

JUL 18 1905

38906-1

The Prophet.

... Issued for the...

Brotherhood of the Eternal Covenant.

"Thou hast made us for Thyself, and our heart is unquiet, 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., Culane.

Vol. II, No. 1

CONTENTS

February, 1900.

The Church of Silent Ministry

The Parable of the Lily, and, A Lesson

Monthly Calendar of the Moon

Preface to *'Regeneration Applied'*, (Ready, probably, April 1)

The Seven Deifying Practices.

Poem: *The Cry of Repentance*

Spiritual Advice for Feet-Women

Daily Meditation Topics, for the Month of Prayer

Instructions to New Members of the B. E. C.

Character-study Department: *Feet-Persons*

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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.

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XIII. FRIENDSHIP.

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XIV. FAMOUS EXAMPLES.

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Under the auspices of the B. E. C., a
• **CHURCH OF SILENT MINISTRY** •

has been inaugurated, for the purpose of bringing together on the one hand the sick, the broken-hearted, and the wrestlers with the Spirit, and on the other hand those who have the leisure and may be desirous of interceding with God for them. *All work is entirely gratuitous, being done for the love of God only. But' as there is no income, no request for prayer will be noticed unless accompanied by two stamps or postals, one for answer, and one for forwarding request.*

• **The Inner Circle** •

is composed of all persons who notify the Secretary B.E.C. that they are willing to give half an hour a day to prayer or spiritual assistance as they understand it. All assignments are for one month only, dating from 22nd to 22nd. If the Secretary does not hear from an assignment within one week of making it, he understands that it is accepted, and the person is responsible for the month's treatment. A full course of instructions will be issued when possible. While the work is to be done unselfishly, the labourer will be amply repaid by the Heavenly Father.

• **The Outer Circle** •

is composed of any who desire the ministrations of the CHURCH for cases of I Sickness; II Trouble, Affliction & Distress; III Intoxication & Hard-heartedness; IV Efforts to hear God's Voice; V Efforts for absolute Purity; VI Repose and Progress of the Souls of the dead. Unless a notice of inability to accept the request is sent, each request will be attended to for one month only, dating from the next 22nd of the month. Requests may be renewed indefinitely.

THERE IS ONLY ONE CONDITION

No matter how sick the applicant may be, he must be willing to spend half an hour daily in prayer for somebody else, whose name will be furnished as acceptance of request. However feeble your prayers, you must do your best; the Golden Rule. In case the person for whom the request is made cannot, himself, reciprocate it, somebody else, preferably the applicant, may provisionally do this vicariously, but there must be an equivalent, if the best results are desired from the Church.

• **The Emergency Circle** •

is in charge of competent Elders, and entertains unconditional requests for one week only.

Reader, will YOU not join the Inner Circle, for the love of God?

Address all communications to

Church of Silent Ministry, In care of
THE GENERAL SECRETARY B.E.C.,
P.O. Box 9,
MEDFORD, MASS., U.S.A.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1903

PARABLE OF THE LILY

By Sister Beatrice.

Consider the lilies of the field, how they grow.

The seeds, or the word of God, hidden with Christ requiring stillness of externality or worldly attractions to let Omnipotence bring it to the light; they toil not, neither do they spin; they do not use up their God-given strength and energy for stopping to judge others, save others, or worry about being fed, clothed, thieves robbing them, or of being envious of their sister plants, they adhere strictly to their own business, and are thus able to express *the Life* and show it forth in all glory and honour to their Maker.

Growth comes next by faith in *Being*, letting God work thro' them; it is the Father who brings up into the mountain whom He will; then in obedience to just *being* comes that beauty or brilliancy of colour, and light shedding forth the fragrance or sweetness of soul, reaching to Divinity; giving strength, firmness, and yet non-resistance to such as the wind, rain, sun, heat; looking upward, trusting, and giving forth praise and glory to God in letting their light shine; in living each their own life before men—perhaps there is not one of God's creatures who may not be able to profit from the life of the *Lily*.

A LESSON

By Sister Elma

I had returned home dissatisfied and discouraged, everything had gone wrong, and failure only seemed in store for me. I opened the book for my evening devotions, and these were the words that met my eyes, *Rejoicing in failure*. What! Could we not only meet failure stoically, but actually rejoice in it? I was anxious to discover the way, and these are the lessons I learnt:

I *Humility*. To show me *my* absolute nothingness, and *God's* all-sufficiency.

II *Kinship with Eternity*. I might forget its riches, did all go smoothly here.

III *Patience*. The willingness to wait God's own time.

IV *Love for work*. Leaving *results* (which do not belong to us) entirely in God's hands.

V *Determination* and VI *Trust* in God's goodness and love, knowing that 'all things work together for good to them that love the Lord.'

I praise the Lord that He is breaking down my pride, that He is leading me by a way that I know not, but still leading me.

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	K (Knee)	HP	x,	♃,	Feb. 24,	11 a.m.
_____		A (Ankle)		xi,	♁,	— 26,	2 p.m.
_____		F (Feet)		xii.	♄,	— 28,	2 p.m.
_____		B (Brain)		i,	♅,	Mch 2,	1 p.m.
_____		N (Neck)		ii,	♆,	— 4,	1 p.m.
_____		S (Shoulders)		iii,	♁,	— 6,	5 p.m.
_____		C (Chest)		iv,	♂,	— 9,	1 a.m.
_____		H (Heart)		v,	♄,	— 11,	11 a.m.
_____		P (Solar Plexus)		vi,	♃,	— 13,	12 p.m.
_____		R (Reins)		vii,	♁,	— 16,	1 p.m.
_____		G (Secrets)		viii, or	♃,	— 19,	1 a.m.
_____		T (Thigh)		ix,	♄,	— 21,	11 a.m.
_____		K		x,	♃,	— 23,	7 p.m.
_____		A		xi,	♁,	— 25,	11 p.m.
_____		F		xii,	♄,	— 28,	1 a.m.

PREFACE
to '*Regeneration Applied*'.

First, An acknowledgment of humble gratitude to the Unseen for the opportunity, strength and persistence to undertake, and carry this long task to completion; for the guidance in writing, for patience in meeting the many little difficulties; for all this, and all else, undying praise.

Second, A word of explanation why the issuing of this work has been so long delayed; for it is now almost one year since the first announcement of it was made, and the first subscriptions received. For financial and personal reasons it has been necessary for the author to set up the whole book with his own hands, in the brief monthly intervals between the issuing of the monthly numbers of his monthly magazine, *the Prophet*, all of the work on which, also, he had to do. It has been a weary wait for him; wearier than for the subscribers, but through dogged persistence he has, at last, accomplished his task. If, however, there be any whose exhausted patience a knowledge of these facts will not satisfy, and who still consider the publication dilatory, let them pray for the Author that God may give him more grace and strength.

Third, the appended blank pages are for your MSS notes and of your practical reflections about conservation from experience.

Last, If the reading of these pages shall prove as helpful to the reader as the writing and type-setting were to the author himself, he will feel amply repaid. *Laus Deo!*

THE SEVEN DEIFYING PRACTICES

The spiritual life is something so *practical* that it is entirely made up out of *practices*—that is, principles of habitual action, or plans of behaviour, or system of living; some one thought kept in the foreground of consciousness around which all the deeds of the day are permitted to group themselves.

Thus the small deeds present a certain kind of consistency, and out of them shape themselves large results, that are 'on the knees of the gods'. With these man has nothing to do; his one only business are the many small deeds.

And that is usually just what you cannot get through the heads of most people, (and sometimes one's own) that their *one, only, and exclusive* business is to live the small deeds rightly! As if the present moment was not the only one which they individually could dispose of, and therefore are morally responsible for! But men will plunge themselves into social, political and literary reform, over the issues of which they have hardly any individual responsibility, while the small daily details out of which the great things arise are left to chance, which means failure. And yet they complain that the world does not grow better, when they are permitting themselves to drift along as usual. *Hypocrites!*

Here are seven deifying roads: the Practices of

- I *The Presence of God.*
- II *Putting Yourself in Other peoples' Shoes.*
- III *Sober Realization of the Coming of Death.*
- IV *The Contemplation of the Joys of Heaven.*
- V *Tongue-Bridling.*
- VI *Compassion for the World's Suffering.*
- VII *Self-Examination to Avoid Hypocrisy.*

The ideal way will be to take up the first practice on Sundays; the second on Mondays, the third on Tuesdays, and so on until next Sunday will once more usher in the first and divinest of them all, the Practice of the Presence of God. Thus will it be possible while still on earth to live in Heaven, and see the King.

THE CRY OF REPENTANCE

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

Because of my sad prayer, Thou cam'st to me:
But business calls, and straight I go my way;
Then, when I come back home, Thou'st gone away,
And I so tired I e'en do not miss Thee.

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

Because of my sad prayer, Thou cam'st to me:
But friends call in whom I must entertain,
The while, forsaken, Thou dost leave with pain
And I am cheerful, laughing merrily.

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

Because of my sad prayer, Thou cam'st to me:
But I was tired, and laid me down to sleep,
And still at dawn my slumber was so deep
I heard not the last lingering call from Thee.

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

Thou cam'st, while I was yet in manhood's prime,
Ere I had prayed that Thou shouldst come to me;
I felt Thy Touch, I saw—but said to Thee,
'When I have leisure, come some other time.'

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

If Thou should'st ne'er again my prayer attend,
Just would I deem my lot, nor would complain;
Yet, give me one more chance, and come again,
And I will try to serve Thee till the end.

*Not only once, but oft have I rejected Thee:
Canst Thou forgive? Forevermore, bide with me.*

ADVICE FOR FEET-WOMEN.

"It is God I seek."

Feet-women possess a wonderful store, of natural love, deep, hidden tender, strong and enduring to consecrate to God; but their love of family and friends is also very great. They learn very slowly how to love God more than family and friends. Another thing they are slow to learn is to trust God in financial matters. They are continually planning to make provision for either the immediate or the remote future, fearing they may become dependent upon the bounty of others in their old age, or when sickness overtakes them. So they struggle and pinch and worry to save for future contingencies. They are prone to imagine all manner of possible evil, and are too restless and anxious altogether. This state of mind must be corrected, these fears put aside, and absolute restfulness and trust in Divine bounty, protection and guidance take their place before Feet-women can become receptive to the spirit of Wisdom, Knowledge and Understanding. It would be well for Feet-women to continually remind themselves that all true knowledge is from God, and that the Spirit of Truth will reveal to them all things necessary to their ongoing in the spiritual life. From an external point of view consecration is a continual remembrance of Divine Providence in all the circumstances of the daily life. It is the response of the human heart and intellect to the soul's demand for holy living—living as unto God; it is a continual turning of the heart and thought to God. This sounds simple and easy enough. Try it for a week! Put God in the place of your family, your friends, yourself. When your heart turns with longing to a loved one for approval, for sympathy, for companionship, for aid, say mentally, "It is God I seek; I will turn to God. I consecrate my love, my life, my work, my will to God." When one speaks to you words of love, of praise, say, "It all belongs to God, of myself I can do nothing; the Father in me doeth the works." When restless, unsatisfied, or dissatisfied, longing for something you know not what, be assured it is the call of your soul to "Come up higher," and say, "God is my satisfaction; God is my source of supply for every need; in God I live and move and have my being. There is only God; I will trust and not be afraid." Cling to these and similar thoughts; do not let go of them, and your faithful endeavor will surely be rewarded. You will realize a new state of peace and rest within, and your soul will be joyful with a song of praise and thanksgiving to God, who is "the giver of every good and perfect gift." The doubting-Thomas qualities of Feet-persons may be redeemed by taking for the daily word of consecration "Lord I believe; help thou mine unbelief," and by always desiring that wisdom and understanding of spiritual things which is of God. The understanding quickened by the Spirit of Truth, which is of God, as Jesus designated when he promised the Spirit of Truth to his disciples, will quickly open to the inner ear, sight, hearing and touch such unbounded proof of the reality of the inner or spiritual life that even the unrest and uncertain wavering belief of a veritable doubting-Thomas may be dissipated forever from the consciousness. To permit doubts and fears to have sway in the thought or action is to be disloyal to one's self, and give the very thing we fear power over us, while to meet our doubts and fears by the feeling, action and word of trust and confidence in the unalterable love of God quickly clears the stumbling blocks out of our path. When trust will be acquired and melancholy will take flight, with all the other shadows which trail about the human daily life that is not consecrated to God.

DAILY MEDITATION TOPICS

For the Month of Prayer

- I As Prayer is desire, & we desire all the time, the question is not whether or not we will pray, but, what shall we pray for?
- II Are you better than the publicans, if you pray only for those who love you? Pray for those who persecute you.
- III Prayer is the best antidote for one's own ugly feelings.
- IV It is not enough to 'pray'; you must pray prevailingly.
- V There is but one true prayer: to know God's will, to do it.
- VI Spend all the odds and ends of your time praying.
- VII The more mechanical your work, the better for praying is it.
- VIII Heaven would be distasteful to the unprepared—almost all.
- IX Prepare yourself for it by loving to worship God while here.
- X Prayer should not be an incident of life only.
- XI God loves to hear his children's prayers.
- XII If your children ask bread, will even you give them stones?
- XIII God is more ready to hear than we to pray.
- XIV God says, Open thy mouth wide that I may fill it.
- XV True prayer is of the heart, not the lips.
- XVI Do you yourself think that fitful prayers deserve answers?
- XVII It cannot be too spiritual a thing that you pray for.
- XVIII Let your heart remain still in adoration.
- XIX Contemplate long and often the pleasures of heaven.
- XX Elishah's prayer for double the power of Elijah was granted.
- XXI Who can drink the Lord's cup may share his seat.
- XXII No prayer remains unanswered.
- XXIII Your destiny will be what your prayers have made it.
- XXIV Waste not in social intercourse any time you can pray in.
- XXV Pray to be taught what to pray for.
- XXVI Wrestle with the angel till you are lamed, if necessary.
- XXVII Have you ever spent a whole night in prayer?
- XXVIII Even *Jesus* was not too good to pray.
- XXIX God best shows love in *not* answering unwise prayers.
- XXX 'Had I served God as I have served the King, I would not now be dying forsaken', said Cardinal Wolsey.

THE BROTHERHOOD OF THE Eternal Covenant

Address of General Secretary: P.O. Box 9, Medford, Mass., U.S.A.

PRACTICAL INSTRUCTIONS FOR MEMBERS

I. Your first duty, after receiving your certificate of membership, is to procure for your own use a durable blank-book, which will be called your *Experience Book*. Before doing anything with it, lock the door of your room, invite the Divine Presence, and with all the fervour in your possession, dedicate this book, while holding it in your hands, exclusively to God, asking for his inspiration on all you may write in it. Guard that book as your 'Holy of Holies'. No human being except yourself should look in it, and if by mischance this should occur, burn it immediately, and start a new one. As for yourself, do not presume to write aught in it at any time without praying for a special inspiration. Should you ever desecrate this book by any foreign or trivial writing the Heavenly Powers will suddenly stop taking charge over the book, and it may be a long while before you are from within made conscious that They have reassumed charge over it.

Having dedicated the book, paste on the front page the Consecration Vow that you signed and tore from the Application Blank, and also the Membership Certificate sent you by the General Secretary. Next review your whole past life very minutely, writing in your book those of your holiest experiences in which you clearly distinguish the Divine Hand or Voice, or the nearest approach to this which your life can boast of.

This done, you are expected to do two things on each General Meeting, that is, on the 22nd of each and every month. First, you are to read over prayerfully all that is so far written in your book; second, you are to add such holy experiences as may have come to you during the past month. You are to continue doing this as long as you live; and if you do it in anything like the right spirit, you will find that it is a privilege, rather than a duty.

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II. As soon as you have six instances of unmistakably hearing the Still Small Voice, copy them from your book, and send them for examination to the General Secretary. If satisfactory, he will send you the Covenant of the Second Degree, whose attainment is Conscions Immortality before Death. That of the Third Degree is the Gift of the Holy Ghost.

III. If you wish to succeed, you must have a Sanctuary; for how to make one, see *First Degree Manual*, p. 16. If circumstances forbid, you only have to pray, and the way will be opened.

IV. You are expected to mark yourself every evening on the following questions, for which record use quadrille ruled paper.

1. Do I to-day feel specially that I am accepted of God?
2. Have I to-day distinctly felt the Divine Presence?
3. What particular message has been to-day given me from within?
4. Have I to-day heard the Still Small Voice?
5. Has there been to-day any least decision made without the Divine Guidance?
6. Have I to-day prayed to be shown if I have been unconsciously hypocritical?
7. Have I to-day been absolutely accurate in all I said and did?
8. Have I to-day had a season of meditation?
9. Has my external demeanor been satisfactory to-day?
10. Is my soul conscious that this has been a day well-spent?

V. Every General Meeting hold 'house-cleaning' of your soul by looking over these daily marks and seeing where your weakest spot is; the causes of this, and methods of improvement.

The ideal way of spending the 22nd of each month would be to spend the whole day locked in your room, fasting and praying. But few realize the overwhelming value of spiritual things, or seek anxiously enough spiritual fruit in their lives to spend even so much time on their own souls. Let each, however, do the best he can—he cannot give too much time *if he wants results*.

You should read over the *Manual* carefully once a month, regularly, until admitted to the Second Degree; after that, once a year. If you cannot afford to buy it, it will be sent you gratuitously. This repeated reading is necessary in order that it may sink in, not merely that the mind become 'acquainted' with its contents intellectually, which would be of no use whatever. It must sink in till fruits appear. Its blank pages are for your notes.

So far all that has been required of you to be done on the 22nd of every month has been exclusively for your own benefit, and if you have the grace given you to give the methods one thorough trial, say for one year, you will probably continue them permanently, for you will have seen their fruits.

VI. The external duty of attending the General Meeting can be fulfilled very simply, if you do not care to do more. Take a sheet of paper, date it, write your own name and address. On the left hand make a column, and place in it one under the other in consecutive order all the dates between last General Meeting and this. Then fill in the particular message you received on each day. If you failed to receive a message, leave a blank for that day. For example. After name, address, and date, one might read:

- Jan. 23. You are deceiving yourself.
24. You will not receive a y further message till you have obeyed the last
25.
26. What is that to thee? Follow thou me.

The names on these reports will be kept strictly confidential; those who prefer to do so, may omit name, putting instead their Brotherhood Number, which will be furnished on application. The report will be returned, with advice, when a self-addressed stamped envelope is enclosed with the report. Uniform General Meeting Message Report Blanks will be furnished at 10 cents for 25, and an ornamental booklet with enough separate blanks for a year, at 25 cents—free to those who buy the Manual, when ready.

This Report is useful in several manners. For the maker of the report; it calls him back to himself; the advice given will keep him from beginning to start a wrong road—for which two heads are always better than one.

Of course the Reports can be as full as you please, but *the advice ought to be done regularly*. Confine yourself strictly to experiences. *No opinion or theory wanted*. Do not expect an answer unless necessary advice is wanted, for practical purposes only. Do not expect it to 'pat you on the back'; be not offended, but be grateful if it warns you of your faults. It is meant for your real welfare. He is always ready to help in any spiritual need.

VII. Of course, wherever you may happen to be at the time corresponding to 8p.m., Eastern Time, you are to repeat your Consecration Vow, and pray that you might know God's Will, that you might do it immediately. Better take the whole evening off, and meditate as earnestly as you can, till you get some result from within. The Brotherhood Daily Noon Prayer is as follows:

Holy Father, bless our Brotherhood to us, and us to it. Grant us Thy Light, that we may walk aright. Let our Consecration Vow burn within us when we forget it. Preserve us from ourselves, lest we lose our way in the darkness of our own desires. Pure, tender, and true grant us to become like Thee divine, both now and evermore, Amen.

VIII. All members of the Brotherhood are daily remembered before God, by the central group. But it is each member's privilege and duty to request to join this band engaged in silent ministry. On request the General Secretary will forward names of persons to be prayed for, not merely summarily, but often ten minutes at a time—in fact, the standard is to pray for others as you would wish to be interceded for. The Intercession Hour is 6a.m. All are invited to join in this, the most sacred of the objects for which the Brotherhood exists, and on account of which it is, in a certain sense, easier to make spiritual attainment within than without the Brotherhood. But this of course depends on each man's doing his duty by all, so that all may do their duties by each. Let this be the most sacred duty of the day.

IX. A few hints. You cannot be too regular in your duties. Regularity is as necessary to the soul as a fly-wheel to a machine. Do not try to convert others; leave that to God. Your one only business is to convert yourself successfully. *The less you talk about what you are striving for, the better.* Do you take this in? Please do not indulge in theories. *It does not matter what your theories are.* The only point is, Are you practising? The fuller your letters to the General Secretary are, the greater can be his usefulness to you. You may count on his sympathy for earnest efforts.

May the Peace of God be with you always, Amen.

FEET-PERSONS (F19-M21).

I. OUTLINE.

Feet-persons are (I.) restless; they (a) cannot keep still, (b) they walk incessantly, (c) are anxious about future finances, (d) feeling that fate is against them, (e) close with money, and (f) fear want in old age.

(II.) They are self-depreciative; (a) easily efface themselves; (b) generously to friends, (c) and lack self-confidence even after careful preparation, (d) being in danger of remaining in ruts they have gotten into.

(III.) They are independent in that they fear to be financially dependent, (a) having fair self-esteem, (b) and cannot bear to think of being dependent. (c) They like to earn, (d) and to labor, (e) feeling that they have obstacles to overcome.

(IV.) Modesty is a trait of theirs. (a) They are the soul of honor, men as well as women, and (b) the images of modesty, (c) yet having much sadness, grief, distress in their natures.

(V.) They are extremely devoted; (a) they become slaves to those whom they love; (b) acknowledging no defect in them, (c) being faithful to their marriage vows, and (d) so faithful, that they become necessary to others.

(VI.) They are very intellectual, (a) loving history, science, literature. (b) Their style is good, even though sometimes involved. (c) They often have a naturally good handwriting, (d) always demanding a reason for everything.

(VII.) They are, however, materialistic. (a) If they enjoy the things of the flesh, they become materialistic, (b) spiritual things being hard for them to understand, at best. (c) Sometimes they are severe in family discipline, and again, very lax. (d) Often exacting, (e) antagonizing intuitions through reasoning.

(VIII.) Diseases are (a) pains in head and (b) feet, often having corns, without external reason.

II. FAULTS.

(1) Materialism. (2) Restlessness. (3) Too great self-depreciativeness, and making themselves slaves to those not worthy of them, often. But it is always so: those who do not worship God alone make idols of those they think they "love."
(4) Closeness.

III. GOOD QUALITIES.

(1) Honor and Modesty, (2) Self-attachment, (3) Intellectuality.

IV. GOOD QUALITIES TO BE ATTAINED.

They should learn from (B) persons, in the first place, a sufficient rest and poise to live in mental and artistic harmony, and what is understood by it, that appreciation of beauty and spiritual harmony which makes the former possible. If (F) persons could attain this, they would be more successful than the (B) persons themselves whose capricious love of enjoyments often dwarfs all their better nature.

From (N) persons, (F) persons might learn unswerving determination, which would diminish the deep sadness, and grief which the restlessness of heart and mind often induce. Also abstractness of thought, which, when kept on a straight line by the determination can do almost anything, whereas the restless intellectuality rarely goes to the roots of things, and mostly spends itself in amateurish literary dilettantism. From (B) persons, humility as to how to do things. From (C) persons such careful thought as to go to the very original sources of everything. Also, generosity, and self-sacrifice. From (H) persons, utter unselfish love, and the ability to philosophize, to unify their scattered knowledge. (F) persons being at heart close sometimes cannot understand such utter love, although often extremely devoted to certain chosen persons. From (P) persons strength of will, and critical powers. From (R) persons intuition and spiritual understanding; something which is very difficult for materialistic minds. From (G) persons, policy, and ideals of a new social order. From (T) persons prophetic intuition, and continued generosity, and detailed work. From (K) persons the calm systematizing mental grasp, which organizes and embodies all things physically. From (A) persons, kind-heartedness, diagnostic powers, and spiritual intuition.

V. WRONG ENCOURAGEMENT.

(F) persons are intellectual, but because they neither go to the roots of things, in a thoroughly detailed way, but are restless, dilettantish, they can be easily blown about by winds of doctrine by persons who do, although themselves sufficiently materialistic and independent to throw off old dogmas. In awe of (N) abstract thought, they can often be led into the materialistic epicureanism that accompanies it. Their restlessness unchecked leads them to materialistic enjoyment, feeling kindred to (B) capricious indulgence, (H) unsettled instability, and sometimes (A) incoherence. They stand in youth between two parts of their nature; modesty and honor, and on the other hand, materialism. A pure life will give the former victory; sometimes, marriage is sufficient to cause the other to break loose, and defy, in literary expressions all decency and modesty, however, remaining always faithful slaves to those they love.

VI. DISEASES.

They are often martyrs to corns and bunions, and that without any apparent external cause, and this trait in a less degree is visible in all who have the (F) nature in any less prominent measure than as the innate nature only. Head and eye aches are frequent. All these need is rest, and quiet.

VII. HOW TO DEAL WITH OTHER CHARACTERS.

Their honor and modesty, their bashfulness, makes them, men as well as women, most attractive characters in youth.

Their devotedness and self-effacement to friends smother the way for them with many kinds of characters, although often deeply hurt at the advantage others take of them. A cure for this is knowledge of characters, and not expecting anything but the natural elements of life. It is difficult to give absolute rules for (F) persons, for whichever way they go in life, towards purity and modesty and self-effacement, or towards enjoyment, materialism, and egotism, the advice would have to differ. When they have become materialistic, they must take care of themselves; and this they usually do, becoming close and self-satisfied. Such indications as have been given of the character of others will guide them, if they wish to take the trouble to be guided. But for those who have remained pure, modest, honorable, devoted, and faithful, it will be well for them to be warned not to bind themselves down to any man, but only to God. Spiritual things being difficult to understand, they might from (I) persons catch the spirit of spiritual inflation. But should they ever marry, (F) would become materialistic, and the greatest incompatibility of character might ensue. (I) persons will not at least victimize them, or rule them, as (B), (N), (P), (G) and (K) persons might. The safest course for such delicate souls as these self-depreciative (F) persons is to have absolutely no business or forced personal relations with them, though friendly relations will be a source of instruction to them. (F) persons will often, from motives of honor, despise (C) economy and pettiness, and (H) meanness. Yet let them learn (H) unutterable unselfishness, and (C) generosity at heart, and carefulness of thought. (F) Faithful devotedness will be cut to the heart by (G) incapability of aught but selfish utilitarianism, and use of friends, as also at (B) heartlessness, and (A) inconstancy, and there is no cure for this but knowledge that these are natural traits which must be forgiven, as they would be forgiven for their own faults. It will be necessary for them to learn to stand up gently but firmly against such encroachments as (K) persons might unconsciously make on them, for (K) persons are at heart sincere and loyal. Against (G) persons nothing will avail except gentle but absolute avoiding, for they will use (F) devotedness to the very end, without any compunction. Against (B) leadership, which they admire, because of its beautiful harmonious nature, they must equally but positively oppose themselves. They will of themselves appeal to (N's) sympathy, and (B) practicality. (P) criticism may hurt, but should be ignored if not directly useful, in view of their strong generosity. (T) persons' sternness should not frighten the modest retiring (F) persons, for devoted faithfulness is behind the combative exterior. They need not fear to work for (A) persons, for when these attain, they are able to give (F) persons the intuitive spiritual conceptions they need.

Whatever happens, let modesty and honor permit to the end; but over-slavish devotion is not right.

VIII. METHODS OF MENTAL DEVELOPMENT.

For Consecration to God: Substitution of God for all personalities, when the devoted faithfulness and love will invoke the deepest, sweetest devotion. Thus will spiritual comprehension come to them.

For Conservation of Energy: Nobody can attain who is not free from all human bonds. Hence unless consecration has preceded this, it is for (B) persons almost impossible. The restlessness must change into even-minded will-power, eternally

conscious, peace of God correcting the deep sadness and grief that would almost tear the heart at times.

For Spiritual Attainment: They must admit no angel, no meditator, none but God; for their devoted nature would easily give itself to some holy being. For them the motto should be None but the Highest God. Their faithfulness would be of infinite value to them, with this once decided.

● IX. CHILDREN-HOW DEALT WITH.

The first thing necessary is to make children learn to keep absolutely still for some period at a time, every day, to control every twitch, every motion. Then to control every automatic action, until absolute bodily control is gained. It is a mistake to suppose that swiftness is sign of mental power. He controls his body who can hold it still, which is a greater task than moving it; that is, while perfectly conscious.

The next things is to teach silence, and the sparing of words. Silent meditations every day are good.

The next thing is to give peace to the mind, which is restlessly anxious about the future, and worries by day and night until the whole life is embittered, and darkened and grieved.

Fourthly, Thorough care in everything that is done, attention to everything that is heard or spoken, and order, everything in its place, and a place for everything. To lose anything is a confession of carelessness, or disorder, and therefore should be inexcusable, for these children especially. ●

Questions are good in the right time and place, but very annoying when not welcome. Children should try and think for themselves, at times, and should not be permitted to ask at random. It is a good thing when a child has enough brains to ask questions, and wants reasons, but it is just as well to consider the matter carefully at first.

Obstinacy and anger should be permitted to burn out of themselves: a helpful principle given will by them be applied of themselves later. The child is weak enough, without being made weaker by being broken, he bends hither and thither, and can be led by anybody who will satisfy his intellectual needs. Blind repression will only cause unhappiness, and sorrow to all. The effort should be to supply all his intellectual needs, when the child's devotion will more than amply repay any effort made for them.

X. TEMPTATIONS.

Restlessness, and changes.

XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Desire for knowledge, and appeal for help, if they have remained pure. Otherwise, flattery and money.

XII. HOW THEY CAN BE EDUCATED MORALLY.

If they have not yet definitely bound themselves, and can be made to lead pure, regenerate lives, all will be given them in due season.

XIII. FRIENDSHIP.

They are devoted friends, even to ungrateful, self-satisfied persons, who are more intellectually sure.

● XIV. FAMOUS EXAMPLES.

Religious: Neuman.

Soldiers: George Washington.

Literary: Mrs. Browning, V. Hugo, Michel Angelo, Ibsen. Longfellow, Chopin shows the strain of sadness.

Administrators: V. Emmanuel, Humbert, Grover Cleveland, Emperor Joseph II.

THE BROTHERHOOD OF THE Eternal Covenant

This Brotherhood offers to all men and women who are strong enough to take, or are willing to try to take, the ETERNAL COVENANT as formulated below as their acknowledged standard of life, the knowledge and encouragement which will promote the safety of the successive attainments necessary for becoming divine. The first attainment is ability to hear consciously and unmistakably the Still Small Voice. Nobody will be permitted to enter further degrees of attainment until satisfactory examination in this attainment has been passed. This is the Gate-covenant:

I hereby devote, consecrate, and sacrifice everything I am, have, and hope to be and have, to Thee, o Divine Father, to be used for Thy purposes, both here and beyond, now and forever. I reserve nothing. I will obey immediately, if the Still Small Voice will guide me. I am weary of myself, and of my human purposes. Do Thy Will in me, that I may be conformed to the eternal purposes. Use me as a hand to do Thy Will; I only ask to remain Thine for evermore.

No fees of any kind will ever be permitted; but stamp for reply should be enclosed when an answer is expected. The General Secretary will appoint local Secretaries as needed, and attends to the management of the Brotherhood.

The General Meeting is held monthly on the 22nd day.

Purpose: To review the life of the past month, and to adopt definite plans to increase the fruitfulness of the next month. Attendance is reckoned by reporting to the General Secretary in person or by mail. Non-attendance at six General Meetings constitutes suspension. Rehabilitation in the hands of the Secretary.

The Regular Meeting is held weekly on Tuesdays, 8 p.m., E.T.

Purpose: To renew the Consecration Vow, meditating on the thought: O THAT I MIGHT KNOW WHAT GOD'S WILL FOR ME NOW IS, THAT I MIGHT DO IT IMMEDIATELY. Members will join in this wherever they may be, at their local time corresponding to 8p.m. Eastern time, in order to secure unity of desire.

All well-meaning people are invited to join in this.

The Daily Devotion-hour is Noon.

The Daily Intercession-hour is at 6a.m.

Blank applications for admission to membership may be had of

THE GENERAL SECRETARY B.E.C.

P.O. Box 9

MEDFORD, MASS., U.S.A.

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.

OMA. Nov. 11, 1864, 3.40 p.m.

Times of Danger, are

E-hp. T; M-hp, B, H-hp, B

The following tendencies should be overcome, if they have not been already: Rashness, Love of earthly beauty, Sense enjoyment, Self-justification, Jealousy, suspicion and combativeness, Some anxiety to know what is going on around you. Your indomitable desire to do great and good things should be turned entirely on the spiritual plane of *self*-amendment, in which case, if you meditate devotionally, you may receive foresight and spiritual perception. The devotional life will correct all the above faults, leaving your mind disengaged enough to dwell uninterruptedly on conservation. Your love is your lever; turn it on God entirely.

S.I.B. Nov. 22, 1837, 6 a.m.

E-hp, T or G. M-hp, P, H-hp, G.

Here are your faults: Rashness, Sense-indulgence, Meddlesomeness, Over-devotion to children, Inclination for travel and change. Your peculiar gift of intuitional prompting will lead you right in most matters; it should be developed by watching for and obeying these promptings, while controlling them by your reason. Develop also your aspirations by prayer and hymn.

J.B. Everett, Wash. Feb. 11, 1859.

Vital signs, ♒ (Aquarius) or A; also ♊ (Gemini) or S. Your third vital sign I cannot tell without the hour of your birth. but you can find it by watching yourself carefully.

The purpose of knowing about these signs is not a matter of theory, but to know beforehand the times when you are almost certain to have difficulty in conserving your vital energy, unless you protect yourself by all your wisdom and common-sense. You are in danger (1) When the moon is in any of your vital signs. This you can always find by consulting the 'Monthly calendar of the moon' which is regularly published in 'the Prophet'. (2) The particular hours of danger for those days are when those signs are rising at the horizon. The easiest way to ascertain this is to send 75 cents to Thos. Whittaker, Bible House, New York City, for a Planisphere. It can be used forwards or backwards. Forwards: When does Aries rise on Nov. 6? Turn the face until the 'eastern horizon' coincides with the spot where the Ecliptic crosses the white line that is the boundary between Pisces & Aries; then read off the hour corresponding to the date—3.25 p.m. Backwards: What sign is rising noon Jan. 20? Turn face till date & hour correspond and read off between which boundaries the eastern horizon cuts the ecliptic. STUDY 'The Conservator's Times of Danger' CAREFULLY.

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III To explain scientifically the methods to gain entire control over the creative function.

IV To show that the New Testament enforces it so clearly that language could not be more emphatic.

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Dr. Paul Carus, editor of the *Open Court*, devoted half a page of the July, 1907, issue to an appreciative and commendatory review.

"Those who desire to enter into the Plotinian precincts of the temple of Greek philosophy by the most expeditious path, can not do better than take this little pamphlet for their guide."—*Theosophical Review, London*.

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THE HEAVENLY FATHER

*I feel Thy touch, and bear Thy voice, but cannot see,
O Heavenly Father, as Thou standest close to me.*

Thou art my Father; should I not return to Thee
When, weary of the husks, my heart becomes contrite?
Surely, Thou wilt be watching o'er the field for me
Like mother listening for her childrens' cry at night.

Thou art my Father; surely Thou wilt punish me
When Thou dost see me start forgetting how to pray;
Thou wilt not let me lose my early thirst for Thee
While I am blind with sleep, or lost in passion's fray. ✓

Thou art my Father; Thou wilt fill my every need
While all my mind is centred in my search for Thee;
The world I loathe—Thou wilt not scorn my childish plea,
Thou wilt not quench the flax, nor break the bruised reed.

Thou art my Father; Thou wilt also be my Guide
'Midst the perplexing scenes of this earth's fatal play;
Surely Thou wilt give warning, when from Narrow Way
I wander thoughtlessly; Thou wilt not leave my side.

Thou art my Father; all my humble human love
Thou wilt not scorn as answer to Thy tender care;
O let me sometimes feel Thy love in hour of prayer
That my weak longings be all drawn to Thee. ✓

Thou art my Father; and as babes for mother cry,
And, till they hear her voice can take no rest,
So do I seek Thy Presence with a prayerful sigh
My heart cannot find peace until upon Thy breast.
*I feel Thy touch, and bear Thy voice, but cannot see,
O Heavenly Father, as Thou standest close to me.*

EDITORIAL BUSINESS NOTICE

The purpose of this little magazine, 'the Prophet' is strictly spiritual—and therefore it is with sincere reluctance that we this time displace the usually helpful and suggestive Brotherhood papers by a few announcements that circumstances have made necessary.

With gratitude to God in our hearts we can finally say that *Regeneration Applied* is ready for distribution. It seemed as if everybody and every little detail was against us; but the Inner Voice encouraged to perseverance until at last the beautiful result lies before us—super paper, the most expensive cloth helping to make durable what we believe to be one of the most practical and useful books written, thanks to the inspiring Spirit.

Those who have taken advantage of the Subscription Offer at \$1.25, with 6 cents mail, are hereby notified that the book, carefully packed, will be sent them by return mail on receipt of the amount.

As is usual in such cases, the price is this day fixed at \$1.50, as the publishing price, which will be maintained.

As the few separate chapters, known as Vols. 3, 5, 8, and 21 of the 'Prophet Library' have now outlived their usefulness, they are retired from future circulation.

As to the earlier companion Volume, 'Regeneration, the Gate of Heaven', we have decided to issue a special edition bound in expensive buckram, without increase in price from the regular rate \$1.50. This is done both in honour of the occasion, and to meet the universal request for such a change. It is hoped that it will be possible to continue this change permanently; but this will depend very largely on the manner it is received. We would like, if we can afford it, to keep the binding of both books alike.

It is not our purpose to make this little magazine an advertising medium; for its mission is to be as unworldly, as holy, as consecrated as possible. But to avoid misunderstandings our regular rates are here given, reserving the right to refuse the ad. of anything that the Spirit does not approve of. One Inch, once, \$1.00, 3

mos., \$2.50, 6 mos., \$4.25, 1 yr., \$6.00. Half-page, once, \$2.50; page, \$5.00.

We regret that work in connection with our new book has so delayed us with this issue that we have been forced to post-pone the book-notices and—what we most deeply regret, because most helpful spiritually—the Spiritual Advice to Subscribers. God willing, we will make up for it next time.

As to this little magazine, we hope to improve it in the measure that we better deserve God's inspiration. As to the paper on which it is printed, the Lord has lately opened the way so that we will be able to use a better quality; and it is also hoped that the typography will be improved by the use of a larger press. Have patience with our many imperfections; we like them as little as you do. Pray for us that we may be given the wisdom to make better use of the amount of means He thinks fit to send us. But look beneath the poorly printed letter for the spiritual food beneath, and you will find food for your soul.

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 "Regeneration Applied".

Moon enters	Dd	K (Knee)	HP	x,	☾, Mch 23,	7 p.m.
_____	A	(Ankle)	xi,	☾,	— 25,	11 p.m.
_____	F	(Feet)	xii,	☾,	— 28,	1 a.m.
_____	B	(Brain)	i,	☾,	— 30,	12 p.m.
_____	N	(Neck)	ii,	☾,	— 31,	12 p.m.
_____	S	(Shoulders)	iii,	☾,	April 3,	2 a.m.
_____	C	(Chest)	iv,	☾,	— 5,	8 a.m.
_____	H	(Heart)	v,	☾,	— 7,	6 p.m.
_____	P	(Solar Plexus)	vi,	☾,	— 10,	6 a.m.
_____	R	(Reins)	vii,	☾,	— 12,	7 p.m.
_____	G	(Secrets)	viii, or	☾,	— 15,	7 a.m.
_____	T	(Thigh)	ix,	☾,	— 17,	4 p.m.
_____	K		x,	☾,	— 19,	12 p.m.
_____	A		xi,	☾,	— 22,	6 a.m.
_____	F		xii,	☾,	— 24,	9 a.m.

MEDITATION-TOPICS

For the Month of Hammering & Forging

- I Don't be an Ostrich—to hide your head hurts none but you.
- II One cannot attain even all that one *does* aim at.
- III Aim high, build low.
- IV Iron cannot be forged without fire; so be patient.
- V Luck is a fool.
- VI All is good—for those who have no higher ideal.
- VII All is good—for those who do not have the brains to be accurate, painstaking and conscientious.
- VIII Growth is conscious struggle.
- IX Who stops struggling, begins to drift; and who ever saw a current go up-hill?
- X When you begin to conserve your vitality experience soon teaches which is right, *Struggle*, or *Dream*; it is not 'opinion'.
- XI Pity those who do not mourn that they are not holier.
- XII A fool's paradise wants no accurate, intelligent improvement.
- XIII You reap what you have sown, no more, no less.
- XIV Who would reap more, must sow more.
- XV Figs are not reaped of thistles, nor grapes of thorns.
- XVI Ploughing disturbs the ground, but makes it fruitful.
- XVII How? By making all the minute particles accessible.
- XVIII When you have done all details, the great thing *is done*.
- XIX Each good resolution and thought is a step heavenward.
- XX Why should character be dealt with by a method opposite to that accuracy by which all science so far has progressed?
- XXI You are what you have done, not what you have dreamed.
- XXII Wisdom lies in discerning the really important things.
- XXIII Take nothing for granted; what is, will go wrong.
- XXIV Trust God only for what is out of your power.
- XXV The coral island is built by the tiny coral insect.
- XXVI Soul-struggle, since indefinite, needs more, not less study.
- XXVII The soul, since most important, needs most care.
- XXVIII Soul-attainment is the only purpose of life.
- XXIX Persistence causes water-drops to wear stone.
- XXX Success is timeliness—to strike while the iron is hot—now!

THE BOOK OF JOB

Archaic in language, obscure and sublime in utterance, the Book of Job, without known author or date, is handed down from the grey ages of Babylonian literature, together with the great Izdubar, and the Badel legends. That it has suffered alteration there is little doubt. That the Elihu speech is a later addition is evident from its not being mentioned before or after, and from its misapprehension of the point at issue, blaming Job whereas God really upholds him, and destroys the original plan of argument—so it better be omitted.

To relate the Job story were needless, to admire its rhetoric were superfluous. To get the gist of it perhaps the best method will be to present successively the various aspects of the Drama.

I. A man is perfect only after he has withstood temptation. Temptation is the touchstone which differentiates principle from theory. The innocence of the infant and that of the saint are also distinguished by temptation, that of the saint being so much more valuable than the infant's just in this, that vague possibilities are by the heat of the fire transfused into actualities. Not only in the moral sphere is a test necessary. No sailor would trust himself into an untried ship. It is only by the fiery heat and icy cold of the tempering process that the iron becomes steel. So the road to holiness lies through suffering and endurance, the tempering of the soul. So were all the Saviours tested.

II. The first part of the temptation of Job took place to ascertain whether Job 'doth serve God for naught'. So everything that Job owns is taken from him: wealth, family, friends. His faithful wife advises him to 'curse God and die'. But he answers *rightly*, 'Shall I receive good at the hand of the Lord, and shall I not receive evil? Blessed be the name of the Lord'. 'In all this', as it said, 'did not Job sin with his lips'. Job's position is that of disinterested love, such as that of Fenelon. 'Though he slay me, yet will I trust in him. Naked came I out of my mother's womb,

and naked shall I return thither; the Lord gave, and the Lord has taken away, blessed be the name of the Lord.' For, after all, what right has man to more than his own life, as long as it pleases God to grant it? Shall we complain of the evil, without thanking for the good?

The material of the temptation was loss of all he possessed.

The purpose of the temptation was to see whether he would sin against God in heart or tongue.

The victory of the temptation was to remain trustful in God, the real owner of all things, of whom men are only stewards—in two words, disinterested love.

III. The second part of the temptation of Job was the ascertainment whether he trusted his conscience sufficiently to enable him to follow the divine guiding light within, his consciousness of innocency, in spite of the unanimous and instant accusation of the whole world, as represented to him by his three friends. Not till a man has implicit confidence in his conscience's inner light, can he expect to be led by it perfectly. Some such a test is an inevitable stage in a soul's development.

That this was the real moot-point of the temptation is shown by God's condemnation of Job's friends, who in other respects sinned not; for it could certainly not be sinful to say that God punishes evil, and rewards good! Their sin lay in forcing a man's conscience.

The material of the temptation was the unanimous contrary verdict of the world.

The purpose of the temptation was to test conscience as an arbiter of appeal.

The victory of the temptation lay in Job's utter reliance on his consciousness of innocence in the face of the whole world.

IV. The third part of Job's temptation consisted in the human failing of generalizing before all the facts are known. It was scientific method that was at issue, Job's friends had dogmas about God's ways and practices glibly at their tongues' ends. They said 'Thou must have sinned because God has acted thus.' Job him-

self did not sin, if he did go as far as a man well may without sinning: he suffered grievously, and cried out, Why must I suffer? But this sin of even questioning he purged himself of in this that he said, 'I will lay my hand upon my mouth.' This oriental figure describes exactly his ceasing even to question God's ways: 'Once have I spoken; but I will not answer; yea, twice, but I will proceed no further.' How can a man question the ways of God, seeing God alone knows everything? Be scientific; hesitate to deduce universal laws before you have gathered all the facts. Being human, we cannot hope to gather all, and therefore should remain humble, remembering that no general principle can be more than provisional or tentative. To know all would be to understand all. But till then scientific humility is in order.

The material of the temptation was bitter physical pain and degradation, boils.

The purpose of the temptation was scientific humility.

The victory of the temptation was recognition of God's knowledge, and consequent superior wisdom.

V. The two practical lessons of the result of the temptation are 1, Proof that God will avenge the injuries done to his saints while in affliction; and 2, that after his saints are through with their trial he will provide for them abundantly in tender love.

The Book of Job describes in archaic and sublimely poetic language the spiritual degrees through which all souls must, sooner or later pass.

The First Degree is the Everlasting Covenant, or Consecration of all things.

The Second Degree is unswerving fidelity to the Inner Intelligible Light.

The Third Degree is Scientific Humility, the first step towards the learning of all things—a knowledge with which God rewards all his saints.

The Gist of the Sermon on the Mount.

I. EVEN THE WORLD'S MOST RELIGIOUS ARE DAMNED (*Mt. v:1-20*).

1. Blessed are the unworldly whom the world despises, *v.12*.
2. Why? Because 'unless your righteousness shall exceed that of the Scribes and Pharisees (who were the recognized and admired religious leaders of their day) —because unless your righteousness has been pronounced enough to cause persecution or scorn it cannot have amounted to very much—*ye shall in no case enter into the Kingdom, v.13-20.*
3. The world's standard of holiness is not higher than what God damns, because God's only standard for men is that even they shall become Gods: *be ye therefore perfect as your Father v.48.*

II. FIVE INSTANCES OF DISAGREEMENT WITH THE WORLD, *v.21-48*.

1. Yield your side of any controversy absolutely.
2. Sin is not the deed only, but the very thought.
3. No oath of any kind.
4. Absolute non-resistance, rather, turning the cheek.
5. Love your enemies; for if ye only love them that love you, *what do ye more than the publicans?*

III. FIVE RULES, *vi.1-vii.13*.

1. Secrecy in alms, *vi.1-4*, prayer, *vi.5-8*, & fasting, *vi.16-18*.
2. Forgiveness, *vi.9-15*. 'If ye forgive not men their trespasses, *neither will God forgive you.'*
3. Judge not, *vii-1-5*, lest you be judged for *your eye's beam*.
4. Do not try to make money, or be successful, *vi.19-24*.
You need this peace to devote yourself *wholly* to attain heaven.
5. Have absolute confidence for support in who is kinder than earthly fathers, *vii.7-12*, and feeds even sparrows, *vi.19-34*.

IV. DO YOU TRY TO BE AMONG THE FEW THAT WILL EVER BE SAVED.

1. Only few will ever deserve to be saved. Those who are not will be *many*, *vii.13-14*.
2. Why? Because God judges not by intentions or professions, but by *fruits* (deeds) *exclusively*, *vii.15-23*.
3. You are free to obey, and be saved, or disobey, and be swept away by the flood, *vii.24-29*. *Choose quickly and well!*

HOW THE GUIDANCE DOES NOT COME

It is a laudable ambition to hear the Inner Voice; but all who sincerely try to do so sooner or later meet the problem of deciding whether the leadings they do receive are or are not divine. Sometimes years pass before the soul learns to trust itself, and is able to discern unerringly divine *intuition* from false *impressions*. Those who are sceptical from wrong motives will find a ready answer for any instance of divine leading, and they had better never be argued with; but earnest seekers need the warning of the experience of others who have striven for the same attainment.

I The Divine Voice never comes in any physical manner, audibly, visibly; it makes no physical proofs or external miracle; never tries to justify itself.

II The Divine Voice never comes in any but the highest conscious normal mental condition; never in any unconscious or semi-conscious or passive condition; but in full sun-light of soul.

III The Divine Voice never forgets or interferes with man's fullest freedom of will or judgment. How could it, seeing it is the voice of conscience, which cannot exist without free responsibility?

IV One may always tell the Divine Voice from the voice of his own heart by this, that It invariably forces him to do what he most dislikes, and never, by any chance, flatters him.

V The Divine Voice always points out the path going up the face of the Mountain, never the easy, broad way, or advises delays of any kind: '*now* is the accepted time'.

VI The Divine Voice never mentions future results, nor does it consider the world's need of being reformed by you. Its *only* concern is that *now* you make *yourself* as holy as possible.

VII The Divine Voice never speaks in an uncertain manner. A materialist may explain away the guidances of a life-time as coincidences; but he who hears the Voice *knows* it.

VIII The Divine Voice never draws attention to Itself; gives Itself no name, no, not even that of a Saviour; it is only a *Voice* 'in the wilderness crying, *Repent*'.

HOW THE GUIDANCE COMES

In order to assist those who are striving to hear the Divine Voice, there are given below a few of the ways in which It has recently given witness. It will be seen that it is always a power unmistakably not ourselves, that makes for righteousness.

Of course, the only way to get it is by persistent prayer to know what God's Will is, that *you may do it immediately*.

1 *The Reminding Guidance*. A sudden flashing on conscience of some wrong done perhaps even 25 years ago, with so strong a sense of its wrong, as to shake the being, though it had been thoroughly forgotten. Some of these instances are most striking.

2 *The Striving Guidance*. The unchanging abiding for even whole years of an inner voice insisting on some one thing, while one is striving to hush it, or put it off. This may last as long as the right direction is persisted in, but not always.

3 *The Decided Guidance*. Refusal on the part of the Voice to speak any more. 'You know what I have told you; not until you have obeyed will you ever hear Me again; farewell.' And then black inner silence, in spite of the most desperate efforts to make yourself think you hear the Voice, to counterfeit it.

4 *The Speaking Guidance*. In meditation or even on the street, a silent, clear inner message, in unmistakable words, which you cannot make yourself hear over again, however hard you try.

5 *The Vision Guidance*. In meditation, or at waking, a vision, with a pungent moral, referring to present circumstances.

6 *The Judgment Guidance*. When asking a question of the Guidance, to be distinctly thrown back on yourself.

7 *The Consenting Guidance*. After one has decided for himself an overpowering sense that the decision was right or wrong.

8 *The Redeeming Guidance*. Often the Voice does not come until just after one has begun to act on a wrong decision, but before the matter is finally settled, beyond recall.

9 *The Sleep Guidance*. Earnest prayer being made on retiring, to have a clear assurance on awaking.

10 *The Reserving Guidance.* Being distinctly told that your prayer is heard, and that it will be answered at the right time in the right way, and to dismiss the matter entirely for the present.

11 *The Uttering Guidance.* Often the Voice will speak thro' your own voice when talking aloud to yourself. By watching carefully it is possible to distinguish the moment when one ceases to talk inspirationally, from the lower self again. But this occurs mainly to those who through practice in singing or elocution have so trained their voice that it is responsive to the least motion of the waters of the soul when the Spirit broods over it.

12 *The Fluting Guidance.* One sometimes finds himself uttering some message or text.

13 *The Applying Guidance.* In reading or listening to it one will be distinctly notified a certain portion is a particular message.

14 *The Quoting Guidance.* Some Bible verse or hymn will suddenly fasten itself on the mind, impressively.

15 *The Thinking Guidance.* Thoughts arising in one's own mind, as one's own, but of a peculiarly divine character.

16 *The Solving Guidance.* Solves suddenly vexed problems so simply one is angry with oneself for not seeing it oneself before.

17 *The Instructing Guidance.* Will instruct in holiness and all necessary spiritual knowledge, but never facts of any kind. It will not criticise a book, but 'interpret' it for present utility only.

18 *The Warning Guidance.* Whoever seeks and obeys warnings will invariably be warned of all that it is good for him to be warned of, in the very nick of time, in ways always differing, but always clearly recognized. One of the surest forms of Guidance.

19 *The Quietness Guidance.* The principle always is, Unless you are distinctly led to make a new move, it is God's Will for you that you stay quiet where you are.

20 *The Directing Guidance.* No detail is too small, habitual, naughty, common-place to consult the Voice about.

21 *The Inventing Guidance.* The Voice is peculiarly ingenious and inspires inventors, writers, speakers, poets, artists, musicians.

22 *The Comforter & Encourager.*— To those who *deserve it.*

HOW TO ATTAIN PROPHETIC INSPIRATION

For Brain-persons (March 21 to April 18)

THE FIRST GIFT OF THE SPIRIT

The gift of *Graciousness* may be developed into a perception of the beauty of holiness, and especially in respect of a perception of the spiritual or moral fitness of any spiritual occurrence. Appeal to yourself often, in times of deliberation, as to what, among the possible courses of action, would be the most spiritually sublime, heroic, unselfish, austere, divine or radiantly serene thing to do. Strive much to become transfigured, to develop a halo.

Take great care to exercise this gift in connection with *principles, actions, or thoughts* only; spiritual blindness is the penalty that avenges what results from the exercise of this gift in connection with any *personality*, animal, human or divine.

THE FIRST SET OF SPIRITUAL BARS

I. BAR: *Working by rule*. IDEAL: *Originality*. METHOD: *Inventing*.

The Spirit is ever new, and never speaks twice in the same manner, and they who would hear It must not prescribe rules for It. Write much poetry, (of thorough technique) of strictly spiritual, highly imaginative, musical and poetic quality. In order to learn how, study all the good poetry ever written!

II. BAR: *Love of Pleasure*. IDEAL: *Austerity and Stoicism*. METHOD: *Ceaseless physical and mental labour*. Do not dabble at 'accomplishments', but do solid work, preferably higher mathematics.

III. BAR: *Respect for Fashion, Aristocracy, Authority*. IDEAL: *Divinity in one's Own Right*. METHOD: *Exclusive and all-absorbing Hunger and Thirst for Righteousness*.

You cannot grow too morbidly conscientious, while permitting your reason full play in finding out the truth *for yourself*. Reform!

IV. BAR: *Domineering*. IDEAL: *Democracy*. METHOD: *Freedom from and FOR others*. God's prophet neither serves nor rules. As to inspiration, it is necessary to sink *self* entirely; to pray earnestly to know what God would have done or said.

V. BAR: *Inaccuracy and Dislike to Objections*. IDEAL: *Meekness*. METHOD: *Accuracy in Details, Praying over Objections*.

Famous Brain-Persons.

(March 21—April 18 of any year)

Religious, 7.

Mme Guyon, S Teresa, George Herbert, Swedenborg, Peter Lange, Benj. Donn.

Philanthropists, 1

Parkhurst.

Humanists, 1

Muret.

Soldiers, 4

Charlemagne, Bismarck, Juan Rosas, Joachim Murat.

Actors, 3

Marie Krauss, Lecouvreur, Barrett.

Literary Persons, 19

Zola, de Maistre, H Kirke White, Fitzgerald, JP Richter, Sallett, WG Sims, Ik Marvel, Gogolj, Andrew Lang, Henry James, Irving, Verlaine, Percy, Auer-
sparg, Burroughs, EA Andrews, Andersen, Delavigne.

Musicians, 6

Spohr, Tartini, Haydn, Lassen, Lichtner, Bach.

Artists, 6

Bartholdi, Rafael Sanzio, E Abbey, Annerling, Rosa Bonheur, Jules Dupre.

Orators, 1

Henry Clay.

Public Persons, 15

Louis XVIII, Leopold II, John II Casimir, Th Frelinghausen, G Favre, Wm
Eden, Wilhelm I, Thiers, F Koenig, Wm Kelly, Drexel, Alex. Battenberg,
Thos. Allsop, Lucien Bonaparte.

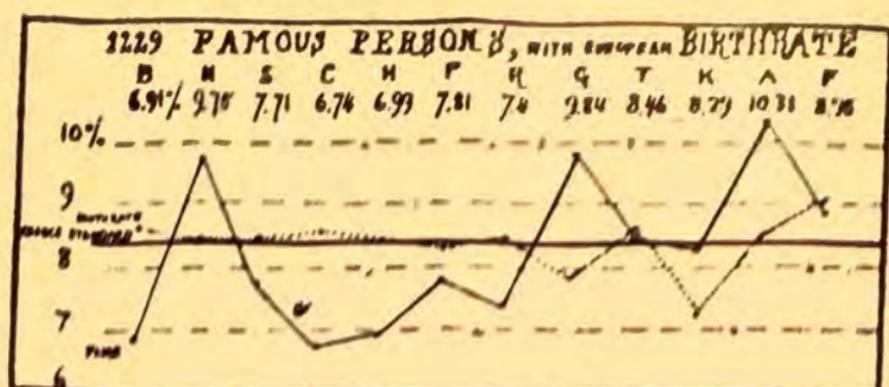
Scientists, 21

Lecky, Rawlinson, Lardner, P Gosse, Latham, Wm Harvey, Hahnemann, Bar-
tram, J Hadley. Euler, Franklin, Emin Pasha, Jas Mill, A Garnier, E Gurney,
Brown-Sequard, Austin Flint, Abernathy, G Amice, Allibone, H Allen.

* *No Reformers, Chess-players, Teachers, Villains.*

Total, 85 out of 1229 Famous Persons, or 17 below average, 102

The Character-Classes of Famous Persons.



This research was made to lift general character-study into an exact science's position, by demonstrating that the difference of character-classes obtains also in history and statistics.

Dr Korosi of Budapest shows that in 18 European cities of over 100000 for many years the birth-rate does not vary, in the year, from month to month, as plotted down above, more than 3.25 per cent, from the normal monthly average of 8.33 p.c.

The inference from this is that if in any class or profession of men the variation from month to month is greater, it must be due to causes other than the birth-rate, or chance.

To ascertain this the *Century Biographical Dictionary* was searched for those famous persons whose birth-dates could be accurately ascertained, omitting many that seemed less famous. The total number was found to be 1229. These were divided up according to the character-classes and classified by professions, given elsewhere. The result was remarkable, and is plotted on the chart above. It was found that the monthly variations totaled 12.14, or 373.5 p.c. of the birth-rate, which amounts to a very high probability of it's not being chance, and that only twice out of 12 possible times the class and birth-rate agree makes the probability against chance as 1016 to one. Against becoming famous chances are 16 to 1 for class C; 14 B, 13 H, 8 R, 5 S, 3 P, 2 K; for success, 4 T, 9 F, 18 N, 19 G, 25 to 1 for class A. The improbability of chance in these variations is 135 to 1.

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