystalography, are from the *spiritual* and *positive* side of the universe; and belong to the one Being called Jehovah, God, and are a manifes-

tation of His presence, and His character, to the extent that matter, in its mere earthy and mineral condition, can respond to the Infinite Presence, or reflect the Divine character; that the chemical, the electric, the magnetic, in short, all the potencies, which operate to produce from the elements the mineral kingdom, are at work to bring matter to a condition in which it can respond to the laws of life, and, under its government, can assume a form in harmony with the vital potencies.

Here a new feature in the advance of conditions is observed. The forces operating in the production of individual forms in the mineral kingdom, do not individualize with the form produced. The electricity or magnetism concerned in producing the earthy or mineral form, giving it its conditions, may be transmitted to other forms or bodies, and its place may be supplied from the common fountain. Not so with the vital force. This force becomes individual in the form produced; and its individual presence must continue, or the form must go to decay, or at least, cease to be a living form.

To produce the living form, and to continue it as such, it must be made subject to the law of supply and demand. Unlike preceding forms, it must commence in a germ and develop therefrom by functional action; that is, that which is added to its organic structure, must become especially prepared for its new relation by a force which transmutes it, and thus brings it into potential and vital harmony with the condition and structure of the organism of which it is to become a living portion. Before matter can respond to the vital force, it must have progressed in condition to the point where it can come under the law of individual and functional action—and this progress is attained under the triturating influences of the forces producing the forms filling the mineral kingdom. The change of conditions thus produced cannot be detected by any external methods of examination. Neither the glass nor chemical re-agents can detect these conditions or disclose the difference between an element of matter which has never been employed, and one which has passed through all preceding conditions until it can respond to the vital force and become subject to the laws of functional action. But there is a difference, and one that will appear when the vital force seeks for material to build up the vital organism. The plant that requires lime or carbon, or sulphur, or phosphorus for a part of its pabulum, must be supplied with such material from sources containing the

elements, after they have passed under the triturating influence of preceding conditions. Lime taken from the primitive marble cannot be appropriated by the living organism, yet neither chemistry nor the glass, nor crystalography, will disclose any elemental difference. It is only by the *brooding presence of the spirit of Elohim*, over and upon the chaotic element, through all its associations, that it can be qualified to enter under the higher laws of form and life.

NOTE III.

A PERFECTED HUMANITY THE END OF CREATION.

THE Creator is present in the natural world, out-working the end proposed, which is to bring humanity to completeness in the image and likeness of Himself; and for this end the earth and its kingdoms, with their innumerable individualities, have been produced and endowed with a given destiny. To this end, the material and finite are as essential as the spiritual and Infinite. The birth of the flesh must precede the birth of the spirit. The *finite* must give the individuality, while the Infinite gives the personality and ultimate character. Man is the son of the finite and of the Infinite, deriving his individuality from the one, and his immortal personality from the other, thus uniting in himself, the mortal and the immortal.

The Omnipresent Creator is seen in every department of the natural world, preparing the finite to become united with the Infinite in conscious living immortality, capable of becoming, and destined to become, as man, a living, conscious universe.

All individualities, from the first mineral form to the ultimate spiritual organization, have respect to this wedding of the finite with the Infinite in conscious, living union, thus multiplying conscious living harmonies and perfections in every perfected individual, filling the universe with sons of God, imaging forth the being, character and infinite living joy of the Divine Father.

This department of the universe called nature, is, so to speak, the workshop of the Divine Creator, in which he is preparing individualities for incarnations of Divinity; and while studying the work-

ings of nature, we are learning the divine method of *immortal generation*. Each condition, relation and law producing individualities in the several kingdoms of nature, is a manifestation of the divine presence, advancing *forms* from that which is below to that which is higher; at each succeeding step preparing matter and its conditions to unite with a higher life; thus, under improved conditions, producing advanced individualities, which at last are to ultimate in *individual immortality, or eternal life.*

Under this law of progress, death is as much a necessity as birth. If immortality of form were attained before the conscious, living union of the finite with the Infinite, the whole end and use of the earth and its kingdoms would be defeated.

In all forms of unfolding and perfecting, there is *first* the *blade*, *then* the *ear*, and after that, the *full corn*. If immortality belonged to the condition of the blade, the ear could never be produced; if to the ear, then the full corn would never be attained. If the *bud* became immortal, then the *flower* would never be unfolded; if the flower became immortal, there would be no fruit. The death of the lower is necessary for a birth into the higher, until immortality of individuality is attained. Then death ceases, or "is swallowed up in victory."

Care must be taken to distinguish conditions and individualities. The lower forms perish. Their life-mission has been to advance conditions and perfect relations, preparatory to entering into, and unfolding higher individualities. The lime, the carbon, etc., entertering into the coral, are, by its life, prepared to enter more advanced individualities, and the coral at its death yields them up to form that higher universe.

The material entering into all lower forms, and coming under the laws of life in those forms, is advanced in condition and character, and when such lower forms perish, this material is liberated, and can enter into more advanced organisms. Thus each individual life advances the condition of matter, and makes it receptive of a higher life. But in thus advancing conditions, preparing for higher individualities, these lower ones do not become immortal. If they did, progression in individuality would cease. There can be no new advanced individuality beyond the immortal one. That individuality may go on perfecting in condition and character. Its conscious selfhood may be enlarged until it embrace the universe. But it would be the same individuality still, and must be forever, if it be immortal.

Some have thought that immortality of individuality is attained below the human; but this idea seems to be founded on neither fact nor philosophy. As already remarked, progression in the development of forms and individualities must have ceased where immortality of individuality began. If the horse or dog had come to the immortal condition, man could not have been created. These individualities were indispensable links in the chain of material progress, to bring matter into conditions receptive of those forces necessary for the creation of the human. These links broken, nothing could have passed them.

The Darwinian theory has, to my mind, unquestionable foundation in fact, so far as the material and finite side is concerned. As surely as the mineral kingdom must have preceded the vegetable, and the vegetable the animal, and the animal the human—so surely must each order, genus and species of individualities in each kingdom have advanced in regular succession. The question which Darwin has left untouched is, whence the spirit of life and power which has built up and advanced in orderly march, these myriads of progressive forms and individualities in and through the kingdoms of nature? Is it asked, was the human individual ever an animal? Never, although every element entering into and composing his material form has passed through the animal kingdom. The form is from below, the spirit from above.

The point at which immortality of individuality begins, is probably when that condition of individuality is attained which embraces within itself all that is finite in condition and relation, that is, all that is below the *Self-living*, *Self-perceiving*, *Self-acting* and *Divine*—so that the individual thus produced may come into complete union and communion with the Divine Being. And it is a significant fact that scientific investigation has discovered in the human body all the known elements of existence, while in the bodies of animals approaching nearest to man, many of these elements are wanting. If immortality of individuality were reached before this condition were attained, there would be conditions, relations and harmonies which man could never know. Consequently he could not come into full communion with the Infinite and Perfect.

Again, every created and progressing individuality must pass three degrees, corresponding to birth, maturity and death, as well as conditions known as *the blade*, *the ear*, and *the full corn*. Individu-

ality as a whole, embracing all the workings and changes from birth to death in the animal kingdom, if it extend to the Infinite, must pass its three degrees, *its blade, its ear* and *its full corn.*

In the animal kingdom the blade is found in the *individuality of form; the ear,* in the *individuality of life;* and the *full corn,* in the *individuality of consciousness, or mind.* But *form, life* and *consciousness* must each pass their *three degrees.* Thus, *form* has its *blade* in the mineral kingdom, its *ear* in the vegetable kingdom, and its *full corn* in the animal kingdom. *Life* has its *blade* in the vegetable kingdom, its *ear* in the animal kingdom, and its *full corn* or completeness in the human or spiritual kingdom. *Consciousness* or mind has its *blade* in the animal kingdom, *its ear* in the human kingdom, *and its full corn* in the Infinite. This brings it to completeness. Thus man is the ultimate of individuality of *Form,* of *Life,* and of *Consciousness;* that is, he embraces the perfected conditions of all that is below; so that being the contenent of all that is finite, he is united in his inmost with the Infinite, and becomes receptive, consciously, from the Infinite.

It is therefore reasonable to conclude that no individuality below the human can become immortal, because it is not the ultimate of individualized life and mind. The animal has an individualized nervous system, giving a consciousness extending to physical sense, which enables it to take notice of physical objects and effects within a limited range. But it is unindividualized in its spiritual or intellectual nature, and therefore lacks one degree of individuality essential to bring it to completeness.

Owing to this lack of mental completeness, the mere animal cannot contemplate things of an intellectual or moral character. It cannot feel the monitions of a spiritual nature, and can have no moral or spiritual aspirations. It becomes no part of its animal necessities to provide for the unfoldment and cultivation of its mentality. Its highest impulses have sole respect to the needs of its physical organism. It does not, because it cannot, consider itself as a spiritual or mental being, for it lacks mental individuality. In simple truth, there exists a condition between its highest individuality, and the Self-living, Self-acting and Self-perceiving, which separates it from the immortal.

That mentality alone can be immortal which maintains unceasing conscious relation to the absolute of life, of mind and force. Im-

mortality in fact consists in a continued conscious entity and individual identity. If any portion of the self-hood be separated from this continued conscious identity, so much of it would be annihilated, and, so far as the individual is concerned, might as well never have been.

But with the animal there is no indication from any source, that it does or can possess this sense of continued identity or spiritual entity. Its highest life is one degree removed from the *absolute of life;* its highest consciousness or mentality is *two degrees* separated from *absolute consciousness;* and the spiritual world, which is the consummation of all the uses of the material world, cannot come at all into its cognitions.

But during all these progressive unfoldings of *form*, *life* and *mind*, all individualities preceding the human must yield their lives to the needs of the higher. Hence the dominion of man over the beasts of the field, the fowls of the air, and the fishes of the sea—in short, over all created things having life. All these lower individualities hold their existence subject to the authoritative needs of the human, and they have no claim when those needs assert themselves.

It has been thought by some that man can have no right to take the life of animals. Man's right to appropriate to the supply of his needs all things below him, including animal life, rests upon that law of unfoldment which compels the vegetable kingdom to feed upon the mineral, and the animal kingdom to feed upon the vegetable. The principle of progressive creation or formation is, that the lower must prepare the way for the higher individuality. This principle makes it necessary that the higher should receive that which the lower possesses, and it can do this only through the death of the lower individuality.

This destruction of the lower individuality is right, and will not impeach the wisdom and goodness of the Divine Author, provided it involves no positive injury to that which is destroyed. But if it necessarily interfere with a higher destiny belonging to that which is destroyed, then in such necessary destruction there would be an impeachment of the Divine character.

In respect to the mineral kingdom, which becomes the basis of the vegetable, in the progressive unfoldment of individualities, and which, in a degree, becomes pabulum for vegetation, no one is inclined to think or feel that its true destiny or use is thwarted there-

by. Neither is the destiny of the vegetable thwarted by becoming food for the animal. The vegetable is accomplishing its highest destiny when, by its elaborations having prepared matter for the animal organism, it surrenders its trust by the dissolution of its individuality. And thus it is until we arrive at the unfoldment of consciousness in the animal kingdom.

The question next arising is, does the presence of this principle of consciousness in the animal individuality make it an exception to the general law, that the lower form must yield itself to the needs of the higher, etc. It certainly should not, unless the animal has a conscious destiny to complete, which such surrender tends to defeat.

The animal, probably, has no such conscious destiny to accomplish. We have already seen that it has only the blade of mentality, which can only take notice of, and provide for its physical being. Its highest effort is to provide for the needs of its body, and secure its future in its offspring. This accomplished, it gives no indications of any other or higher destiny. It manifests no aspirations, and makes no effort for spiritual culture. Such being the limitation of the destiny of the individual animal, it is accomplishing the highest purpose of its existence, when it yields its life to supply the needs of the human.

It is said, we do not know how much mentality the animal possesses, because we cannot communicate with it. We have the means of communicating with the animal to the extent of the mentality it possesses. All conscious beings can communicate with each other to the extent of their common consciousness. Beyond this, they can hold no intelligent communication. Man can communicate with the animal to the extent of their common consciousness. Addressing the sense of hearing, seeing, etc., he can communicate, provided he does not extend his discourse beyond the sphere of sense. But in such communication, if he would be understood, he must use no language involving intellectual, moral or religious ideas. This lack of power to communicate with animals on intellectual and moral subjects, is additional evidence of the absence, in them, of such natures and consequent destiny.

But there is another consideration worthy of especial attention. The sum of the animal's conscious being is always in the *present*. All that it can enjoy or suffer is in the *now*. In respect to its own good, it matters not whether it live an hour or a year. It has no

power of spiritual accumulation. It cannot delight in its recollections of the past or its anticipations of the future. Such being its mental condition, it is obvious that duration is of no individual value to it.

Let any one who doubts this position, separate himself from the past and the future, and live consciously only in the passing moment, and then tell how much such an existence would be worth. That which makes existence from day to day valuable to man, is his spiritual power to feel his continued identity, and unite the past and future with the present, and live in it in recollection and hope, thus converting time into eternity.

The animal, then, is accomplishing its highest destiny in yielding its individuality to sustain that which is above it; and therefore it forms no exception to the general law of progress, which is, that according to divine order, the lower and earlier individuality has completed its highest mission when having, with its life, advanced material conditions, it surrenders its individuality to the demands of that which is higher.

NOTE IV.

OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

IN the parable of the creation of Man, as a being to be perfected through culture, the Bible represents him as being under law, and responsible for the observance of the same. Man being put in possession of the garden to dress and keep it, God is represented as commanding him, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die, or rather, shall die the death. The parable goes on to state, that notwithstanding the divine command, the man and wife together, disregarding the injunction, took of the fruit of that forbidden tree, and ate of it; and that by so doing, their eyes were opened to their own nakedness and shame.

The death referred to in the parable is evidently not the death of the physical body, for the writer states the consequences of this act

of disobedience as changing their spiritual condition. While in obedience they were, spiritually, both naked, the man and his wife, and were not ashamed—that is, they stood fully disclosed each to the other, without cause of shame. In condition of spirit they were pure and innocent, and had no consciousness of a spiritual condition calling for excuse or concealment. But as soon as they had disobeyed, their spiritual status was changed. They died to innocency, to purity, to holiness, to every condition harmonizing them with the divine character. This fact is stated by the writer as the fulfilment of the threatened penalty: "In the day thou eatest thereof thou shalt die the death." In their innocency they were in communion with God; they were eating freely of all the trees of the garden good for food; supplying every need, physical, intellectual, moral and religious, by means of which they were to grow up into fulness of stature, and become sons and daughters unto God. By their disobedience they lost their innocency, their purity, their fidelity, and by such loss they became conscious of guilt and shame, and fear, and apprehension, and need, and sorrow, and suffering, as incident to spiritual death. Thus was revealed in them a knowledge of good and evil, as states and consequences. Then were their eyes opened to know the right, by finding themselves in the wrong; to know the good, by the presence in themselves of the evil; to know their loss, by the absence of those blessings which were incident to their state of innocency, obedience and loyalty to heaven.

According to the doctrine of this parable, the knowledge forbidden to humanity is that which is revealed through disobedience of divine law, and comes to the consciousness from an experience of the consequences of sin. The sense of health, as such, comes to the individual after he has experienced its loss in sickness; the sense of ease comes after one has been suffering from pain; the sense of comfort, as such, comes after one has had grief and sorrow, and so on.

Every one must understand that conscious knowledge depends upon conscious experience; and when there has been no violation of law, there can be no conscious knowledge of the penalties of sin. Since a conscious knowledge of good must be gained by an experience of that which is evil, the intuitions assert that man's highest destiny is promoted by so living as to acquire no conscious knowledge of good and evil, as distinct conditions and consequences; and human

experience sustains the assertion. The individual enjoying perfect health cannot desire to become weak, sick and distressed that he may know consciously the good of physical health; the individual enjoying the blessings of a competence, cannot wish to be steeped in poverty, that he may obtain a conscious sense of such blessing. One enjoying the blessings of vision to behold the beauties of the outer world, cannot desire to become blind, that he may acquire a conscious sense of the value of vision. The parent surrounded by his little ones, unconscious of the strength and tenderness of the thousand chords that bind them to his heart, cannot desire some of them to be removed by death, that he may be made conscious of the great comfort he has in their living, loving presence; and thus on endlessly. The conscious knowledge of good that must be revealed to the soul through an experience of evil, is not desirable, is not a blessing. On the contrary, it is a curse, and proves itself to be such by thrusting the offender out of the garden, out of the loving presence of God, out of the joys incident to those silent blessings which fall upon the soul in its loyal obedience to every divine command.

To assert the doctrine that a knowledge of good and evil is essential to the attainment of the high destiny of the soul, is to assume that the essential value of the divine attributes entering into and giving character to the expanding soul is found in an experience of their opposite; that is, to obtain the blessings incident to a state of divine purity, the soul must descend consciously into the condition of impurity; that to know the value of truth as a good, the soul must have a conscious experience of falsehood; to know the worth of fidelity, it must betray or be betrayed; to appreciate the condition of love, it must come up through hate; that the only way to the highest heaven is through the deepest hell; in short, that there is no intrinsic value in the spirit of the virtues, divorced from that experience which distinguishes them from the vices—that absolute justice, fidelity, truth, purity, holiness and love have no essential relations to the unfoldment and perfection of the human spirit.

The doctrine that man must have a conscious sense of his physical, intellectual, social, moral and religious health, to obtain the highest blessings they can confer, is a terrible error. Those practices and experiences which have revealed in the soul a conscious distinction between virtue and vice, between right and wrong, be-

tween good and evil, are not altogether practices or experiences of righteousness and true holiness. Modesty, as a conscious presence in the soul, is not altogether dissociated from a conscious sense of impurity. Where there is modesty enough to cause a blush, there is impurity enough to need the prayer, "lead me not into temptation." Hence the proverb, "To the pure all things are pure"—that is, the state of absolute purity cannot know impurity as a conscious presence and power. Hence the figure in the parable, "And they were both naked, the man and his wife, and were not ashamed;" meaning, that absolute obedience vouchsafed absolute innocence, and with absolute innocence, there can be no shame. When the impulse of charity is consciously present, as charity in the soul, and is acted from as such by the giver, he is informing his left hand of what his right hand is doing, and therefore will be entitled to no reward of his Father in heaven. Until his charities become as unconscious a spontaneity as his breathing, they will not be a proceeding from that spiritual condition of soul which will establish oneness with the divine Father.

An incident of perfect obedience is perfect harmony and accord with God and his government, resulting in complete happiness or fulness of joy in the perfected soul. Thus, happiness, as a condition of the individual, is an incident of *true living, true acting and true being*, and is not an end to be aimed at or sought after. The individual who seeks for happiness as an end of attainment, will fail in his pursuit, no matter how or in what way he seeks it. The fact that he is hungering after happiness as a possession, shows him to be somewhat alive in his selfishness, and, to that extent, dead to the true life. Said Jesus, referring to this condition of soul, "He that seeketh to save his life shall lose it, and he who loses or gives it up for my—Christ's—sake shall find it." This consciousness of a need of happiness, accompanied with a desire to obtain it, betrays in the soul, the knowledge of good and evil which comes from disobedience. That religion which is sought for by the soul as a means of its salvation, will not save it; it may help it on through the wilderness and bring it in sight of the heavenly Canaan, but it will not accompany it over the river, nor tread with it the heavenly inheritance. To find full salvation, the soul must come to God and Christ, entirely emptied of self, feeling in the presence of that agony producing the bloody sweat, "Not my will, but Thine be done." When it has

found that state, it has come to the heavenly baptism. It then puts on Christ, and finds oneness with the Father. It can then rise up and say, The prince of this world cometh, and hath nothing in me.

True happiness is that state of living and being, in which every need is being fully supplied, so that there is no sense of lack—that state in which the hungerings and thirstings of the spirit are continually answered by appropriate supply. This can only take place where perfect obedience of divine law is maintained. It cannot be doubted that the divine law, as applicable to every department of existence, is perfect; that there are established conditions, begetting perfect physical, intellectual, social, moral and religious health in the individual observing them; that these conditions of perfect obedience, are conditions of inevitable blessing to the soul, and will confer upon it all it is capable of receiving. It is, therefore, true, that the knowledge of good and evil, as such, can be revealed to the soul only through disobedience of divine law; and that such disobedience inevitably makes the terrible revelation.

This early doctrine of the Bible is a profound truth, underlying its whole superstructure; and the literal history therein given, is a continued illustration of humanity living and acting under that knowledge of good and evil, which is revealed through disobedience of divine law; and the great end sought in the Bible, is to bring humanity to a spiritual condition in which such knowledge shall be obliterated, never more to be revealed in the eternal future.

The virtues, as revealed to the soul, would never have been defined had man always continued in a condition where justice, purity, holiness, fidelity and love had been a spontaneity. Had he lived in God —that is, in the divine attributes, as the life and atmosphere of his being; feeding, physically, intellectually, socially, morally and religiously upon that only provided for him as "good for food," he would never have known the virtues or the vices as such. His life and being would have been, both in condition and manifestation, the spirit of all the virtues, giving their highest expression in a divine spontaneity of will and action. And the coming to God through Christ, that is, through a regenerate and sanctified humanity, will bring the soul into that condition of obedience and oneness with God, which will make impossible the further communication to it of the knowledge or experience of good and evil.

NOTE V.

OF EVIL—ITS NATURE, CAUSE AND EFFECT.

THE Bible, in theory, affirms that every thing as it came from the creative Presence, is good. And God saw everything that he had made, and, behold, it was *very* good. In the detailed statement of the order of creation and formation, every thing successively is pronounced good, until, in view of the work as a whole, it is pronounced *very* good. The question here arises, is there evil under the sun? If so, what is its nature? and whence has it arisen?

The Bible affirms the existence of evil from the beginning of the spiritual history of the race. It manifested its presence in the garden of humanity, and predominated in the first begotten of the human pair. Very early in the spiritual history it is said, that all flesh had corrupted its way upon the earth, and that the thoughts and imaginations of the heart were only evil continually.

In the Bible there are two distinct classes of character—the righteous and the wicked; the one, in life and activity, bringing forth good fruit; the other, bringing forth evil fruit. It affirms that the road to evil is exceeding broad, while the way to eternal life is strait and narrow; and the character and destiny of these two classes are represented as being entirely different, and opposite each to the other.

But aside from the authority of the Bible on this subject, there are very few who can ignore the presence of evil in the workings of falsehood, fraud, lust, oppression and a moral leprosy, in the moral world; of pain, sickness and death, in the vital world; of grief, sadness, sorrow, wretchedness and utter woe, in the spiritual world of humanity; of the shipwreck of faith, hope and virtue in the wandering prodigals.

The optimist asserts that these things denominated evil, are nevertheless blessings; and that they will ultimate in good. With him it becomes a favorite proposition, that whatever afflicts the world under the name of evil, is a necessity of inexperience, by which he means man never sins against his own knowledge or perception of right; that is, he always does as well as he knows how. This proposition is manifestly untrue, according to the experience of every enlightened, reflecting mind. That man has an individual, selfish and perverse will, prompting him to disregard the requirements of justice

and right, every one has observed and felt. That he does disobey the requirements of truth, purity and fidelity, *knowingly and wilfully*, the self-consciousness affirms. To convict the understanding of what *ought to be done*, and to persuade the will *to do it*, are two very different undertakings. The great obstacle in the way of human redemption is found in the difficulty or the inability to persuade man to act up to his highest convictions.

The sense of guilt cannot exist, where there is not present a conviction that the wicked condition or action could have been avoided. The condemnation is, and ever has been, that the guilty party has acted voluntarily and against his sense of right; that light has come to him, and he has loved darkness rather than light. Argue the question as we will, we know that men voluntarily do that which they know to be wrong; and that self condemnation is the consequence. Who does not know the difference in the effect upon himself, between injurious acts done ignorantly or by mistake, and those done purposely, wilfully and maliciously? There *is* such a condition as an *evil* and *perverse will*, which sometimes dictates the actions of men. The presence of this unholy will can be demonstrated in many ways. We may argue and philosophize until we have silenced the logical faculties, yet the consciousness—that inmost judge, before which the soul must stand naked and undisguised—will not be silenced. It perceives the freedom and the guilt, and pronounces judgment accordingly.

When one purposely and knowingly performs a mean and wicked act, whereby the claims of purity, justice and fidelity are outraged, and the rights of a fellow-being are invaded, in his inmost soul he never can approve the act; he never can feel that in such act he did well. On the contrary, his remembrance of it must be unto condemnation. Others may forgive and forget it, but his sense of justice and of right will never excuse him, for he sinned against light and knowledge, and for such sins there is no forgiveness except through Divine redemption.

As a mere intellectualist, man may be persuaded that there is no perversity of the will; and while he remains absorbed in intellectual activity, he may not perceive his error. But when he comes consciously into his moral and religious sense, his perceptions will condemn his logic and bring him to trial and judgment in spite of all his special pleading. Impotency, force of circumstances, overruling motive, will be of no avail. The ever present Judge, speaking from

within, will say, You were not faithful to your highest convictions; therefore, depart, I know you not, ye workers of iniquity.

It would be as true and as reasonable to argue that for the body there is no such condition as sickness and pain and death, as that for the soul there is no such condition of the desires and affections, as tends to evil and only evil continually. One is as manifest as the other. This philosophy mistakes the *consequences* following disobedience of Divine law, *for the act* of disobedience itself. If man disobeys, it is better that the cherubim smite, and turn him back. But it is better still that he obey and escape the penalty.

The philosophy which teaches the necessity for the disciplining effects of vice and wickedness, is a terrible error. The doctrine that the conditions of purity, justice, holiness and love, derive their power to bless the soul only from a revelation of their opposite conditions, is so utterly false that few can be found who will unblushingly affirm it. To affirm that the soul cannot appreciate purity until it has first been defiled with lust, is so repulsive as to require no contradiction; yet such is the logic of the optimist.

Therefore, there is essential evil in the world. It has as positive and as real an existence, as has good; and its presence is proved in the same manner as is the presence of good. What then is evil, and whence is it?

The terms *good* and *evil*, as applicable to existence, either in action or condition, have sole reference to the end or use of such action or condition. It is by fruits or results that it is denominated good or evil. Hence, the application of these terms can be made only to existence, which is in itself the subject of use. A being which is not subject to change of condition or relation, cannot be the subject of use. To such an one there can be no evil. Thus the mind which conceives of the Infinite and Perfect Jehovah, cannot conceive of anything which can be useful to him. Neither can it conceive of any condition or action by which Jehovah can be made better or worse, because His Infinite perfections place His Being beyond the sphere of use. Nothing can add to, and nothing can take from, the Infinite and Perfect.

Hence it follows, that which is denominated evil, pertains only to the *finite* and *changeable;* and its character is determined by the influence it exerts upon the *ultimate destiny* of such existence. If potentially or by influence, its tendency is to advance the highest destiny

of the individuality to which the term is applied, then in respect to such individuality it is good. But if its influence and tendency is to retard, postpone or defeat such destiny, then the action or condition is to be adjudged bad.

Every created existence has a destiny to be accomplished by and through it. The conditions of its creation and formation determine the law of its true unfoldment with respect to its destiny. There must be conditions begetting action favorable to its true development; and there must be opposite conditions, begetting actions unfavorable or even destructive. These several conditions, begetting action, are each and all, in themselves, good for the purposes to which they are suited, and, by the same law, are bad for that to which they are not suited; and whether an individuality shall experience good or evil from these conditions, depends upon the adaptation, or upon true and false relation. If man is in true relation to surrounding conditions and their consequent action, they will harmonize with his true destiny, and he will be blessed with good. If on the contrary, they antagonize, he will be cursed with evil. For illustration: The conditions and laws under which *warm blooded* animals are produced *in the atmosphere*, are very different from the conditions and laws under which *cold-blooded animals* are produced *in the water*. Consequently the conditions of life and true unfoldment are constitutionally different in the *warm* and the *cold-blooded* animals. That condition and action essential to the well-being and destiny of the one, would be destructive to the other. If the warm-blooded animal become for any considerable time immersed in water, it must die from suffocation. If the cold-blooded animal be taken from the water, it must die, for a similar cause. This follows, not because the water is essentially evil, or because the air is essentially evil; but because the warm-blooded animal, formed for the atmosphere, and having the laws of its existence operative only while it can freely breathe it, must perish under conditions where the atmosphere is excluded; so, likewise, the cold-blooded animal, having been formed in the water, has the conditions of its life and development determined thereby, and cannot live where these conditions cannot exist. It is therefore good for the one to dwell in the atmosphere, and for the other, to continue in the water, and equally bad or evil for either to exchange conditions.

In considering the nature and extent of evil in the world, the sev-

eral departments in which it can exist must be examined; (1), in the vital; (2), in the physically conscious; (3), in the intellectually conscious, and (4), in the morally conscious or spiritual world. That which tends to the highest perfection in each of these departments, individually and collectively, is, in the highest sense, GOOD; and that which tends to *hinder, postpone or defeat* the attainment of this perfection, is, in the worst sense, EVIL; and, as the whole of existence is summed up in the human, the extent of evil can be found, as manifested in man, in his several conditions and relations to time and eternity.

As a vital being, having a physical body to provide for, he is required to observe the laws of health, and to so administer to the needs of the body as to enable it vigorously and healthily, to perform all of its functions. A departure from the laws of health tends to disease the body, to impede the functional operation of its various organs, and thus to weaken and destroy it by begetting disease, suffering and death. Man is doing this continually by using the body as an instrument of self-gratification through the exercise of the appetites and passions, making it the victim of his lusts. Exhibitions of this character are seen in the drunkard, the debauchee, the libertine, etc. It is seen likewise in the thousands of ruined constitutions, weak, feeble, distressed and dying, from the effects of physical sins committed in disregarding the laws of health. The amount of suffering in this department alone is incalculable; and there is no difficulty in tracing these evils to their source, in man's disobedience of the laws of health.

Much of this disobedience is promoted by man's lustful desire for gratification, and much also occurs through ignorance. But in the vital economy, disobedience brings its penalties, whether prompted through ignorance or selfish desire. The question of health is one of harmony of functional action; and that is determined generally, by chemical and vital action or law. Although liable to be influenced by mental conditions, it is more generally controlled by physical disobedience. The kind of nourishment taken to supply the elements needed to build up the wasting tissues of the body, and to produce healthy development, is good, if suited to supply the physical needs; and if, in so doing, it does not disturb functional harmony. But if such is not its character, or if it is accompanied with foreign substances which encumber the system, and either unduly excite or depress

functional action, thereby creating derangement, the effect is evil and tends to evil, and in due time the penalty will be manifest in an unmitigated evil.

(2) There are fixed conditions and incident laws under which the physical senses are produced, and made to perform their functions. Whether these senses shall perform perfectly their office in preparing for the development of an intellectual consciousness, depends upon laws as fixed and certain, as those governing the vital system. It is the office of sense to make known the attributes of physical existence; laying the foundation, in fact, for the investigation of those principles and laws, which have to do with the human destiny. They are the means connecting the physical and inert, with the spiritual and self-acting of the universe, a sort of mediator between matter and mind. If their functions are imperfectly performed, they tend to build imperfect foundations on which to base intellectual investigations. It is therefore important that the constitutional laws of their unfoldment and perfection should be known and observed. Any practice which imperfectly or unduly exercises any of these agencies connecting the mental with the physical world, would be evil, in its effects and consequences upon the progress of the soul in the direction of its divine destiny.

(3) The intellectual consciousness, including the logical faculties, has also its laws of growth and development, as fixed and immutable as the constitution of the universe itself, and as the end to be attained thereby. The function of the intellectual and logical faculties is to ascertain those conditions, relations and laws which are necessary to the true unfoldment and perfection of the human soul. The intellectual consciousness intuitively perceives that there must be a cause for every effect produced, and that there is a means by which such cause operates to produce the effect, known as the law of its action. True to the end for which it has been created, it immediately seeks to ascertain such cause, by tracing it in manifestations, and ascertaining the law of its action. In this manner the intellectual faculties ascertain the proximate causes of phenomena, and thus learn the laws or conditions of development, and thereby perform their function in the divine system, by making such revelations that those who will can obey and obtain the blessing.

The conditions and laws of true intellectual development are exceedingly exact. Accuracy of observation, patience of investigation,

coolness of reflection, a truthful spirit in deduction, must be ever present and constant. Pure intellect is dissociated with the impulses and prejudices. In the ascertainment of facts, the philosopher must not be wedded to any pet theory which is greatly in need of that which he seeks to discover. His demand is for light—for a knowledge of facts, truths, and principles. He must base himself upon the known, in his pursuit of the unknown, and leave nothing to conjecture which is essential as a premise.

The first principle essential to the proper development of the intellectual faculties, is to ascertain the assigned limit of the sphere of their investigations, as determined by their own constitutional powers. Their sphere of action is bounded by the physical senses on the one hand, and the Infinite and Absolute on the other. Their capacity to investigate and comprehend, limits their sphere to existence and the manifestations thereof. Thus, the laws of growth and development present the proper field for their exercise. They teach how to apply the forces and operations of nature to useful purposes. They ascertain the best methods of developing science and art as valuable instruments of civilization. These faculties are properly engaged in studying the nature and needs of man, as a physical, intellectual, social and moral being; and in devising the ways and means for supplying the same. Thus, the intellectual and logical faculties have their appropriate sphere of action in the unfoldment and perfection of the individual man; and their laws must be obeyed, or they will lead to evil, and, instead of aiding man to come to the stature of manhood in Christ, they will retard, if not defeat, that end.

Let the philosopher be content to confine himself in his investigations to the sphere of development under laws, and to the ascertainment of such laws. If he finds a need in any department, let him seek to ascertain how it must be supplied, and how that supply can be best provided. Let him search for proximate causes of phenomena, knowing that all such belong to his department. But he should understand that absolute cause cannot be apprehended by the logical faculties. These faculties furnish a means of reaching the consciousness through deductions, but they are not in themselves absolute, and, consequently, cannot apprehend the absolute. Man, by the exercise of the intellect, will search in vain to ascertain the absolute of being, or of power, or of volition, or of consciousness. Hence, the inquiry, Canst thou by searching find out God? Canst thou find out the Almighty to perfection?

The logician, by pushing his deductions to the absolute, invariably arrives at false and absurd conclusions. Thus, he will conclude that there is no known reality, that there is no matter, no freedom, no good, no evil, no responsibility, no hereafter, no God, no devil, no certainty of anything but uncertainty. The theologian becoming frightened at such an exhibition of intellectual puerility, concludes to ignore the rational faculties in the investigation of the God's word of nature and revelation, considering them as aids to the devil, and not to be trusted even within the sphere of manifestation, and thus he comes to evil by discarding reason and philosophy on the one hand, as the logician does, by over-estimating their capacity and powers on the other.

(4) The moral and religious faculties like the others, have their sphere, and there are laws by which they are to be governed in their development, and the present and future well being of the individual depends upon his faithful observance of their requirements. As a moral being, man is to maintain true, just and pure relations to every other individual and to society. His selfishness and desires for pleasure tend continually to lead him into temptations to disregard the claims of justice, the obligations of purity, fidelity and truthfulness; and thus to bring him into false conditions and false relations to his own high destiny.

To attain his divine destiny, man must be loyal to the demands of absolute justice. He must come into, and maintain, exact justice in his relations to every immortal being; and he must not only be just in fact, but he must be so in his affections. He must love justice better than he loves himself, so that, rather than be unjust, he would utterly perish. So likewise must he love righteousness, holiness, purity and truth. He must not only seek *to do* whatever these perfect conditions require to be done, but he must strive with all his might *to become in himself the spirit of these perfections;* for it is unto this condition he must attain to accomplish his perfect destiny by coming into the likeness of the Divine Creator.

Any condition or any practice not in accord with these divine perfections, or not leading the soul in the direction of its destiny, will not be good, and will not tend to bless; and any act, practice, inclination or condition of soul tending to strengthen the selfish and lustful propensities, causing him, in feelings and affections, to become disloyal to the requirements of the divine perfections, will tend to evil,

and will curse the soul to the extent of the power thus exercised over it.

The evils manifest in the moral department of existence, arise from an inversion of those affections which must rule in the soul to advance it to its highest destiny. Thus man naturally loves himself and his pleasures supremely, and he takes character and acts from such love. This is an inversion of the love which should rule in him, and it brings him into antagonism with justice, with righteousness, with holiness, with purity, in short, with every perfect attribute; and his character and actions express this antagonism; and in everything, he is liable to become the opposite of what he must become to attain the end for which he has been created. These false conditions and false desires bring him into antagonism with God and His government, and produce in him rebellion, where there should be loyalty; hatred, where there should be love; curses, where there should be blessings; vileness, where there should be sanctity; fraud and oppression, where there should be fidelity and brotherly kindness; corruption where there should be purity; sorrow and death, where there should be life and joy forevermore.

While remaining in these inverted spiritual conditions and false relations, man must be cursed. To all such God must be a consuming fire. The Divine Life and Power which works to bless obedience, must inevitably work to curse disobedience. If the true condition of the soul is full of blessings, its opposite must be full of curses. The power of true love to redeem and save, when inverted in the soul, must be to damn and destroy. Whether all the powers of the universe, working to advance the soul to its divine destiny, shall bless the soul, depends upon the attitude the soul takes to the laws governing in such advancement. If it is loyal and obedient, and continues in accord with the just operation of these laws, it will be well with it. The Omnipotent Power with which the material and spiritual universe go forward in their mission, will lift the soul to its highest and best estate. But if it is disloyal and disobedient, and thus throws itself athwart the path of Omnipotence, it must perish or the universe must go to ruin. And it is this conflict of the soul in its endeavor to breast and drive back Almighty Wisdom, Love and Power, and defeat its own destiny, which gives existence and form to the moral and spiritual evils which so darken the moral and religious life of the soul, and sit like a pall upon the face of this otherwise beautiful world.

But whence has arisen this spirit of rebellion and disloyalty? The answer is a very easy one. Spiritually, it has arisen in humanity; in the natural conflict between self-love and its incidents, and that spiritual love, which, to become established in the soul, as the fountain of justice, holiness, purity, righteousness and universal goodness, must overthrow and destroy this selfishness and lust for pleasure. Supreme selfishness, which arises from an intensification of self-love, and Supreme Goodness or Divine Love, cannot dwell together in the same soul. Ye cannot serve two masters. Loyalty to the one will be disloyalty to the other. He in whose soul the desire for pleasure and self-gratification rules supreme, will sacrifice everything at the shrine of pleasure-worship. Justice, righteousness, holiness, purity, fidelity and truthfulness, weigh nothing when opposed to selfish advantage or selfish enjoyment.

Examine the lives and characters of those who abandon themselves to pleasure-seeking in any form, and you will find them bankrupt in every well grounded principle of virtue. Examine the lives and characters of the men of the world, who seek, with all their energies, for wealth, or fame, or power, or aggrandizement, who worship at the shrine of some selfish ambition; and imagine the conflict which must take place in such soul, to give the goodman of the house the possession and mastery. Examine the lives and characters of those who have abandoned themselves to a life of vice and crime; whose every thought and purpose is to overthrow justice, betray innocence, corrupt purity, defile chastity, and utterly crush and destroy every aspiration for the higher and better life; ascertain the motive, and trace the activity which has led to this condition. It all comes from this one fountain in the human individuality. It commences under the same plea, represented in the figure, when the first wedded pair indulged in eating the forbidden fruit, for the gratification it afforded them.

But whence came this lustful impulse; this intensified selfishness, prompting to disobedience of divine law? It resulted from a neglect to exercise the higher faculties, and thus to give proper direction to the spiritual forces calling the soul to its highest destiny. The power, essential to the accomplishment of the true destiny of the human, being unemployed, descended into the animal nature, and intensified it; and thus the lustful impulses were begotten; and thus

it ever has been; and for the same cause, these impulses are continually strengthened. Such is the origin, and such the cause of that which is known as evil in the world. Spiritual evils arise from false spiritual conditions, produced by a neglect of the proper exercise of those spiritual forces essential to the true unfoldment of the soul, to bring it into the likeness of the divine Creator. These false spiritual conditions are continually prompting the individual, in his pursuit of pleasure and selfish advantage, to become the enemy of all good; thus constituting him the adversary, or Satan of the Bible, as opposed to the character and attributes of Jehovah.

NOTE VI.

ON THE OFFERING OF ISAAC BY ABRAHAM.

THE command to Abraham to offer his son as a burnt-offering to the Lord, was given to prove the character and strength of his faith and trust in God. It was a test by which was made manifest the fact that his love of God was supreme, and that all other loves were subordinated to it. When the adventist, Freeman, of Pocasset, took the life of his child, he seemed to think he was imitating the example of Abraham, but in this he was mistaken. There is no element of sameness in the two transactions. The offering on the part of Abraham was an act of simple obedience, involving self-sacrifice. He entertained no hope or expectation that God would make any provision by which his beloved Isaac could be spared to him. He simply obeyed God without question, trusting the consequences with Him. He called no council to discuss the propriety or utility of making the sacrifice, but in the sincerity and silence of his soul he went to his duty, God alone witnessing the struggle. In the simplicity of his faith and the integrity of his heart he was obeying God, and nothing more.

But with the adventist it was different. This would-be Abraham in making his offering, was proclaiming to the world his theological opinions, and the earnestness with which he entertained them. His offering was no proof of his faith in God, but of his faith in himself as an interpreter of God's purposes and plans. His sacrificial act was

performed, not as an act of obedience prompted by the integrity of his heart, but to prove before the world his own earnestness and sincerity in promulgating his particular dogmas. His purpose was to try God, not to be tried by Him; to prove God, not to obey Him. The motive producing the act originated in himself, not in God, and the character of the act was fanatical murder, not self-sacrifice.

When the Tempter came to Jesus, saying: If thou be the Son of God, cast thyself down from this pinnacle of the temple; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone,—had Jesus conducted himself as Freeman did, he would have leaped off and taken the consequences. But instead, he said to the tempting thought: Get thee behind me, Satan, for it is written, thou shalt not tempt the Lord thy God—meaning thou shalt not test Him. The thought which came to Freeman, to sacrifice his child for the purpose of testing the presence and power of God, and the correctness of his advent doctrines, came from the source from which all temptations come; and his mistake arose in his own self-sufficiency and spiritual pride. Had he been in character like the Teacher he was professing to follow, he would have said to the tempting thought: Get thee behind me, Satan, for thou savorest not the things which are of God, but the things which are of men.

NOTE VII.

THE human individuality in its normal condition, before it comes under the dominion of the divine Spirit, is characterized by the source of those impulses which originate and control its actions. As an individuality man instinctively acts for self, and rationally he acts from considerations of selfish advantage, such as for gain, for pleasure, or for gratification. These instinctive impulses are essential in the beginning and early unfolding of his individuality. But when, under the direction of the rational faculties, they seek to arrange the relation of the individual to God and His government upon conditions of selfish advantage, they become harmful, and tend to strengthen the selfish and sensual in the soul.

The lesson to be learned by him who seeks to find oneness with God is that of self-denial, ultimating in the prayer, Not my will

but thine be done, even in the presence of suffering and of death. Then will the prince of this world be cast out, and redemption and salvation will be complete. The soul then will have come to Christ, and God will be all in all; and then the kingdom of Heaven will be established therein.

Such is the teaching of the Bible in the language of its history, its philosophy and its revelation; and any teachings contrary to this come from the spirit of *Anti-Christ*—the spirit which produced the fall and the doctrine preached by the Nahhash, and practiced until the days of Jesus, by universal humanity. The selfish and sensual man must be approached by an appeal to his selfishness, but he should be made to understand that he must come to the cross, and that no one can perform this painful service for him; that self stands between him and his God, and will banish him from the Divine Presence unless it be nailed to the cross.

They who seek to put the cross upon others' shoulders, that others may bear the pain and agony for them, while they reap the benefit thereof, and pay for the same in songs and thanksgivings, will find themselves numbered among the foolish virgins, who took their lamps but took no oil in them; and when the time comes for meeting the bridegroom, their lamps will be worthless, and they will be left out, because no one will have oil to spare with which they can be supplied.

There can be selfishness in the practice of religious forms and ceremonies, as well as in other things; in fact, the most intense selfishness can exist only in the sphere of religious activity, because the religious nature can be the most intense of all. Seeking for salvation may proceed from the same impulse as seeking for wealth, or fame, or power, or pleasure. It may be prompted by hope or fear. What is supposed to be the love of God, may be nothing else than the love of the uses of God for selfish advantage in procuring happiness or avoiding misery. What is supposed to be the love of Jesus, may be nothing more than a delight in the fact that he has befriended one, and taken the burden of his sins upon himself, and has thus suffered in his stead. These conditions of mind are nothing else than unmitigated selfishness, exercised in the name of religion, and they tend to drive the soul away from that condition of spirit which constitutes salvation. Such an one is as far removed from Christ in spirit as he can be; in fact, is the very opposite of Christ, and not only Anti-Christ, but is Satan.

Some mistake the emotional nature in man for his religious nature, and when that is greatly excited, they suppose one is under religious influences; and they mistake the ravings of the insane enthusiast for the voicings of the spirit of God. If those whose teachings and practices encourage such things, would examine themselves and the influences of their operations upon individuals and society, they would soon find that the emotional nature, appealed to and aroused by them in their evangelism, is only another department of the selfish and sensual in the individual, acted upon by considerations of future advantage and future happiness, and that, as a natural sequence, the passional nature will be strengthened instead of weakened in very many of the subjects of these influences. To bring man into a condition to perceive the Divine character, to understand the Divine requirements, and to obey from the heart the Divine will, it is required that he should be in the full possession and use of all his higher faculties. His intellectual and moral powers are those which must espouse him to Christ, and consecrate his life to the service and worship of the Infinite Father. The emotional in man is only another phase of the passional and selfish, and it acts from considerations of selfish advantage in some form; for the time being producing fanaticism, and unfitting the individual for the common duties of life, but ultimating in exhaustion, spiritual weariness and death.