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# The Prophet.

...Issued for the...

## Brotherhood of the Eternal Covenant.

"Thou hast made us for Thyself, and our heart is uneasy, until  
it find satisfaction in lying upon Thy breast."

"And now abideth health, science, and holiness, these three;  
but the greatest of these is holiness."

By

**Kenneth Sylvan Guthrie,**

A. M., Harvard, Ph. D., Caldec.

Vol. I, No. 12.

CONTENTS

January 1900.

Poem: *The Heavenly Friend.*

*A Cry for the Spirit*, by Sister Ruth.

Monthly Calendar of the Moon.

*Spiritual Advice for Ankle Women*, by Rose Boyd.

*The Controversies between God & Man*

*Meditation-Topics* for the Month of the Presence.

*Watchfulness*

Character-study Department: *Ankle-Persons*

*A Call to Prayer* (last page.)

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OAKLYN, N.J.

## SPIRITUAL ADVICE FOR SUBSCRIBERS

Subscribers who are trying to lead the regenerate life will receive spiritual advice to aid them in this endeavor from Sister Anastasia, on forwarding to the Editor hour, date, place of birth; also sex. Full *bona fide* name and address of applicant must accompany request. No notice will be taken of any request which may be judged to have been dictated by curiosity, or to be undesirable.

A.M.E.B. Oct. 19, 1846. E-hp, R, M-hp, R, H-hp, H.

In struggle for conservation you need never go wrong for lack of dream or vision. Analyze your dreams most carefully, and act in time on any warning. Entirely repress any occasional uneasy restlessness; there is nothing in it. Conform your outer life to your inner—that is the law. Retrench combative and sarcastic tendencies. You absolutely must not lay out more than you can accomplish well. In quietness shall be your strength. Let not disappointment in those you overrated mar your serenity or distract from conservation.

A.F. Aug. 14, 1838 E-hp H, M-hp S.

You will with much regularity succeed in conservation if you will apply your mental demand for undeviating laws to the methods given in 'Regeneration Applied', and carry them out. Restrain boldness, combativeness, slight cowardice, and above all make up your mind never to harbor suspicion against any. Laws and regulations are all right enough if common sense decides of them first. Do not hesitate: execute. Think more of your duties than of your rights. Seek the kingdom of heaven first, and all else afterward. Travel interferes with conservation; you can best succeed alone, and in your own room.

E.B.K. Je 21, 1870, E-hp, C or S; M-hp, B; H-hp C.

If you can make up your mind to devote yourself to succeed in conservation, nothing will be able to keep you back, unless it be your own going to extremes. Make up your mind that you do not depend on the companionship of any human being, but that you do need the constant companionship of Him who can alone be found in the silence. Dismiss criticism, combativeness, jealousy, haughtiness, and direct your desire for knowledge on the spiritual realm.

F.A.C. May 20, 1854. E-hp, S. M-hp. F, H-hp K.

Conservation will be out of the question unless you can overcome restlessness and anxiety by love for and trust in God. Learn to judge not by appearance merely, lest you lose your way even before you start right. Love to God alone will set all right in you. Heaven is your true home; love it exclusively. Let no outside interests or feeling within distract you from conservation. You have many obstacles to overcome; if you do so, your crown will be all the brighter. The law is: Consider your present circumstances God's will until you are distinctly shown what to do, from within. Till then submission, and confidence in God.

M.K. Oct. 4, 1871. E-hp R, M-hp S, H-hp S.

The most practical business you can engage in is spiritual attainment. The only way in which you will succeed in self-conquest will depend on planning very small improvements in yourself, and accomplish them thoroughly, keeping a scientific



record with pen. Love and trust your own heavenly Father. These are your first and only duties. God speed.

## REVIEWS

We wish that every reader would get the Christmas number of the *COMING AGE*, and read Mrs Reifsnider's story 'The Implement Man's Christmas Vision'. It puts, in the most attractive and telling way moral principles that cannot be impressed too forcibly. It fully deserves this unsolicited unqualified commendation.

Mr James Pryse has already published several most meritorious works interpreting the New Testament as a treatise of deepest mysticism, rather than a bare historical record—nay, he claims that an accurate translation demands this. In his very scholarly 'Reincarnation in the New Testament' he has come to some very justified, if startling, conclusions. The book is a first-hand authority, not theory or romance, and no serious scholarly truth-seeker should be without it. Attractively bound, only 50 cents.

Dr Dewey's new physiological discovery, which he calls a 'New Gospel of Health' is set forth in his 'The True Science of Living' \$2.50, and 'A New Era for Women' \$1.50. Strictly, it is no 'new discovery'. The facts and principles are old enough to be universally recognized—but it needed a Columbus to make the egg to stand on end. The indicated diet cannot be too highly recommended to those seeking spiritual enlightenment, and who therefor need stoic and strenuous vigour. Spiritually it is the last word on the subject.

The Chicago 'Twenty Lessons in Mind-reading' \$5, are short, practical, sensible, and just the sort of a guide which a beginner wants to initiate him in the art giving the numberless minor directions which sometimes make all the difference between success and failure.

Mr Frederic Burty's *TWELVE ESSAYS* attractively issued in pamphlet form at 25 cents make a striking volume. Their brilliancy and force may be judged by the fact that they have been the means of establishing his *Journal's* wide but select circulation. He represents an especially spiritual mental science; but he yet has to learn to know the existence of, and come in personal touch with those very heavenly Powers that have assisted him in his work. May they continue to do so!

Loomis' *PRACTICAL OCCULTISM* is of the same description as his other books, practical, if unsystematic; \$1.25. We dissent from the view that it is proper to use occult means to 'succeed' in earthly affairs; even the very Jesus of Nazareth had nowhere to lay his head upon. Otherwise the book is well gotten up.

Mr Haviland's *SCIENCE, or Spiritual Meaning of the Book of Genesis*, \$1, is a working out of the principle that the Bible may not be literally true, but that its spiritual or occult sense yields a connected spiritual instruction. To which we answer, This would be very beautiful if the dictionary carried it out. The words we looked up were no closer than 'name' is to 'morality'. That is the trouble with most Qabalistic interpretations, that literally they are false. Mr Haviland meant well, and may do much good to those who, like him, do not care about accuracy. He forgets that by a little ingenuity anything can be made to mean anything. But such plays on words do not increase the sum of human knowledge.

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ness.



## THE HEAVENLY FRIEND

---

*Dear Heavenly Friend, whom angel hosts adore,  
Come, dwell with me, nor leave me evermore.*

I have made room for Thee, dear Heav'nly Friend,  
Within the silence of my sanctuary,  
Where Thou may'st dwell, and oft Thyself unbend,  
And I may always find divinity.

*Dear Heavenly Friend, whom angel hosts adore.*

*Come, dwell with me, nor leave me evermore.*

Come Thou not only when with tears I pray,  
With Thy Most Holy Touch to comfort me;  
Stand near when earthly duty interferes,  
That while I labour I may gaze at Thee.

*Dear Heavenly Friend, whom angel hosts adore,*

*Come, dwell with me, nor leave me evermore.*

When I go out, be Thou Companion mine,  
In every conversation, take Thou part;  
Deign Thou to sit with me, and with me dine;  
And when I write, inspire with heav'nly art.

*Dear Heavenly Friend, whom angel hosts adore,*

*Come, dwell with me, nor leave me evermore.*

I would be always what I am sometimes,  
When Thou art near me, and I taste Thy grace;  
So stay near me through all my earthly times,  
That I may steadfastly behold Thy Face.

*Dear Heavenly Friend, whom angel hosts adore,*

*Come, dwell with me, nor leave me evermore.*

## A CRY FOR THE SPIRIT

By Sister Ruth.

Why exists this universal lack of harmony between the work of obtaining the bread of the body, and the soul—and of this disharmony, what shall the harvest be?

These crowding duties, this life, with the rush of its affairs, is bewildering; it requires a strong soul, a cool head, and a steady hand in order that we may not be deceived and overwhelmed by the little foxes and wolves that crowd on every side until our lives are so filled with the struggle against them that we sow at irregular intervals only, we hardly know what—and then we reap what

Custom says, the idea prevails, that the *outside* of the vessel must *always* be perfectly clean, polished, and in order, giving while, the beautiful new wine is for the inside of the vessels; mean to do anything but put the new wine into ~~old~~ <sup>new</sup> bottles, or we are too weary result that they first pollute the wine, and then burst, so that the precious new wine is wasted; or we are too tired to do anything but sleep. Is this always best? Is it always unavoidable to give the best part of the morning to the outside? To *first* sow, during the best part of the day, the things that are not always the very best for the harvesting?

The farmer takes the best part of the day during the best season to plant, plow, and reap his grain to the end that its fruit become perfect. Yet do not many of us leave the highest duties of the spiritually critical hour until the demands of custom or comfort are fully satisfied, catching 'on the fly' whatever moments are left for mental growth or devotion?

It can be said of to-day, as of old, *When there is no great vision, the people perish*. Meanwhile there is no such thing as standing still. Not even when in wildest fury is it possible for the elements to exercise upon the rocks, planets, and stars such tremend-

ous disciplin as the great force of life exercises on the soul of man; and there is no doubt that this force can by constant friction polish the soul until it flash light brighter than the diamond or, on the contrary, until it crush life utterly.

*Which shall it be for us?* Shall the Mills of the Gods that grind with such exactness grind my soul into food for devils, or shall the result of the harvest be ripe wheat for the Master?

Let those of us who would gain strength *from the Hills*, and to whom Nature talks heart to heart, leave the noise and confusion of the world, and go into sacred silence of wooded sanctuary of the Gods of the Forests, and there lift up their hands in prayer to the Master-God.

Indeed, it may be necessary to become a child again—to be born again. We may have to unlearn much that we have learnt before we can enter even the kingdom of God upon earth, let alone the kingdom of God in heaven; before we can attain perfect love for God, before we can learn supreme self-surrender to our Father and our God.

### CALENDAR OF THE MOON

Conservators cannot succeed without accurate knowledge of the positions of the moon from day to day. How to use this calendar is explained in "The Conservator's Times of Danger" advertised elsewhere.

| Moon enters Dd G (Secrets) |                  | HP viii, or m, Jan. 23, 11 a.m. |                   |
|----------------------------|------------------|---------------------------------|-------------------|
| _____                      | high)            | ix,                             | f, — 25, 9 p.m.   |
| _____                      | ce)              | x,                              | h, — 28, 2 a.m.   |
| _____                      | ankle)           | xi,                             | m, — 30, 3 a.m.   |
| _____                      | (Feet)           | xii.                            | X, Feb. 1, 3 a.m. |
| _____                      | B (Brain)        | i,                              | Y, — 3, 3 a.m.    |
| _____                      | N (Neck)         | ii,                             | 8, — 5, 5 a.m.    |
| _____                      | S (Shoulders)    | iii,                            | □, — 7, 10 a.m.   |
| _____                      | C (Chest)        | iv,                             | σ, — 9, 7 p.m.    |
| _____                      | H (Heart)        | v,                              | Ω, — 12, 6 a.m.   |
| _____                      | P (Solar Plexus) | vi,                             | W, — 14, 6 p.m.   |
| _____                      | R (Reins)        | vii,                            | α, — 17, 7 a.m.   |
| _____                      | G                | viii,                           | m, — 19, 7 p.m.   |
| _____                      | T                | ix,                             | f, — 22, 5 a.m.   |
| _____                      | K                | x,                              | h, — 24, 11 a.m.  |



### ADVICE FOR ANKLE-WOMEN.

"Where the Son of God is, there is liberty."

Freedom from fear—from fear of public opinion, or of the opinions of family and friends, freedom from one's own mistaken ideas and beliefs, freedom to be and to live our own true inner self, are among the privileges every human being first longs for, then demands for his individual self. Freedom such as this, and a great deal more, is among the blessed rewards of consecration to God.

To gain the courage to openly voice their own convictions of truth, and to be true to them in the daily life is one of the very first steps for A-women to take. Suave and politic to an extreme degree, sweetly obedient to the conventionalities of "Mrs. Grundy," the real inner life and heart of A-women is for the most part an unwritten book to other eyes than her own. To learn to live so that you cannot be moved either to joy or sorrow by the praise or blame of men, because you know that God approves of you, is to have become a mobile instrument for the Most High to use in his holy work in the hearts of humanity and is indeed a state to be sought earnestly until found or realized in the depths of the individual consciousness. Let the almost inexhaustible capacity for detailed work, and the versatility which characterizes A-women, rendering them well nigh invaluable assistants in any department of service they may choose, be consecrated to "the good" only, and they readily enter into a consciousness of the universal mind-currents. These inherent psychometric and telepathic capabilities may be made in the highest sense useful to their own and others' progress in the spiritual life, for be it remembered there is much yet to be learned of the gifts belonging to the natural, or animal-human man.

Let the energies of mind and body now consumed in gratifying love of dress and outward show, and seeking popularity, be turned within and centered on the effort to clothe the character with the pure, white shining robes of righteousness, and love of approval be fixed upon securing consciousness of Divine Approval, and the dove of peace shall accompany these works, heard within the innermost "This is my beloved son, in whom I am well pleased."

A-women should set aside a portion of each day for the silent hour, and meditation, and not permit the things of the daily life, and duties or pleasures so-called, to interfere. The Martha qualities possessed in so large a degree by A-women may be made very useful in the kingdom within where they become redeemed from serving worldly and human idols, but if allowed to divert the attention from holy musing only serve as stumbling blocks in the way.

To those in whom the struggle for freedom has become a very real and a very serious thing, permit me to say, that to realize freedom in anything for one's self, freedom must first be given others. Leave the whole world free, individually and collectively, from your condemning or judging thought, for in truth each person stands alone with God, and is judged of no man. Your judgments simply weigh him and yourself down as with galling chains, and as long as this state continues, neither you nor the others can attain freedom. Whenever there arises before your mental vision the face of one you condemn, say to it, "Neither do I condemn thee," and often use this declaration: "I now release my brother and my sister from all condemnation, and owe no man or woman aught save love."

The New Testament is full of references to the law of attraction. Be sure that whatever you mete shall be measured to you again, and the sovereign remedy for all unholy conditions is that of the right exercise of love. "Love overcometh all things."



## THE CONTROVERSIES BETWEEN MAN & GOD.

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What? Did you not know that God does not agree with you? That is the reason why He is silent to you, and lets you go your way, to find out the right way by the bitter lessons of experience.

You want to know, do you, how to tell that it is really you, and not God, perhaps, who is wrong? Your life is the fruit of your thoughts. Is it a life which might, with reason, be called *divine*? If not, it is you who are wrong, not God.

### THE MISSIONARY CONTROVERSY

MAN SAYS: I am so unselfish that I never think of reforming myself. I am a missionary, and candidate for martyrship. I spend my whole energy in parish sociables, church committees, ballot reform, tax reform, finance reform. I have battled bravely, having had no time to conquer in myself sin, disease, sleep and death.

GOD SAYS: When death separates you from the world, how much are you advanced? To remain in sin, for any cause soever, is not unselfishness, but deceit of the devil. Leave the world to Me: do you suppose I am not able to attend to it without you? *Reform yourself.* To do this thoroughly, you have more to do than you will accomplish. See that through your efforts at least one person attain immortality—which you can accomplish if you divinify yourself, seeing you can at least dispose of yourself, if of none others.

### THE AFFORDING CONTROVERSY

MAN SAYS: I wish I could afford to be absolutely honest, to the least detail, but I cannot afford it. A man must live. I am willing to starve; but would it be right to make my dear ones suffer?

GOD SAYS: A man can better afford to starve, and his whole family with him, rather than do the *least* dishonourable thing. And do you doubt my ability or, in such a case, my willingness to protect? There is no 'necessity to live', but there *is* a 'necessity to be righteous', which is the *sole and exclusive purpose of life.*

#### THE SINFULNESS CONTROVERSY

MAN SAYS: I am hopelessly depraved, and reason as well as revelation shows I can never hope to become perfect.

GOD ANSWERS: Look at the saints, whose humanity is not questioned, and realize you *ought* to be as holy as they, at least. Granting you cannot become perfect (which is not true), you can at least become better. *See to it that you do.*

#### THE PROCRASTINATION CONTROVERSY

MAN SAYS: Tomorrow will I repent, and grow holy.

GOD ANSWERS: You fool, it is to-night that thy soul shall be required of thee, and that I will come to reckon with thee. To-day may be your last chance. The safe rule taught by experience is, *What is not done to-day, will never be done.* Half a cake is better than none, so do the best you can. Harden not your heart in this day of grace, lest ye perish.

#### THE FOUNDATION CONTROVERSY

MAN SAYS: I am in no danger of being lost. I belong to a church whose dignitaries are learned, and descended from the Apostles. I know some very wise men. I know all the books worth reading, and am an expert in science. I have a Saviour who has redeemed me, whether or not I ever succeed in becoming holier than I am.

GOD ANSWERS: You are your own Saviour, the only Saviour you will ever have. In spite of all *theories*, you will never enter heaven *practically* until you become fully worthy. You may cheat God but you cannot permanently cheat your own better self. The only light you will ever get will be in yourself. God has survived a thousand religions, and never yet was ever a man saved who did not practically, at least, accept the facts of his nature, and experimented therewith until he grew better and diviner. God will help you, but only through yourself. You might as well learn to stand on your own feet first as well as last. You cannot enter heaven as long as your religion is second hand, or until you unmistakably hear the Still Small Voice, and rely on it exclusively. Because you are God's child, you are of the same kindred as He, and He will strive with you till you have become a God in your own right.



#### THE THEORY CONTROVERSY

MAN SAYS: I am orthodox. I am an able thinker and logician. My theory of life and the universe is ennobling, and I have carefully written it out, and published it. I am wise and learned, and there is no subject about which I cannot give good advice, and if people only followed it, how much better the world would be!

GOD ANSWERS: Stop your professions, and begin to practise what you preach. No philosopher's system has enforced itself, and no two spiritual people agree on any one topic; so that, in any case, it is labor wasted to enforce your theory. I do not care what your views are, so long as you yourself bring forth spiritual fruit. At death the only thing left of you will be what you in your own life have practised. Your responsibility will be all the greater for your knowledge, by which you will be judged.

#### THE OWNING CONTROVERSY

MAN SAYS: I must acquire and own property, riches, honor, reputation, and fame. It is money that talks, in church and society.

GOD ANSWERS: Seek not to *have*, but seek to *be*—to be holy, wise, and true; to be incapable of hate, anger, passion, and lies. Will anything except what you may have contrived to become be able to weather the ship-wreck of your death? While you *have* time, see to it that you grow.

#### THE WORK CONTROVERSY

MAN SAYS: I am busy. I work from morning till night. I always find something to do, and am never idle enough for the Devil to tempt me. I have a good conscience, for my deeds will live after I am dead and gone.

GOD ANSWERS: How much more sensible would it not have been to have invested your life in attaining immortality, so that your career of usefulness need not have been interfered with by your physical death? Would you not have accomplished more in the long run? Are there not higher forms of usefulness than manual drudgery? You have lived as if your only ideal of a saint was a broken down factory hand. Never work more than is consistent with remaining your best self, and attaining present immortality.

## DAILY MEDITATION-TOPICS

### *For the Month of Presence.*

- I Our behaviour changes with the person with whom we are.
- II With those we love our voice is soft and low.
- III With superiors we are courteous and use choice language.
- IV In the presence of God we will be our best selves.
- V The Divine Guest should be treated better, but not worse than the best human guest.
- VI He should have a room assigned Him.
- VII He should daily be consulted with for advice.
- VIII Daily refresh your soul in sweet converse with Him.
- IX Would you forget your earthly guest's presence?
- X The Watchers see us all the time.
- XI Open confession is always the wisest.
- XII Do not lounge or indulge yourself in His presence.
- XIII How can man be ashamed or weary of the Divine Presence?
- XIV Treat the Divine Guest as you would be entertained.
- XV Keep yourself worthy of the Presence.
- XVI Go nowhere where the Divine Companion also is not greeted and recognized.
- XVII Confess His presence boldly before the world.
- XVIII Avoid even the presence of the unworthy.
- XIX Even amidst business, keep your mind and heart on Him.
- XX In small matters particularly consult Him.
- XXI Ask nobody else, like Paul when converted.
- XXII Manifest your best self under all circumstances.
- XXIII Be unterrified at any threat by anybody.
- XXIV It is an insult to Him to be anxious about the future.
- XXV Do not take the continuance of His Presence for granted.
- XXVI He will not return at any and all times.
- XXVII Let Him be considered in any plan or arrangement.
- XXVIII You should not need recreation while He is near.
- XXIX To 'feel lonely' while He is near is an insult to Him.
- XXX He must always be invited; but, better than by hymn or prayer, is He invoked by the burning of all that would rival Him.



## SEVENTH INSTRUCTION

*Watchfulness*

To be studied yearly between September 22 and October 22

1. *Authority.*—The most pathetic of all appeals for watchfulness is that of the agonising Jesus, *What, could ye not watch with me one hour?* There are *always* agonising ones to be watched with. There are times and tides in the affairs of men: *watch*, lest you miss the Bridegroom, and *the door be shut*. ‘But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.’ ‘Watch and be sober.’ ‘And what I say unto you I say unto all, Watch.’ Bernard of Cluny said *Be sober and keep vigil, the Judge is at the gate*. ‘Therefore let us ~~not~~ sleep, *as do others*; but let us watch and be sober.’ ‘If therefore thou shalt not watch, *I will come on thee as a thief in the midst of the night* and thou shalt not know what hour I will come upon thee.’

2. *Divine Protection.*—Many consider watching a work of supererogation, inasmuch as we may trust in the all-sufficient protection of the heavenly Father. The latter is true indeed, but in a manner creating a need for, rather than replacing human watchfulness. For the animosity and power of the Opposers is so great that all humanity would be overwhelmed in an instant were it not for the leash by which they are continuously held by the Divine. But as it is not puppets or dolls that He wants men to be, and as he is training them to become gods in their own right, he seeks to withdraw the fulness of his protection just enough, at the training-times, to teach them, through the freedom of responsibility, to *deserve* morally, like a baby learning to walk. ‘God helps those who help themselves,’ and though he never permits a man to be tempted ‘above that he is able’, yet he protects a man no more than the

latter does *his best* fully. Three times a man is warned if he is about to leave the Narrow Way; then the protection is withdrawn, and unhindered the man is permitted to learn through *bitter experience* what he was either unable or unwilling to learn through *gentle obedience*.

3. *Repulsiveness*.—Aside from the wisdom of watching on account of those who like 'a roaring lion' seek whom they may devour, there is, in the slumbering of the apostles in Gethsemane, something so heartrendingly sad and poetically repulsive that, even without argument it is plain that, like many other things, sleep though not wrong, is not the noblest thing a man can indulge in. Not wrong for an animal, but degrading for a saint. 'What, could ye not watch with me one hour?' This implies that it had been *possible* for them to watch; but they were not of the kind who would. Yet many are the saints who have watched unto prayer.

There is nothing wrong about sleep; but if you are a poet, or still better if you are a saint, can you imagine Moses snoring ~~in~~ sleep while on Sinai getting the law, or Jesus choosing a shady nook to nap in during his temptation or transfiguration! Contrast with this the thought 'He that watcheth over Israel slumbreth not nor sleeps.' 'He shall not suffer thy foot to be moved.' It is just because His protection never wavers that He is God.

4. *Prudence*.—Leaving spiritual things, secular affairs enforce the same lesson. Who would want to sail in a boat whose helmsmen only attended to their business only one half of the time, so that for the rest of the time the boat was adrift? Or who would ride on an express-train of a rail-road whose train-despatchers worked only half the time? If then for their external interests only men see that continuance of forward direction without continual guidance signifies *disaster*, are they not insane to permit their internal interests, that are so infinitely more valuable than their external ones, to proceed unwatched during the night, the time of gravest spiritual peril? Will he not during the night drift back as much as during the day he propelled himself up-stream?



5. *Opportunity.*—To say that the strength of a chain is no greater than that of its weakest link is to utter a common-place; but how far is this commonly realized and acted on? Now if a man wanted to spoil his enemy, what time would he choose? The time that he was watching or the time he was off-guard? Now we know full well that the spiritual enemy himself needs no sleep, so that there is not the ghost of a chance that both should be off-guard at the same time. Hence this is the true principle of life: *To be off-guard is to be despoiled.* When a person fully realizes that watchlessness *spells* despoilment, then there will at least be no danger of self-deceit in the matter, and men will be fully responsible for their own disaster.

6. *Waste.*—Well may the many who barely get board and lodging as reward for continual routine wonder whether the game of life is worth the candle. Few can be their best selves for one hour daily. Is it any wonder that such lives do not bear the fruits that alone come from preponderating spirituality. And the unavoidable waste! To raise one tree, ten have to be planted. Have we one hour's oasis in life, we will perhaps succeed to be 'in touch' with God for only ten minutes of it. Besides, the same amount of routine will do as well for much as for little spirituality; just as a regular steamer costs as much for coal and wages whether it run empty or full. And since our life must run on, why not get all the spirituality possible out of it? Even at the cost of some trouble! Oh the waste of life in unconscious sleep, whilst angels might be talking to us! What revelations and visions we miss! *Watch!*

7. *Seasons.*—Besides the waste of all this there is that of the varying qualities of consciousness of every hour of day and night. Who would willingly miss such unique experiences and visions? Just what is meant by this will be understood by even the most unspiritual if they ask themselves what the 'magic' of a moonlight walk is? So each hour of day or night, dawn, dusk, noon, night, fore-noon, sunset-time, have their unique spiritual opportunities which should be carefully watched for.

## EXPERIMENTS

I. Do away with self-deceit and forgetfulness of heaven by deliberately substituting in your speech 'despoiling' for 'sleep', so that it will become habitual to say 'I am now going to be despoiled', rather than 'I am going to sleep'; 'I will be thoroughly despoiled,' for 'I will take a sound sleep.'

II. Stay awake absolutely 12p.m. to 8a.m., for one month and note results.

III. Note the difference in sleep enjoyed at different times, in the morning, forenoon, afternoon, evening and night.

IV. Watch the more carefully as you are more in trouble, doubt or difficulty. If there is some occasion on which you have to be especially spiritual be awake the whole night before, praying.

V. Be more careful than ever after a victory over yourself, for 'keeping' is as important as 'getting'. The enemy knows that it often pays him best to wait until the human being has taken the whole trouble of collecting vitality so as to be able himself to steal it 'ready-made.' Self-assurance is often a giant's only weak point.

VI. Take frequently a 'night of prayer' especially when overwhelmed with earthly circumstances.

VII. Be not surprised if details go wrong if you have not personally attended to all of them. Remember that even one half of what you do look after will go wrong. In the spiritual life, where there are continuously watchful enemies to contend with, the only true principle is, *That alone will go right which I have consciously thoroughly both attended to, and vigilantly continued to attend to.* This makes it plain why the spiritual life involves the cutting off of all human interests: eternal vigilance (the price of liberty) demands *the whole attention*—nothing left for any external human thing. How foolish to see after external things but leave to chance soul-growth. The least interest of the soul is *always of greater and more pressing importance* than the greatest earthly interest. Otherwise, where will you be at after death? *Watch, like a lynx! Your Destiny depends on it, courage!*



## ANKLE-PERSONS (Ja20—F18).

### I. OUTLINE.

Ankle-persons are (I.) in the first place basilisk-like, in that (a) they have a glassy stare of the eye, (b) apparently unsympathetic, (c) resenting insults, (d) yet drawing a line against intimacy with themselves, so that (e) their life is mostly kept inscrutable, (f) much hardness occurring when their interests are threatened.

(II.) They have marked diagnostic abilities in accurately diagnosing disease, and (b) character, having an almost magical intuition and power to manage and heal the insane.

(III.) Their instinct is gregarious. (a) They must be among people, (b) in politics, (c) in theatres, (d) and are time-servers, (e) desiring to please public opinion. (f) They often express it as "following the procession;" (g) having pride of professional appearance, and (h) being agreeable in all they do.

(IV.) They are at heart extremely kind-hearted, (a) and affectionate if met with love, (b) for the time being; yet (e) being dignified.

(V.) Their mind is so pliable as to be almost incoherent. (1) They need a head, (b) being unstable, (c) asking counsel without, however, always acting on it. (d) They have no ability to concentrate their powers, (e) being chaotic and incoherent in mind. (f) They need a definite purpose, (g) and to be saved from procrastination; (h) but their very manysidedness makes them witty.

(VI.) Their diseases are (a) despondent nervousness, (b) r. v. matism, (c) low vitality, (d) weak ankles, and (e) fevers.

### II. FAULTS.

(1) Mental Incoherence is a serious bar against mental attainment. Regularity, system, thorough knowledge of details, ability at any and all times to draw upon the stored fund of knowledge, all this should be cultivated. (2) Their gregariousness always makes them ask, not, Is it true, but, What will people think of it? This is the one all-compelling motive with them; and until they realize that the Saviours of all races have been martyred in the most dishonorable way, and that truth is all-sufficient in the sight of God, they will not alter much for the better. (3) Their desire to stand well with society makes them fond of show, proud of professional appearance, and the like. Often it saps the integrity of the mind.

### III. GOOD QUALITIES.

(1) Magnetism. (2) Diagnostic powers. (3) Sociability. (4) Kindness. (5) Mental pliability, and readiness to learn new and better things.

### IV. GOOD QUALITIES TO BE ATTAINED.

(A) persons need to realize that conquest of the world is impossible till they have conquered, changed themselves.



The difficulty with (A) persons is not that they cannot be made to see the benefit of any particular change in themselves, but that they immediately admit it, but never act on it; for the next moment they think of something else; they cannot think connectedly of any one thing. They seek to please all, and while perfectly sincere yet glance off. It is like shooting at a blanket which in itself could be easily pierced by the ball, but which yields so easily that the ball glances off. Hence (A) people are recommended to consider the following alterations in themselves with the most earnest attention.

They should from (B) persons learn harmony of mental and artistic action and surroundings. This of itself will be an element of strength, as the difficulty with (A) persons is that they change so rapidly they need the repose, the poise; the restful harmony of surroundings to give them leverage to work on themselves. If they could learn the resolute will and determination of (N) persons, they could make of themselves whatever they pleased. Also the steadfastness of (N) abstract thought should be to them an ideal day and night. They could strive towards this by memorizing long series of facts, by thinking out problems to the end, by systematizing their knowledge, and by putting their life in order. From (S) persons, practical mechanical genius, which however they already have to some extent. From (C) persons, carefulness in economy, in thought, and the ability, if necessary, to find the truth for the truth's sake in spite of all unpopularity. How hard this lesson is would appear from the fact that even to be loyal to an unpopular friend is a superhuman effort almost. Thoroughness of detail can be learnt from none other as well, and combined with (H) power of generalization would enable them to conceive life's meaning in its sanest and broadest scope. From (N) persons they should endeavor to learn strength of will, and critical abilities. They can learn from (P) persons because the (P) generosity appeals to their own kindness. But to gain that intensity of will, is almost impossible for them, excellent as it would be for them. From (R) persons they should insist on getting those intuitional powers to which their own agnostic abilities are allied. From (G) persons they should learn a most valuable, yet difficult lesson: the value of sanctified utilitarianism, gauging, measuring, deciding about all things according to the standard of utility. Not indeed utility to themselves, nor utility in the sense of social advancement; but utility to humanity, and utility according to God's standard; namely, whatever is helpful to character-alteration, closer touch with the divine presence, conservation of energy, and broadening of the mind, control of the body, and utter unselfishness. To cut out life, and direct according to these things, and these things only; apart from all social motives; that would indeed be a good lesson to learn. "Esse quam videri;" to be, rather than seem, that is a good motto for (A) persons. From (T) persons they could also learn thorough detailed work, and continual business. From (K) persons it is well that they should learn to grasp men and things by the organizing power of thought, welding them into new forms of usefulness. But that demands unswerving, far-reaching organizing power and system, and determination and good judgment; all which (A) persons need, but lack. To acquire all this would be no mean effort, and no low aim. From (F) persons laboriousness, intellectual, logical grasp, and mechanical faithfulness; these also would be good acquisitions. If in



endeavoring to conquer himself the (A) person should attain any of these qualifications, he would indeed be greater than he "who ruleth a city."

#### V. WRONG ENCOURAGEMENT.

While learning the good qualities of other persons it would be wise to note and avoid all restlessness, capriciousness and changeableness which might encourage (A) "scrappiness" of mind. (B), (S), (C), (R), (T) persons might thus become dangerous. Popularity will also keep (A) persons in old grooves of thought, and in conformity with the influence of the upholders of establishment, (P), (G), and (K) persons. On the other hand, they had better avoid these domineering powers if they have started on the road of liberation, and mental growth. Freedom is necessary for perfect growth. Sometimes firmness is necessary, and it is well to learn how to defy boldly once, and for all, and to keep in the new position.

#### VI. DISEASES.

Continence will be of great assistance, although of course weak ankles demand physical strengthening, care, and protection. Quietness and peace will straighten out almost all diseases.

#### VII. HOW TO DEAL WITH OTHER CHARACTERS.

There is no need to teach (A) persons how to deal with all sorts and conditions of men; that is their weakness, to desire to please all men. But seeing that (A) persons have no malice, and not the slightest intention to overreach any, it will be well to warn them how to protect themselves from the sometimes unjust persecution and compulsion they may be exposed to, not forgetting that they themselves are their worst enemy.

(C) capricious enjoyment of the good things of this world is a danger, and (B) leadership should be met frankly or squarely, if (A) dependence is to be overcome. (B) persons however have no malice. With (N) persons (A) persons can do nothing but appeal to their sympathy. It will be good practice for (A) persons to endeavor to guide and lead (S) persons. There is no danger to fear from (C) persons, however concealed they may be, but rather their search for truth should be limited. (P) criticism may interfere with (A) inspirational intuitions, which should not be permitted. Entire separation is sometimes best, as with (G) and (K) persons.

#### VIII. METHODS OF MENTAL DEVELOPMENT.

As soon as (A) persons will seek to overcome laziness, inaction, and seek to educate themselves as suggested above, their intuitional nature will awake, and they will by the Inner Voice be guided as to what they must do, when, and how. In spite of all, they may always be somewhat inspirational, but nevertheless they can alter themselves very much.

For Consecration to God: Entire resignation of what the world thinks and sees, and entire laying of their precious gifts in God's hands to be used as He would use them.

For Conservation of Energy. Mental coherence and singleness of purpose, even-minded and unwavering attention, without straying of thought, or selfish reflections. Calmness, untroubled strength of will.

For Spiritual Attainment: A purposive life upward will soon develop all divine wisdom from within, and bring forth inspirational power.

#### IX. CHILDREN-HOW DEALT WITH.

The most important thought of which (A) children should

be convinced as early as possible, is this: that it is a very small matter "what people think," and that God can be better found in silent solitude, than in a crowd.

The first thought is important, for they always are distressed about the opinions of others; and to keep up their appearance, to keep pace with what they consider proper, they will take the most serious risks, of a financial, or other nature. They should learn that titles are only tinsel, that it is only the solid attainment which is worth anything. If God is pleased, what does it matter what anybody else thinks?

They like to frequent the most populous places; forgetting that God speaks only to the silent, earnest heart from within. No other person has any access to God which they themselves do not have.

(A) children are pleasing in manner, are true to trust, but have no hesitation in deceiving when doubted.

At times they speak sharply, but only from the head, and without malice. They are changeable, but kind, after all, unless their interest is threatened, when they can be very hard, staring stonily, like a basilisk, or in modern language, with magnetic or hypnotic power. Often at times of reflection (A) persons will be seen to stare that way into vacuity, or when angry at other persons.

Many (A) children pine for Nature, and sometimes they will fade away in cities and in schoolrooms, and long for the open, free, wild, uncontaminated forest or mountain. It is to them a necessity; but advantage should be taken of such rambles to make them learn carefully all the natural sciences.

Parents have great responsibilities in teaching them early to mind only what their conscience says.

#### X. TEMPTATIONS.

All social functions, and pride of appearance. Mental incoherence.

#### XI. WEAKNESS BY WHICH THEY CAN BE MANAGED.

Flattery. Social prestige. Aristocratic treatment.

#### XII. HOW THEY CAN BE EDUCATED MORALLY.

When once started on their career, in spite of the most serious warnings, they will go their way until circumstances actually force them into solitude.

#### XIII. FRIENDSHIP.

They are popular with almost all kinds of persons, but companionship will be more likely with (B), (T), (R) persons—companionship, not friendship.

#### XIV. FAMOUS EXAMPLES.

Religious: Melancthon, Swedenborg, Moody.

Soldiers: Gordon, Jackson, Sherman.

Literary: Dickens, Ruskin, Burns, Schuberth, Mendelssohn, Mozart.

Administrators: Bacon, Robespierre, Louis XV, Lincoln, Salisbury.

Scientist: Darwin.

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