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CONTENTS

- Editorial Ural R. Murphy
- The Resurrecting Christ Power Linda B. Huber
- Facts Of Spiritualistic Phenomena C. G. Raue
- Power And Happiness Through Practice Of
New Thought Ada White Taylor
- Spirituality Versus Materialism G. W. Cosway
- God Is Here David Macklin
- Teaching from the Records
Of Edgar Cayce Eileen Margaret Watson
- The Name Is The Son E. C. Marsh
- Things Are Just As We Think Herman Galloway
- Man Made in the Image of God O. S. Arnold
- Your Questions Answered G. W. Cosway
- What Actually Happens At Death A. J. Davis
- Clairvoyance And Paranormal Perception
Explained F. A. Mesmer
- Sure Guidance From The Inner Voice Joseph Sadony
- Original Sin Explained J. J. Trout
- Forgiveness and Unpardonable Sin L. A. Painter
- Why Jesus Wrote Nothing David Macklen
- The Way to Know Priscilla Wingate
- Truth Is for Those Who Do Truth G. W. Cosway
- The Religious and the Sciential Fanatic Arthur E. Brandon

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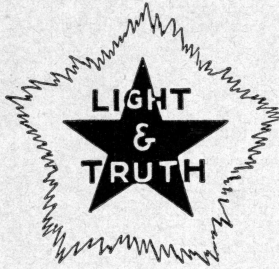
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Contents

Editorial	2
The Resurrecting Christ Power	3
Facts Of Spiritualistic Phenomena	5
New Thought	7
Spirituality Versus Materialism	8
God Is Here	9
Teachings from the Records Of Edgar Cayce	10
The Name Is The Son	15
Things Are Just As We Think	16
Man Made in the Image of God	17
Your Questions Answered	18
What Actually Happens At Death	19
Claircoyance And Paranormal Perception Explained	22
Sure Guidance From The Inner Voice	24
Original Sin Explained	25
Forgiveness and Unpardonable Sin	27
Why Jesus Wrote Nothing	28
The Way to Know	29
Truth Is for Those Who Do Truth	30
The Religious and the Sciential Fanatic	31

EDITORIAL . . .

The Approach to Truth

There are two fundamental requirements of every one who sets out to seek Truth. The first requirement is an overwhelming desire to know Truth, and the second is an indefatigable determination to follow the way wherever Truth may lead.

Genuine spiritual knowledge and genuine spiritual experience must come together and remain together. It is idle to suppose that genuine knowledge can be acquired on any basis other than a dual desire to know and to do. This is so because this knowledge is not only a question of intellectually knowing, but it is also, at the same time, a question of being and doing. Truth cannot be acquired and held merely as an intellectual principle alone, for it must be experienced before it can be understood.

In order to experience spiritual truth, one must feel it. Feeling is the sense channel through which one experiences things spiritual. It is the organ through which we discern things of the spirit from within. Spiritual things cannot be seen, nor heard, nor tasted, nor smelled from the outside, but they can be felt inwardly.

There is a powerful reason why four of our five senses, that of sight, hearing, taste, and smell, are organic or fixed senses, and are confined in an organ and limited to a single spot of the body, while our sense of feeling is not confined or limited, but we feel all over. We feel, not merely with a feeling organ, as is the case in sight, hearing, smell, and taste, but we feel with our whole being.

The reason for this is that man is a spiritual being, and feeling is the sense-organ through which, and by which, the Spirit conveys impressions to the mind. Spirit is all-pervading. It cannot be confined in an organ or limited to one spot.

Now, while Spirit and its sensory agent, feeling, cannot be isolated, they very well can be stifled and shut out of the consciousness by the intervention of prejudice, ignorance, precon-

ceptions, and force of will, for these act as insulators against the interaction of mind and feeling, and when this is the case the impression-giving functions of Spirit and feeling are debarred from the mind, and therefore the mind cannot recognize or gain any awareness of spiritual truth.

So when you set out upon your search for spiritual truth, it is necessary that you carry as you go, not only a desire to know and a will to do, but also an open mind and a receptive attitude.

When the mind has been cleansed of false beliefs, prejudices, and egotism; and when there has been nurtured in the mind the desire to know and the will to do, the way is then clear for the interaction of Spirit and feeling to send the impulses of intuition and inspiration to the consciousness.

It is in this way, and no other, that one becomes a finder of truth, and a knower of truth.

Try to live so that the unseen world may have more respect for you than those who flatter you, in order to forget your virtues and make you forget their sins.

Do a little real wishing occasionally. It gives birth to a new hope and a faith that is otherwise lost to you—where someone else may pick it up, and hire you as his janitor, and himself as your boss.

Doubt is the voice of Death—for its tongue is Yesterday. And yesterday is dead for those who see but the skin of its corpse in Today.

The life of Today is Tomorrow. Do you want to live? Then be hungry. Be tired. Be mad. But don't doubt.

Often a wish is a future reality trying to express itself through "logic and reason," so you may understand the possibility of its coming to pass.

Don't choose tools you won't use, or they will use you.

The Resurrecting Christ Power

By LINDA B. HUBER, D.D.

"All men have this jewel in an earthen vessel"

THERE IS A POWER in man, which, if released in his life, would change the earthen vessel and transform it into one of transcendent beauty.

If we should want to select a group of persons to perform some notable piece of work, or execute some outstanding service, we would, in all likelihood, search out the most learned and intelligent people we could find and ask them to contribute their knowledge and experience in the doing of that which we desire to have done. Seldom, if ever, are the crude, the ignorant, the illiterate chosen or even considered in the performance of anything worthwhile.

In a certain section of London there is a small, congested area—only a block and a half long—where a multitude of men and women live their lives, performing a service which most of us would loathe. The Fish Market is an interesting place to visit if you have a yen to study human nature—and if you can endure the stifling, rank odor of fish, the dirty, muddy street, the yelling and shouting of many tongues, the slopping and sloshing of fish-laden boats as they dock, the shrill, sharp whistle of tugs, the yapping, grimy dogs, for all of these contribute to the busy picture. Those who labor in this place spend their lives there. It constitutes their only world. They are supposed to be an English speaking people, yet they would not understand your manner of speech, nor do they understand the language of their own country.

It was from among such as these that Jesus went to select men to do a great work. Crude, clumsy, awkward, uncouth, perhaps even dirty, strong with the odor of fish, hands which unmistakably bore the marks of ceaseless toil,—from among such "raw material" as this the Master selected one who was destined to become "A Rock", Peter! Behold him as he leaves his nets and his fishing to follow his Lord. Impulsive Peter, walking upon the water; Peter on the Mount of Transfiguration; swearing his loyalty in the garden; denying

that he ever knew the Master. Peter in the upper room; Peter on the Day of Pentecost. Peter in Rome. Quo Vadid? "I go to Rome to be crucified." Peter, through the years, living in the hearts of men, inspiring others to greater faith.

What did it? What power wrought the great transformation that changed this hot-tempered, impulsive catcher of fish, to this saint whose hands were gentle; who healed the sick; whose mighty words caused three thousand souls to turn about and follow the Master?

Only one force was mighty enough to have wrought this miracle—THE RESURRECTING CHRIST POWER, released within his consciousness by the living touch of the Master.

Once there was a vile ballad that was freely used in every Scottish barroom. So low, indeed, it was, it could not be placed in printed form; but Bobbie Burns heard that song, and through that resurrecting power within his soul, he took that ribald song, transformed and redeemed it and as a result the world has been enriched by having a song so lovely as JOHN ANDERSON, MY JO-JOHN.

In commenting upon this instance, Dr. Harry Emerson Fosdick asks: "If Robert Burns could so redeem a vile barroom ballad, what can the Christ Power do within the soul of man?"

In the state of Virginia there are gigantic pulp mills, which transform huge logs into gray pulp, and this in turn is converted into wide rolls of smooth paper, which later goes out into the world bearing the printed word. If, man, through his intelligence and ingenuity can so transform mighty logs and convert them into useful, white paper, how much more can the resurrecting Christ Power take seemingly rough and coarse soul of man and cause him to become a pure, white page upon which is written the Christ Truth?

Where did the great Beethoven get his inspiration for the lovely melody in his Rondo, of the Waldstein Sonata? From a silly folk song about some fleas in the straw; but when a master

composer took that ditty and touched it with his transforming power, he raised up that song into new life and lasting beauty.

If Beethoven could so redeem a senseless song and cause it to become a thing of joy and goodness, what could not the Great Master Musician do to your life and mine?

Suppose Peter had not heeded the call, "Follow Me?" What if he had refused to leave his narrow life? His nets and his fishing? Then he would have remained unconscious of the glory that lay buried within his soul. Then there would not have been a day of Pentecost; many of the sick would not have been healed; and you and I would not now have the encouraging comfort, the inspiration of the story of Peter's life; his love for the Master; his faithfulness "Unto death"; his moments of human weakness; his greater times of exaltation.

But Peter, even as you and I must do, had to lay down his narrow, toil-some life of ignorance and lack that he might find it. "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die it shall bear much fruit". Except we are willing to let the resurrecting Christ Power quicken and transform us, unless we are *willing* to lay down that narrow, selfish, binding human life, we abide alone, hence walking in darkness, fruitless and without glory. "But if a man shall lay down his life for My sake",—except a bulb be planted in the dark earth it shall abide alone, useless and without having fulfilled its mission and purpose in life; but if it die (change its form) it shall live again. It shall come forth in a new form. It shall be changed from glory to glory. It shall spring up and bring forth a radiantly beautiful flower, and that alone, is its mission and purpose,—to be crowned with beauty.

"Things are not what they seem," wrote the poet, and we know that we cannot judge anything by its outer appearance. The lily bulb is not what it appears to be, judging it from the exterior. There is absolutely nothing about it that gives a hint of the lovely secret concealed in the midst of it, where entirely invisible to the lens of the most powerful microscope man has perfected, lies the infinitesimally small degree of Pure Spirit, only waiting the right condition to be given it and it shall respond to the call of

Life, come forth in that new form which the Master Gardener decreed it should be, "a lily clothed in purity".

Is there anything about the rather ugly, wriggling, brown caterpillar to tell you that one day this creeping thing shall change its form and with gossamer-like wings fly upward in a beautiful new form of livingness? What is the mystery that enfolds a single egg of the old Barred Rock out in the back yard? That small, oval egg composed of shell, yolk and albumen, which when given the proper conditions, shall "lose itself", and lo, there comes forth a new form, a small, fluffy chick. No, "things are not what they seem", for who but God could cause to come forth from one small melon seed a fruit weighing from one to thirty pounds? But that seed had to die, give itself up that it might live. Life and death, what are they? Do they mean a bit of short-lived joy with much sorrow and suffering, ending in failure and futility and then—death? Oh, no! NO! There is no death in the sense of darkness and separation or cessation of life. There is only LIFE, constant and unceasing, pulsating life in all things, even in the most gross, the crude, the so-called common, the physical, the material, all are filled with Life, LIFE, glorious life, ceaseless activity, forms changing, new forms coming forth into expression, clothed in new beauty. LIFE IS ALL AROUND YOU, in everything your eye beholds, that your ears hear, your hands touch, all is life and is continually responding to the resurrecting Christ Power. That is, all but man, who for the most part closes his ears to the low, gentle whisper, "Follow Me"—"Lay down your life that you may live more abundantly". No, man still resists the call to glory, thinking that to lay down his life means letting go of all his human toys and his fleeting, mundane joys. If only, IF ONLY man should, like the lily bulb, the grain of corn, the seed in the field, the tree in the orchard, yea, even like the brown, crawling caterpillar, heed that call to life and willingly lay down the old that he might arise and walk in the glorious newness of life, what wonder, what magnificent beauty we should behold upon the earth! Then would men cease all striving for temporal power; let go of all selfishness and greed; no

longer would they seek more and greater means of destruction, but, instead, every man would speak the Truth to his neighbor; there would no longer be want and poverty rampant over the earth, but peace and plenty should be every man's portion and all men should delight in doing that for which a wise God created him—express his God-Self and so become another Christ.

"It's a magnificent picture to contemplate", you sigh, "but how can this wonderful thing ever come to pass in such a world as this?"

When you say "such a world as this", you forget, "Thine IS the kingdom, the power and the glory NOW and forever. Amen." You forget that things are not what they seem, when you pucker your brow and achieve a long face and say "such a world as this", for let us remember

that this planet belongs to Jesus Christ, the Prince of Peace and through His resurrecting Power working in and through the hearts of men, this world as we know it now, as we think we see it, shall lose its present form and become that which it is divinely ordained to become—THE KINGDOM OF GOD ON EARTH. And the time may be shortened when this shall take place by you and by me letting that particular Christ Power wholly possess us until the clear, shining glory of the radiant, risen Christ shall so fill us that we shall carry life, peace and victory with us wherever we go, causing those with whom we come in contact to be quickened and awakened with the touch of the Master's hand, inspiring them to gladly and willingly lay down their lives that they may LIVE and so be crowned with glory, power and dominion.

Facts of Spiritualistic Phenomena

By C. G. RAUE, M.D.

SPIRITUALISTIC phenomena usually occur only when there is a person present who mediates between spirit and man. Such a medium, man, woman, or child, is said to be used as a means or instrument by spirits for communication with the physical world. There are millions of people who believe in the reality of such communications, and other millions who say they do not. But a mere belief either way does not prove the truth or falsity of either view. We must have something more than belief.

A methodical research into the nature of these phenomena has been carried out through repeated observation for a century by some of the highest scientists of the ages, and they have arrived at the conclusion that there is no doubt of the possibilities of fraudulent means or the medium's peculiar condition producing these phenomena, but these possibilities do not prove the impossibility of actual communication.

That psychic action at a distance (telergy) is an actual fact, has been

established. It is a psychic influence upon a mind that receives it.

Consequently the possibility cannot be doubted that a mind (always taking for granted its fitness for receiving) may be influenced by purely psychic forces foreign to itself.

From whence do these forces arise?

Of psychic forces we know but two sources that concern us here: 1—Another mind still in the body. 2—Spirits out of the body.

The first source, the mind of man, is the only existence of which we have a positive knowledge, and its influence upon other minds has been abundantly proved. The second source may be stated as hypothetical. We may infer it when its action shows an intelligence which the first fails to explain. Yet if we consider the second as a continuance of the first, which we are forced to do if we believe in the indestructibility of forces, the difference between the two is not very great, because both must then be considered as actual, living organisms of psychic forces.

This being so, it is clear that we

cannot deny the possibility of departed spirits acting upon material, as well as immaterial forces, in this wonderful world, which consists of material and immaterial forces combined. This possibility becomes greater when we think of the thousands of strong ties which fasten the departed to what he left behind, and which assure his nearness, presence and willingness to act upon what he loved or hated. Give him the means and he will do it. These means he may find in the so-called media. That medium possesses an organization easily influenced by foreign psychic forces no one will deny who has had the opportunity of observing such persons. They belong to the class of sensitives, and are nearly related to somnambule and other persons who yield readily to hypnotic influences.

But when we come to extend the possibility of psychic interaction to an intercourse between the dead and the living, we meet the general outcry: "Impossible! for the dead are dead!"

Surely, if the dead are dead, they are dead, and it would betray an utter want of judgment to assume an intercourse with the dead. But who does so foolish a thing? We have here again an example of that mental infirmity where preconceived ideas dim the judgment of otherwise clear-sighted minds. Dead! It is poor logic to apply the term "dead" even to things which are entirely under the control of chemical decomposition, because these things really are not dead, they are merely changing their composition. In this sense we may apply "dead" to the body, after the soul has left it; for the body is a compound of material forces, which are subject to such changes. The soul, however, is an organism of psychic and not of material forces, and as such lies absolutely out of the range of mechanical and chemical analysis, and consequently also beyond the grasp of the physical laws of dissolution.

What, now, follows having lost their master, yield to what their nature coerces them—to the sole influence of chemism, forming new compounds, or entering again into communion with higher forces, and thus into the composition of new living bodies. That is their evolution. The soul, being an organism of psychic forces,

lies, by virtue of its nature, entirely out of the range of chemical action, and consequently cannot fall victim of chemical decomposition; and yet, as surely as the body, the soul continues to be subjected to the laws of evolution.

Having shed its material companion, it is true the soul can no longer use material organs for seeing, hearing, etc. But what of that? Have we not in our investigations clearly found that the soul, even while yet organically combined with the body, is, under certain conditions, capable of perceiving without the use of sense-organs, and also without the ordinary sense stimuli? Granted, then, that the soul at death loses the means (bodily organs) for perceiving mundane stimuli, would it follow that then it could not perceive at all? Would such an inference not be the common error of confounding condition with cause? Sense-organs and mundane stimuli are the condition of perceiving in this corporeal world, but not the cause of perceiving. The real cause of perceiving is the primitive psychic forces. When, therefore, the soul abandons these corporeal means, it merely changes a condition which is no longer of use for its further evolution. The cause remains all the same. The primitive forces continue in their action, which is now an immediate perceiving of things as they exist in their very nature, and not as they appear through mediating sense-organs. Death, then, being a change in the conditions of existence, does not affect in the least the cause of this existence. Therefore we may assert that departed spirits, the souls of men, real men, continue to exist after so-called death.

This assertion is certainly an hypothesis, because the existence of spirits lie out of the reach of physical means of detection; but it is an hypothesis which we are not only warranted but necessitated by the existing psychological facts to establish. We shall have to submit to these facts; and, consequently, the possibility of an intercourse between departed spirits and this corporeal world is likewise established.

The assumption of an intercourse between man and departed spirits is not only warranted but necessitated

by the existing psychical facts, because this assumption is in accord with the nature of the soul of man, and the laws by which the psychic or-

ganism is governed throughout its existence in this wonderful world of psychic and material forces combined.

Power and Happiness through Practice Of New Thought

(From letters in *The Mystic Spell*, by Ada White Taylor)

I HAVE HAD SO much happiness lately, I believe it has come as a result of living my principles, not simply theorizing and making affirmations and denials, but putting into practice what I know.

When I first began the study of science with Mrs. Gray, she cautioned me to read less and think more, as she saw I was reading everything I could find on the subject. I expected to get a wonderful revelation from some writer who would show me a luminous road to power and understanding that I could travel easily and speedily and attain results without effort.

Mrs. Gray told me that mental indigestion would be inevitable if I kept on, and that probably I would reach the point where I would be disgusted and say there was nothing in the principles that would bring health and harmony in our lives. She said after I got the basic principles firmly grounded and knew positively that the right mental attitude held steadily was the only path to power. I would begin to grow.

I would know then that every wrong thought I held would lurk against me. If I held a thought of hatred or fear, or worry, for one hour, it would show forth in my body or my circumstances and I might hold some statement such as "God is love," or "He is my strength, my life, my prosperity," for weeks without any visible results. Why? Because I had disconnected myself with Divine Attributes.

When one is hating, fearing, worrying, it is not true to say, "God and

I are one." It is as "sounding brass or tinkling cymbals." Mental affirmations are easy, but living the principles is hard.

Mrs. Gray says we must not expect to attain mastery over conditions, until we live in accord with the divine law of our being. She says a person can be temporarily lifted by a healer to where there is a manifestation of health and harmony and prosperity, but the real salvation for anyone comes in living the Christ life. It comes through sacrifice, but one is only sacrificing the lower for the higher. He gains a spiritual victory that helps him all through eternity. When he has faith, love and charity and stops fearing and worrying, God will work through him and do mighty works undreamed of now, but without living the life he can call upon God and make mental affirmations by the hour without changing his conditions in the least.

Mrs. Gray said colds often came from impatient states of consciousness; there may be exposure, but it is often due to a contracted thought that interferes with the free circulation of blood and of the life forces. I have tested it, and I believe it is true. The calm, happy people, who have poise and a knowledge of these laws, suffer least from colds.

In the beginning of my class work with Mrs. Gray, I used to be morbid and blue over trifles, and she told me she could lift me out of my gloom, but if I chose to lower my vibrations by my anarchy of destructive thoughts, I could tear down in an hour more than she could build up in a week by her treatments.

Truly, practicing New Thought isn't an easy way into the kingdom of heaven, but it is the Christ way and teaches us to save ourselves. How anyone can believe that a person can sin all of his life and then when he is dying get absolved from the consequences of his acts, is more than I can understand. Repentance is all right if it is not a mere lip-service through fear of a hell that awaits one.

You remember that a certain Lawyer said: "Master, what shall I do to inherit eternal life?" Jesus answered:

"Thou shall love the Lord thy God, with all thy heart and with all thy soul and with all thy strength, and thy neighbor as thyself." Did he say, "My blood will save you," or that a mere statement of the belief that he was immaculately born was necessary? It is service and love that brings one eternal life and happiness.

If we are saved through Christ, it will be because we follow him and obey his commands. New Thought teaches us that if we live the Christ life we can do the works he did.

Spirituality Versus Materialism

By G. W. COSWAY

THESE ARE MANY persons who recoil with a shudder from the very mention of any kind of psychic phenomenon. They seem to be excited by a conviction that anything of a metaphysical color is somehow unrespectable, inept, and particularly foreign and unnecessary to human existence.

What is at the bottom of this fanatical aversion to the operation of spiritual forces? Let's face it: The simple answer is that understandable ignorance is back of it all. Not intellectual or worldly ignorance; but philosophical ignorance, religious ignorance, and spiritual ignorance.

This ignorance has been handed down from generation to generation, and from father to son, until it has become a venerable heirloom in the mental constitution of the race mind. It had its inception way back in the dark pre-Christian eras of barbarism and paganism, and for thousands of years it has been nurtured in the hothouses of skepticism and orthodoxy. Its essence is materialism and fear, a materialistic attachment to the world and the things in it, and a shrinking fear of a death that ends it all.

Having no knowledge of the glorious and eternal luxuriance of God, no understanding of the subtle wonders and immortality of afterlife, no

perception of the blessed light that lighteth the pathway of every man, these gross materialists feel that spiritual forces are an inimical power threatening to tear them away from the husks of the visible world which are all their gross natures can feed on, stand on, see, and love; and so they set up a defensive mechanism of ridicule and skepticism against things spiritual and things heavenly.

Let us explore for a moment into the crushing fate which results from this gross worldliness, this perilous resistance to spiritual truth and light. But first we have to define and understand the meaning of spiritual truth and light. The meaning is literally that spiritual truth, or spiritual knowledge, is the only light that lighteth the afterlife. There is no sun, no moon, no stars in the spiritual regions beyond this earthly sphere. There is no physical or artificial illuminant in the spiritual universe. The only power plant within limits of the whole Greater World beyond is the power of God within you, not outside you, too, but only within you. And the obvious fact to be drawn from this is that unless you discover, and learn how to manifest, to demonstrate, and use, the spiritual power within yourself, you shall find yourself without light and enshrouded in darkness in the afterlife. Like Orestes who

sinned and was driven by the Furies throughout all the earth, the unlightened soul becomes a lost, world-wandering wretch in a gloom-draped and infernal land beyond.

There can be no physical existence upon this earth without physical power; and, parallel with this fact, is the fact that there cannot be any spiritual existence within the spiritual world without a corresponding spiritual power. And, while physical power comes spontaneously from the world of nature without, spiritual power must be consciously developed from within you. You cannot sit down in idle inanition and get spiritual power preached into you. Spiritual power and understanding is not something to be automatically or arbitrarily conferred on you at the whim of an imaginary and eccentric deity because of your religious belief. You

have to make an all-out effort to learn, to practice, and to live in the light of the knowledge thus learned. The quest for spiritual knowledge and power must be started with a clear mind cleansed of all prejudice and preconception; and then the search must be made among those who know the truth, the great Masters of Religious Metaphysics, the marvelous Seers, and the men and women who now are teaching and living the profound Christ principles laid down by God. As Jesus put it: "Do men gather grapes of thorns, or figs of thistles?"

Time is passing like a dream. There is work to be done. Let us be up and doing, filling up every hour of our lives with the spiritual realities, leaving no interval for remorse and dark hours of agony to creep in at some future time.

God Is Here

By DAVID MACKLIN

ONE OF THE most hideous deceptions of our day and time is the very common and popular delusion, that God is lost; that God did live up until some nineteen hundred years ago, and that in his time he spoke to, and inspired, his prophets, and in many ways demonstrated his living power; but since that time no proof, no evidence, no trace of him has been seen.

The theological proponents of this nefarious superstition have been trying to push back the living God farther and farther into the hazy limbo of by-gone ages by telling us that God is gone, and that the only proof that he ever lived are in the books of men whom he once inspired, and in the things he made and left behind. "God inspires and works wonders no more," they say, "and he perpetuates himself only in doctrines and creeds."

Many times it has come within the limits of my own experience to see and hear some pseudo-expounder of spirituality hold aloft the Bible and declare that is the sole channel through which spiritual light may

come into the minds and souls of men. that may be true as respects the pseudo-spiritualist, and it may be true as to the men and women unfortunately so wrapped up in some creed or doctrine as to be blind and deaf to the ever-present and marvelous proofs that God is here now, and that his living inspiration and power and light and love are available at any hour to those who earnestly and sincerely seek him, and who are prepared to do his will.

Let me be not misunderstood. I do not undervalue or depreciate the Bible; but the Bible is not a substitute for God, and nowhere does it claim to be.

When men and women, in the anguish of mind or body or soul, cry out for light and truth, it is poor solace for them to be told that the only light and the only truth is to read, and to guess and speculate about, the scriptures. Not only is it poor solace, but it is also pure fiction; for, actually, all the power and action of God is now and eternally living within every man and woman; it is now and continuously accessible to the mind and thoughts of every in-

dividual who will turn to it; and it is ready in any moment, when recognized and directed, to move creatively in bringing about any desired thing or condition whatsoever.

God does not purposely conceal his living presence, nor withhold his power and blessings, from any man. For the genuine and earnest seeker, God is always here.

Teachings from the Records of Edgar Cayce

By EILEEN MARGARET WATSON

AS THE LATTER half of the 20th Century unfolds, more and more inquiring minds and searching hearts will learn of a comparatively little-known chapter in recent American history—the life and work of Edgar Cayce (1877-1945). Mr. Cayce's personal era, one might say, included the first fifty years of this century, but the life-span of the work he left behind would be difficult to compute. For Edgar Cayce was a seer, and if the case of an earlier American seer—Andrew Jackson Davis (1826-1910)—is any criterion, decades may pass before more than a handful of people are aware of the health-giving wisdom within their reach.

Many hundreds of men, women, and children have already encountered part of the body of material known as the Edgar Cayce Readings. The information has struck them as strange, fascinating, comforting, energizing, hopeful, clarifying, inspiring or illuminating—depending on the individual reader's approach, needs, and understanding. In certain cases, and in growing numbers, those who have themselves benefited by contact with the Cayce Readings are trying to provide others with the opportunity they so much appreciated—an introduction to the information. The Readings now form the Records of the Association for Research and Enlightenment, at Virginia Beach, Va., where the work of organizing the thousands of individual cases (and thus making the information available for further distribution) goes forward as quickly as the Association's present resources permit.

The information presented through the Readings was gathered by Edgar

Cayce during his sojourns (by means of voluntary trances) into realms of the Universal Mind not often consciously entered by men on earth. When he put his everyday consciousness to sleep, the being within the being called Edgar Cayce could read, as it were, the Akashic Records—the Book of God's Remembrance, the imperishable tablets that form the Memory of Nature. In the Book of Life we write our own records, by our thoughts and feelings, by our spoken and unspoken words, by our deeds of omission and commission. When Life plays back the record, we often do not recognize that we are hearing our own 'voice,' that we have indeed 'called the tune'—and must pay the piper! Our everyday consciousness may forget—or refuse to learn—but *the soul knows . . .* and may recall. If we permit the recalling, if the mind will share (be it ever so slowly) the soul's knowledge, then the mysteries, sorrows and hardships of life will no longer taunt us and haunt us: we shall—in the words of one of the excerpts below—be more companionable within ourselves. We shall overcome the plague of modern man—the feelings of insecurity and loneliness that arise from deep inside us. As we stand closer to the soul's center of gravity, we shall gradually lose our fear of falling and failing.

Edgar Cayce's unusual life was more remarkable inwardly than outwardly (and this is true of every man, in his own measure). So with the Readings: their message may not appear unusual or startling, yet there is that within the words which can nourish the heart and feed the mind. Mr. Cayce did not attempt to cut a

bold figure in the market-place, nor strut upon some intellectual platform. He believed that the human being intuitively yearns for spiritual growth—and he did what lay in his power to help that yearning express itself in human life. No claims can be made for the information which came through his agency. But since the fruit bears the essence of the tree, he who eats thereof has only to consult his own taste—and judge accordingly.

Edgar Cayce appears to have been moved by an unquenchable desire to alleviate the sufferings of his fellow-men, and to those who asked his help he gave all the information they could assimilate (sometimes more than enough to occupy them for years to come) concerning the cause and cure of their conditions. The information covered a wide variety of therapeutic methods and remedies, tending ever to convey the great principle of reciprocity between spirit, soul, mind and body. The body is the temple of the spirit, is builded by the mind, and forms the vehicle (limited and inadequate for the most part) of the soul. Health is a state of dynamic equilibrium in which each of these moving factors is coordinated to spiritual purposes, and the life becomes pervaded by clear and lofty ideas that shine in and through the words and deeds with which the human being fashions his future.

Some inquirers were acquainted with the idea of Reincarnation, and knew that they must have lived other lives on earth under different names, in different eras, and in different circumstances. Therefore, they requested information about the past lives of their entity or soul, as well as about the sojourns spent on other planets (such as Mars, Venus, Jupiter, and so on) between death and re-birth into the Planet Earth. For such as these, Edgar Cayce obtained what were called 'Life Readings.' This type of reading clarified a person's present destiny or karma by relating it to the entity's former experiences on earth in other personalities or bodies. Sometimes, a Life Reading revealed significant episodes from the long scroll of soul history.

In the Life Readings, as in all other types of readings—Mental-Spiritual, Dreams, Business, Bible, and so forth—each portion of information provid-

ed was intended to serve a definite need. Details were not idly related or carelessly reported. So strong is the sense of purpose in the words of the Readings, that there are few passages which will not yield to the earnest student some wholesome and satisfying sustenance. A certain proportion of each reading, it is true, must remain relatively unfathomable—for none may spell out in so many words the story of another's soul. Yet inasmuch as all souls are inseparable in the One Life, and pass through the same general experiences, what is counsel for one may also be found to be guidance for another. It is in this spirit that the following excerpts are presented.

How To Be Happier

Question: How may I be happier in my relations to my friends and family?

Answer: There has been much of the selfish nature exhibited in the body's actions toward those with whom it has come in relation. This has often brought many strained conditions.

The best may be found in the finding of the individual self and in that correct way with the Creator. For the individual will find that there is no other peace or happiness than that which has its foundation in the divine laws. Whether it be with friend or foe, family or acquaintance, all must be on that basis. When these (foundations) are set aright, the individual will find the better relations with everyone.

This does not mean that the individual shall be as a recluse in any manner, only that the spiritual conditions are ever presented in such relations. For, as given, all conditions are in this injunction:

Thou shalt love the Lord thy God with all thy heart, thy mind, and thy increase, and thy neighbor as thyself.

(Case #4313)

The Quiet Manner and the 'Sweet Odor'

In giving the interpretation of the (Akashic) records as we find them here (in the super-conscious state), these we choose not only as of interest but as of assurance to the entity of an experience in its own quiet manner meaning much to a troubled and war-torn world (January, 1944).

As the entity may experience, in some of its moments of meditation,

the finding of peace in self enables the entity to give more assurance, more help to others—just by being patient and not attempting to control or to appear over-anxious.

For, according to the true law of spirit, like begets like. Thus as harmony and beauty and grace reign within the consciousness of an entity it gives that to others—and others wonder what moved them to feel different, when no one spoke, no one even appeared to be anxious. This is the manner in which the spirit of truth operates among the children of men.

Here we have an entity beautiful in body, in purpose, in aim, in desire, and yet filled with life, anxiety—yea, the physical as well as spiritual emotions at times. These are indicated not only in the astrological aspects in the entity's experience, but in appearances of the entity in the earth's plane: music, art, and especially the essence of things.

What would one describe, then, as the essence of a sunset, the essence of the beauty of a rose, the essence of friendship, the essence of love? These are indicated in what was given to be part of the offering upon the altar in the holy of holies—when there were certain combinations given that were to be offered as the sacrifice—as a 'sweet odor' unto the Lord.

Then what is that 'sweet odor' in peoples' lives? It is what may be indicated as the essence of love, hope, beauty. These are those things in which people often excel, and others pay little attention, yet are influenced by them—and it is not known why.

Individuals who live such lives, then, and with all the emotions of nature and of the material world, are indeed those who may be called the children of the Holy One.

(#3098; 1/21/44)

Renouncing Condemnation

First, there must be in the spiritual and mental self, the renouncing of any condemnation of others. Never an attitude of blaming others, but knowing within self that the state in which you find yourself is where the Lord would have you work in His vineyard. The very fact that you have life itself, even, is the opportunity for being a witness-bearing child to the King of Kings.

Speak kindly, speak gently. Be

patient. Be not fault-finding. Be not condemning of others, nor of anything that may have come to be your lot. Be not a gossip of activities that would bring any condemnation on others.

This in itself will change the whole outlook on the body's condition. Let your prayer be continuously:

LORD, USE ME, SUCH AS I AM,
IN THY KINGDOM.

And mean it, and DO it. When you see, when you speak with others, let them know that you walk closely with HIM; not by bragging, but by gentleness and by the wonderfulness of His love and His grace even to you, let it be known to others . . .

Do these as given—7/17/43.

And Children Will Flock . . .

In giving the interpretations of these (records of the entity), much might be given. For the entity (a 51-year-old widow) is one of those souls that has felt, through the greater part of the experience, as if it were always being stepped upon, squelched by those whom the entity knows, latently and deeply within self (and so far as intelligence or position is concerned), are not equal to the entity in its abilities.

Yet the entity is one who is capable of bringing much joy, much help into the lives of many.

One who has ever been very much interested in children and their welfare, and yet who will never have any of its own.

In the experience, then, the entity has most to meet in its own self in creating by those activities of just being kind, patient, longsuffering, gentle, showing brotherly love, showing forbearance—and showing consistency, most of all, in its desire to bring joy in the experiences of others.

Never let it be said of the entity, then, that it is one who might always be giving advice for children because it never had any of its own. Rather let the entity so live and act that whenever and wherever it gives the least opportunity, the children will of themselves flock to the entity for counsel and advice. And it will come to pass, if the entity will adopt such policies, as just indicated; not as one seeking some special honor or glory for self, but one that may find in so doing that it is contributing to the welfare of its own neighbor, its own community—in such measures and

manners as to make the entity's own community one of the loveliest in the State, yea, in the country.

Let it be active in those things to interest such groups among those of the younger generation, pertaining to handicraft work, drawing, building, painting and the like; and—especially for the teen-age—sentence structure in word, in story, in book construction. For in these directions the entity, with a little application of its latent and manifested abilities, may contribute much to many.

In analyzing urges astrologically, we find Venus, Jupiter, and Mercury as the ruling forces in the entity's experience. Hence the constant seeking for love and its manifestation, its beauties, its sorrows, its sadnesses. For many an individual entity, those things that are of sorrow are the greater helps for unfoldment—as the entity has experienced in some of its disappointments.

Then apply self in the more universal manner (as indicated in Jupiter), and through love in its proper distribution, in its proper emphasis in the life of the young—and there may come the greater joy and help. Never as the meddler, but, as indicated, so act towards the young that with the least opportunity, they will be about thee, seeking what thou hast to give of an awakening to their relationships to Creative Forces or God.

Take time, then, to do this.

(#3209; 12/31/43)

Knowledge and Sin

Knowledge without judgment may easily become sin. Understanding without spirituality may too soon become egotism.

Disturbing Affections

The influence in or through Venus may become very disturbing. For the entity is quite demanding in its affections, but gives all it demands of others. This may be good, or it may be bad, dependent upon what the disappointments in others bring to the entity in its experience. For, disappointments (as indicated in Saturn) have been and will be a part of the experience.

The Growing Good

Good lives on. Only evil dies and withers as it is left uncultivated. Good that is uncultivated grows and yields some thirty-, some sixty-, some

an hundred-fold. For, it is ever that to which each soul would attain.

(Three excerpts from #3268; 10/6/43)

The Quickening Word

With this entity, as with most others, what thou art speaks so loud few hear what you say. For the words must be given the spirit of truth. It is with and by what spirit you give the word (that you determine) whether it quickens the heart of thy neighbor or not.

Study, then, to show thyself approved, a workman not ashamed, rightly dividing the words of truth, and keeping self unspotted from condemnation—even though you may at times find thyself misunderstood.

As indicated, in politics, in church ministry, in economics, the entity may succeed materially, find joy mentally, and find peace spiritually.

Keep, then, those ideals. Follow in the way He would have thee go. Direct lovingly, for with what measure ye mete—it is measured to thee again. And as ye apply, you will find the law abiding ever.

(#3273; 10/7/43)

Humble in thine Hopes

... Yet, as in Mars, we find a dominate self that easily overshadows those not so strong in self, and creates oft animosities in the experiences of others—in making them feel inferior to the abilities of the entity.

Learn, then, the lesson as He gave—in thy greater activity: Keep humble. Not that the activities of others humble thee; *never*. But in thine own hopes, thine own desires (keep humble). For, the command is, God first; and thy neighbor, thy brother, thy child, as thyself. See each relationship as (if) self (were) in the other one's place. Even as He, the Master, gave: "He that would be the greatest among you is the servant of all."

As ye, then, minister, so will ye be ministered unto.

(#3292; 10/15/43)

Keep That Wit

One, then, full of wit, vim, vitality. Keep that wit. For, as ye have experienced, it has oft saved thy face in many a questioned circumstance.

(#3299; 10/18/43)

Never Condemn Thyself

Extremes have been and will be a part of the experience. But for the entity, with its disappointments, its

sorrows, its shames at times, there should be applied those same tenets in self as in relationships to others. As He who is the Way gave: "Neither do I condemn thee—go and sin no more." These (tenets) should be kept first and foremost in the experience of the entity, and in applying the life—the experiences of life one with another—learn that as long as there is life there is hope, there is opportunity. Stop, consider, listen to the prompting deep within self. Know that He, Father-God, is mindful of thee. The very fact that ye still have the opportunity in self to know thyself, and to desire and to hope and to wish for those changes as should come into thine own experience, (means) that ye may never condemn thyself. If He condemns thee not, why condemn thyself? And if He condemns thee not it matters not what others may think.

Then apply (this) in thy experience, in thy relationships, in thy associations one with another, knowing—as He has given—"Inasmuch as ye do it unto the least of these my children, ye do it unto Me." Today, as ye will hear His voice, then turn, *know* in whom ye believe; knowing that He is able to forgive sin in the earth, in the mental, yea, in the hereafter. For, even to that one on the Cross He gave, "Today thou shalt be with Me in paradise."

So with thee in thy seeking, in thy own stumbling manner—*listen to that voice within.* (#3309; 10/22/43)

Human 'Stop' and 'Go' Signs

As indicated in Saturn, changes come. Make the best of them. Do not mope over the sorrows or the changes, but use these as opportunities to speak well of those you don't like very much. Never give expression to the thought that you hate this or that body, but rather that you dislike some of the wares they present of their personalities.

Then, see the best in everyone. Those signs that have been set that say STOP—the other side reads, GO! Turn it over! So, in all the problems that may arise, view them from the various angles.

. . . remember, no circumstance, no happening, no flower, no metal, nothing occurs save by the grace of God.

Then there are those passions, those abilities, that can be used for

the glory of God. Use them. Find them. Apply them in the experience.

Are We Self-Companionable?

Few people, few individual souls really enjoy the companionship of themselves. Not merely because they love themselves the less, or that they despise themselves the more. But, their thoughts and things, and the emotions of the body, are seldom in accord one with the other—or, their individuality and their personality don't reflect the same shadow in the mirror of life.

Whence the Force of Karma?

Faults and successes do not come from thought. Thought is the builder, but spirit is the motivating force. What spirit do you entertain? If it be of God, it cannot fail; if it be of self or the devil, a failure may be in the offing, dependent upon the measure with which ye mete same.

(Three excerpts from #3351; 11/2/43)

The Haste From Self

Q. (by a woman of 50): Please advise cause and correction of my impression of constant effort to escape and need of great haste—and from what?

A: Self. It is the haste from self. If the activities in the earth are examined, it will be seen that the purposes are much within that same realm of application indicated in the sons of thunder who asked, "Lord, call down the angels that they may set all right." Could this be mercy? Would this be judgment? Would this not be cutting off the opportunity? So long as life is active, there is opportunity for that soul to be moved also by the spirit of the God-consciousness.

The Ministering Angel

Q: Why does constant awareness of aloneness and incompleteness predominate?

A: The purpose not being in the right direction, the loneliness is felt because of the feeling of insecurity. Let that light be in and through thee that encompassed Him, even in the garden, when He asked those to watch with Him while He prayed. Surround thyself with that consciousness which comes in merely calling the name—"Jesus, the Christ"—the same yesterday, today, and forever! This will bring the conviction within self as it did to Him when He withstood the temptations of the body, the temptations of the mind,

the temptation of purpose in the earth—and angels ministered unto Him. For, to each entity, each soul, there is ever the ministering angel before the throne of grace, the throne of God. The ministering angel is the purposefulness, the spirit with which ye would do anything in relationship to others.

Where Do We Grow?

Q: Has my spiritual growth been consistent with my spiritual age?

A: The growth is not in spirit. The growth is in what spirit, or according to the spirit with which ye would work. The growth is in the soul, in the ideal, in the oneness of the Christ Consciousness.

How Do We Grow?

Q: Do I unconsciously resort to continual 'propping,' or is there normal strength of development there?

A: This is very well. As ye give out ye grow. Ye grow just as the earth did, by the Father-God giving out of self, and in that desire. What is thy desire? For God, for self, for

thy fellow man? The first commandment is, the Father first, then thy fellow man. Little is spoken of self, but it is self-awareness, self-consciousness, that brings fear and doubt.

Cut to the Pattern

Q: What can I do to correct frequent conditions of mental, almost physical panic which I encounter in myself, and why have they been almost a nightmare to me over many years? What can I do to avoid this condition in the future?

A: Just as indicated. Surround self—daily, purposefully—with the consciousness of the Christ indwelling. "Not my will, O God, but thine." Most individuals find, as self does at times, "If I can do this it will be pleasing to God." Who made thee a judge of God's pleasing? Who made anyone? The pattern! Cut to the pattern. Don't draw too close the hem, or don't leave it too loose, for the bagging shows just as much as the over-stitching.

(Five excerpts from #3357; 11/17/43)

The Name Is the Son

By E. C. MARSH

IN JOHN 14:13; 15:16; 16:23 it is written that Jesus said: "Whatever you shall ask in my name, that will I do, that the Father may be glorified in the Son."

There is widely prevalent a mistaken interpretation of this comforting maxim of Jesus. For instance, there is the widespread view that, in order to conform to the demands of the precept and reap the reward it promises, all that is necessary is to interpose into our prayers the phrase, "we ask in Jesus' name," or some similar phrase. Thus we seldom if ever hear or read a prayer that does not end up with such a phrase informing God that the prayer is offered in the name of Jesus Christ.

Now we shall not enter into a long dissertation here in showing that such an interpretation and application of this scripture misses the point entirely and is devoid of value. But, as concisely as we can, we shall en-

deavor to indicate a deeper and far more practical meaning and application of this enunciation of Jesus.

Actually Jesus was laying down one of the most fundamental principles of prayer, and of spiritual truth.

"Ask in my name," Jesus said, and the word "name" as it is used here, does not refer to merely an appellation by which a person or thing is known, but it refers to the nature, quality, and character of a person or thing. In the ancient Hebrew and Egyptian modes of thought, "name" was the idea, the actuality, the being, of the thing.

So when Jesus says, "ask in my name," it is just another way of saying, "Ask as a Son asks his Father." In actual practice this means that we should consciously recognize the fact that we are Sons of God, and that we should ask God for what we desire in the same state of mind as a son who asks a wise, benevolent, and affluent father for what he desires.

The phrase, "that will I do," does not mean that Jesus will do whatever you ask. The "I" used in this phrase does not refer to Jesus, but it refers to God, the Father, within you. It refers to the "I" of the I Am, the divine name announced to Moses;

and it is the "I" and Spirit at the center of your being.

All this is not mere theory. We have seen this principle used time after time; and in all cases, when correctly understood and applied, it has produced phenomenal results.

Things Are Just As We Think

By HERMAN GALLOWAY

MANKIND HAS a great burden to bear, a burden of its own making, and it is getting heavier and more intolerable by the hour. This despite the fact that we are hearing a great deal these days about an enlivened interest in religion.

And every thoughtful man must realize by now that something more than mere superficial religious aspirations are necessary to lift mankind out of the hell that it is making for itself. It must occur to the spiritually minded all over the world that what is needed is a true knowledge of God and of his Christ; and an intelligible method by which this knowledge may be applied, and made to work, by the individual.

Fortunately both a true knowledge of God and an intelligible method by which to give this knowledge practical application are readily available to every one who will honestly try to find them. God does not purposely withhold the good from man, but man withholds it from himself. There is no person, no thing, no power on earth or elsewhere that can keep one away from one's eternal good except one's self. This is so because it is not through actions of the physical body, or physical works, or physical things, but it is through the action of the mind, through thoughts, that God and the power of God become known and active in us. Our physical power of movement is easily confined and restricted, but the exercise of our minds, our thoughts, cannot be confined, restricted, or controlled against our will.

The mind is the spiritual faculty of man, and it is now an established fact that every thought a man thinks,

either of good or of evil, is followed by an effect to a degree equal to the degree of intensity and clearness of the thought. By our thoughts we may either build up or tear down. Mental power, the power of thoughts, is spiritual power. When we think, when we ratiocinate, we are exercising spiritual power, the most mighty power in the universe.

Mind is Spirit, the creative and sustaining power back of all creation; thought is the action of Spirit; each of us can, and do, actuate the creative power of Spirit every time we think, and the results we get always correspond to our rationality and understanding. If we think good, we get good. If we think evil, we get evil, and the words of the prophet are true for all time: "Behold, I will bring evil upon this people, even the fruit of their thoughts" (Jer. 6:19).

Our own comparative heaven and our own hell are created by our own mode of thinking; for the power to think is the faculty by which Mind acts upon itself to create or make public whatever is thought into it. Mind is inherently creative, and its creative action can be excited only by thought, the product of thinking; but when a thought has been once impressed in mind with any degree of perfection it continues to exist after the thinking that produced it ceases, and mind moves on, according to the laws of evolution, to create and make public the thing of the thought.

Thus it is that because of our present and past thinking, each of us possess deep down in our mind a series of stirring and bustling thought-things which are continuously moving forward through a sure evolutionary growth, and which must ultimately

bloom forth into physical existence. If one should wake up tomorrow with a disease, or faced with any calamity, it simply means that a wrong thought, impressed into the mind no telling how far back, has finally completed its evolutionary growth and arrived at maturity.

What we have to do is habitually to think rightly. We cannot prevent wrong thoughts from coming to us, but by the force of our will we can reverse wrong thoughts, i.e., we can refuse to entertain a wrong or evil thought when it comes to us by immediately turning way from it mental-

ly and thinking of its opposite the good. We can think of abundance instead of need and limitation. And when we reverse a wrong thought in this manner, we not only foil the immediate wrong thought assailing us, but we also tear out any similar wrong thoughts previously implanted into our minds.

In the power of thought lies the real secret of life. When we watch the thoughts that come to us and stop thinking evil, dwelling instead upon God and God's perfect world of good, there opens up to us a new heaven and a new earth.

Man Made in the Image of God

By O. S. ARNOLD

THERE IS AN OFTEN quoted statement in Genesis 1:26 which says, "And God said, Let us make man in our image, after our likeness," and which, I do believe, is one of the most misunderstood and misused bits of scripture in the whole Bible.

What is the "Image of God?" What does it mean to be made in God's Image?

The expounders of Bible teaching have signified by their answers hitherto given to these questions that their interpretation and comprehension of the whole subject is very much clouded and unintelligible.

For example, there are those who hold to the absurd view that "made in the Image of God" implies that God is a gigantic man, an inhabitant of a heaven somewhere beyond the far-reaches of space.

Then also we have those holding to the higher but equally erroneous view that "Image of God" means that man spiritually resembles God.

The truth is that "Image of God" refers to, not the shape or form of man or God, but to the "place" where man is made in the spiritual likeness of God. Neither does it relate to the quality of man or God, but it relates to the location where God creates man—the physical plane.

The Image of God is the same thing as the Holy Ghost; they are both

synonymous to, and parallel with, the physical plane, the plane of the particular or the individual, and all together they constitute the Third Person of the Divine Trinity.

A solid and firm foundation must be laid down before any substantial superstructure can be erected. The Divine Trinity, namely: The Father, or the plane of the Infinite; the Son, Christ, or the plane of the Universal; and finally, the Holy Ghost, or the plane of the particular, the physical plane, constitute the foundation and pillar upon which all spiritual teaching must be buttressed before it can stand. A clear and accurate understanding of the Trinity of God is the one immutable condition precedent to spiritual knowledge. This is to say that you cannot understand anything unless you first apprehend the Trinity.

One of the most ludicrous spectacles in the world is the man who pretends to a possession of spiritual enlightenment and at the same time either has no proper conception of the Trinity, or denies it altogether.

Nothing can exist or be created except in triad. Man made in the Image of God and after the likeness of God means that man is sent into the plane of the Holy Ghost, the physical world, to be created in triad like God is in triad. And this means that,

first, man possesses Spirit, the Father within; secondly, that he possesses a soul, the Son, Christ; and thirdly, that he possesses a physical body, the Holy Ghost. There is no contradiction here. The Father, God, being the greater, must contain the lesser, the Son and the Holy Ghost; and, therefore, God remains all, and all is God.

When we gain a clear vision of the indisputable fact of a divine trium-

virate in all created things; we gain also, at the same time, a living and precise consciousness of the Universal Order, "the length, and the breadth, and the depth, and the height" of which are all equal; and we no longer need to fritter away our time, and that of others, in frivolous theorizing and guessing about God and man and salvation and all the myriad phases of life and the soul.

Your Questions Answered

By G. W. COSWAY

In this department of ORION MAGAZINE, G. W. Cosway will answer questions of general interest relating to spiritual issues. Our readers are invited to send in their questions, and as many of them as space permits will be answered here.

Q—Was the physical world created instantly or evolutionally?

A—Both. From the viewpoint of the Infinite, in which space-time is not a factor, all creation was naturally and necessarily instantaneous. From our limited earthly viewpoint, in which space-time is concomitant, all creation must naturally and necessarily unfold itself to us evolutionally. But it is an evolutionary unfoldment, or manifestation, of that which already has been created instantly.

Q—Does man possess free will, or is predestination a fact?

A—Predestination is an Infinite fact, but not an individual or particular fact of man's day by day existence. This means that predestination exists exclusively in final effects, but not in antecedent or intermediate causes and effects. As to free will, there is none in the sense that man, in any given case, is free to choose between good and evil, or to take either this course or that course. No man can, no man does, make any choice except that dictated by his state of moral and spiritual develop-

ment, or disposition. It is true that man can act, usually as he pleases, but he always pleases his disposition. Now, man can, and does, change his disposition by improving his moral and spiritual state; and in this indirect way he does exercise control over his will; and thus, in this sense only, it may be said that man does possess free will, and that his free will does not nullify predestination.

Q—What is the soul of man?

A—The soul is the son of man, the second person of man's Trinity. Man is individually what God is infinitely; that is, man is made in the likeness of God, in a Trinity that is analogous to the Trinity of God, i.e., Spirit, soul, and body. The first person of the Trinity of both man and God is Spirit, God being Infinite Spirit, and man being individual Spirit. The second person of the Trinity of either God or man, is what God and man have created out of Spirit; and in respect to God, the creation is the Universal Christ, the son of God; and in respect to man, the creation is the soul, the son of man. The third person of the Trinity as relates to God, is the physical universe, and as relates to man, the physical body. Your soul, then, is the sum total of all you have yet become, or all you have yet created inwardly through soul development, just in the sense that the perfect Universal Christ is what God has created, or become, inwardly, and is the soul of God. Hence, when you have advanced your soul, your crea-

tion, to Christhood, you are in consciousness as well as in fact a Son of God.

Q—If reincarnation is true, why is it that I cannot remember or recall any past life?

A—Life is an ever-evolving process; hence, all your past life-experiences were enacted at levels of consciousness different from the level of your present consciousness. There is usually no connection at all between different life-consciousness, and the law of reproduction governs recollection. The law is: "Only what has been closely connected by mobile elements into one whole during immediate presence or succession is capable of being reproduced at any other time." However, this is a physical law that can be overcome through spiritual progress. There are many whose spiritual unfoldment has reached the state of wholeness (holiness) from whence the whole of the past may be reviewed or even re-enacted within certain limits. Spirit-

ual success can come only through study, meditation, and hard training.

Q—Are the unidentified aerial objects, or flying saucers, from another planet?

A—The laws of homology, of attraction and repulsion, of polarity, and innumerable other laws, combine to preclude any possibility of interplanetary travel of any physical person or thing. No physical aircraft shall ever penetrate beyond the orbicular range of the planet on which it originated. The physical earth, as well as every physical thing in it, is limited by the natural law which says: "This far, and no farther." There will be no moon trips. Modern physical science has already reached definite limits, barriers beyond which it cannot possibly proceed. This also applies to every other planet within the Universe. All unidentified aircraft that have ever been observed are either physical objects indigenous to the earth, or psychic phenomena.

What Actually Happened at Death

By A. J. DAVIS

WHEN THE HOUR of her death had arrived, I was fortunately in a proper state of mind and body to produce the superior, the clairvoyant condition; but previous to throwing my spirit into that condition, I sought the most convenient and favorable position, that I might be allowed to make the observation entirely unnoticed and undisturbed. Thus situated and conditioned, I proceeded to observe and investigate the mysterious process of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:

I saw that the physical organization could no longer subserve the diversified purposes or requirements of the spiritual principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The body and

the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, not of pain or unhappiness, but that the spirit was eternally dissolving its co-partnership with the material organism.

Now the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital

electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser proportions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I practically remarked that just in the same proportion as the extremities of the organism grow dark and cold, the brain appears light and glowing.

Now I saw, in the mellow, spiritual atmosphere which emanated from and encircled her head, the indistinct outlines of the formation of another head. This new head unfolded more and more distinctly, and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of and above the material, I saw that the surrounding aural atmosphere which had emanated from the material head was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aural elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld.

In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural progressive order, the harmonious development of the neck, the shoulders, the breast and the entire spiritual organization.

It appeared from this, even to an unequivocal demonstration, that the

innumerable particles of what might be termed unparticled matter which constitute the man's spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal friendship. The innate tendencies which the elements and essences of her soul manifested by uniting and organizing, were the efficient and imminent causes which unfolded and perfected her spiritual organization. The defects and deformities of her physical body were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and, therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but the indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two, the spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. And here I perceived what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

As soon as the spirit, whose depart-

ing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movement and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. At first it seemed with difficulty that she could breathe the new medium; but in a few seconds she inhaled and exhaled the spiritual elements of nature with the greatest possible ease and delight. And now I saw that she was in possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterized her earthly organization. Indeed, so much like her former self was she that, had her friends beheld her as I did, they certainly would have exclaimed—as we often do upon the sudden return of a long-absent friend, who leaves us and returns in health—“Why, how well you look! How improved you are!” Such was the nature—most beautifying in their extent—of the improvements that were wrought upon her.

I saw her continue to conform and accustom herself to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly-awakening and fast-unfolding spirit, except that I was careful to remark her philosophical tranquillity throughout the entire process, and her non-participation with the different members of her family in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood at a glance that they could only gaze upon the cold and lifeless form, which she had but just deserted; and she readily comprehended the fact that it was owing to a want of true knowledge upon their parts that they thus vehemently regretted her merely physical death.

The period required to accomplish the entire change which I saw was not far from two hours and a half; but this furnished no rule as to the time required for every spirit to elevate and reorganize itself above the head of the outer form. Without changing my position or spiritual perceptions I continued to observe the movements of her new-born spirit. As soon as she became accustomed to her new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of will-power, and directly passed out of the door of the bedroom in which she had lain, in the material form, prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended by no obstruction. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere. I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which is impossible while in the coarser earthly form—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth and ascend an eminence. Immediately upon her emergence from the house, she was joined by two friendly spirits from the spiritual country, and after tenderly recognizing and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of her globe. They walked so naturally and fraternally together that I could scarcely realize the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain.

I continued to gaze upon them until the distance shut them from my view. Whereupon, I returned to my external and ordinary condition.

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simple likeness to the explanation of a knowledge of the past and future, and remember that man, by means of his inner sense, is in constant connection with all nature, and therefore able to perceive the concatenation of causes and effects, we can conceive that to know the past means nothing but to perceive the causes in the effects, and to know the future, to sense the effects in their causes, independent of any distance that may lie between the first cause and the final effect.

Besides, everything that has been has left some traces of what is to be and exists already in the sum total of causes that will produce it, and thus the idea lies near, that in the universe all is present, and that the past and future are merely different relations of the parts to each other.

As, however, this kind of sensing can be obtained only by means of series of the all-flood, which are so much finer than ether, as ether perhaps excels in subtilty the air, we are in want of words to explain these processes, just as we cannot explain colors by sounds. We must supplement them by contemplations on the pre-apprehensions or the foresight which men, and especially animals, show of great natural events in distances beyond the bounds of their sensory organs.

During sleep (natural or magnetic) the surrounding matter does not act through the external sense-organs, but immediately upon the nerve-substance. The inner sense is now the only organ for sensation. These impressions, independent of the external senses, as the only ones now existing, are felt by and through themselves. In consequence of an unalterable law, that the weaker impression is subdued by a stronger one, these faint impressions can be felt only in the absence of the stronger sensory impressions. Thus are the stars invisible to us during the day, because the stronger sunlight quenches their weaker light. In sleep, however, man feels his connection with the whole of nature.

As the knowledge of the most learned man would remain unknown without communication, so would also this phenomenon remain unknown, if there were not individuals who retain the capacity during their morbid or critical sleep to manifest by speech

and action what takes place within them.

The light somnambulist sleep is an intermediate state between waking and sleeping, which can approach more or less the one or the other, and is, therefore, more or less perfect. If it is nearer to the waking state, then memory and recollection take still some part in it; and as these sensations commingle with those of the inner sense, sometimes predominantly, the whole must be classed in the category of dreams. If, however, this state approaches nearer to sleep, then the utterances of the somnambulist person are the result of sensations of the inner sense only, and not of the external senses, which are blocked out. The perfection of the critical sleep varies according to the character, temperament and habits of the patient. Although in the critical sleep the substance of the nerves is immediately excited, and the entire activity of the person is under the influence of the inner sense, still the effects of the different excitations are always referred to the external senses which especially correspond to them.

If, therefore, a somnambulist says "I see," then it is not the proper eyes that receive the impressions of the ether, but he refers to sight those impressions which are awakened in him by the motions of light from the different outlines, figures and colors. If he says "I hear," it is not his ear that receives the different modulations of the air. He only refers to it the impression of motions which he receives. The same holds good in the other senses, and he makes, so to say, only a kind of translation in order to express the sensations which he receives by the inner sense. For this reason his expressions may easily be falsely interpreted, and it takes a good observer to understand them correctly.

The perfection of this sensation depends clearly on two conditions: On the totally arrested activity of the external senses, and the disposition of the organ of the inner sense. This organ consists in the union and combination of the nerves; and I do not understand by this a single spot or center, nor a circumscribed region, but the nervous system as a whole; that is, the entire brain, the spinal

cord and all nerve-plexuses and ganglia. These different parts may, as regards their functions, be compared singly and in the whole to the different strings of a musical instru-

ment, the accord of which only produces perfect harmony.

It is essential to again repeat that all kinds of mental aberrations are but modifications of a perfect sleep.

Sure Guidance from the Inner Voice

By JOSEPH SADONY

SO MANY PEOPLE suffer mental depression without knowing how to overcome it or what to do. I, too, have had such periods, but not seriously since that time, many years ago, when I wore myself down trying to figure it all out, and what I should do.

I cried out in my soul, alone one night, for an answer, and I got one. A quiet voice inside my own head said: "Let not the mind reason when clouds obscure the sun. Why not close your eyes in sleep while the tempest of night sorrow plays and dies, with the faith that the morning brings the sun, through whose rays all things smile and live; and who beckons the lost onward toward the landmark of their destination."

Ever since then I have always gotten some answer when things did not seem to be going right; and when I did not even feel like doing anything; and depressed because I felt that I ought to be doing more. And I know that others can get such answers too.

My inner voice said: "The roots are working. Let them work. It is the sign of coming blossoms; and, without them, no fruit."

So to those to whom life has given some bitter cup to drink, what can one say? "Cheer up. This too will pass?" Ah no! That's not the language of the inner voice—not mine at least—which says: "Good Now drink, and drain it to the dregs! Not only will it make you immune, but a master as well." And experience might add that the rest of life will be the sweeter for it; no cup will ever taste so bitter again.

What happens to your toothache if you have a smash-up on the way to the dentist, and are toted to the hospital in an ambulance instead? Well, that's how mental outlooks are changed by shock, a great pain absorbing the lesser into the new view.

Many people are utterly dismayed by little things, whereas they would meet a great crisis heroically. I have known people to be very discouraged and blue because of some little loss, say losing a ten dollar bill or ring; and then something happens, like the house burning down, with a loss of everything; and not only was the ten dollars forgotten, but the savings of a lifetime, in a brave, new start.

All of which gives me pause to think quite often when I analyze the troubles of people who, I know, have that pioneering stamina, but which has never been brought out. We often think we are suffering hardships when the sad and blunt truth of it is that we have it too easy, and don't know it. If we had to face a rugged wilderness, and tame it, as did our forefathers in their newfound, hard-won freedom, we would be as happy as lords.

So when you are discouraged think of these things, and of how much worse it might all be and has been. This is easy to say, I know. But if you really try it, as I have, you will also find it not very hard to do. The man who is entirely satisfied, has died. For there is no man on earth who can retain his soul and be satisfied—not as long as he is still drifting back to God. And if not, what then? He will never know aught but a fool's short-lived delusive paradise, ever.

And whom does God confuse, if not those who are worthy through that test to know Him? It is the combination to worthiness. But I think most people have the wrong conception of it. What need has God to test His own creation? Certainly not as proof to Him, but to the one being tested.

So if you get your lesson of sorrow or doubt, just know that the hand of God is winding up your mainspring

for the test that will reveal to you what adjustments are necessary in order to show the correct time in this world of mortality for Him who needs no time: God Himself. But it is the key to our attunement with Him, through other men.

It has taken man centuries to learn that conflicting emotions can make him 'sick.' When distressing circumstances or environments become almost intolerable, and the desire to escape them is contested, not by outer force, but by a fundamental loyalty, or fear, which forbids doing so, what is the result of it?

It depends entirely on the individual's ability to face the facts. If the situation is not faced, and a definite choice made, psychological illness is almost inevitable; and physiological consequences not far behind.

Then what good will it do to administer unto the flesh? One must get to the bottom of these things, discover the cause of the conflicting emotions, and help to dispose of one or the other, or to reconcile them. But who should know better than the individual himself what the true sources of his conflicting emotions really are? It is only the person who tries to deceive himself, who cannot cure himself. And if he deceives himself, he will try to deceive others also. And these are the most difficult cases with which a mental or spiritual mentor has to cope.

This is where the truth, if one accepts it, sets one free. We all have "dual personalities" and if we allowed them to do so, they would have us all in a perpetual dilemma between these universally conflicting sides of human nature. The truth that frees is learned only through the personal realization that one has not merely a dual but a triple personality.

Each of us has the inherited physiological personality which is wholly instinctive; the acquired personality of education, culture and experience, which is intellectual until it becomes habitual; and the sleeping spiritual personality which it is the purpose of life to incubate and awaken, and which is wholly intuitive until it permeates our being to dispossess our animal instinct of its abode. This is what it means to be "born again." This is our inheritance, not from ancestors, nor from civilization, but from the very Soul of all created life. This is the "Father" in the universal language of all who know they are children of God.

When the spiritual personality is once awakened, all the emotional and intellectual conflicts are ended. You may suffer, but you will have the knowledge, faith and strength to prevent or to endure. And you will know, as I do, that Death is the door to God. So let us not fear it. Nor seek it with soul stillborn and mission unfulfilled.

Original Sin Explained

By J. J. TROUT

WHAT IS THE original sin, and just how does it affect our life?

There are bookfuls of the many and varied answers to this question, which have been put forward throughout the ages past, but none of them is satisfying and convincing.

In Christian theology we find many ecclesiastical doctrines purporting to solve what, to the seeker for truth, seems to be the insolubility of original sin. We find the Jewish doctrine, the Alexandrian doctrine, St. Paul's doctrine, the Scholastic doctrines of the primitive Church, and a great deal

of modern thinking devoted to unraveling the mystery revolving around such questions as: Does death pass to all because all sinned personally, or because all sinned when Adam sinned?

Also we have today the views of the genetic scientists who assert that any and all doctrines of original sin are impossible because they conflict with evolutionary anthropological science.

Now, these doctrines and views concerning original sin are generally the honest gropings of sincere and

honest men, each reaching out for light intellectually in his own way. Intellectually in his own way! Therein lies the difficulty. Therein lies the reason why all the doctrines and views hitherto advanced concerning original sin are erroneous and devoid of meaning and value. Men of the world have made themselves moon-eyed trying to explain spiritual things on a physical and intellectual basis, when, as a matter of fact, the physical eye, ear, and brain, can take no cognizance of spiritual things. Spiritual truths can be revealed only by the Spirit of God to the Spirit of man. Otherwise there would be no necessity for both a physical and a spiritual plane. It was this truth that St. Paul had in mind when he said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

What is meant by natural man and spiritual discernment?

The meaning is that there must be an alteration, a reversal of the thinking process, in the mind of the natural man before natural man can understand spiritual truths and partake of the Spiritual Kingdom of God. This is what Jesus was alluding to when he said, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again."

What does it mean to born of water and of the Spirit?

To be born of water means to be born of the flesh. Each of us was born of water the moment we were released from our mother's womb. When the New Testament was written nearly two thousand years ago in Greek, it was commonly believed among Greek philosophers that water was the Anima Mundi of the world, and that, consequently, any physical birth was a birth of water. In the meaning of the original writers of the New Testament, to be born of water, or to be baptised in water, and to be born into the physical world, are one and the same thing.

To be born of water, then, means the natural physical birth through

which each of us came into this physical world as natural man. But natural man receiveth not the things of the Spirit. Therefore, the natural birth is obviously the original sin; and the descent of man into the physical world from the spiritual world through the act of physical birth is obviously the fall of man.

Now, to be born of the Spirit means a lifting of the consciousness to the spiritual level; it means withdrawing the attention and reflection from physical things of the physical world, and focusing them on spiritual things of the Spirit. When we do this we then see, not with the physical eye, but with the single Spiritual eye. We then see the garden of Eden, not as a physical, materialistic garden somewhere in Asia, but as a spiritual state in the Kingdom of Spirit. We see, too that the physical world, and all that is in it, is of the flesh fleshly, and nothing pertaining to the spiritual Kingdom of God can be found anywhere in it. This is so because God is Spirit, and therefore, he can be found only spiritually.

The name "Adam," of course, symbolizes the natural physical man, just as the name "Christ" symbolizes the regenerated spiritual man. Each of us is Adam the moment we awaken at birth into the physical world, and each of us remain Adam until we attain to the Christ through the act of rebirth, the act to which Jesus alluded when he said, "Ye must be born again."

It is extremely erroneous for one to suppose for a moment that the name "Adam" signifies one individual man who was the progenitor of all mankind; or, that the Garden of Eden, the prior home of man, was a physical garden somewhere between the Tigris and Euphrates; for such a supposition actually would pull heaven itself down to the deepest depths of materialism, the depths to which man himself descended when he fell away from God.

Things of the Spirit, that is, spiritual truths, must be, not physically, but spiritually discerned. This means that we must conceive and cultivate a consciousness of spiritual things on a spiritual level. We must move toward God instead of expecting God to move to us while we are yet firmly holding on to the physical world.

Forgiveness and Unpardonable Sin

By L. A. PAINTER

A FRIEND WHO HAS served as attendant in various institutions over the country for the mentally ill tells me that an alarmingly high percentage of the inmates of these institutions are in there because they believe that they have sinned against the Holy Ghost—that thousands actually have been driven insane and today are beating their brains out against the grilles of padded cells all because of an erroneous, fearful conviction that they are damned eternally to a horrible and everlasting hell for having committed an unpardonable sin.

This pathetic situation has been provoked by a fatally wrong interpretation of the Biblical reference of Jesus to an unpardonable sin, and also by the inordinate gullibility of the individuals concerned in accepting a doctrine founded upon an erroneous interpretation of the teaching of Jesus.

It seems there is in the minds of many men and women a particular and peculiar propensity to be reasonably sane and intelligent on all issues except those pertaining to their eternal destiny. This class of persons will usually approach their worldly affairs in a cautious and rational temperament; but, at the same time, they will become excited by the personality of some high-winded spellbinder and naively swallow up the lowest and most fantastic concepts respecting the welfare of their immortal souls.

The subject of the unpardonable sin is a remarkable and obvious case in point. It is a touching subject which shallow and mistaken theologians have been befogging around since the dawn of Christianity, and which they have turned into a weighty burden that lies like ice upon the soul and keeps it down from all its good.

Now the scriptural reference is this: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word

against the Son of man, it shall be forgiven him, neither in the world, neither in the world to come."

The first thing we observe in this quotation and its context is that Jesus was not giving out an important or elementary spiritual principle. Rather the matter was brought up only incidentally while he was reproving the Pharisees for their blasphemy. It is unlikely that Jesus would ever have mentioned the subject except for this chance circumstance. Nevertheless we do have his words to face us; words which raise so many questions that only a brief consideration of a few of them can be compressed into the limits of this short article; but it should be necessary to clarify only a few points in order to dispel most of the uncertainty and fallacy in which the whole problem is entangled.

Our next observation is that Jesus offered no explanation of this enunciation. In all cases Jesus laid down broad principles, the distinct interpretation of which in any given case must come through interaction between the conscious and subconscious minds of those who seek to understand. The true sense of any genuine spiritual teaching can never be gained by the graceless analytical mind, or by any inductive processes of the superficial thinker. It is only to the minds that are in conscious union with one another that the same words will have the same meaning; and, there fore, the true sense of the teaching of Jesus can be gained only through a deductive and intuitive illumination in the mind that is in harmonious union with the mind that is in Christ.

Now the truth is that in his reference to an unpardonable sin Jesus was alluding to the constitution of the Universe. The Holy Ghost is the Third Person of the Divine Trinity, analogous to the physical plane, the plane on which the law of cause and effect operates. This law is often referred to as Karma. Any sin on the physical plane is necessarily sin against the Holy Ghost, for the reason that neither the Father nor the Son,

analogous to the First and Second Persons of the Divine Trinity respectively, are on the plane of the physical.

Also, the law of cause and effect, sowing and reaping, or Karma, does not operate on the plane of the Son, and it is for this reason that "who-soever speaketh a word against the Son of man it shall be forgiven him."

The Holy Ghost is the Divine power that projects and sustains the mirage of nature, the physical world, and thus establishes the catalysis through which our thought-consciousness must pass and re-pass until we gain the

consciousness of Sonship and become stabilized on the plane of the Son. It is Jesus so aptly stated: "The Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Ghost does not forgive sins. Your sins and errors here on the physical plane are the disciplinaries through which you are taught all things, and through which all things are brought to your remembrance, even whatsoever Christ has said unto you.

Why Jesus Wrote Nothing

By DAVID MACKLIN

IT WILL BE RECALLED that Jesus wrote nothing except a few words in the shifting sand, which was certainly not intended for posterity. There have been many attempts made to explain why Jesus wrote nothing, and so far as I know, all such attempts have missed the mark.

The simple truth is that Jesus wrote nothing for posterity because he taught that there is no posterity, in the truth spiritual sense. Jesus taught the imminence of God. He acted in the eternal now. He taught, and he instructed others to teach, that the kingdom of heaven is at hand, that is, it is here and now. Jesus said nothing about a posthumous salvation, nothing about a future posterity, but he did say: "This day is salvation come to this house."

Many of the contemporary spellbinders are going up and down the country today bartering for the souls of men and peddling their own special and mysterious brand of salvation—for future delivery. They are selling the people a pig in the poke. "Not now nor here," they tell you, "but at sometime in the remote future beyond the starry skies you shall receive your glory."

Jesus the Christ taught no such doctrine. He taught the immediate availability of the Kingdom of God. He did

not speculate in salvation futures. He gave immediate delivery. It is this principle that St. Paul insists on when he says: "Behold, now is the accepted time; behold, now is the day of salvation."

When we have uprooted our consciousness the pertinacious belief that the power of God is restricted by time and place, and when we have accepted in all its fullness the sublime fact that the kingdom of heaven is within each of us, we shall find, in that moment of acceptance, that our whole being—now—is a living vesture of God, in all its love and beauty and peace and wisdom and more abundant life.

This mistaken reformists are trying to reverse the Universal Order by declaring that good must come, not from God, but from you and the world of nature around you. They demand that you do good in exchange for a delayed-action salvation. Be good first, then God later. No.

Jesus taught no such doctrine. Rather, Jesus said: "None is good, save one, that is, God."

This means what it says: that all the good there is, is God. It means that there is no good anywhere at anytime or in any man unless God is there also at the back of it. It means that God is the Source of all good—

all life, all health, all supply, all wisdom, all beauty and love and peace and joy and happiness. And it means that it is not a human power, but this power of all-good, God, that is now eternally within you, and that is your power to be.

Your power to be is the power within you, and if you direct this power out of the stifling and deceptive channels of limitation into the illumination of Christ, it will bring into your life the all-good that it itself is . . .

The Way to Know

By PRISCILLA WINGATE

ONE DAY JESUS went up into the temple to teach, and the Pharisees murmured among themselves, asking:

"How knoweth this man letters, having never learned?"

They challenged Jesus' qualifications to teach, and in effect, said: "Jesus is no scientist, no parapsychologist, no scholar, no noted psychic investigator, no theologian; he has never read Emerson or Aquinas; he has never studied the Hindu religions; he knows not the say-sos of Plato, Aristotle, Paul, Kant, Hyslop, or Dr. Rhyne; he's not even a member of the Society For Psychical Research, and he deceiveth the people."

To all this atheistic nonsense, to all these jaded sticklers to worldly authority, Jesus answered and said: "My doctrine is not mine, but his that sent me, and if any man will do his will, he shall know if the doctrine, whether it be of God, or whether I speak of myself."

"If any man shall do His will he shall know," is the direction that Jesus gave to mankind for gaining Wisdom and Truth."

But today there are too many among us who are vain, and unhumiliated of intellectual pride, and who are as zealous as their Pharisaic predecessors in insisting that scholastic education, the scientific laboratory, is the only way by which Truth may be revealed to the world; and yet, in all the ages of man, this intellectual, materialistic, and palpable system of inquiry never has and never will produce one ray of hope for the agonized soul struggling for spiritual Light and Truth, nor one scrap of evidence of the existence of the Kingdom of God.

I do not undervalue or depreciate physical science. I do not say that the man of sagacious intellect, the man of the physical sciences, does not have his own glory when being true to his own qualities, and when moving and acting within his own sphere. I say that the sequences and destinies of the physical sciences are forbidden to the world unseen.

"If any man shall do God's will, he shall know the Truth." This is the principle for attaining to spiritual knowledge laid down by Christ. The mystery of the Kingdom is made known to those who do the will of God—not the will of some earthly scientific research system, not the will of some melodramatic spellbinder, not the will of some wretched little sect—but the will of God.

There is at work in the minds of men a powerful dread to face the spiritual realities of life. There are many so deeply rooted in the mire of matter, earthly things, as to be completely insulated against anything and everything spiritual and metaphysical. It is the law of the natural man to think, not of doing the will of God, but of what is popular and orthodox and respectable in the eyes of the world. He commits his eternal destinies to the discoveries of the physical sciences; and thus, skeptical and atheistic, he remains a wretched, unhappy victim of physical appearances, and the fleeting nothingness of all earthly things.

The physical sciences will pass away. The physical man will become disintegrated. This palpable and materialistic system will be shivered into atomic dust.

And if any man shall do God's will, he shall know . . .

Truth Is for Those Who Do Truth

By G. W. COSWAY

NEXT TO ATHEISM, one of the worst things in the world today is the common and popular conception that knowledge of truth can be gained through scientific inquiry or intellectual scholarship; that at sometime in the not too distant future some physical scientist or some erudite scholar of secular philosophy will crack the divine veil, and place the whole secret of God's harmonious system of the Universe at the disposal of a selfish and materialistic humanity.

But in contravention of this idle, perverted, and dangerous conception, we have the teaching of Christ, the teaching of Paul, and the teaching of all the great spiritual authorities of all ages, who coincide in telling us that truth is gained only by those who are prepared to receive it—by those who do the will of God and who earnestly and sincerely seek truth.

Truth is given, not to be merely speculated on or put aside with our accumulation of knowledge, but to be lived and experienced every day and every hour. He who would know truth must be ready to do truth; he must be moved by the Spirit of Christ. For he alone is qualified to know the mysteries of the kingdom of God who does the will of God. The door to spiritual truth is irrevocably closed to the mental materialist claiming the proud right of exclusive judgment in virtue of philosophical or scientific acumen.

With respect to the secular philosophers let us recall the startling and sceptical cry of Jean Jacques Rousseau, who, after seeking truth among them, said: "I consulted the philosophers. I turned over their books, and examined their several opinions. I found them vain, dogmatical and dictatorial—even in their pretended scepticism. Ignorant of nothing, yet proving nothing; but ridiculing one another in stead; and in this last particular only, in which they were all agreed, they seemed to be in the right. Affecting triumph whenever they attacked their opponents, they lacked everything to make them capable of a vigorous defence. If you examine their reasons, you will find them calculated only to refute. If

you number voices, every one is reduced to his own suffrage. They agree in nothing but disputing, and to attend to these was certainly not the way to remove my uncertainty.

"I conceived that the weakness of the human understanding was the first cause of the prodigious variety I found in their sentiments, and that pride was the second. We have no standard with which to measure this immense machine; we cannot calculate its various relations; we neither know the first cause nor the final effects; we are ignorant even of ourselves; we neither know our nature nor principle of action; nay, we hardly know whether man be a simple or compound being. Impenetrable mysteries surround us on every side; they extend beyond the region of sense; we imagine ourselves possessed of understanding to penetrate them, and we have only imagination. Every one strikes out a way of his own across this imaginary world; but no one knows whether it will lead him to the point he aims at.

"But were the philosophers in a situation to discover the truth, which of them would be interested in so doing? Each knows very well that his system is no better founded than the system of others; he defends it, nevertheless, because it is his own. There is not one of them, who, really knowing the truth from falsehood, would not prefer the latter, if of his own invention, to the former, discovered by anyone else. Where is the philosopher who would not readily deceive mankind to increase his own reputation? Where is he who secretly proposes any other object than that of distinguishing himself from the rest of mankind?

"I could further see that instead of clearing up any unnecessary doubts, the philosophers only contributed to multiply those which most tormented me, and that they resolved absolutely none."

In their inability to discover spiritual truth, the secular scientists are parallel with the secular philosophers. This is so because all the assumptions and premises of physical science are necessarily founded on deceptive

physical appearances. Physical matter is continuously in a state of flux. In each moment our own physical bodies are altering. The very face and core of the earth are shifting and veering in every hour. As John tells us, "the world passeth away." Things physical carry within themselves the seed of their own destruction, and therefore any conclusion founded on an earthly premise cannot permanently stand. It is for this reason that St. John utters his warnings: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

It is with a pang that we observe the pathetic but eager anticipation with which men and women look forward to material science to usher in an age of spiritual enlightenment, only at the end to be hurled back with a recoil of sad and terrifying disappointment.

But material science can do this:

it can speed the dawn of that awful day of thermonuclear conflagration, the last fire, when the world shall be wrapped in thundering flames; "and when the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall.

"For the great day of his wrath has come; and who shall be able to stand?"

Now it would be a grave error to infer from what has been said that secular science and secular philosophy are unnecessary for the development and salvation of the soul. They both are required to enlarge, strengthen, and prepare the mind for the reception of truth, but they are not the organs through which truth is acquired.

So we must turn again to the principle we first laid down: who would know truth must be ready to do truth; he must be in possession of the mind that is in Christ, and he must be moved by the Spirit of Christ.

The Religious and the Sciential Fanatic

By ARTHUR E. BRANDON

A GREAT DEAL has been said opprobriously about the religious fanatic, and now I should like to engage briefly in a discussion of the sciential fanatic.

By the term "sciential fanatic" I identify those who hold to the opinion that the only way to establish the certainty of spiritual truth is by the discoveries of physical science under test conditions within the laboratory or otherwise.

Now I must believe that, as between these two intemperate extremes, the religious fanatic and the sciential fanatic, the sciential zealot is indeed the most repelling. For it may be said in defense of the religious fanatic that at least his motive is high; he believes in a God, and within the light of his unlimited understanding he earnestly strives to do God's will; whereas, on the other hand, it may be said that, as a general rule, the scientific investigator of things spiritual and psychic has no motivation higher than a prurient curiosity about matters which he has forejudged to

be but a mass of heterogeneous superstitions.

That would be a strange, hopeless, and incongruous world in which spiritual truth is in the reach only of those who dabble in the scientific laboratory, or who must investigate, weight evidence, and experiment with one deceptive appearance after another throughout a lifetime, only to die in the ignorance and doubt of Pilate, still asking: What is truth?

Spiritually speaking the natural scientist is indeed an Archimedes trying to move the earth without a fulcrum, the fulcrum in this case being the new birth—that principle laid down by Jesus when he said: "Except a man be born again he cannot see the kingdom of God." Also the same principle to which Paul alludes when he says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is only to the mind that is in harmony with the Mind that was in

Christ that spiritual knowledge comes. The mysteries of the Universe are not mysteries to the mind in harmony with the Mind that made it.

Yet there is in our modern times a great segment of people who make merry with the fallacious idea that such questions as relate to the existence of God and the survival of consciousness after physical dissolution must be settled in the scientific laboratory. Even many of the metaphysical writers quote with feverish eagerness the scraps of spiritual triviality emitting from scientific books and laboratories as if these were the infallible source of truth.

Distinguish please that I do not say Truth is not scientific. Actually God

is Science itself—all Science. And the Mind of the Universal Christ is the sole organ by which we gain the physical senses are powerless before the giant might of the Science which infinitely transcends the sensible experiences of the empirical intellect.

The Divine arrangement of the Universe, both visible and invisible, is infinitely more mathematical than any demonstration of Euclid or Euler or Einstein; it is infinitely more musical than any composition of Bach or Brahms or Beethoven. "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

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