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“MAN, KNOW THYSELF.”

THE PROBLEM OF LIFE.

A MONTHLY MAGAZINE DEVOTED TO

Spiritual Science and Philosophy, as related to
Universal Human Progress.

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EDITOR.

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THE PROBLEM OF LIFE.

THE INTENTIONS of "THE PROBLEM OF LIFE" are: To present to the public, clear, concise statements of thought, relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, and by such means to assist practically in diminishing the load of sorrow now pressing upon the race; to report and comment upon matters of interest to the general welfare of the race, the world over; to "render unto all their due," and thus oppose no person or party as such; but seek to point out a better way to those who are now sojourning in the darkness of mistake. To review books and pamphlets calculated to enlighten seekers after truth in the various fields of human effort, without respect to person or precedent, holding that a work must be judged by its intrinsic merit, wholly irrespective of the celebrity of the author. Finally, to treat every subject from the standpoint of the higher nature of man, therefore to point the way for an amicable settlement of present differences on the basis of the one Life of which we are all partakers.

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PRACTICAL SPIRITUAL SCIENCE.

FAITH.

LESSON III.

In the eleventh chapter of the Epistle to the Hebrews we read "Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them;" and these words are quickly followed by references to Abel, Enoch, Noah, Abraham, Isaac and Jacob, all of whom are described as men of faith, whose actions were pleasing to God because they were the result of faith, and this faith it was which bore them triumphantly over the angry billows of earthly trials and sufferings, and landed them safely in the glorious port of celestial happiness. To many minds faith is wholly synonymous with belief, but no one acquainted with the derivation of the word who thinks at all, can possibly give it so miserably restricted a significance. We all use the word far otherwise in our common forms of business speech. Keeping and breaking faith may have no reference whatever to belief and disbelief, but entirely to honor and dishonor, thus the faithful man is he whose word is equal to his bond,—whose word is his bond—while the unfaithful person is one who is untruthful and deceitful, who breaks promises carelessly, and is in general, unreliable. Now as we have been asked perhaps a thousand times in the course of our experience with inquirers concerning mental or spiritual healing, whether it is essential that a patient have faith in a healer or in the system of thought which the healer represents before a cure in his case can be effected by mental or spiritual means, we answer decidedly no, but in the next breath we seek to define faith in a very different manner. Faith is necessary to salvation in every sense, and by salvation we mean the saving of the entire individual, morally, mentally and physically, from sin and sickness. According to our faith it must be unto us, for in the boundless universe we can express nothing we do not create or accrete. The law of attraction and repulsion is universal, and extends infinitely beyond the limits of ordinary perception. Faith in its sublime ethical sense is a glorious virtue, to which we all pay tribute in our conventional language, for do we not express disgust and aversion by using the terms infidel and unfaithful, while faithful is a word suggestive of all that is excellent, and is never applied to one whom we do not or cannot esteem?

Several schools of theologians use the words infidel and infidelity quite unwarrantably, and many secularists imitate the vicious use of language in

the churches they condemn, therefore Mr. Putnam, in "Freethought" speaks of the "glory of infidelity," and at the same time praises "infidels" for their fidelity to conviction—a sad misuse of language. Infidelity is always disgraceful; no glory can possibly attach to so dastardly a state of mind, but multitudes are termed infidels who are not so in any proper sense of the word. *Fides*, the latin equivalent of the English word faith, gives us fidelity; thus we see at a glance that faith as a virtue is uprightness, integrity, honor, and not at all that slavish belief in alleged facts or unproved dogmas that many people erroneously suppose it to be. Faith has distinctly three elements: a study of faith is a progressive study, as a life of faith is a progressive life, and because of this wealth of meaning conveyed both in the idea and the word, many narrow misconceptions have arisen among people who never even try to see beyond the limits of the single definition grasped by their limited and exclusive selves. Faith is first; fidelity to conviction, straightforward integrity, downright honesty—a man of faith is therefore primarily a true man, a man who loves truth and hates falsehood. Col. Ingersoll may be a man of faith so far, despite his persistent agnosticism. In the second place, faith is trust in the power and triumph of good, and this trust naturally grows out of the love of good; whatever or whoever we love we find it comparatively easy to confide in; a child loves his parents and easily trusts them, if he loves them not he does not trust them. The third element of faith is spiritual perception, open-eyed discernment of spiritual truth, and this state of spiritual satisfaction and blessedness grows out of the two preceding states, and may justly be regarded as a natural and orderly evolution from them. The author of the Epistle to the Hebrews takes into consideration these three elements, HONOR, TRUST, VISION.

Belief is neither a virtue nor a vice necessarily, for it may be either; false belief and true belief, right belief or wrong belief are all legitimate expressions, but false faith is no faith at all, and to mention it is as incorrect as to speak of unfaithful faith, for whatever is destitute of faith is false, and whatever is faithful (full of faith) is true. Now to apply this vital and most necessary distinction between faith and belief to our healer and patient who have met for the first time—strangers to each other in every sense. The healer is a new comer to a provincial town, a place where very little indeed has been heard of metaphysical healing, and that little chiefly of an unfavorable character. The inhabitants are either orthodox religionists or avowed sceptics, and both these classes of people are apt to look askance at any innovation, for one class is fixed in belief, the other in unbelief, and as a rule neither believers nor unbelievers desire to change their views. There is a certain "we know it all" air about both these parties who mutually pity each other. Our healer then has at first sight rather an unpromising field to work in, but she has heard the Master's call "Go work in my vineyard," and has felt led to that old conserva-

tive town as tho' that were the particular spot in the vineyard to which the Master directed her. She is a woman of faith, and *will* not be dismayed by unfavorable appearances; she announces herself as a mental or spiritual Scientist; her notice in the local journals is a simple, straightforward statement of fact couched in terse but unpretentious language. Some invalids of long standing—chronic cases which have defied the best efforts of several physicians, baffling all their skill, read the announcement with the very faintest glimmer of hope that there may possibly be found somewhere, at some time, a balm for their almost incurable woes—their faith or confidence in all systems of medicine is reduced to the lowest imaginary ebb, for they tried “everything,” and have been “everywhere” in search of health; and those two perplexing abstractions, “everything” and “everywhere,” and a third abstraction also, “everybody,” have alike failed them. Now why should Mrs. Hugh Morrison, wife of the leading physician in the place resort to the services of a “quack,” when her own kind, faithful, devoted, brilliantly accomplished husband is the leading physician of the country town where they have both resided many years, and where he is looked up to by all classes of the community as a man of rare talent, one of the best doctors in the world? Would it not be an insult not only to him but to the entire regular or homoeopathic school, to whichever illustrious body he may belong, and indeed to both these learned fraternities, for her to seek relief outside the hallowed precincts of those venerable and distinguished bodies? The speech of the world would answer, *yes*; intelligence a little above the ordinary, would reply decidedly, *no*. If all these learned men (and perhaps women also) who can write M. D. after their names have been unable to help you, and you have been to Southern California, to Florida, to the South of France, to Italy, to the West Indies, and none can say where you have not been in search of health, as you have not found the desired blessing by pursuing a Satan-like policy of running to and fro upon the earth, (often in your case, if not in Satan's, at great inconvenience and expense); if in addition to these Satanic movements you have exhausted the resources of the pharmacopœia, are you to sullenly refuse to turn to the Spirit of Truth for healing when all the imaginations of man have failed you? Reason and conscience alike urge you to at least give Mrs. Finlayson, the new-comer in your district, a fair opportunity to demonstrate *her skill* as you will probably term it, but what in reality is the power of Truth working through her as its humble, willing instrument. But you have no faith in her or in her system, you exclaim! Why should you have? considering you know nothing of either; but what right have you to disbelieve? You may wisely suspend judgment and venture *no* opinion until some opinion is warranted and induced by experience, but to be ignorant of a matter and to honestly confess ignorance, is totally different from prejudging a case or pro-

nouncing against an individual without knowledge, which latter case is disgracefully unfair. Well! Mrs. Hugh Morrison is a good Christian woman according to her lights, which it must be confessed are rather dim ones. She believes the New Testament in a dull, stupid way, and considers most of it a merely historical record of events which took place eighteen or nineteen centuries ago, and will probably never occur again in the history of the world.

The Christian ministry and the medical profession have agreed to support a baseless falsehood (probably believing it to be true), that "miracles" took place in a certain age and that age is past, while the gospel states exactly the reverse of this. Jesus is described as addressing his disciples before withdrawing his bodily presence from them, and telling them that certain unmistakable signs would follow those who proved themselves the true disciples of the truth which he had sought to convey to them. The works they had seen him do they were to do likewise, and as the human mind the world over became clarified from error, still greater wonders were to be accomplished—spiritual wonders first, then physical wonders as a result or consequence. Mrs. Dr. Hugh Morrison takes up her bible after reading Mrs. Finlayson's statement in the morning paper, and she comes across two remarkable records of the cure of seemingly incurable cases, one of twelve and the other of thirty-eight years standing (vide John v;) this latter case, that of the healing of the impotent man who had been ill such a very long time, strikes her very forcibly. She had often read the impressive narrative before, but she had never thought it had any relation to these days except in a highly figurative sense, until now she discovers that her mind is traveling in hitherto unknown tracks of philosophy. Why should not I be healed of my infirmity, she asks herself mentally, and why should not this woman so recently arrived in this town be the agent of Supreme Goodness to lead me into light, and health, and peace; I can but try, I will order the carriage and go to see her at once. Arrived at Mrs. Finlayson's modest but comfortable and well-appointed office, she is met by a woman whose features portray inward rest and strength. She is no way bustling or flurried, she is neither obsequious or proud, but holds herself as one who knows where she stands, and is prepared to stand up for truth under all circumstances. Mrs. Morrison begins the conversation by retailing a detailed account of more than twenty years suffering and fruitless endeavour to get well, and ends her long, pathetic story, during the recital of which a cambric handkerchief has often been pressed to her eyes in self pity, with the rather discouraging exclamation, "and I never expect in this world at least to be any better, and God only knows what awaits us hereafter." Mrs. Finlayson has heard similar stories hundreds of times, therefore she is neither affected nor surprised, nor is she in the least discouraged, not even when her visitor says decidedly, "and to be frank with you Madam, I have not a particle of

faith in your treatment ; you may help others, my husband says that purely nervous cases often yield to mental treatment, but my case is beyond all that." Beyond all what? enquires the healer, beyond DIVINE power, beyond the resources of the Infinite? Really Madam, you must be ignorant indeed of what we profess, if you think I claim to do the work—I am simply an instrument through which God works. Does the window produce light, or the piano music? Does my sewing machine do my needlework of its own accord, or rather are not these agencies simply instrumental ; must they not be guided and operated by an intelligence which merely employs them and which in the first instance formed them? So with us, dear sister, we are but God's instruments; He works through us, but we must keep our minds free from the rust of doubt and the mildew of despair, if we would be plastic machinery in the hands of the All-Good. "How beautifully you talk," smilingly replies the caller, "but it is all too good to be true. I have been ill too long and had too much done for me; I used to hope, but hope is nearly dead now in my soul." "Nearly," repeated the healer, "Thank God for *nearly*, for if you had said *quite*, you would have pronounced yourself incurable, *i. e.*, you would have taken a mental attitude which places a patient in a position very hard to reach, but as all things are possible with the Eternal, I never refuse to treat anyone who comes to me, I have no right to refuse them, unless they come for evil purposes, and even then I ought to seek to lead them out of darkness into light, for whoever comes to us is drawn or sent to us, and we have some mission to each other whatever this mission on first acquaintance may be. But I must now give you a treatment, a silent one ; you have talked enough and need the healing ministration of unspoken thought ; close your eyes, recline comfortably in this easy chair, and just let whatever will come, enter your mind without your making any effort to keep it back or to change the current of your seemingly instinctive thought." Mrs. Morrison does as she is requested, and as she rests peacefully, a sweet peace and a clearer hope dawns upon her mind ; she leaves the house feeling decidedly better, and when the brougham leaves her at her own door, her mind is pervaded with strange, longing anticipations of a great and blessed change in her condition ; she *feels* she is on the road to recovery, nay, she inwardly knows it ; there is a something within which keeps repeating in her ears two blessed texts, "thy faith hath made thee whole," and "according to thy faith be it unto thee." Now how did Mrs. Finlayson call out faith in Mrs. Morrison? Ask the flower how it scents the air with delicious and powerful fragrance, and thereby calls attention to itself ; ask the many bright and beautiful objects all about us, how they appeal to our senses and compel us to recognize them while they all unconsciously exert their charm upon us.

There is a law of attraction which none can dispute, but who shall fully

explain it. Let your light shine, that others seeing your good works may in their turn go and do likewise; what is the philosophy of universal attraction in nature? answer this question and you will have defined faith. It is a very noticeable feature of the gospel story, that people pronounced incurable in other quarters were drawn to Jesus and to the apostles, with a confident feeling that they would find the boon they had vainly sought elsewhere, and none who came thus, were sent empty away. Faith begets faith as love begets love. We have all the germs of every grace within us, and this can be caused to expand, and seeds can be assisted in their growth. One who is himself full of faith consciously and unconsciously, purposely and unwittingly works upon the corresponding grace in the minds of others, and thus while the patient's own faith accomplishes their healing, the healer is instrumental in arousing that dormant faith, and calling it into expression. This is a short and very simple lesson. We have had little time to prepare a lesson for this month's paper, and our space is limited; we have therefore sought only to mark out a line of reasoning in which we hope our readers' minds will move much further than the printed page can carry them. The case introduced is not imaginary, neither is it singular; we have personally known of many persons who have started on the road to a perfect expression of health after long, lingering illness, precisely in that way. Mrs. Morrison and Mrs. Finlayson will meet us again next month, and by April they will have far more to say to us. Now to present another side of the subject of "faith," and the grounds we have for faith in a Supreme Being, we will ourselves withdraw and leave our readers to be entertained for a short while by the San Francisco *Argonaut*, which has replied to Col. Ingersoll on "Agnosticism," in the following very able and reasonable manner:

"Col. R. G. Ingersoll, in the December number of the *North American Review*, answers the question, 'Why am I an Agnostic?' The article is written in his usual racy and rhetorical style, but views the subject wholly from the author's standpoint. In reading the article, one is sensible of a rather grotesque impression that the whole thing is a misnomer, and that instead of Ingersoll telling us why he does not know, he seems intent upon showing us how much he does know. This article, like all of Ingersoll's contributions, smacks more of the 'won't believe,' than the 'don't believe' spirit. There is such a thing as color-blindness, and there is likewise truth-blindness, and the sadness and danger of it all is, that in both cases the victim is unconscious of his deprivation. Ingersoll finds only evil in the Christian religion, because he goes to the bible with an eye only for the evil. Juvenal saw old Rome full of dissolute men and women. Virgil saw it full of learning and beauty. Tacitus found it full of heroes. When Juvenal found the husbands all debauches, and the wives all hypocrites, the most moral and elegant historians found the

excellent Agricola, and saw a wife of spotless fame in the daughter Domitia. There are many important, but often neglected truths, which Ingersoll utters in a strong and manly way. He justly ridicules cant and bigotry. These are always in the inverse ratio to true devoutness of spirit. He has the sympathy of all intelligent and right-minded people when he repudiates the tyrannous pretensions of ecclesiastical machines. But when we come to weigh and measure fully the religion of such a being as Jesus Christ, we need the spirit of earnest and honest inquiry and not that of hypercriticism. Ingersoll opens his article with the following :

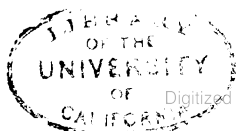
‘The same rules or laws of probability must govern in religious questions as in others. There is no subject—and can be none—concerning which any human being is under any obligation to believe without evidence.’

But men *are* ‘under obligation,’ carefully to collect, and calmly to consider, the evidence in the case. Thomas Paine confessed that when he wrote his ‘Age of Reason,’ he had not read the New Testament through. Many random and careless readers and thinkers, who have never devoted an hour of patient thought to the study of revealed religion in their lives, inveigh against the Bible, and wage a crusade of malignant traduction against the Christian religion. We should study the system of revealed religion as we study logic, mathematics, and languages ; study it with every capability with which we are endowed ; study it until the mind arrives at its highest power at that point of mental polarity, when it forgets everything else and is able to pour the full strength of its aggregated energies into it. To believe without evidence is credulity ; to disbelieve, without considering the evidence, is either perversity or stupidity.

Ingersoll continues by saying :

‘He who cannot harmonize the cruelties of the Bible with the goodness of Jehovah, cannot harmonize the cruelties of nature with the goodness and wisdom of a supposed deity. He will find it impossible to account for pestilence and famine, for earthquake and storm, for slavery, for the triumph of the strong over the weak, for the countless victories of injustice.’

The disturbances of the physical world are the expressions of the finiteness of matter. The horrors of sacred and profane history, are the expressions of the finiteness of man. Ingersoll would reply : If the universe is under divinely enacted laws, then the operation of those laws is the manifestation of the thought and power of God. If He is perfect, then they must be perfect, and their effects must be also perfect. We answer that it does not follow that, because a being is absolutely perfect, the products of his power are absolutely perfect. God’s laws are perfect, but man and matter, their subjects, are imperfect. God could not create an absolutely perfect being or world. Limitation in any particular is an imperfection. Any created or dependent being or thing, must, of necessity, be inferior to its creator. When, therefore,



God created a man and a world different in magnitude of nature from himself, they were of necessity less than perfection, hence imperfect. Why then should he create such a man and world? Because it is entirely consistent with infinite wisdom and benevolence that God should create a man and world whose imperfect existence would lead to more desirable results than their non-existence.

Ingersoll continues :

‘It seems to me that the man who knows the limitations of the mind, who gives the proper value to human testimony, is necessarily an agnostic. He gives up the hope of ascertaining first or final causes, of comprehending the supernatural, or of conceiving of an infinite personality. From out of the words Creator, Preserver, and Providence, all meaning falls.

‘One man, finding himself in the midst of mysterious phenomena, comes to the conclusion that all is the result of design ; that back of all things is an infinite personality—that is to say, an infinite man ; and he accounts for all that is, by simply saying that the universe was created and set in motion by this infinite personality, and that it is miraculously and supernaturally governed and preserved. This man sees with perfect clearness that matter could not create itself, and therefore he imagines a creator of matter. He is perfectly satisfied that there is design in the world, and that consequently there must have been a designer. It does not occur to him that it is necessary to account for the existence of an infinite personality. He is perfectly certain that there can be no design without a designer, and he is equally certain that there can be a designer who was not designed. The absurdity becomes so great that it takes the place of a demonstration. He takes it for granted that matter was created and that its creator was not.

‘Is it possible for the human mind to conceive of an infinite personality? Can it imagine a beginningless being, infinitely powerful and intelligent?’

Ingersoll thinks that there is here an absurdity which amounts to a demonstration as against the existence of God. But the *reductio ad absurdum* argument is a very dangerous one, for, like Queen Anne’s muskets, it has frequently more force at the breech than at the muzzle. Does Ingersoll believe that there is design without a designer, and thought without a thinker? His answer is given in the article, as follows :

‘My mind is so that it is forced to the conclusion that substance is eternal ; that the universe was without beginning and will be without end ; that it is the one eternal existence ; that relations are transient and evanescent ; that organisms are produced and vanish ; that forms change—but that the substance of things is from eternity to eternity.

‘The questions of origin and destiny seem to be beyond the powers of the human mind.’

The existence of an intelligent and eternal being, the creator of all things, is quite beyond the powers of the human mind (?), but the existence of eternal matter or substance, to which Ingersoll has transferred all the attributes of God, is entirely within the powers of human conception and comprehension (?). Does Ingersoll believe that the world is but a fortuitous concourse of atoms, and that human history is but a fortuitous concourse of events? Is intelligence

an attribute of matter, and thinking a function of molecular motion? We do not expect him to comprehend God's nature—for that Being which we can understand may be less, but can be nothing more than our equal. Our minds are finite, therefore they can only originate and entertain finite ideas. The ability of the mind, then, both to originate and comprehend, is limited by its own powers—which are never more than finite. A moment's reflection will lead us to perceive the mystery involved in God's being is the *mode* of His existence and not the *fact* of His existence. The existence of an intelligent Being, who transcends our comprehension, is quite demonstratable. His nature, attributes, relations to universal nature and designs, are so intimately related to the supernatural and infinite, that they are beyond our finite capacity; but the evidence of His existence is not destroyed by the mystery of His nature. What shall we believe: that an eternal, self-existent intelligence created the universe, or, that matter is eternal and self-existent? Notwithstanding the 'Mistakes of Moses,' God still lives."

"Karma." Answer to Correspondent.

SAN DIEGO, FEBRUARY 11, 1890.

MY DEAR MR. COLVILLE :

This is one point I want you to explain: We believe that sickness and disease are, in a measure, the results of sin or inharmony. We also believe that it is not the *penalty* of sin, but the liability to sin, from which man requires to be redeemed. Now if "no one can escape the consequences of sin," if the law of Karma must be fulfilled, and if "all punishments are remedial, reformatory, and purgative," by what right did Jesus say to the man sick of the palsy: "Thy sins be forgiven thee." Of course I know He had power to arrest the disease and cure the man temporarily, but would not the consequence of his former sin manifest itself anew in some other form? How could the whole thing be arrested permanently by the word of Jesus? If disease is a *desirable* thing as a remedial agent, what right has anyone to cure another's disease, or interfere with Karma? Is it not working *against* nature and Karma to heal the sick by any occult power?

Please answer this in your March number of the *PROBLEM OF LIFE*. I am interested in Theosophy more than ever. Mr. Bertram Keightley has been here, and inspired us all afresh.

Yours sincerely,

EMILY ASHFIELD.

ANSWER.—Karma is simply the ethical law of cause and effect, the natural relation existing between causes and their effects.

The Scriptures of the whole world teach this doctrine throughout all their pages. The Old Testament can never be rightly or usefully interpreted until this fact is intelligently weighed, for at present people either seek inconsistently to fulfil isolated portions of the literal law, while they reject other portions no less binding upon believers in the divine origin of the law as a whole ; or they blindly reject the entire system through lack of understanding of its true purport. The same may be said of the attitude taken by many professing Christians, as well as professed free-thinkers towards the New Testament teachings, which are popularly set aside as impracticable, or else accepted in some respects blindly, and in other equally important matters, tacitly ignored or pronounced too mysterious to be comprehended with our present degree of light or reason.

The law of Karma explains as statements of the working of the Universal Law, those passages of the old law which, when taken literally, enforce as well as endorse capital punishment and other barbaric atrocities ; and let the student of Scripture and Divine Law remember that if he insist upon a literal fulfilment of the words, " Whosoever sheddeth man's blood, by man shall his blood be shed,"—regarding them in the light of a command instead of a prophecy, he must in consistency not only condemn to death by stoning every adulteress, but also enforce severe penalties upon all who even pick up sticks on the Jewish Sabbath ; and still further, condemn every man who shaves the corners of his beard, an act peremptorily forbidden in the Book of Leviticus. Why enforce one portion of the law literally, and not all the rest, if the whole law be divinely given for man's guidance ? and if it be not given from above, why enforce any of it, particularly such portions as command cruel retaliation ? The Jew has to face this query, but for the Christian, Jesus has spoken with such absolute plainness on this point, that no foolish wayfarer or untutored child need mistake his attitude. He distinctly declared on the testimony of the Evangelists, whose writings are universally received by those who profess the Christian name, that he fulfilled the law in its entirety by obeying its spirit and annulling its letter ; he utterly discountenanced retaliation, and boldly rebuked those blind leaders of the blind, who led human society into the ditch of strife and hatred.

No more hideous anachronism can possibly be imagined than a professedly gospel church or sect tolerating, much less advocating, retaliation. Still there are legal thunders whose reverberations shake with shame all guilty consciences. There is, indeed, a law of retribution which Agnostics, including Ingersoll, are compelled to acknowledge. The Eternal does repay, even though in one sense God is never angry nor moved in the slightest by any

folly or crime of man. To all who understand even a little of the operation of Karma, the texts so often quoted, "Men *cannot* gather grapes of thorns or figs of thistles," and, "With what measure you mete it shall be measured to you again," are already aglow with hitherto undreamed of meanings. From an ethical standpoint, Karma is of the highest value as a topic for instruction, as a right understanding of it must inevitably completely remodel the world's punitive code, and entirely do away with the false hopes of those who seek to evade the law of compensation and slip out of their just deserts through a species of jugglery.

That it is not very wrong to sin, but very inconvenient and extremely disagreeable to be found out, is without question the belief of many people to-day, and this belief is positively fostered by a great deal of popular teaching, not purposely immoral. Children as well as grown people, read continually of the fines and imprisonments levied on those who have been detected and captured in the act of transgressing human law, but the ordinary teaching of the world does not deal in any way with the inevitable suffering which overtakes the sinners who are not found out. Theosophy steps in, and in perfect harmony with undeviating equity, declares that punishment is inseparable from sin, as suffering is the inevitable sequence of wrong doing, and not only of evil-doing and evil-speaking, but of evil-thinking also. A simple illustration patent to everybody, explains Karmic results : A man drinks a great amount of whisky to gratify an unreasonable and unholy appetite ; no one sees him drink it, and he does not steal it, therefore he is not punishable by the civil law, but it destroys the interior of his own body, it affects his brain and produces delirium ; he suffers because he has taken into himself a poison which has attacked his vitals and caused his brain to reel with madness.

The law of Karma works not alone for the drunkard, but for every one without exception, who by his own conduct, brings upon himself pain as a consequence. Lies which are never found out ; dishonest acts which are never traced to their perpetrator ; cruel thoughts which go out like poisoned arrows and sting the unsuspecting unawares—all recoil upon those who have begotten them, and from the consequence of one's own deliberate action, there is no escape here or hereafter. No matter whether people believe in it or not, the law works exactly the same ; it is perfectly just and entirely reasonable, and commends itself alike to the wisest and the humblest, for all consciences when unwarped by deliberate and perverse transgression can discern its righteousness ; the smallest child *feels* it as a truth, and expresses his conception of it as soon as he displays any actual intelligence.

Belief in Karma does not imply belief in fate, if by fate anyone means a particular private destiny for an individual, marked out for him alone by some higher power than himself. Fate is either universal order, or there is no

fate, for the eternal law is no respecter of persons. Law is immutable ; at the same time the human will is free, and man is a free agent within the circle of unchanging universal destiny. Let us here very briefly expound the simile of figs, thorns, grapes, and thistles, and how they are brought forth in nature. The language of the gospel in this connection is scientifically exact ; one species cannot spring from another, each must be evolved from its distinctive typical germ. Knowing this, are we not however at perfect liberty to choose what we sow or plant, and in the exercise of that choice determine our reaping ? The law emphatically states that we can only reap as we sow, and then it leaves us free to sow at our discretion.

Now following this train of reasoning a little further into the region of the healing art, or rather healing science, we shall find ourselves combating several prevailing errors concerning forgiveness which a mistaken theology has long fostered, and which some Theosophists seem unable to clear away. The first of these errors is that sin and the penalty attached to sin are one and the same thing, when they decidedly are not. We sincerely believe that Jesus worked to overcome sin, even to the extent of utterly destroying it in the affections of those who applied to him for any kind of teaching or relief. The destruction of sin, not its pardon, should be the object of all reformatory and educational endeavour. The popular orthodox theory of vicarious sacrifice can be proved immoral and absurd by all who will take the trouble to conscientiously review it, still there is a very definite meaning lawfully attaching to the words salvation and redemption which we never intend to let go of. Salvation from sin is not salvation from penalty already incurred by sin previously committed ; it is, properly speaking, the regeneration of human desire and affection. Sin is mental, not physical in its source, and where, we would ask, is the jurist who does not take motive or intention into account. Wherein does manslaughter differ from deliberate murder ? Wherefore is a distinction made in all legal courts between acts intentionally and unintentionally erroneous ? In the cases to which our esteemed correspondent refers, we should decide that the simple meaning the evangelists intended to convey was that certain sufferers who had taken the consequences of past transgressions and were still suffering through their own misguided actions, approached Jesus or were drawn to him by the attraction of his influence, to seek not only relief from pain, but instruction as to a better mode of life. The great teacher expounds to them the law of sequence (Karma), *i. e.*, He tells them that sin (transgression of law) is the cause of suffering, and when they are brought to a state of sincere repentance and earnestly desire to live a new life, he tells them that as they no longer love error they are released from its dominion, but in several instances He cautions them to guard against future lapses into error, for if they sin again even worse penalties may overtake them. To minds

imbued with false ideas of local hells and heavens, where external associations determine happiness or misery, the teachings of the gospel in their original simplicity must be almost entirely unknown; every modern difficulty has arisen from some perversion of truth occasioned by human cupidity as well as ignorance, for the teaching in its native beauty is so clear as to be well-nigh transparent to the unperturbed mind. If healers to-day understood the law of sequence (which they often do not), they would not leave their patients in a maze concerning the *modus operandi* of recovery from sickness, and the means whereby health may be preserved after its attainment or recovery. A simple illustration ought to serve in this connection. A man has either wilfully or through ignorance sowed his land with nettles; he desires flowers and fruits in future, and applies to a wise agriculturist for information as to how he may remove the nettles and raise crops of a very different species. The adept in farming tells him just how to eradicate the weeds, and just how to cultivate the flowers, and helps him in the undertaking; the result is that the ground gets cleared of nettles and produces delightful flowers and luscious fruits, entirely through the operation of unchanging natural law.

Now there is no more miracle or interference with law in this simple effect of husbandry, than in the most startling cure of disease possible under any circumstances conceivable by the rational mind. To forgive sin is not to remit penalty, but simply to release the fettered mind from the hands of an iniquitous affection; for this reason the gospel so frequently lays stress upon change of *heart* as essential to change of life, and we all know that heart signifies affection. Students of Swedenborg will readily perceive our meaning, and in the teachings of "New Church" ministers and authors, will find lucid explanations of the vital and radical difference there ever must be in redeeming from sin and remitting an inevitably necessary and humanly educational penalty. We shall be happy to answer further questions on this important and interesting topic next month if our readers furnish inquiries.

WE quote from *Light*, an excellent English periodical, published every Saturday at 5 Duke Street, London, the following extracts from contributors:

"Are you a Darwinite?" said a great man to me lately. "Partly; but perhaps more a follower of that school which has found in evolution a place for spirit—a Wallacite." "H'm! Evolution may account for the development of a body, but it never taught us, 'Be ye perfect, as your Father in Heaven is perfect.' *That* never came out of development from the lower animal." And so Froude said the other day. "Religion is a sense of responsibility to the Power that made us: Conscience and Intellect could not grow up in us had not the Supreme Being possessed them in a far greater degree first.

I feel so strongly that we are not the mere accidental products of matter. We are here with intention, by purpose, although we may apparently have been left too much to ourselves. All that is grand, sublime, and of benefit to the race has come out of faith, not out of scepticism. Scepticism never yet did any grand or noble work."—*M. A. Oxon.*

Absolutely true.—Editor *PROBLEM OF LIFE.*

WE can make it a Christian duty not only to love, but to be loving ; not only to be true friends, but to show ourselves friendly. We can make ourselves say the kind things that rise in our hearts and tremble on our lips—do the gentle and helpful deeds which we long to do, and shrink back from ; and little by little it will grow easier—the love spoken will bring back the answer of love—the kind deed will bring back a kind deed in return—till the hearts in the family circle, instead of being so many frozen, icy islands, shall be full of warm airs, and echoing bird-voices, answering back and forth with a constant melody of love.—*H. Beecher Stowe.*

THE TRUE FREEMAN.—That man only who rises above the small yet mighty predilection, who sets the self of his own consciousness behind his back, and cherishes only the self of the Father's thought, the angel that beholds the eternal face, that man only is a free and noble being, he only breathes the air of the Infinite. Another may well deny the existence of any such Father, any such Infinite, for he knows nothing of the nature of either, and his testimony for it would be as worthless as that is which he gives against it.

THE January number of the *White Cross Library*. (Prentice Mulford, editor ; F. W. Needham, publisher : New York, U. S. A., price one dollar and a half yearly) deals with "Immortality in the Flesh." Mr. Mulford believes "that a physical body can be retained so long as the spirit desires its use."

THE body at death does not give up the ghost. It is the ghost that gives up the body. Mr. Mulford is right there.

"THERE are more things in heaven and earth than are dreamt of in our philosophy," and amongst them is assuredly the degree to which one mind influences another, the indescribably softening effect, produced alike on old and young, by one tender, tolerant, all-enduring spirit.—*Anna Depe.*

WITHOUT strong affection and humanity of heart, and gratitude to that Being whose code is mercy, and whose great attribute is benevolence to all things that breathe, true happiness can never be obtained.—*Dickens.*

WE cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—*Froude.*

THE LAND OF THE LIVING.

"Are you still in the land of the living?" inquired a man, of an aged friend. "No, but I am going there," was the reply.

"O land, so full of breaking hearts,
O'erhung with shadows blinding,
Where half the world the other half
In sheet and shroud are winding.
We stretch our eyes away—away
Past this domain of sorrow,
And catch the tintings on the clouds
Of an auroral morrow.

Each year we see the brightest leaves
In Autumn's hands the serest;
Each year the bird-notes die away,
Which rang for us the clearest;
Each day the cruel mouth of Death,
The lie to life is giving,
And yet we call this fading land
The region of the living!

O aged man, whose silver hair
Is like the ring of glory!
God bless you for that precious truth,—
Our hearts repeat the story;
And while we sit in vacant homes
Heaven's golden bells are pealing
Along the darkness of the night,
Making the same revealing!"

—*Emma Rood Tuttle.*

I STIGMATIZE materialism as an immoral, despairing, and servile doctrine: immoral, as it breaks the spring of all progress; despairing, as it can do nothing to raise man crushed by trials; servile, as it engenders all social and individual oppression.—*Didon (Science without God.)*

No love is fit to be called by the name of love that has not in it something of the other world, and much immortality. It must rise above an instinct or passion. Two natures who really love each other here should be eternally affianced.

PREACHING AND PRACTISING.

We find in *The Echo* (January 4th) some very apposite remarks which we consider to have a wider application than they were originally intended to carry. There is no doubt this practical age demands something more than preaching. The influence of leaders of opinion is great in proportion to their earnestness and to the activity they display in translating words into deeds, precepts into practice. No less does the success of any cause depend on the self-sacrifice of those adherents who profess faith in it. Zeal, energy, discretion, and sacrifice are all needed if the light of truth is to burn clear. It is, perhaps, hardly less essential that the common good should be sought by giving up private fads and labouring heartily side by side without recrimination and needless insistence on private notions.

We have in London a variety of teachers, who expound a variety of doctrines; and though these preachers and teachers generally disagree as to the things taught and the manner of teaching them, they are all getting closer and closer, and agreeing more and more on one thing—the necessity of putting thought into action, and of squaring practice with profession. Herein we see indications of what is likely to grow into a social revolution. Canon Liddon may disagree with Dr. Farrar as much as Dr. Farrar may disagree with Dr. Coit, or Dr. Coit with Mr. Frederic Harrison, or Dr. Momerie with Mr. William Morris, or Mr. Morris with Cardinal Manning, or Mr. Hugh Price Hughes with the Cardinal, or Stopforde Brooke with Price Hughes, or Mr. Spurgeon with Stopforde Brooke, or as much as Canon Westcott may disagree with either; but all now, and for about the first time in the history of modern ages and modern preaching, agree that religion is a thing to be put into practice rather than to be talked about. Dr. Newman Hall and Mrs. Besant, Dr. Clifford and Dr. Averling, Mr. Charrington and Mr. Barnett, may shake hands on one point. They agree that deeds are better than dogma. Mr. Price Hughes commences a West End mission. Of what does the new departure mainly consist? Of merely preaching Wesleyanism? Nothing of the kind. It consists mainly, and it gains converts mainly, because it sympathises with the poor, because it visits the sick, because it looks after waifs and strays, because it descends from the pulpit into the streets. Cardinal Manning may talk of the unbroken unity of the Catholic Church and the saving efficacy of Sacraments and the sin of schism as much as he may, but he thereby does little for his Church. But he knows that the best way to strengthen the Church in this country is to weep with those who weep, to plead the cause of hospitals, to work in harness with social reformers, and to practically co-operate with men on strike. And so it is all along the line. The Church, in all its varieties and methods of propagandism, is working as well as talking, or it would soon lose its foothold in the land. Modern thought outside the Church has demanded that there should be less preaching and more practice.—*Light*.

NEW BOOKS AND CURRENT LITERATURE.

Spiritual Fragments, by J. J. Owen, editor *Golden Gate*, is one of the most charming mosaics of thought we have met in our literary experience. Mr. Owen is a remarkably clear and candid writer ; his views are well defined and beautifully expressed. He condenses volumes into sentences, thereby affording much suggestive thought to the reflective reader. *Spiritual Fragments* is a collection of choice gems of thought on a very large variety of topics, all of which are treated from the broad, liberal standpoint of a man of culture, experience, and deep spiritual conviction. The work is handsomely bound, and has for the frontispiece a fine, lifelike portrait of the author, who is a man of commanding and highly intellectual presence ; it extends to 260 pages ; type and paper are excellent ; the presswork is very fine. As an addition to the library, or drawing room, or study table, it will prove a welcome visitor, and a very useful one wherever it goes. Published by the Rosenthal-Saalburg Co., San Francisco, at \$1.25, postage 10 cents extra ; furnished by us to our subscribers at \$1.00, postage free.

U. R. Leaflet, is the title of a valuable and instructive eight-page monthly, published by Universal Register Centers for distribution among all classes of readers, for the encouragement of the universal practice of love and justice. Readers are requested to send to "U. R. Centre," San Francisco, Cal., the names and addresses of institutions and persons to whom copies may be sent. All who will and can, are invited to co-operate in this work, either by subscribing or by giving some time or other help toward the effective distribution of the Leaflet. The subscription price per copy is 10 cents a year, or 1 cent, single copy.

Seeking the Kingdom, by C. B. Patterson, Hartford, Conn., is a handsomely bound book of 132 pages. (Price \$1.) It is a clear, reliable statement of Spiritual Science, well worthy the perusal of all truthseekers. We have known the author several years, and have often spent many pleasant hours in his company. We heartily commend his new literary effort, and trust it may have a wide circulation.

Food, Home and Garden, 50 cents per year, or 5 cents per copy ; published or the Vegetarian Society of America by C. M. Loomis, Grand Rapids, Mich., is very excellent in all respects ; we cordially welcome it as an indicator of refined feeling and an organ of refined ideas.

Psychic Studies, by Albert Morton, 210 Stockton Street, San Francisco, always interesting. Mr. Morton is a veteran Spiritualist and in all cases seeks to inculcate the highest moral truth in all he essays to expound. His views on mediumship are sound and valuable.

Golden Gate, published at Flood Building, San Francisco ; a weekly newspaper devoted to evidences of the future life and the general elevation of humanity, edited by J. J. Owen. This paper is always excellent ; it has a large and ever increasing circulation among the thinkers of the world. \$2.50 a year—with *PROBLEM OF LIFE*, \$3. Single copies, 5 cents.

Banner of Light, reaches us weekly from Colby & Rich, 9 Bosworth Street, Boston. It is always a pleasure to read its well filled columns. It advocates Spiritualism out-spokenly, and discusses in a frank and cultured spirit all the great questions of the day. \$3 per year—with *PROBLEM OF LIFE*, \$3.50.

International Magazine of Truth, edited by A. A. Chevallier, 13 West 42d Street, New York ; \$2 per year, 20 cents single number. Is a very handsome journal abounding in well written articles ; we strongly commend it to all in search of light.

Harmony, a monthly magazine of Truth, published by M. E. Cramer, 324 Seventeenth Street, San Francisco ; \$1 per year, 15 cents single number. Is always full of pure thought, expressive of the conviction of the true unity of life universal.

The Weekly Discourse, published by William Richmond, Rogers Park, Ill. ; contains in each 5 cent number an excellent discourse delivered through the mediumship of Mrs. Cora L. V. Richmond, a lady whose reputation as a speaker is world-wide and deservedly so.

Better Way, Cincinnati, O. ; another good Spiritualistic weekly always worth reading. \$2.50 per annum.

NOTICES.

W. J. COLVILLE has hired a handsome and commodious house, 931 Post Street, San Francisco, which he is furnishing as a Home and Headquarters for work. Visitors to the city wishing to avail themselves of the privilege of attending the classes or receiving treatment, can be accommodated with very pleasant rooms, and excellent board in the immediate neighborhood, should the house itself be fully occupied. A class for thoroughly practical instruction in Mental Scientific Healing is formed every month. W. J. Colville will teach the March class which commences Wednesday, March 5th, at 10 a. m. Eight lessons will complete the course, which will begin on Wednesdays and Fridays at 10 a. m. An evening class will also be formed, if necessary, to accommodate those unable to attend in the daytime. Terms, reasonable. Public meeting every Monday at 8 p. m.

AN EXCELLENT INVESTMENT.—Very choice lots, $57\frac{1}{2} \times 120$, corner lots \$200 ; inside lots, 50×120 , \$150, at University Heights, near the new Stanford University, one mile from Menlo Park Station ; fine macadamized road all the way. Trains several times each day between San Francisco and San Jose, all stopping at Menlo Park. For further particulars, address editor **PROBLEM OF LIFE**.

DEEMING it fully consistent with the objects of this paper, to call attention to really reliable business enterprises, which we can thoroughly endorse with a perfectly clear conscience, we inform any of our readers who may have some money lying idle which they wish to safely and profitably invest in one of the most reliable and well managed natural industries of California, that we can put them in communication with persons of sound business ability, and unimpeachable integrity, who will be glad to furnish them with full particulars regarding a remarkably desirable opportunity for safe and profitable investment. All letters concerning this matter, as well as with reference to the business of the magazine, should be sent to W. J. Colville, 931 Post Street, San Francisco. In sending money, our patrons are particularly requested not to send cheques, as they are often difficult to cash. Money Orders or Postal Notes occasion no difficulty.

W. J. COLVILLE is open to lecture engagements on very moderate terms. He will speak on any of the great questions of the day, whether social or religious, and will also teach classes in the theory and practice of Spiritual Science, elucidating metaphysical healing so as any intelligent child can understand it. The following 12 lessons constitute the elementary course:

- Lesson 1. Basic statement of the Science of Being.
 “ 2. The creative power of thought.
 “ 3. Mortal man and the human mind.
 “ 4. The evidences of Sense, of Reason, and of Spirit.
 “ 5. Identity, individuality, personality ; how they differ.
 “ 6. Belief versus understanding.
 “ 7. Heaven and Hell, and intermediary conditions.
 “ 8. Regeneration and atonement.
 “ 9. Affirmation and denial, or the Science applied in healing.
 “ 10. A spiritual declaration of independence.
 “ 11. Manifesting the signs.
 “ 12. Final directions and advice to students.

MISS SUSIE CLARK is still at Henry House, 9th Street, Oakland ; she is an excellent healer and very lucid teacher. In introducing her to our readers, we know we are recommending to their regard a noble woman and true scientist ; she can be seen at 931 Post Street, by appointment, or will visit patients.

WE send out 2,000 copies regularly, and hope soon to increase our list to at least 5,000, which allowing for all expenses, actual and incidental, will place it in a sound financial position. To our positive knowledge one copy is often read by as many as ten families in a country district, while in public news rooms and libraries it is impossible to estimate the number who peruse it. As stated in our first number, we receive only such advertisements as we can conscientiously insert; all our present advertisers are thoroughly reliable people whose interests we esteem it a privilege to serve. Our rates for a standing advertisement are \$2 per annum for one square, on the cover, or \$3 for a reading notice inside. A single insertion costs 50 cents in any position. All orders under this heading must be personally addressed to the editor, 931 Post Street, San Francisco.

W. J. COLVILLE will be at Summerland during the grand Convention to be held there March 29th, 30th, and 31st, and April 1st. The steamers issue return tickets to Summerland for \$15; single fare, \$10. No more delightful trip can be imagined. Summerland is almost a paradise. Mr. Williams is a kind, hospitable gentleman, who welcomes all visitors with royal cordiality. We hope to meet many of our readers there at the convention, and trust that they will enjoy the place as much as we did last September.

THE young ladies of the "HELPING HAND" SOCIETY, auxiliary to the Golden Gate Kindergarten Association, propose giving, at Odd Fellows Hall, during the second week of April, a series of entertainments under the name, "Festival of Mother Nature's Daughters." It will be very unique and original in character. A story is to be written by Mrs Sarah B. Cooper, descriptive of the entire scene of the Festival, including the successive pictures presented by its many booths, participants, etc. This story will be the *Programme* of the entertainment.

OUR patrons will greatly assist us in our endeavors if they will favor us with orders for books which we can obtain at trade discount; the profit arising from such enables us to send the PROBLEM OF LIFE free to those unable to purchase it, and also to more readily meet our current expenses.

THIS magazine commends itself to the advertising public as an excellent medium for making their wants known, as it not only circulates in all parts of America and beyond the oceans, but is THOROUGHLY read by at least 20,000 persons each month.

OUR agents and the trade are allowed 25 per cent. discount on subscriptions for a year. Single copies furnished to the trade at 7 cents each, or \$6 per 100; also to Clubs and Societies at the same rate. Sample copies free with paid orders only.

THE GOSPEL OF THE LORD.

CHAPTER III.

THE SERMON ON THE MOUNT.

1, The Works of Jesus in Galilee. 2, The Beatitudes. 3, Man, the Essence of the Body. 4, Man, the Knowledge of the World. 5, On doing good for Goodness' sake. 6, Fast in secret. 7, On Prayer. 8, On asking and forgiving. 9, As to Swearing. 10, As to Killing. 11, As to adultery and divorce. 12, Resist not evil. 13, On Charity. 14, Duty to one's neighbour. 15, The Law and Prophets. 16, On Judgment. 17, The proof of genuine goodness. 18, On the folly of division or anxiety. 19, Heaven is for those who hear and do. 20, The teaching of forgiveness illustrated.

Sec. 1. The works of Jesus in Galilee.

1. And Jesus went about in all Galilee, teaching the gospel of the kingdom, and healing all manner of sickness and disease among the people. And his fame was spread throughout all Syria. And they brought unto him all sick people, and those that were overtaken with divers diseases and torments, and those that were possessed with devils, and the epileptic, and those that had the palsy. And he healed them. And great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan followed him.

21. JESUS WENT ABOUT TEACHING.

There is a most important lesson to be drawn from these words. When the old earth and heavens shall have passed away, men will look upon all things with new eyes, or in a new light. In what light do you look upon all things now? Is it in the light of public opinion; in the light of established authority, or custom, or habit; in the light of what you read or hear? This is the light of the old earth, which shall pass away; you will not always look upon subject and object in this light. But in what light do you look upon all things now? Is it in the light of an ideal; in the light of something somewhere, somehow to be attained; in the light of an impression, impulse, or inspiration; in the light of a sorrow that is yet to pass, or of a joy that is yet to come? This is the light of the old illumination or heavens, which shall pass away; you will not always look upon subject and object in this light. But in what light do you look upon all things now? Is it in the Light of Love—the Creator, of Justice—the Restorer, of Mercy—the All-guardian, of Truth—the Redeemer? Then for you has the old passed away, and all things are the new. Lo! the Kingdom of heaven is now. Lift up your eyes that you may see not only books or words, not only thoughts and deeds, but yourself—the reader, impressor, illuminator, speaker. He who sees the invisible, and hears the silence, sees and hears himself, the Father, the Redeemer. Lift up your eyes, and see for yourself! He, whose light is opinion, or books, or custom, works in the shadow

Sec. 2. The Beatitudes.

2. And he went up into the mountain ; and when he had sat down, he began to teach them all, saying :

3. Blessed are the truly poor ; for theirs is the kingdom of heaven.

4. Blessed are they who mourn ; for they shall be comforted.

under the light. He, whose light is ideal, inspirational, impressional, works in the shadow of the light. He, whose light is himself, the Worker, God, being no longer under the light or in the shadow, works in the light as the Light.

Jesus went about, was active, doing, teaching, serving. But he, who is waited upon by books or speeches, thoughts, affections, or emotions, has not yet learned to serve, to teach, to do, to act. Behold, and see that all that is servant or acted upon is creation ! but he, with whom you are one, acts and creates. All things, whether earths or heavens, books or ideas, are in their places and are good, and none to be discountenanced ; none of these is light, but all are the works of light.

What then ? Act, as being the Light, since there is no other being whom you may be. Go about teaching men to perceive the same light, by your example as manifestor of light, that they also may know the one writer and reader of every book, the one creator of everything and thought. Go, living the truth yourself among all men, not as having authority for your deeds, but as being the authority.

**22. THE
BEATITUDES.**

Verse 3. The poor are they who have few or no earthly possessions. Further, the truly poor are they who wish not for earthly possessions nor to share in the things that change. For these know that happiness is more than riches, and health than many possessions. But some poor still desire riches and many possessions, thinking that in them there shall be found happiness and health ; but only they who are without desire for riches are truly poor. Earthly things are not the kingdom of heaven, for earthly things are temporal, but the kingdom of heaven is eternal. Then, how shall you find that which is eternal, if you be looking or longing for that which is temporal ? The kingdom of heaven is now, and forever ; not something or some state to come or to be. You, yourself, are now and forever ; you are nothing or no state to come or to be. Every one is himself the happiness he seeks ; but how shall he find himself in earthly things ? Truly he must be without desire for riches, if he would discern the Presence that awaits his recognition. But while he is occupied with things past, present, or future, he cannot also be attentive to the Presence ; while he is absorbed in creation or nature, he cannot also be absorbed in the Creator. And in such a case, what else but unhappiness can result ? For whatever a man is absorbed in, he will believe himself to be identical with:—created things, if absorbed in created things ; God, if absorbed in their creator. But happy are the truly poor, for they now no longer identify themselves with possessions, but with God, who is happiness.

Verse 4. We seem to suffer on account of losses, and to grieve on account of troubles ; and this is so because we perceive that which is in part only. But when that which is perfect has come, that which was then in part is done away ; and in the perfect there can be nothing wanting, nothing lost. Therefore, they alone, who can perceive the perfect, can be comforted ; and only perfectness can perceive the perfect. Happy are

5. Blessed are the meek ; for they shall inherit the earth.

6. Blessed are they who hunger and thirst after righteousness ; for they shall be satisfied.

7. Blessed are the merciful ; for they shall obtain mercy.

ye who mourn now, because the kingdom is manifest in part now, yet who perceive that the kingdom must become wholly manifest ; for if ye did not already perceive the greater, ye would not now mourn because of the less. They who, seeing the less, are satisfied, not yet seeing the greater, mourn not, grieve not, trouble not ; but blessed are ye, O ye mourners ! for your eyes see that which others see not, and your hearts are in travail for that which shall be born.

Verse 5. The meek are they whose right is the King's—the Lord of lord's, and the King of king's. If any man have rights to uphold that are not all men's also, he shall be either in warfare to retain the same, or in contest to defend them ; and he belongs to a kingdom which is divided against itself. If any man make the earth the scene of his contentions, he shall be cast therefrom, for the earth and the fullness thereof is the Lord's. But they whose right is the Lord's, also shall dwell with the Lord ; and there shall be one king and one people.

Again, whatever you possess about which you will say, *This is mine, this is not my neighbour's*, by that shall your inheritance be measured. But he whose possessions are his neighbour's, and his neighbour's his, shall inherit the earth ; for all men are his neighbour. And such are the meek and gentle, presuming nothing, neither assuming prominence ; there kingship is not of time, nor in person, but in love unchanging.

Verse 6. Whatever you hunger after, of that you partake ; whatever you thirst for, of that you drink. If you hunger and thirst after wealth, title, renown, you shall partake and drink of that after which you hunger and thirst, and remain unsatisfied. For all these things pass away as food from the stomach ; and you shall continue to hunger and thirst. But if you hunger and thirst after righteousness, rest and peace, you shall partake of righteousness, rest and peace, and be satisfied. Therefore, feed no more on husks that feed the stomach only, on selfishness, envy, malice, covetousness, that fill the personality only, but leave you still hungering and thirsting ; but feed on the bread and water of life by reason that you are the life, and you shall hunger and thirst no more. Happy are they who hunger and thirst after that which, when partaken, remains. Partake ye of it, and rest.

Verse 7. Happy are they who give thanks always for all things ; they attract to them the things that belong to the happy. Like attracts like ; therefore the discontented draw to them disappointments ; but the path of the contented is a path of peace.

Again, the merciful are they who are manifesting mercy, they who are active in kindness ; and they shall receive in return mercy and kindness. The experience of Jesus upon earth seems a contradiction of the saying that the merciful shall obtain mercy ; for from whom did he receive mercy ? Yet in that in which you now may see little or no mercy, you shall see mercy ; the very happenings, which you now may consider far from blessings, you will yet acknowledge as blessings. Whatsoever you give you shall receive again ; mercy, if merciful ; abuse, if you give abuse ; disaster, if you wish a neighbour disaster. But if you will enjoy health and happiness, you must unremittingly practise mercy.

8. Blessed are the pure in heart ; for they shall see God.

9. Blessed are the peacemakers ; for they shall be called Sons of God.

10. Blessed are they who are persecuted for righteousness sake ; for theirs is the kingdom of heaven. Blessed are ye, when men shall reproach and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad ; for great is your reward in heaven. Even so persecuted they the prophets who were before you.

Verse 8. Pure in heart means, pure in sight or in thought.

A certain mechanic, famous for his skill, one day called to him his apprentice, and handing him a key said, This is the key of my private workshop in which I am engaged in perfecting a machine, the like to which has not yet been seen ; and since you are a trustworthy and diligent student, I give you permission to inspect that which you have been so anxious to behold ; and shortly I will come and join you. Then the student, full of expectations, because his master was reputed the greatest living engineer and mechanic, and proud because of the favour shown him, entered the private workshop, and proceeded to inspect the master's work. And when the master joined the student, he asked him what he thought concerning that about which he had hitherto been so anxious to behold. I see here, answered the student, little else than a confusion of wood, and iron, and steel, and little that would betoken the handiwork of a master. Ah, said the master, but if you looked at all these various parts with the eyes of a master, you would see in each and all the work of a master ; and in yonder machine you would see the fulfilment of all these parts.

So is it with the pure in heart. They see that all parts of the universe are perfect parts of a perfect whole, whose architect and builder is God. But they who see only in part, or partly, cannot see wholly or perfectly. They, who see as students, will say, I am an imperfect part ; but blessed are they who will see as the master, for they will know the whole—the Worker and his works.

Verse 9. The peacemakers or peace-manifestors enforce the law of peace by being active in peace, and having no part in quarrel, argument or dispute. God is peace. And whosoever will manifest peace shall bear the title, *Son of God*; for this is the title the Father himself has bestowed upon those who dwell in His Kingdom. And as his kingdom shall come where men now see kingdoms upon earth, let yourself be a manifestor of his kingdom by being a peacemaker upon earth now.

Verse 10. Most improvements or measures of reform have been instituted under vigorous protest ; and reformers have generally been subjected to persecution. And when some new measure or teaching is to be adopted, the masses generally conclude that the old measures or teachings are to be done away or abolished. And as reformers, being leaders, are the minority, they have opposed to them a majority who are not so awake to the New as the reformers themselves ; and cannot see as the latter see, namely, that the new takes nothing from the old, but adds to, complements or completes it. Here, let it be noticed, that both minority and majority are right ; the minority, because they will build, establish and perfect for the benefit of all ; and the majority, because they will insist that the old, and what is already established, shall not be torn away from them. Every institution and religion that has been established on earth has been good, and in accord with the infinite's design ; there has not been, nor shall there be,

Sec. 3. Man, the Essence of the Body.

11. Ye are the saltness of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot. Have saltness in yourselves, and peace one with another.

Sec. 4. Man, the Knowledge of the World.

12. Ye are the light of the world. A city set upon a hill cannot be hidden. Neither do men light a lamp, and put it under the bushel; but on the stand, and it giveth light to all who are in the house.

anything taken from the great Temple or manifestation of Truth, even from the beginning until the end. But that which has been begun must be finished. Thus, notwithstanding the teaching of Jesus, that he came not to take away, but to fulfil, he was subjected to persecutions by those who, not seeing as he saw, jealously guarded the old. And a similar fate has befallen many who have walked in his footsteps. But will you not rejoice to be a builder completing the Temple, the Body, the Earth? And will you not rejoice because of those who hold to what is already built? Be sure that they too in time will as trustfully guard that which you are now completing, as that which has been already completed. You will rejoice, and be exceedingly glad, when you see with the eyes of the great architect, that all is, and has been well, pure and perfect. Open your eyes that you may thus perceive; for the Infinite places no bounds to your vision.

23. **YE ARE THE SALTNESS.** Just what the savour is to the salt, you are to the earth. Just as salt would no longer be salt without its savour, so the earth would no longer be the earth without you. You know that an inanimate body is like salt without savour; but what would you say if one were to give you salt without saltness or savour? You would say, This is not salt. Then what should you say if one were to require you to accept your body as yourself? Would you not say, This is not me; it is mine, but it is not myself; for I am the saltness, savour, or life of the body. And if the salt lose its saltness, it is good for nothing; likewise if my body lose that which animates it, it is good for nothing. Again, wherein is the whole value of salt? It is in its savour. Wherein is the whole value of you? It is in yourself. Saltness or yourself is the being or essence whereof salt, the earth, or your body is the seeming or existence; and there is only one being. But the earth is likewise your body, for all bodies are yours, and you are the saltness of the earth. Moreover, the whole material universe in which all bodies appear is your body, and you are the saltness of this world or universe also.

24. **YE ARE THE LIGHT.** Just what the light is to darkness you are to your body. You are the light, your body is the darkness. But if you identify yourself with your body, how great is your darkness! But despair not, if you feel as if you were beneath a bushel or shade, for the light shines and can never be overshadowed. Be comforted, for you are not the body, which is over shadowed; you are the light. And knowing this you are blessed. Moreover, you are the ever shining light of all bodies, of the earth, and of the whole world or material universe.

13. The lamp of the body is the eye. When the eye is simple, the whole body is full of light ; but, when the eye is evil, the body is full of darkness. If, therefore, the whole body be entirely full of light, having no part dark, it shall be as when the lamp with its bright shining doth give light. But, if the eye be evil, the whole body is full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness ! Look, therefore, whether the light which is in thee be not darkness.

14. He who hath ears to hear, let him hear. For nothing is hidden, that shall not be made manifest ; nor secret, that shall not be known and come to light.

15. Let your light shine before men in such a manner that, seeing your good works, they may glorify your Father who is in heaven.

Sec. 5. On doing good for Goodness' sake.

16. Take heed that ye do not your righteous acts to be seen of men ; in which case, ye have no reward with your Father who is in heaven. When ye do alms, do not sound a trumpet before you, as the hypocrites do in the

But what is this light ? It is not the light of Sun, nor light of Soul ; but it is the light of God, it is the knowledge of omniscience, it is the sight of Providence, Wisdom, Justice.

Ye are the entire light. The light of Sun may be divided into rays, and bestowed part here, part there ; the light of Soul may be confined to and distributed from centre to centre ; but the light of God is presence, and cannot be divided, confined nor distributed. The Sun and its light, also the Soul and its light, are finite ; but God and His light is infinite. Can the finite comprehend the infinite ? No, friend, it cannot. But because you are the true light, you comprehend the true light ; because you are not finite, you know the infinite. Behold the light that shineth in the darkness, for you are the light ; but the darkness, the finite, cannot comprehend the light. Therefore do not identify yourself with the darkness, but with the light.

The lamp of the body is the eye. The lamp is not the light, but is the instrument of the light ; the eye is not the understanding, but is the instrument of understanding. The telescope is not the light of the astronomer, but the astronomer's knowledge or understanding is the light. So you are the light, your eye is the lamp of your body or temple. But if you do not believe yourself to be the light, then is your lamp not lighted, and your whole temple is in darkness ; for your body or temple is a manifestation or image of what you think. Let there exist light ! for there is light. And when you once know you are the light, your responsibility is fullest. How will you let the light shine ? Those who dwell in darkened temples shall surely be drawn to your light. Then whither will you draw men ? Whither then ? Whither ?

Let your light shine impersonally, that men may be drawn to Him who is no respecter of persons, places, books or words. Shine gently, patiently, mercifully, purely and steadily, withal.

25. CHARITY. Whatever you do before men to be seen of men, you shall receive your reward from men ; for you shall get just what you demand. Therefore it would be useless for any man to do his acts of charity to be seen of men, yet with the hope of reward in heaven. Verily such have their rewards on earth, where they

synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when ye are doing alms, let not your left hand know what your right hand doeth ; that your alms may be in secret ; and your Father himself, who seeth in secret, shall reward you fully.

Sec. 6. Fast in secret.

17. Whenever ye may be fasting, be not of sad countenance as the hypocrites, for they veil their true appearances, that they may appear unto men to fast. Verily I say unto you, They have received their reward. But, when you fast, anoint your head and wash your face ; that you appear not unto men to fast, but unto your Father who is in secret ; and your Father himself, who seeth in secret, shall reward you fully.

sought them ; not in heaven, where they did not seek them. And if you do your acts of charity to be seen of men, it is because you seek the glory and honour of them for yourself, thinking your Self to be that personality and darkness, which is the body. Whereas, if you knew your Self to be the light, you could not seek praise from another, for there is no other. Neither would you make any difference between giver and receiver, for both are yourself—that is, the light of both is yourself. You and your neighbour are the same light or spirit. Encourage yourself in every thought that lets in the light of Oneness, and consumes all divisions, barriers or distinctions. Steadily progress into the inseparable, by constantly recognizing the one worker of all works, the one giver and receiver of all gifts. Thus shall you have personality, darkness or death under foot, conquered—not as an enemy who has to be fought and struggled against, but as a condition that has no say, that must capitulate, that is outgrown by not being recognized. Give in the spirit of being receiver and giver ; receive in the spirit of being giver and receiver ; and your manifestation of love and charity will be perfect.

Verse 17. Whatever a man does that he believes to be right, let him not do it as if from some other belief ; for example, if a man believe fasting to be right, let him do it because he thinks it right, and not in order that his neighbours may remark his piety. His reward is measured by his motive. If a man's motive in doing right be to gain popular admiration and remark, then his reward is from the people, and he has no reward in heaven.

Again, the hypocrite seeks to attract men's attention to appearances, instead of to motives ; desiring that the platter shall be judged by its external cleanness. But truly he has judged himself, for the hypocrite knows full well of the uncleanness of the inside of the platter. Out of his own heart shall every man be judged. Woe unto those men with whom appearances are a chief concern, who live to be seen of men, saying, This let us do, Society expects it ; That let us not do, Fashion prohibits it. Their existence has its beginning in deceptions, and shall end in deceptions ; they shall be consumed where all that is false is consumed.

If you be giver and receiver, and your neighbour also be the same giver and receiver, how will you perfectly manifest charity, how will you do your alms aright ? Help men to help themselves ; assist those in bondage to bad habits, by being free from bad habits yourself ; manifest your identity with your neighbour that he, seeing that he is yourself, may treat you as himself. Thus is Charity expressed in His children.

Sec. 7. On Prayer.

18. And when ye pray, be not as the hypocrites ; for they love to pray standing in the synagogues and at the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But when ye pray, enter the inner chamber, and having shut the door, pray to your Father who is in heaven ; and your Father himself, who heareth in secret, shall answer you. And in praying use not vain repetitions, as the gentiles do ; for they think they shall be heard for their much speaking. Verily I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven. Therefore be not like unto them, for your Father knoweth what things ye have need of before ye ask him.

26. PRAYER, ASKING
AND FORGIVING.

Prayer is the outpouring of the heart or thought. If you take some particular times at which to present your thoughts to God, thinking that at such times only you present your prayers to Him, you are mistaken ; for, whatever your thoughts are at all other times, these also are your prayers, which you present to God. The all-seeing eye sees all your motives, all your thoughts, all your deeds ; you are wholly open before Him, and nothing concealed. Any thought you think is just as much a visible sign as any word you write upon paper ; you are constantly recording what you think in signs that you cannot efface. And at judgment the witness of another is not requisite, for the witness of yourself alone is the testimony upon which you shall be sentenced. Therefore remember, that at all times, by night and by day, you are praying to your Father, who is in heaven ; and let the meditations of the few moments, that heretofore you may have thought to compose your prayer, be extended without ceasing. Practise in every thought the presence of God ; then will you be in the inner chamber, and in constant communion with your Father. And whether at work or at business, at home or abroad, you will do all things as if working with the Father, and He with you, which is truly the case.

The ordinarily accepted meaning of the term *prayer* is supplication. A supplication or petition presented to a higher judge or tribunal. But there is no other judge or tribunal before whom all your thoughts and petitions come than yourself ; and, as has been seen, you are recording your testimony hourly. Also you are answering your own petitions from day to day—thus : A certain devout man was engaged in prayer, when a beggar came in upon him beseeching him that he should give him food because he hungered, and clothes because he was scarcely clad. And the devout man, rising from his devotions, gave him of his own food, and clothed him from his own clothes, and set him on his way satisfied. And then, returning to his devotions, he presented his petitions to the Giver of all things. And how shall his heavenly Father answer him ? I tell you, He will give him not only a sufficiency of food and clothing and of all things of this world, but He will make him also satisfied out of the incorruptible treasures of His Kingdom.

Let your answers to all petitions, that are presented to you, be made as you would have your petitions answered. And if you, being able, refuse to give according to your wisdom to any neighbour, who requires anything of you, this refusal is the answer which

19. After this manner therefore pray,
 Our Father, who art in heaven,
 Hallowed by Thy name.
 Thy Kingdom come.
 Thy Will be done, as in heaven, so on earth.
 Give us day by day the Essential Bread.
 Forgive us our debts as we have forgiven our debtors.
 And leave us not on trial ;
 But deliver us from evil ;
 For the Kingdom is thine,
 And all power and glory are thine forever. Amen.

Sec. 8. On asking and forgiving.

20. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one, who asketh, receiveth ; and he, who seeketh, findeth ; and to him, who knocketh, it shall be opened. Or, what man is there of you, who, if his son ask for a loaf, will give him a stone ? Or, if he ask for a fish, will give him a serpent ? If ye, then, without understanding know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good gifts to those who ask him ?

you also shall receive after presenting your petitions. And this is so not because of retaliation, but because you are the one who answers your own cries, and you will answer yourself exactly as you answer your neighbour. Whenever anyone asks of you anything, consider well that he who asks of you is yourself ; then let your answer or gift come as to yourself. And as you have remembered others out of your few treasures, so your Father will remember you out of his many treasures. And if you think and act thus now, because it is the will of God, or the teaching of his Son, yet not understanding how you are giver and receiver, judge and witness, asker and answerer, it shall be well with you ; and that which you do not now understand shall also be made clear to you ; and this is eternal life, for it is to know God, that He is all in all.

Therefore think not that I would take from you what happiness you find in feeling that there is some certain source upon which you can rely, and to which you can go for help ; but be well assured that, when you shall find that you are the very source, your happiness will be full, but not until then. And, when that time has come, you will know that that which you have thought to have been yourself is not yourself, but that you have been and will remain unchangeable throughout all change. When you see yourself thus, as infinite, not as finite, you will not pray as you have prayed ; when you perceive that He to whom your petitions are presented is yourself, you will not supplicate or beg as in the past. But knowing that you are the will that is to be done, you will cease to ask another (God) to do it ; you will do it yourself. Knowing that you are the source of things needed, you will not beg of another (God) ; you yourself will supply the needs. Knowing that you are the helper, you will no more stand aloof waiting and crying for another to help ; you yourself will give the assistance and help. And in thus

21. As ye would that men should do to you, do ye even so to them. For if ye forgive men their mistakes, your Father will also forgive you yours. But if ye forgive not men their mistakes, neither will your Father forgive you yours.

22. Whenever ye pray, forgive, if ye have aught against anyone ; that your Father also may forgive you your mistakes.

23. And I say unto you, that every sin and blasphemy shall be forgiven men ; but the blasphemy against the Holy Ghost shall not be forgiven. Whosoever shall speak a word against the Son of man, it shall be forgiven him ; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

willing, and supplying, and helping, you will be doing upon earth as it is done in heaven ; and this is prayer. Or by who else shall the will of God be done upon earth, if not by yourself?

And so men will look upon prayer from one of two points of view ; either from the point of view of the infinite, the accomplishment of whose will is whatever is born into the world—for creation is the fulfilment of the divine will. Or man will look upon prayer from the point of view of the finite, which (the finite) is itself the accomplishment or fulfilment ; for all that is finite is created, accomplished, done. And until a man is born from above he will view all questions from a finite or earthly standpoint ; but, when he looks at all things with the eyes of the spirit, he will view all questions from the infinite standpoint. Therefore, just so soon as you perceive that in all this universe of action there is only one actor, you will no longer hold yourself as one of the creatures, but as one with the creator. Then you will no longer believe yourself some rooted plant that must cry aloud to the passing clouds, but you will know yourself the life of rooted plants, and source of passing clouds ; and knowing this you know yourself to be the assurance of all necessary supplies. And this outpouring of supplies is in truth your constant prayer ; for in truth you are no different from the source of all supplies. But believing yourself to be a plant to which supplies are sent, you—as such—receive exactly according to your own demands ; according as you deal with another's wants, in like manner do you deal with your own.

Similarly, if there have happened things for which you seek forgiveness ; and behold, while you are engaged in asking forgiveness, one, who has acted cruelly or meanly, or unjustly towards you, appears to you in your thoughts, and you forgive him not ; then neither can you be forgiven those shortcomings or wrong-thinkings of your own. And that not because your heavenly Father will remember against you your sins, but because you yourself, being the forgiver, choose not to forgive your neighbour. Do not hesitate to accept this saying, that you are the forgiver ; for be sure that like only perceives like, and that God not having sin cannot perceive sin. But he who perceives sin, let him forgive sin. And if you forgive not your brother's sin, you retain your own.

Now, lastly, the mere repeating any prayers from day to day, avails nothing ; prayer is not mere words ; prayer is the doing for, thinking of, acting towards anyone, as you would that they should do for, think of, and act towards you. Every prayer that avails anything must be of good-will ; and it must come forth from its source into the open world of thought and deed, even as the light and rains of heaven, which benefit the thankful and unthankful alike.

Sec. 9. As to swearing.

24. Ye have heard that it hath been said by them of old, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say

27. SWEAR NOT. This term "swear" as used here, does not mean "blaspheme."

To swear is to place yourself under a bond to perform or refrain from performing some certain work or speech by calling upon a higher power to bear witness that you perform your work or speech to the best of your ability, or truthfully. But to blaspheme is to curse, to wish that harm befall one; and these two terms must not be confused. All declarations made upon oath are acts of swearing; consequently, giving testimony under oath, making affidavits, entering into sworn bonds, and such like legal processes are acts of swearing; but all imprecations or maledictions, whether in thought or in word, are blasphemies.

At the outset let it be said, that swearing is not sin; it is only an inappropriate method of procedure. Inappropriate under the dispensation of Christ, though quite appropriate under the dispensation of Moses. For under Moses men could only recognize that they were the living creatures whose existences depended upon the supreme Life or God; and from this view of themselves it followed that to live holily men must place themselves in entire subjection to the supreme, that they must perform their works and speech as if under the judgment seat of an omnipresent Judge, who rewarded every good work or speech, and punished every evil work or speech. But under Christ men may recognize that they are not the living creatures whose existences depend upon the supreme Life or Father, but that they are the supreme Life or Father, and are no longer subject to a rewarding or avenging Deity, but that every man is himself the deity who dispenses rewards and punishments. In this light look at the question of swearing. Under Moses men being subject to and separate from God—as the clay that is moulded is subject to and separate from the moulder—the institution of oaths was necessary and appropriate. But since under Christ man is not the clay, that is moulded, but is the moulder, the institution of oaths is unnecessary; for to whom is the Moulder subject, or from whom is the Father separate? Nevertheless, that which was under subjection during the Mosaic dispensation remains under subjection during the Christ dispensation. But, whereas under Moses men believed themselves to be that which is under subjection, under Christ they know themselves to be free, and not that which they still hold under subjection.

For about two thousand years men have had the example before them of the Christ procedure; the time is now at hand when the Mosaic practices, which all nations still follow, are about to be done away, and under the New Dispensation of the present day the law of Christ will become generally practised. And under this new dispensation men will see the new heaven and the new earth, for the old shall have passed away. Then swear not at all; never make an oath, nor take an oath, nor act in any way as one under subjection, by entering into any bond or promise or agreement. Make no more bonds or promises or agreements; but, having freed yourself from all obligations by fulfilling your just undertakings, let your bonds and promises and agreements be buried as dead fruit. And now knowing that you are the ruler under whom soul and body—or thought, word and work—are subject, let your conversation be appropriate to a ruler. Then your YEA will not be some verbose bond, but it will be simply *yea*; and your NAY will not be some

unto you, Swear not at all; but let your Yea, be yea, and your Nay, nay. For whatsoever is more than these is of evil.

formal pledge, but it will be simply *nay*. And if any man would persuade you otherwise, saying, that under such methods it is impossible to conduct business, heed him not, for the old is about to pass away, and all who belong to it shall pass with it; but they, who know the law of Christ, and abide by it under all circumstances, shall inherit the new earth and dwell in the new heaven of all-happiness, wherein is no sin, nor sorrow, nor death.

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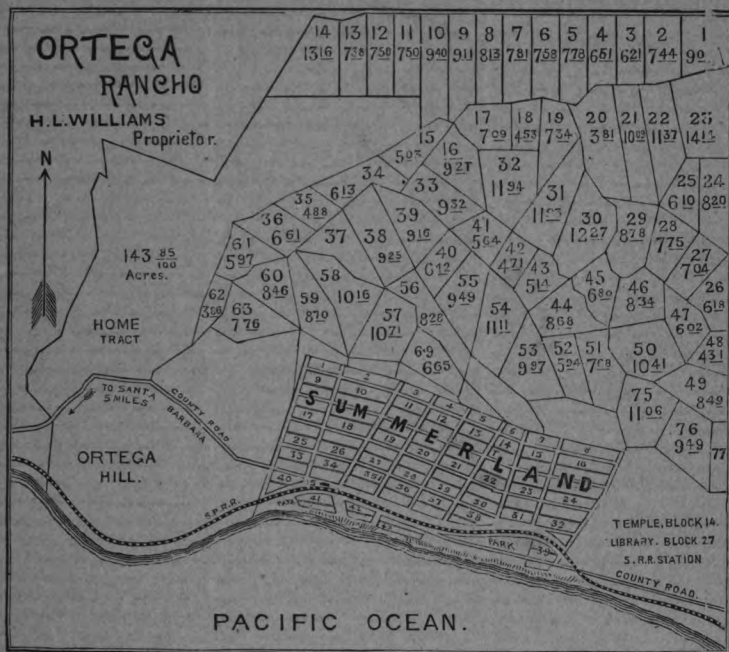
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