

BEHÁ 'U'LLÁH

(The Glory of God)

BY

IBRAHIM GEORGE KHEIRALLA

ASSISTED BY

HOWARD MACNUTT

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me."

"I, even I am the Lord, and beside Me there is no Saviour."

Isa. xliii, 10, 11.

"And why even of yourselves, judge ye not what is right?"

Luke xii, 57.

1900

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DEDICATORY.

We say unto you, as Philip said unto Nathaniel,
—“We have found Him of whom Moses in the
law, and the prophets did write;” of whom our
Great Master, Jesus of Nazareth did prophesy.

“The Everlasting Father,” “The Prince of
Peace,” “The Lord of the Vineyard” has come to
His people.

To the Believers of the United States of
America, this book is cordially dedicated by the
author.



PREFACE.

Over seven years ago, I began to preach the fulfillment of the truth which Christ and the prophets foretold; the message of the establishment of the Kingdom of God upon earth.

Since then, thousands of the people of this country have believed and accepted the glad tidings of the appearance of the Lord of Hosts, the Everlasting Father, the Incarnation of Deity, and this glorious message is rapidly spreading throughout the United States. I now consider it necessary to publish these teachings which have hitherto been restricted to oral delivery. In many cases, through failure to remember them correctly, they have been misrepresented and misquoted. This volume will, I hope, annul such error, restrict antagonism to facts, prevent further misunderstanding of the truth of God, and benefit souls who seek true salvation, by proving to them this great message of the Manifestation of the Father.

Concerning myself, be it said that I was born in Mount Lebanon, Syria, and am now a citizen of the United States. In Cairo, Egypt, where I lived twenty-one years, I met my teacher, Abd-el-Karim Effendi Teharani, who delivered to me the message of this great truth and proved it from the Mohammedan standpoint, which is not sufficient to convince one grounded as I was in Christian doctrine

and belief. His earnestness however, commanded my deepest attention and respect. After receiving from him the announcement of the Manifestation of God, I commenced studying this question from a scientific and biblical standpoint, at the same time praying fervently to God for enlightenment and guidance to the truth.

My prayers were answered and my researches proved fruitful, for I discovered that all Spiritual truths are reasonable and capable of clearer demonstration than material facts.

God is One. From Him, proceed all things which exist, and all His laws spiritual and material are in perfect harmony. Therefore, any proposition or principle not capable of proof by all the laws bearing upon it, or which in any way falsifies or sets aside known laws, cannot be accepted as truth which leads to a knowledge of God. For this reason, every point of these teachings, is proved step by step, from the ground of science, logic and common sense; by laws natural and spiritual and by utterances of the prophets throughout all ages. In discovering these proofs, I was convinced thoroughly that what I had been taught concerning the Manifestation of the Everlasting Father, was an evident reality. From this conviction of the truth, I began to teach it, utilizing the proofs and demonstrations which I had originated for my own enlightenment. These are the teachings I have brought to this country. The lessons are delivered according to the system followed in this book.

My purpose is to prove to the world, from a biblical as well as from a scientific standpoint, that spiritual facts can be demonstrated logically and scientifically and that the Everlasting Father, the Prince of Peace, has appeared in the human form as Behá 'U'lláh and established His Kingdom upon earth. Behá 'U'lláh, of whom I preach, is the One mentioned by an American missionary, the Rev. Henry H. Jessup, D. D. of Beyrout, Syria, in an address delivered before the "Parliament of Religions" in Chicago, 1893.

In "Parliament of Religions" page 640, he says: "In the palace of Behjeh, or Delight, just outside the fortress of Acre on the Syrian coast, there died a few months since, a famous Persian sage—the Babi Saint named Behá 'U'lláh, the 'Glory of God,' the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men; who regard all nations as one and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words.

"That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled; what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the 'most great peace' shall come. Do not

you in Europe need this also? Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind."

Each prophet of God brought to humanity a cup of the wine of Truth. The followers of the prophets however, did not consider the wine in the cup, but devoted their attention to the quality and color of the cup itself; that is to say, they respected the individuality of their particular prophet, rather than the Truth he brought them. For this reason, although God's messages to humanity have always been one and the same in their teaching, yet religious beliefs of mankind have differed on account of the color of the cup which held them.

The purpose of this new religion is, to destroy these differences and put the wine of God's Truth into His cup; to spread the religion of God's teaching, in place of the teachings bearing the name of this or that prophet. By receiving this, all races of mankind will merge into one great human family, realizing that they are one people, one kindred, and united in religious belief.

Before presenting the evidences and arguments which follow, the attention of the reader is directed to an important point which demands careful consideration, and which, if followed to its legitimate conclusion, will reveal the truth. The point is this:—before attempting to consider this subject, all religious bias and prejudice should be set aside as completely as possible, in order that reason and judgment may have free exercise. Without a clear,

untrammelled and sincerely receptive condition of mind, it will be a waste of time to read this book. The reason is obvious. We seldom encounter a person who is ready to read or discuss a religious idea or doctrine, without prejudice, particularly if that idea or doctrine concerns a fundamental point of creed or Church. People often reject the truth, although it is as clearly proven to them as the light of the sun. This arises from the fact that they hold their religious ideas as truths beyond question, having either depended upon somebody else to think for them or treasured their beliefs from childhood. Beliefs implanted in childhood are particularly difficult to change or eradicate in later years. We must therefore be careful to lay aside everything which savors of pride of intellect, religious antagonism, intolerance and bigotry, in order that comprehension of the truth may not escape us. Comprehension is the door or gate by which Truth enters the soul and it frequently happens that pride nails the sign of "no admittance" over that gateway while the Truth, not comprehended, passes by without entering.

God the Almighty has made man higher than the brute creation, and endowed him with superior faculties collectively called Mind. These faculties enable us to judge between good and evil, distinguish truth from falsehood. Mind is therefore the lamp or light by which our walk in life must be guided. Man is created perfect in his limitation. Upon him alone, God has bestowed the god-power of independence, the will to choose good or

evil as he pleases. It follows therefore, that the record of our lives must be good or bad, according to the use we make of this talent, and that we must be judged according to our record, otherwise we would not be responsible for our actions, but would exist under the same blameless conditions as animals and inanimate matter; no higher, no greater than they.

In view of this fact, all doctrines, laws and commandments given by God through his prophets and Apostles for our spiritual welfare, must be in strict harmony and accord with Mind, our only light and guide. If we find that commands and teachings said to be from God, are not in harmony with this light, we may be sure that they are inventions and teachings of man and not of God. It is then our duty to reject them as spurious. Under such conditions, we are justified in declaring that they are not from God, for He never would give and never has given us unjust or unreasonable commands. As God is just, He will not hold us responsible for violation of laws which we cannot comprehend, particularly when upon investigation of those laws, we find them in direct opposition to the light of reason, which He has bestowed upon us as our guide toward Him. There would be no evidence of His Love, Justice, and Mercy, in this. Therefore whenever we encounter teachings which violate Reason, we are justified in concluding that they are not from God, but have had their origin in the ignorance or purpose of men, and should be vigorously rejected.

God the Almighty is Infinite Justice. His Truth must be conformable to Reason, and within the limits of our comprehension. There is no higher utterance predicated of Him than "Come now and let us reason together."

The attitude of "seeking" Truth, is, after all, the most necessary factor in finding it. Christ and all the God-inspired men urged this continually. People who are so slothful and careless spiritually that they make no effort to understand Gods laws and commands, must take the inevitable consequences. Christ likened them to the man whose Lord gave unto him one talent which he hid in the earth. As a punishment for his negligence, the talent was taken from him and given "unto him which hath ten talents"; i. e. to the diligent and earnest seeking, who prefers the world to come, rather than this present and short-lived existence.

May the Light of the Truth now spreading from the Kingdom of God upon earth, illumine all who seek and knock earnestly at the door of Salvation; who lay aside pride and antagonism of belief and have the courage to think for themselves.

IBRAHIM G. KHEIRALLA.

January 1st, 1900.

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BEHÁ 'U'LLÁH

CHAPTER I.

PROOF OF THE EXISTENCE AND IMMORTALITY OF THE SOUL, FROM A SCIENTIFIC AND LOGICAL STANDPOINT.

Ages have passed since the dawn of human history. Civilizations have followed civilizations, in continuously higher development, and the religious beliefs of mankind have risen with them, from rude barbarism of worship, to the high and varied theological forms of the Nineteenth Century. Throughout all times, human interest and longing have centered in "Know thyself." The learned and philosophical of every race, have sought along the line of this inquiry, to prove conclusively the existence of the soul and its immortality, but, as yet, no solution of this momentous question has been reached from a scientific and logical standpoint.

On the contrary, the outcome of all, or nearly all investigation of soul phenomena, has been, that soul existence and immortality cannot be scientifically and logically shown, and human hopes, in consequence, have inclined toward the belief that through occultism, we may, in the future, discover the hidden way to a certainty of proof concerning the life hereafter.

The Rev. Philip Moxom, in his paper, "The Proof of the Immortality of the Soul," read by him before the Parliament of Religions, in Chicago in 1893, page 170, says: "A third consideration is, that a scientific proof of immortality, is, at present, impossible, in the ordinary sense of the phrase 'scientific proof.'"

A well-known divine of the Church of England (in his book, "The Great Secret," page 4) says: "I venture to claim a hearing, first of all on account of the gravity of my subject. Can Immortality be proved by occult science? Is the survival of the entire personality after the temporary shock of dissolution through death, in any degree demonstrable? It is the supreme question which everyone must ask, the single great secret in the solution of which we are all equally interested; and I claim the right, too, because I have devoted so many years of my life to that solution. In the nature of things, I must soon solve the question for myself; and I should like, before I pass out into darkness, to leave on record, as completely as may be, my gropings toward the light."

On account of this uncertainty, many of our fellow creatures have been led astray and have renounced their belief in an existence after the dissolution of the body; religious teachings have been discarded; the sacred books cast away and ridiculed. Men have professed agnosticism and followed materialistic theories, saying "There is no God, neither is there a hereafter;" that "the life of man is confined solely to the duration of his ex-

istence here upon earth ;" that his body is "simply a combination of material elements, like a machine, and intellectuality is the result of that combination;" that when the "different parts of that machine are perfect, we see the motion which we call life, but when that machine is broken, motion ceases, and there ensues a cessation of its normal functions." "In like manner," they say, "life ceases with the death of the body and there is no further existence."

Independent of these materialistic views, there is a universal feeling of unrest and absolute uncertainty amongst the peoples and religions of the world, concerning immortality. Men believe in God, yet fear death ; hold fast to religion and the promise of eternity, yet tremble in dread at the approach of the grim destroyer. Even the highest exponents of religion, who spend their lives teaching and preaching of God, the soul, and immortality, are found to shrink under the stress of bereavement, when death claims those near and dear to them; their weakness proving, beyond doubt, that faith in the soul's hereafter, when not founded upon knowledge, is of little value in time of need.

So long as we do not know and cannot prove the existence of the soul and its immortality, we cannot take sufficient or vital interest in our eternal destiny. We fail to search the holy books and know the truth for ourselves, but depend upon some teacher to think and know for us. This teacher is depending upon the testimony of some other teacher, alive or dead. Everywhere we find flocks

and their shepherds, relying in blindness of faith upon creeds they cannot comprehend, professing beliefs they cannot reconcile with the fact and truth of existence.

In order to have proper and sufficient interest in spiritual teachings, we must be sure that the soul is immortal; and this certainty, we cannot attain, unless we prove it as conclusively as we prove material facts. Knowledge of the soul's immortality arouses within us anxiety to know something about our life hereafter; to learn of our relationship to our Creator, especially when we realize that our life here, is but an atom of time in Eternity. We then comprehend that there is an all-wise intention in connection with our life upon the earth; that God would not allow us to pass through this earth-life of trial and suffering, without purpose. This brings to us the realization, that our sojourn here, embodies some great privilege, a greater purpose than mere existence; which purpose, we must understand, in order to perform our duties and accomplish that for which we came. With this enlightenment of knowledge, we may be ready and happy, when the moment of summons comes to cast aside the body and pass into the spiritual realms.

As scientific demonstration must have its fundamental principles, and as no building can stand without foundation, so, the foundation of all true spiritual teachings, must be knowledge that the soul exists and is immortal. From this foundation, we are enabled to build into the light of higher truths, and reach spiritual elevations, otherwise un-

attainable. Without stairs, we cannot reach the top floor; without the alphabet, we cannot read Shakespeare; without knowledge and surety of immortality, we cannot live in proper preparation for the summons of death. Socrates defined philosophy to be "a meditation upon and a preparation for death." He who does not know how to prove immortality, is not qualified to preach it, nor can he teach with power, spiritual truth, which is necessarily founded upon the soul's purpose and destiny; although he may be learned, highly cultured, and possess great ability in teaching ethics and moralities.

As the Causer of all causes, the Creator, is One; as He created all things after the absolute perfection of His divine knowledge and wisdom; and as He cannot make a mistake, everything created by Him, must be perfect in its limitation. Therefore, all His laws, spiritual and material, are in harmony. Under these laws, we find that spiritual fact can be proved more certainly and plainly than material fact; and that each line of proof confirms the other, as will be shown later.

We do not need to wait for occultism to prove soul-existence and immortality, nor to heed those who claim that scientific proof of this question is impossible; for the time of solving the difficulty is at hand, and the remedy for unrest and uncertainty of belief, is within the reach of all who will seek it. The existence and immortality of the soul, can be proved from a logical and scientific standpoint, more surely than the existence and indestructibility of iron can be shown by a scientist or philosopher.

As it is one of our fundamental principles, not to believe in anything unless we have sufficient evidence and proof of its being a fact, we must prove the life hereafter, or otherwise we cannot have that certainty of belief in it, necessary for the basis of true spiritual teachings.

Science teaches us that the earth, air, water, the vegetable kingdom, and animal bodies, are compositions of different material elements. By an element, we mean a simple substance or material essence, which is, so far as we know, not composed. The elements are between seventy and eighty in number, most of them solids, some liquids, some gases. Air is a composition of the two elements nitrogen and oxygen; water, of hydrogen and oxygen; the earth, and living forms upon it, represent various compositions of all the elements. The body of a man is a composition of about thirty-three of these elements.

Let us prove the existence of matter,—for instance, a rod of iron. If a scientist is asked, “Does this rod of iron exist?” his reply will be: “Certainly.” We then ask him: “What is iron?” He will reply: “Iron is a mineral element, having certain qualities which distinguish it from all other elementary substances, and human intelligence has named it ‘Iron,’ to express this distinction.” “What is the essence of iron?” “Of what is iron made?” “We do not know what the essence of iron is, neither do we know what is the essence of any other material element.” This is beyond human knowledge, and transcends science. Human knowledge and science

stop at this point, because man, although endowed with many great faculties and powers, has not the creative power. Essence is a creative secret. Human knowledge has never created an elementary substance. But although we do not and cannot know what the essence of iron is, we can scientifically prove that it exists. The proof is this; that iron possesses attributes or qualities which we sense. It has form, weight and density; it occupies space, it is rough or smooth, malleable, ductile; it can be changed into a liquid or a gas. These qualities prove its existence. That which has no existence, has no qualities, and vice versa, that which has no qualities, has no existence. "Nothing" does not exist, therefore it has no qualities. "Nothing" has no qualities, therefore "nothing" has no existence. Science teaches us that no quality or attribute exists, unless there is an essence back of it; neither can essence exist, unless it has qualities. Therefore we prove the existence of iron by the existence of its qualities, which we cognize through the action of our five senses.

The next step of proof, is to show that matter is indestructible; that nothing is lost in the economy of the material universe. Everything in existence is indestructible, for the reason, that although its conditions may be changed and modified in different ways, yet it has inseparable attributes, which are always present, qualifying it, and proving its existence. The rod of iron has form and weight, which are two of its inseparable qualities. If, through the agency of heat, we change the rod into

a ball or cube, both form and weight remain. Increase the heat, and the iron becomes liquid, still possessing those two qualities. Under heat sufficiently intense, the liquid iron becomes a gas, but neither form nor weight have been taken away from it. They are qualities which cannot be separated from the essence which we call iron. No matter how its conditions are modified or changed, this essence always occupies space, and possesses weight, and the same fact applies to the other inseparable qualities, which cling to the essence wherever it goes. Therefore essence is always in existence, and cannot be destroyed. Scientists concede, after a wide range of exhaustive experiments, that there is no waste in nature, and that the essence of matter is indestructible. Recapitulating this line of proof,—we do not know the essence of matter,—yet we know that it has qualities. Back of these qualities, must be the essence to which they belong. These qualities are inseparable from the essence; they cling to the essence wherever it goes, proving its existence and indestructibility.

This is the very strongest scientific proof that could be demanded. In this way, we can prove the existence and indestructibility of all the material elements, and by the same process of logical deduction, we prove the fact of the surrounding material existence. It necessarily follows, that there is no waste in nature, although there is constant change, involving endless varieties of conditions and modifications.

As we have already shown, all laws of the universe, whether material or spiritual, must work together in harmony, and support each other. All phenomena, therefore, whether material or spiritual, must lie within the same general line of proof. Let us take for our great subject,—Man, who comprises in himself, both material and spiritual being. Man, therefore, is the link or bridge of connection between the proof of matter and proof of soul, since he is the embodiment of both. We can prove the existence of his material body, and the indestructibility of the elements which compose it, exactly as we proved the existence and indestructibility of iron, but, if we examine him more closely, we find evidence of the existence of nine great powers or faculties, which do not belong to, nor proceed from any of these material elements or from their compositions. These faculties have no relationship whatever with matter. They are nine, viz:—Perception, Memory, Abstraction, Imagination, Reason, Judgment, Mental Taste, Will and Consciousness. Has iron, memory, reason, will, or any of these high qualities? Do any of the material elements or their compositions possess these thinking attributes? Unquestionably No! Nor can they or their compounds, ever possess them.

It is known, that the body of man is a composition of about thirty-three of the material elements. This is proved by the fact that when the body is cremated, the residue of ashes, gases, etc., is the exact equivalent of what once composed it. When death comes, we find this inanimate material

body without a trace of intellectuality, although it is still a composition of the same thirty-three elements, just as it was before death. Can we find any of these nine great attributes in that lifeless body? There is no longer perception in it; neither memory, reason, will, etc., etc. Why? Because these intellectual qualities do not belong to matter, the dull essence, but belong to that intelligent essence which we call soul. If, as the materialists claim, these intelligent qualities were the result of the combination of material elements, it would follow that all of them qualified material elements, and were inseparable from them, and that every combination of these material elements, should produce the same results. On the contrary, we find, that intellectuality is not the result of the combination of material elements, because the composition of the body is precisely the same before and after death; that is to say, the body, after death, is simply minus the nine intellectual faculties or powers, which were in evidence before the moment of death. To what did these nine powers belong? What was it that controlled and exercised them? It was that intelligent essence we call Soul. We found, that back of every material attribute or quality, must be material essence. Similarly, back of every intellectual faculty or power, must be an intelligent or spiritual essence. Something cannot come from nothing. Back of intelligence, is something that is intelligent; back of memory, something that remembers; back of perception, something that sees, hears,

feels, smells and tastes; back of thought—a thinker. It is an essence. We do not know what that essence is. We call it the “Soul.” All terms are arbitrary; and we use “Soul,” as it is the term universally adopted.

As these intellectual faculties or powers belong to the soul, and are inseparable from it, it follows, that when the soul is summoned to leave this house of clay, this body, the nine powers go with it, leaving the body with its inseparable material qualities, behind. For this reason, we cannot find any of the nine intellectual faculties in the body, after death, for they belong to the soul and cling to it wherever it goes. The existence of these nine faculties which qualify the intellectual essence, therefore, prove, according to science and logical reasoning, the existence of the soul.

As these faculties are inseparable from their essence, the soul, and cling to it wherever it goes, proving its existence,—and as it is a scientific fact, that essence is indestructible, we prove the immortality of the soul; for immortality and indestructibility are one and the same thing, except, that we use the term indestructibility to apply to matter, and immortality, to the soul.

Recapitulating this proof;—we possess nine intellectual faculties. They cannot be the result of the combination of material elements, which compose the body. Back of them must be an intelligent essence, which possesses and exercises these nine faculties, and which they qualify. Something cannot come from nothing. This proves the existence of the soul.

These faculties are inseparable from the soul. They follow it wherever it goes. Essence is indestructible. The soul essence exists. It is immortal.

In addition to the proof already shown, that the soul and its nine faculties cannot be the result of the combination of the material elements of the body, as materialists claim, we may add, that, according to science, every substance or essence, possesses qualities which are necessary for the existence of that substance or essence. Soul faculties are not necessary for the existence of matter, consequently they are not properties of the essence of matter. We must, therefore, conclude that the essence back of these faculties, is an essence differing entirely from the essence of matter. As matter is entirely devoid of thinking qualities, and as it is an established scientific fact, that a combination or modification, is always produced by the qualities of the substance combined or modified, therefore, intelligent faculties cannot be the result of the composition of material elements. The combination of material elements invariably produces material composition, which must partake of the qualities of those material elements.

Furthermore, if mentality is the result of material combination, it necessarily follows, that the larger the combination is, the stronger must be the mentality. We are then forced to the conclusion, that the larger the man, the wiser he is ; and that the elephant, on account of its size, has more mentality than man.

Having proved the existence of material essence and of soul essence, it follows, that the attributes and essence of soul, are infinitely higher than the qualities and essence of matter. Soul attributes subordinate matter. They cognize and dominate matter. It is through the attributes of the soul, that we have discovered iron, and the other elementary substances ; that we have recognized their different qualities ; named them ; proved their existence and indestructibility ; analyzed their existing combinations and formed new combinations of them. No one would deny, that the faculty of perception is superior to and higher than the quality of weight, or that reason and memory are greater than the attributes of roughness and density, which qualify matter. The soul perceives the rod of iron, remembers its form, imagines its weight, reasons as to its density, and is conscious of its existence. It classifies and distinguishes iron, by its attributes, from all the other elements. More than that, the soul not only knows matter exists, but knows that it knows ; while matter is entirely devoid of knowledge about itself or the existence outside of it. This proves material essence to be inferior to soul essence. If the soul is able to prove, that matter, the inferior essence, exists, and is indestructible, how much stronger is the proof, that the soul itself exists and is immortal.

Several questions arise :—How do we know that the soul or intellectual essence is one simple essence ? Is it not a composition of different intel-

lectual essences, just as the body is a composition of various material elements? How do we know that the soul will not be decomposed at death, and each of its ingredient essences return to its original state, just as the iron, carbon, sodium, etc., in the body, return into the dust of earth? To answer these points, we must show that the soul is a simple essence, and that it cannot be a composition. Scientifically speaking, we must prove that the soul is homogeneous, just as the material essence, iron, is homogeneous.

First:—The soul is simple essence, and not composed, because, every part of a composition performs its special function toward a special purpose, independent of every other part. Thus, in a tree, the functions of the leaves are independent of the functions of the roots; in the human body, the eye performs its particular duty toward objects with which the heart and stomach have nothing to do. The faculties of the soul, however, perform their functions collectively, toward every single impression received. They always work in union, and never work separately. The soul is therefore homogeneous. One atom of the soul, so to speak, would possess the same attributes as the whole soul, just as one atom of pure iron, possesses the same qualities as all the rest of the iron in the world. Essence, whether material or spiritual, is homogeneous. Homogeneity evidences the perfection of creative power. From this inductive reasoning, we prove conclusively that the soul is a simple essence, and not a composition.

Second:—We know that man, the soul, is an individual ; that is to say, an identity undivided ; because, if the nine intellectual faculties belonged to different essences which compose the soul, the loss of some of these essences would not impair the rest. We find, however, that if it were possible to destroy the essence which controlled the faculty of perception, all the remaining faculties would be rendered useless, for if we could not perceive, the other faculties would have no capital with which to work, and the individuality of the soul would be destroyed. If we could destroy the essence of memory or consciousness, the soul would be crippled in its other powers, and so on. That is to say, the loss or impairment of one faculty, would mean the destruction of individuality, and this is against the scientific principle that nothing in existence can be destroyed. Therefore, the fact that the individuality of the soul cannot be destroyed, proves it to be a simple essence.

Third:—We know, that as God has created many different material essences, so also, he has created many different spiritual essences, namely, living souls. The soul of man is not of the same essence as that of a dog. They differ in some attributes, and in the degree of their attributes. The soul of a dog differs from the soul of a horse, and so on through every class or race of souls in existence. Each of them possesses attributes of intelligence, which differentiate and distinguish them from all the others, just as the various elements of matter differ from each other. By comparison of these

varying essences of soul, we prove the soul to be a simple and homogeneous essence, not composed; just as simple essences of matter cannot be compositions.

Fourth:—We know that soul growth is not like the growth of matter, because material growth is accomplished by the addition of other material substance, that is to say, material growth is in size, while growth of the soul is in knowledge, and not in size.

The body of a child becomes the body of a man, by the addition to it, of material food. It simply grows in size, whereas the soul grows in power of comprehension. Therefore, as the growth of the soul is not in size, but in knowledge, nothing can be added to its size, and if nothing can be added to its size, nothing can be taken from it. For this reason, the soul must be a simple essence and undivided, and after death of the body, it must remain with its inseparable faculties, indestructible, immortal.

To many, the existence of iron is proved, because we can see it, but belief in the existence of soul, is difficult, or impossible, because the soul cannot be seen. There are two points of consideration in connection with this objection.—

First:—We do not see the air, nor the gases, yet we know and prove their existence, because we experience the effects they produce.

Second:—We can see the soul more clearly than we can see the iron, if we understand the real meaning of "sight." To "see" is to perceive,

that is, to receive impressions through the organs of sight, by the soul's faculty of perception. When impressions reach this faculty, we have the conception of objects outside of us. The soul "sees" by the power of this faculty, for the material eye has no power to "see" by itself. At the same time, the action of any of our soul faculties, is perceived or seen by the soul, in a stronger and more certain way, than it can see outside objects through the material eye. For instance, memory is perceived or seen by the soul, more surely than a material form the image of which we receive through the eye, for that material form is outside of us, and we can perceive only its qualities. We cannot perceive its essence. In like manner, we can perceive more surely the soul faculties, because they are inherent with us, and inseparable from us, while the impressions of outside objects are only transitory. In this way, we "see" our souls, with more proof and certainty, than we see outside objects. The soul is the individual, the man. We do not have souls. We are souls.

"Has the soul form?" It must have form. Although invisible, it is an essence. Every essence must occupy space, and everything occupying space, must have form and body. The essence of matter composes the body of matter, and there is no material body without form ; so also, the spiritual essence composes the spiritual body, and it necessarily must have form. The soul form is unchangeable, and the highest in the universe, for God created man after His own image. This will be shown in subsequent chapters.

DESCRIPTION AND ANALYSIS OF THE
NINE FACULTIES.

Although our subject is not psychology, it will not be out of place, to describe and show, in abbreviation, the action and duty of each faculty of the soul. These faculties, as already stated, are nine in number. They border and impinge closely upon each other, working and interworking in perfect harmony; each one possessing distinctly separate functions. There are branches and subdivisions of these faculties, mentioned in books on mental philosophy, yet, as these nine are the principal and most important, it will be advisable to describe them, and leave the others, excepting the power of life, which will be considered later.

Perception: The soul, during our brief stay upon this earth, is confined to the body; imprisoned in this mold of clay, for a great purpose. The Creator has provided five ways or means, by which the soul-prisoner may communicate with the existence outside of itself. These communications or impressions, travel from outside to inside, and from inside to outside, through the five senses of sight, hearing, smell, touch and taste. Every communication we receive through the senses, must first reach the faculty of perception, because this is the faculty through which we receive impressions, and become cognizant of the surrounding existence. For instance, a friend is sitting beside you. The rays of light which fall upon his body, are reflected to your eye. These rays penetrate the transparent

coatings of the eye, pass through the crystalline lens, and imprint a picture or image of your friend, upon the retina or coating over which the optic nerve is spread. The impression of this picture, is then taken by the power of life, which is a power of the soul, running to and fro through the whole nervous system, carrying all communications from the outside to the inside, and from the inside to the outside. The power of life delivers this impression to the soul, through the faculty of perception. The soul then perceives that there is in existence, outside itself, a human being, with certain characteristics of size, figure and complexion. Perception, therefore, is that faculty of the soul, by which the soul receives knowledge of the surrounding existence. This knowledge may be received through the senses of hearing, taste, touch and smell, as well as through sight.

Memory: The impression in the foregoing illustration, would not only be delivered to the faculty of perception, but would also be carried by the power of life, to the faculty of memory, where it is registered and preserved. Upon this sensitive tablet of record, it remains recorded, until, in time of need, after a short or long period, the same impression is called up, and carried by the power of life to the other intellectual faculties. In this way, we re-collect past events; re-call past impressions. Memory is the storehouse, not only of impressions from the outside to the inside, and inside to the outside, but also from inside to inside, for, upon its tablet, all the interworkings of the nine faculties

are recorded. The medium of all action and interaction of the nine faculties, is the power of life. Memory furnishes the capital of the soul.

Abstraction is the soul faculty which classifies every impression carried to it, puts it into its class or chain, and joins it with its race or kind. When sure of the character of the impression, the faculty of abstraction classifies it at once, but if not quite sure, it will relegate the impression temporarily to the nearest chain, pending further investigation and assurance. Thus, we look upon a man, and the impression of his appearance reaches the faculty of abstraction. Although we have never seen him before, this faculty will at once identify the man with other impressions of men, and without hesitation, the soul knows that he is a man and not a tree. When we see a tree, we know it is not a mountain; when we see a mountain, we know instantly it is not a horse, etc. Why? Because the faculty of abstraction has classified the impression received, and put it into its particular chain or kind, without further investigation. Sometimes, however, not being sure of the subdivision of an impression, the faculty of abstraction will put it temporarily into the nearest chain, until sufficient evidence is acquired to classify it in its proper subdivision. For instance, the impression of the man was at once classified as man, but we were not able to abstract it into a subdivision, as poet, artist, musician, etc.

The faculty of abstraction has a great deal to do with intuition or fine perception, especially when

it is highly developed. Suppose three persons pass a thief in the street, each one noting his furtive glances, and suspicious actions. One of the three, owing to the weakness of his faculty of abstraction, will have very little idea of the thief's character; the second will have a strong suspicion that he is a thief; while the third, on account of the very strong development of this faculty, will know at once, and believe positively, that the man is a thief. This is intuition or fine perception.

Imagination.—This is the faculty which takes the capital of knowledge already gained, whether external or internal, and constructs or originates from it, new conditions, combinations or forms. Upon this faculty, we mostly depend for improvements, inventions, and discoveries in science and art. If the product of imagination is in harmony and accordance with reason and natural laws, it generally proves to be practical and useful, but if not, it is, as a rule, the exact reverse. For instance, a mechanical invention, to be practical, must be a combination of different parts which work in harmony with each other and with natural laws. Likewise, a spiritual theory or hypothesis constructed by the imagination, must accord with the laws which govern spiritual phenomena, in order that it may be true. Natural law is the highway by which we travel toward the truth of material and spiritual phenomena. Violation of natural law, invariably results in error and mistake. We find, therefore, that the outcome of imagination is frequently grotesque, fanciful,

extravagant and impossible, when it is exercised incorrectly, in connection with the various phenomena of existence. Suppose we imagine an animal with the head of a man, neck of a camel, body of a horse, and tail of a bird. This animal does not, and could not exist, although its different parts are practical, and in existence. If there were no man in existence, we could not, in imagination, construct the head; if no camel, we could not imagine the neck, etc. This shows us plainly, that the faculty of imagination is imitative, not creative. It has power, either to combine existing things into useful, practical productions such as the machine, or to produce something of no practical value and possibility whatever, such as the animal mentioned.

Imagination is frequently the forerunner of fact, and the door to certainty of knowledge. From the ground and standpoint of demonstrable truth, this faculty may project itself forward into the realm of the hidden and unknown, invent theories or possibilities, which the soul, by observation and experiment, may afterward prove to be the truth. In this way, the faculty of imagination, particularly when associated with intuition, fine perception, or rather strong power of abstraction, may precede discovery, and anticipate knowledge of the very highest order.

Reason:—This faculty takes every impression, thought, or idea, makes thorough examination of it, weighs it pro and con, compares it with mental and physical realities and premises, as well as with

mental and spiritual laws, in order to determine its basis and ground, and decide upon its harmony with fact. Reason is the logical faculty, by which we distinguish truth from falsehood, right from wrong, fact from fiction, etc.

Judgment is the fiat of reason. It takes full consideration of the conclusion of the reasoning power, comprehends its logical standpoints and arguments, then issues final decision concerning the question. This faculty is the governor, or commander-in-chief of our faculties; the arbiter, who issues final sentence upon every question submitted.

Mental Taste is the faculty which examines every external or internal impression, and discovers its beauty, attractiveness, grandeur, perfection, or the reverse. This faculty is the basis of appreciation, inclination, emotion, enjoyment, pleasure and desire, or that which is contrary to them. We therefore find, that those who possess highly developed mental taste, are naturally inclined to be governed by their desires and sense of pleasure. It is the foundation of love of art, and appreciation of the beauties of nature. It underlies the sense of humor. Artists, musicians, poets, possess it in a high degree. Mental taste is the basis of culture, which may be defined as the capacity to understand, and willingness to accept that which is true and beautiful.

Will is that faculty which intentionally causes and controls the performance of all our voluntary actions, mental and physical. It is that great gift of independence, with which God has endowed the

soul of man, in order that he may be able to choose and do whatever he likes, and be responsible for his actions. In truth, it is the God-power of the faculties, since none but God and man possess it. It has been bestowed upon man, to enable him to become a high creature. By its use, man is fitted to grow and develop from a low limitation, to a higher and wider one. Without it, we would not be capable of development or progress. If we act according to the emotions and desires of mental taste, using our will for the gratification of them contrary to the rulings of reason and judgment respecting these actions, we usually commit mistakes, and do that which is wrong; but when we harmonize mental taste, reason, and judgment, in our action of will, we incline to the strongest possibility of doing right.

Consciousness is the monitor of the soul. It reports to the soul, every action of the other faculties. By this faculty, we recognize our own existence and the existence of the world outside of us. By it, the soul not only knows, but knows that it knows. Thus, when we perceive an outside object, consciousness reports at once to the soul, that we are perceiving, and we are cognizant of our own existence, as well as the fact that the outside object exists. When we perceive, remember, classify, imagine, reason, judge, select, or will, the faculty of consciousness reports these actions to the soul. Thus the soul is made aware of all impressions from inside to outside, outside to inside, and

inside to inside, and informed of what is going on throughout the circle of its limitations.

This is but a brief analysis of the functions of the nine faculties, the existence of which, prove the existence and immortality of the soul. They interweave and interwork in the most exquisite harmony of action ; depend upon and support each other in perfect logical sequence, from the foundation basis of perception, to the apex of consciousness. Having perceived, we can remember ; memory furnishes its capital for abstraction ; imagination is then possible ; having these powers in action, we can reason ; judgment is the outcome of reason ; mental taste exercises its function after judgment ; will enables us to seek and do what we wish ; while consciousness, the crown and glory of our nine soul powers, is cognizant throughout.

With the certainty of a life hereafter, we should strive to understand our relationship to God our Creator, and our duty toward Him ; endeavor to accomplish the purpose of our temporary sojourn here, in order that we may be ready, at any moment, to go to the other side, with happiness and confidence.



CHAPTER II.

MIND.

Mind is a collective name given to the nine faculties of the soul, when they are united in action, for a specific purpose. We are souls. The soul is the individual, the man ; a prisoner in the body. Through the five windows of the senses, impressions come and go ; through them, the nine faculties work, and the soul gathers knowledge of the surrounding existence. The soul knows. Knowledge is the ken of the soul. Mind is the term given to the soul powers when united in action.

In all psychological investigation, we are confronted by the necessity of defining fundamental terms. All terms are arbitrary, but without them there can be no expression of thought. Conflicting opinions among psychologists, arise chiefly from the misunderstanding and nonconformity of terms.

The definition of mind has always been, and still is, a bone of philosophical contention. Volumes have been written upon it, and definitions have been as many and various as the philosophers themselves. Each one has defined mind, according to his own standpoint of ideas, and the result is, that scarcely two agree. Some teach that mind is the spirit of man ; others that it is the soul, or some of the faculties of the soul ; we are told that mind is reason ; that it is consciousness ; according

to some, it is the cause of ideas, thoughts and feelings ; according to others, it is the result of them.

We quote some of the best authorities upon this subject: Spencer says: Vol. 1, p. 145: "For if, by the phrase 'substance of mind,' is to be understood, mind as qualitatively differentiated in each portion that is separable by introspection, but seems homogeneous and undecomposable, then we do know something about the substance of mind, and may eventually, know more. Assuming an underlying something, it is possible in some cases, to see, and in the rest, to conceive, how these multitudinous modifications of it, arise. But if the phrase is taken to mean the underlying something, of which these distinguishable portions are formed, or of which they are modifications, then we know nothing about it, and never can know anything about it. It is not enough to say that such knowledge is beyond the grasp of human intelligence, as it now exists, for no amount of that which we call intelligence, however transcendent, can grasp such knowledge."

And again, p. 159:—"Mind, as known to the possessor of it, is a circumscribed aggregate of activities, and the cohesion of these activities, one with another, throughout the aggregate, compels the postulation of a something, of which they are the activities. But the same experience which makes him aware of this coherent aggregate of mental activities, simultaneously makes him aware of activities that are not included in it; outlying activities, which become known by their effects on

this aggregate, but which are experimentally proved to be not coherent with it, and to be coherent with one another."

Hume says:—"Impressions and ideas are the only things known to exist," and that "mind is merely a name for the sum of them."

Porter (*Elements of Intellectual Science*, p. 535) says:—"We say, then, without reserve, that the mind in sense, perception, knows matter or material beings as truly and directly, as in consciousness, it knows the 'ego' or mental being."

Naturally, on account of this uncertainty, this lack of agreement and wide range of difference between psychologists, concerning the function and definition of mind; and especially, since every opinion advanced, finds many followers, we meet at the end of the Nineteenth Century, a great number and variety of teachings, doctrines, isms and philosophies, widely divergent and mutually contradictory. Vague impractical ideas, mystical and impossible theories beset us. Sophistry wages war against science, logic and common sense. If we plod through this maze of theorizing and so-called philosophical teaching, we will find some who divide mind into different parts, giving them various definitions peculiar to their theories. For instance, they sometimes speak of the mortal mind as distinct from the immortal; the subjective mind is considered as different from the objective; the finite mind is a term employed by some to express human intelligence as separated from the great, the infinite, the universal mind. Some say that God is Mind; that the Universe is Mind, and so on.

Truth is never complex. There can be but one truth, which never varies, though the terms we use to express it, may conflict. A drop of pure water possesses fixed, invariable qualities, no matter by what name we call it. Truth is as crystalline pure, transparent and unchangeable as the drop of water, but, unfortunately, the limpid purity of truth is often lost in a vast ocean of superstitions and imaginations, beyond the possibility of discovery by those who seek it.

According to the dictionary, the meaning of the verb "to mind" is "to fasten one's thoughts upon," "to occupy one's self with," "pay attention to," "regard with care, concern or as objectionable," "to care for," "obey," "have charge of," "see after," "watch," "to be on guard against," "be wary concerning," "be obedient to," "to have an inclination." As a noun, mind is defined as "that which thinks, feels, and wills," or "the entire physical being of man." From this wide range of definition, we gather, that mind is a term used for, or in place of the nine thinking faculties. Therefore, as the function of these faculties is to take each external or internal impression, think it over, examine it thoroughly, come to a decision about it, and then accept or reject it, it follows, that mind is our protector against mental or physical action, thought or thing; that mind rejects what is harmful to us and admits that which is beneficial. In other words, mind is our protector against the harmful, and the receiver of good. This is the consensus of philosophical definitions of mind. To

illustrate it, suppose we are asked to undertake a business enterprise. We "mind" the proposition, that is, we think it over pro and con, and reach a conclusion as to its desirability and good prospect, or the reverse.

The Arabic word for "mind," is "ackle," which also means "a fort set upon a hill." The term thus mutually employed, is especially significant when we consider the similarity which exists between "mind" and "fort." The "mind" is indeed a fort set upon a hill, the head; the position from whence it is best fitted to command the defense of the body. A fort is built upon a hill. Its function is protection against attack and invasion by an enemy; at the same time, to receive that which is friendly and assisting. It resists the harmful; admits and shelters the good. The function of mind is precisely similar. It defends us against harm and attack; it admits that which is beneficial and good to us. Material things, the world in general outside of us, is at war against the soul, and the mind is busy in the soul's defense. Dangers threaten injury and destruction to the soul's habitation, disease assails us, harmful conditions beset us, and without the vigilance of the mind to offset and resist their ceaseless attack, the body would be destroyed, and the soul compelled to move out.

Fort is a collective name for a combination of defensive equipment consisting of building, guns, small arms, ammunition, soldiers, officers and commander-in-chief. These collectively, form the fort.

No one of them is the fort. Separately, they neither protect nor fortify. The guns cannot be considered the fort; the soldiers are not the fort; the officers and commander-in-chief do not comprise the fort. The building itself is not the fort. Unless it is occupied by the various defensive groups and equipment, it is without the power of defense. Therefore a fort is a combination of groups, parties or things, united for the purpose of protection against harm, and for the receiving of good.

Similarly, no one faculty is the mind. Perception alone is not the mind; neither is memory nor imagination, but when all the faculties are combined to work in union (and they always work in union, never separately), we give them the collective name, mind, just as army, house, farm, menagerie, city, etc., are collective nouns or names.

Therefore the nine faculties of the soul are behind the performance of every action, mental or physical. You placed your hand unintentionally upon a hot radiator. In an instant you drew it away. Why? Because the impression of heat was carried by the power of life through the nerves of sense, to the thinking faculties, causing each one of them to perform its duty toward the action of the hand. In an instant, the decision of judgment was reached, that the hand was in a dangerous position, and suffering injury. Through the agency of the power of life, a command flashed back along another set of nerves which control the motions of the hand, ordering the hand drawn away as quickly

as possible, from its position of danger. If you are asked why you drew your hand away so quickly, you will say that you made up your mind to do so. In reality, the faculties of the soul performed it, by operating together to protect the hand from injury; but instead of naming these faculties in detail, you use the collective term, mind. The same is true of all our actions, whether mental or physical. The faculties are behind them and action is the result of these faculties.

In addition to this proof that the soul faculties are behind every action we perform, it can be shown that they always work in union, and never separately, no matter what the mental action may be. Suppose you are walking upon the street, behind a friend. You notice, as he comes to a cross street, that an electric car is bearing down rapidly upon him. He starts to cross in front of it, hesitates a moment as if in doubt, then steps backward, allowing the car to pass in front of him. What has happened to cause this action? If you ask him why he did not cross the street, he will say he made up his mind the car would strike and injure him if he attempted to cross. That is, he "minded" not to cross. Let us examine his mental action. What really happened was this:—First, he saw the car, through his faculty of perception; then his memory recalled cases of accident and injury; abstraction classified it as a swift-moving electric car; in imagination, he saw himself struck, hurled to the ground, perhaps killed; reason debated whether or not he had time to cross in front of the car;

judgment said "No;" mental taste furnished him the desire to protect himself from injury; will commanded the voluntary muscles of his limbs to move his body out of danger; and throughout the whole occurrence, he was conscious of his own action, as well as the action outside of himself. Thus we see, that in reality, all nine of his soul faculties acted in unison; exercised themselves collectively in the performance of what seemed to be a simple action. So, if we analyze each mental or physical action of our existence, we will find the same evidence that the nine powers of the soul are behind that action, and that they always operate collectively. They never work alone or separately. The failure or refusal of one faculty to act, cripples the action of all the rest. Had memory failed to supply your friend with the knowledge that the approaching object was a danger, abstraction, reason, judgment, and all the other faculties, would have been unable to perform their various mental duties, and, most probably, he would have been killed or injured. In a similar way, the various functions of a fort, work collectively during an attack or siege. If the ammunition fails, there can be no defense; if the soldiers refuse to act, the guns and weapons are without power to destroy or repel. The functions of the fort must necessarily be collectively employed. No one of them can act alone; no one of them can fail to act without crippling the collective whole.

As these faculties or powers are inseparable from the soul, and as soul essence is immortal, it

follows, that mind must be immortal, for these nine powers follow the soul, and cling to it wherever it goes. We must conclude also, that the mind cannot be divided as subjective and objective, although its action is sometimes subjective, and sometimes objective.

As each human being is an individual, a soul, entirely separated from other individuals, other souls; and as each soul has its own faculties or powers, distinct from those of other souls, therefore each individual mind is separated entirely from the mind of all others, and it is an error to claim that mind is universal, for each mind must, by necessity, be separate, distinct, and individual. No one can think for another; each must think for himself.

It is likewise incorrect to claim, as some do, that mind is the aggregate of thoughts, ideas and feelings, for, in reality, the mind itself is the performer of these results or actions. They are mental products, of which mind is the cause. That which is caused, cannot be the causer. The building is not the builder, the invention not the inventor; the sensation of joy cannot be that which rejoices.

We have shown that mind, like a fort, is continually occupied in warring with the surrounding existence; protecting us from the assault of injurious physical or mental forces; defending us against moral, mental and physical harm, and, at the same time, receiving and retaining whatever we deem useful or beneficial. All the nine faculties are thus actively employed, except during the

period of sleep, and even then, they sometimes work, as in dreams and visions.

In addition to this general similarity between mind and fort, there is a strong and individual parallelism between the duties of the soul faculties, and the functions of the various parts and belongings of the fort.

Perception, for instance, may be likened to the structure or building of the fort, for, unless we receive impressions of the external world, which can only come to us through this faculty, there will be no capital for the other faculties to work upon; that is to say, there will be no mind, for all the other faculties must remain inactive and inoperative, from lack of the capital of knowledge. Without this structure, or building, mind cannot exist. The proof of this is, that if it were possible to keep a child from the time of its birth, in a dark room, where not one of its five senses could act (granted for sake of the illustration, that its life could be sustained under these conditions for a long period), we would find, at the end of years, a human being perfectly equipped physically; a human soul with nine faculties, inhabiting this physical body, yet without a trace of mind, without a ray of thought; because the faculty of perception had not been able to gather a single impression from the outside world. Similarly, without the walls or structure of a fort, the other essential requisites of the fort, could not perform their various functions, and the fort would not be in existence.

Memory represents the intelligence office of a fort. It is the repository of records and data ; the department in which the details of past happenings are preserved ; for upon the tablet of memory, every mental action, external or internal, is registered, so that in time of need, we may refer to it, re-cognize and re-collect events of the past.

Abstraction resembles the military system and arrangement of the fort ; the division into groups and bodies, in order that action, when necessary, may be effective.

Imagination is similar to the drill and preparation for possible emergencies ; the combination of various parties and groups, in readiness for surprises or unexpected plan of assault.

Reason may be compared to the officers of the fort, who must be thoroughly versed in all the various methods of military action, and competent to decide between the right and wrong plan, in order to accomplish the most successful result.

Judgment is the commander-in-chief of the fort, who issues final orders as to what is or is not to be done.

Mental Taste may be likened to the engineers, whose duties are to examine the condition of the fort and its various component bodies ; supervise the equipment of armor, minister to the comfort and necessities of all within the fort, and to correct and improve all details.

Will is represented by the soldiers, who do the fighting and perform the voluntary action of defense, by making use of the various weapons against the enemy.

Consciousness is the official staff, whose business it is to keenly observe and report all the movements and actions of the enemy, as well as the internal actions of the fort, so that the conditions inside and outside, may be under thorough scrutiny and perfectly understood.

By this line of comparison, we show clearly, that mind is a collective name given to the nine faculties of the soul, when they are united in action, for a specific purpose.

The question arises—"What is the difference between the soul, spirit and mind?" Soul and spirit are often used synonymously, although soul is the intelligent essence, and spirit is the measure of its comprehension. The equivalents of the two terms are found in the oriental languages. In the Hebrew, "nephesh" means breath and is translated "soul;" while "ruach" means "air," and is translated "spirit." The Orientals sometimes term the intellectual essence "nephesh" and sometimes "ruach," because it is fine and invisible. In ancient times, before the lighter gases had been discovered, they could not find more appropriate terms to represent the intelligent essence in its fineness and invisibility. Undoubtedly also, they associated the soul with the breath, since the action of the soul faculties begins when the breath first enters the physical body, and ceases with its going out at the moment of death.

Mind is sometimes used figuratively to mean the soul, as for instance, in the expression "his mind is at rest," exactly as we say the "king has

commanded," "the czar has arrived," thus using their titles instead of mentioning their personalities. When a man dies, we say "His soul has departed," "His soul is at rest." We do not say that his "mind" has departed.

In the figurative expression, "Eyes have they but they see not; ears have they but they hear not," the meaning is, that there are souls who do not utilize their faculties in the right way, to get understanding.

Thought is simply the action of the soul faculties. Intellect, in one sense, is mind; in another sense, it is the knowing power of the soul. The human soul, endowed with the nine great faculties or powers, stands next to God in rank and degree, the only difference between God and ourselves, being the essential fact, that He knows more than we are capable of knowing. God is Infinite, and His intelligence is the aggregate of Infinite powers of soul, while we are of finite essence, limited in this existence, to knowledge derived from collective action of the nine powers of that essence which powers, when in action, we term Mind.

CHAPTER III.

LIFE.

Life is that power or activity inherent in the soul, which enables the soul faculties to work together in union and affinity. It is the means by which the soul connects itself with its body, and establishes communication with the outside material and spiritual existence. It carries all impressions and messages from the outside to the inside, from the inside to the outside, and from the inside to the inside, and runs to and fro throughout the nervous system, performing all the voluntary motions of man, in harmony with the power of will.

The word "life" is used in a general sense, to express a great variety of meanings. The life of anything denotes its state of existence. For instance, the condition in which a tree, or the body of an animal, has the capability of exercising its natural functions, is termed the life of a tree or the life of an animal body. In reality, however, that power of chemical affinity and mechanical operation which governs the development and maintains the existence of a tree or body, is the power of growth, and not the power of life. The power of life is therefore specifically restricted to the soul, since it is inherent in the soul. The human body, which is but the soul's temporary residence, possesses, like the tree, the power of growth only.

Man, the combination or partnership of a living soul and a material body, therefore possesses both the power of life and the power of growth; the former controlling his voluntary motions, the latter exercising control over his motions and functions which are involuntary.

A further analysis of the power of life, necessitates more extended explanation of its peculiar duties and action. By it, every impression from the outside to the inside, every communication from the inside to the outside, every introspection from the inside to the inside, is delivered to the faculties of the soul, enabling each one of them to perform its characteristic function toward the thing cognized, and, at the same time, to work in union and affinity with the others. The power of life is therefore the current or medium of cognition. For instance, if we see a horse running wildly toward us, the power of life delivers the impression of the condition of the horse, to the faculty of perception, and to all the other faculties as well, so that each one of them may be able to perform its special function concerning the impression, and prepare the mental action by which we may escape from a position of danger.

The power of life is also the carrier of the action of each faculty to the other faculties, constituting the medium of introspection or inter-action of the faculties. For example, the action of memory is carried by it to all the other faculties; the action of the other faculties is carried by it to the memory, and so on throughout. This exquisite and har-

monious interweaving or introspection, this transfer of action and flow of intelligence from inside to inside, is accomplished through that current of soul activity, the power of life. By it, the soul kens itself. It is the means by which the soul connects itself with its body, for it carries the changes and experiences of the body, to the soul and its faculties, along the afferent or sensory nerves. By it, the soul controls and performs all the voluntary motions of the body, sending communications from the inside to the outside, along the efferent or motor nerves. Through this circuit of the power of life along the nerves, therefore, the soul is made aware of the conditions of its bodily residence, and exercises its intelligence to protect that residence from injury, and keep it in good condition.

If you put your hand unintentionally in hot water, you draw it out instantly, to save it from being scalded. The impression of heat has been carried by the power of life, through the sensory nerves, to the soul faculties. Each faculty has performed its function toward that impression of heat, until the decision of judgment was reached and issued to the power of life, ordering the hand drawn away from its dangerous position.

The power of life then executed this command of the soul, utilizing the motor nerves, and the hand was drawn away voluntarily, by the muscles of the arm. In the sensations of cold, hunger, thirst, sickness, pain, etc., the power of life acts in the same way, by carrying these impressions to the

soul, and executing the soul's commands to modify, as much as possible, the injury or danger of these inharmonious conditions and changes. It controls speech and song; the souls of the sculptor, painter and musician find expression through it; by it, the actor portrays emotions, and the orator thrills with impassioned eloquence. All our thoughts and feelings are conveyed by its mysterious sensitiveness; the wishes, hopes, longings and aspirations of our souls, flow in its subtle current.

As the power of life is the means by which the soul connects itself with its body; the activity by which the soul uses, controls and protects its body; and, as it runs to and fro throughout the nervous system, we prove that the nerves are the instruments through which the soul faculties manifest their functions. For, if the sensory nerves of the hand are cut or paralyzed, the impressions of the sense of touch, will no longer be carried to the thinking faculties, and the hand may be injured or destroyed, without the soul's knowledge of it; yet, at the same time, if the motor nerves are perfect, the hand may be drawn away at the soul's command. If, vice versa, the motor nerves of the hand are injured or destroyed, while the sensory nerves are perfect, the impression of pain, from an injury to the hand, would reach the soul, but the soul's command to draw away the hand, could not be executed by the muscles, and the impression of pain would continue, until the other hand or some agency, was used to carry out the command of the soul, and remove the injured member from its position.

This proves plainly, that the soul faculties perform their functions through the fine part of the material body called the nervous system, for, although the paralyzed hand may still be in its normal healthy condition of combination, with the exception of its sensory or motor nerves, yet we find that the power of life does not perform its function in that combination, outside of the nerves.

If any member of the body is destroyed, the soul endeavors, by the power of life, to restore the loss entailed, by giving to some other member of the body, the equivalent of the destroyed function. For example, if an arm be destroyed by amputation, the power of life manifests its energy and activity to strengthen the other arm, and, after a time, we find that the remaining arm is more powerful than it had been before the loss of the other, and, to a certain extent, is able to accomplish the function of both. If sight is destroyed, the hearing becomes keener, and touch is rendered more sensitive, so that, in a measure, these two senses will replace the function of the destroyed one, enabling the sightless person to read with the fingers, walk confidently in the street, etc.

If the theory of the materialists is correct, that intellectuality is the result of the composition of the material elements, the loss of one member of that composition, must necessarily cause a proportionate loss of intellectuality; but facts prove the contrary of this to be the case, for we find that when a member of that material composition, the body, is lost, the intellectuality displays more

energy and vigor, endeavoring to restore to the body, the equivalent of the loss sustained. We cannot show that the loss of an arm or a leg, diminishes mentality. If it were possible, we might reduce the body, member by member, until little else remained beside the heart and brain, yet still there would be no diminution of the mental action, no decrease in the intellectuality, so long as the brain was maintained in its normal condition. And, further, it is a well known fact, that when the body is wasted and reduced by sickness, to an extreme extent, the mental action is frequently found to be keener and abnormally acute.

SLEEP.

Sleep is the period or duration in which the power of life temporarily ceases to perform its function, in order that that fine part of the material composition, the nervous system, through which the soul faculties manifest themselves, may rest and recuperate from the wear and tear of action. Without this rest or cessation from action, the nervous system would be worn out and destroyed; death would ensue, thus preventing us from reaching our maturity of understanding, and accomplishing the purpose of the soul's residence in its body. For this reason, the Almighty, our Creator has laid a wise and natural law, that the power of life must normally cease its action a certain period or duration in the twenty-four hours, in order to preserve the body.

If the materialists are right, the action of the power of life along the nerves, would be a continuous and unvarying one; for the material composition is the same during sleep, as when we are awake, and consequently there would be no sleep, for the same action cannot produce two such different and contradictory conditions. The necessity of sleep being evident, the materialistic theory is absolutely disproved. If, however, the materialist should hold, that both the conditions of sleep and wakefulness, are the results of material composition, the claim is illogical, because the condition of being awake, is an activity and the result of some action, while sleep is the absence of activity, or passiveness. Sleep cannot be a result, as it is impossible for no activity to produce a result. A result is the consequence of action. Further than this, we know that although a man is asleep, he may be awakened by a loud voice. The voice cannot change his material composition and produce another result. As sleep is the period during which the power of life ceases to perform its function, it follows that there is no mental action whatever, when sleep is normal and healthy. The phenomena of dreams and visions, lead us into further understanding of the subtle sensitiveness of function possessed by the power of life. Not only does it connect the soul with the outside material existence, but also with the outside spiritual existence, for it is the medium of connection between the souls of the human race, and carries communications from one to another. Mental actions or

ideas are carried through the five senses by the power of life, from outside souls to the thinking faculties, for consideration, and, by this means, human beings gain knowledge and understanding from each other. This connection and intercourse is not confined to the souls which inhabit material bodies, but extends also to the invisible. The power of life carries to the soul, communications from the invisible realm, through revelations, dreams and visions. In this way, the prophets and holy messengers sent from God to teach us the truth, received their knowledge and inspiration. Through revelation, Daniel, Isaiah, Ezekiel, Jesus, and many others received from God, the knowledge of His truth and the power of prophetic utterance. Not only have the souls of the great prophets and holy men, by their susceptibility to divine communications, proved this function of the power of life, but countless proofs of it exist in the record of dreams and visions which have foretold coming events, and in the revelations of knowledge which human souls are constantly receiving from spiritual and invisible sources.

Dreams, in the ordinary sense, are mere hallucinations or mental actions, due to disordered functions of the body producing excitement of the nervous system, which is communicated to the brain, causing subjective action of the thinking faculties. These differ entirely from dreams or visions which are mental actions caused by the power of life carrying to the thinking faculties, impressions from spiritual sources outside of us.

This phenomenon of the soul faculties, is a strong evidence of immortality, which materialists cannot reasonably deny, for, as these faculties are inseparable from the immortal soul essence, and as the power of life which qualifies the soul, is the means by which communications are carried to the soul essence, the power of life must therefore be the means or tie which connects the soul with the outside spiritual existence, now and hereafter.

BREATHING AND THE INVOLUNTARY MOTIONS.

Breathing, circulation of the blood, and all the involuntary motions of man, are the results of the power of growth, which has already been defined. In a tree, we find no evidence of intelligent essence, yet the circulation of sap, by which it maintains its existence, is precisely similar to the circulation of blood in a human body wherein we find a soul has its residence. Both the flow of sap and flow of blood, are purely mechanical operations. The tree breathes through the pores of its leaves, extracting carbonic acid gas from the atmosphere, while the lungs of the human body, are performing the same function, by utilizing oxygen. These conditions or functions, in both tree and human body, are accomplished by the chemical affinity of the material elements, and do not depend at all upon the existence of intelligent essence. If the tree is in need of water, it cannot realize that need by mental action, nor can it get water by voluntary effort. Unless nature supplies it with water, it must die.

It cannot supply itself. Possessing, as it does, the power of growth only, it is limited in its existence, to involuntary motions, such as breathing, circulation of sap, etc. As soon as we find evidence of intelligent essence in an organism, we find the power of voluntary action exists, for the power of life always accompanies the intelligent essence we call soul, and wherever the power of life is, there must be voluntary action.

INSANITY.

We have found, by progressive diagnosis of man, that the body, a material composition, is occupied by the soul, an intelligent essence, which, through its power of life, is enabled to exercise its faculties; and that the power of life runs to and fro upon an intricate system of nerve wiring, which ramifies and extends to every portion of the soul's habitation. All these wires or nerves are connected with the brain, which may be compared to a switch-board, regulating the action of the soul faculties.

That the brain is a material instrument, is proved by the fact that we can resolve it into the material elements of which it is composed. We are certain that it is the instrument through which the soul acts, because, if it is destroyed, injured or tampered with, we instantly find a corresponding cessation or fault of mental action. For illustration, let us suppose a house to be thoroughly wired and equipped with electricity, which is to be utilized for nine different purposes, such as light-

ing, heating, bells, etc. Somewhere in the house, is the battery which generates the electric current. If we trace the wiring back, however, we will find that there is no direct connection between the battery and the points at which the current is utilized, but that all the wires lead to and center in a switch-board, from which a main supply wire leads to the battery itself. If we destroy the switch-board, there can be no lighting, the bells will not ring, etc.; tampering with the switch-board, gives faulty action at the extremities of the wires. If the switch-board is insufficiently insulated or worn out, we find a corresponding loss or distortion of the electrical action. Just so we find that injury to the brain, prevents the soul from utilizing its body. The soul is the battery, the power of life is the electric current, the nerves are the wires, and the brain, the switch-board. If we destroy the brain, we destroy mental action; if we tamper with it or with the nerve wires, we produce faulty mental action. From this, we prove that insanity is a certain abnormal or unhealthy condition of the brain or nervous system, which causes the soul faculties to manifest themselves incorrectly, or prevents them from full performance of their functions. By this, we prove also, that each of the soul faculties manifests itself in some particular part of the brain, for an injury to one part of the brain will sometimes cause defect of memory, an injury to another part will entail defect in the power of abstraction, and so on. When the soul faculties cannot, on this account, exercise their

functions normally, they cannot work in harmony with each other, nor with the outside existence, and this erratic, imperfect, or distorted mental action, is termed insanity. Insanity, therefore, is caused by the unfitness of the instrument of mental action, that is, by the imperfection of the brain. It is not the loss of the soul faculties; it is the loss of their power to act. A man goes into a forest to cut down trees. If his axe is kept sharp and keen, he can cut down the same number of trees each day, but as soon as the axe becomes dull or defective, the results of his work are less. The cause lies in the instrument of cutting, the axe. We cannot say that the man is losing his strength, because his axe is defective; neither can we say a man has lost his faculties, because he is insane.

CHAPTER IV.

THE IDENTITY OF GOD.

The Identity, Individuality and Infinite Personality of God, the Almighty Creator, is the great underlying, fundamental truth of all truths; the only basis of religious belief which can be established by thorough analysis in the light of scientific, logical and scriptural demonstration.

If we refer to our reason, the question,—“What is the Creator, the Causer of all causes?” we cannot form any conclusion or idea outside of these five,—viz.: He must be either the Universe, a Power, a Law, a Principle, or an Identity. To these, may be added the hypothesis that He is non-existent; that is to say, “there is no God.” We strictly believe and teach, that God is an Identity, an Individuality, and Infinite Personality; this is our positive point. That He is neither the Universe, a Power, a Law, a Principle, nor non-existent, forms our negative point.

We will first take each division of the negative point separately, and prove its impossibility, after which, the positive point will be considered, and proved conclusively. God, the Almighty Creator, is not the Universe, for the following five reasons, viz.:—

First. The Universe is not God, because no participation of qualities common to the whole, is

found in it ; that is to say, if we take the various parts of that huge body which is supposed to be God, we will find that each part of it differs from the others, in some qualities. For example, the sun differs from the moon ; the earth from the comets. If we examine the various substances of which our planet is composed, the material elements which we can perceive and analyze by our senses, we discover that each element varies from all the other elements, in its qualities ; also that in each terrestrial division or kingdom, are found many points which differentiate it from the others. Man does not possess the qualities of a tree ; the apple those of gold ; nor iron those of a horse. If it be a true supposition, that the Universe is the body of God, the natural and rational conclusion must be, that each particle of that body, possesses all the attributes of the whole, otherwise He cannot be absolute perfection. God is absolute perfection, and every part of Him must possess all His qualities. A drop from the ocean, will be found to contain all the qualities of the waters of the ocean. As God is perfection, He must be homogeneous, hence the Universe, which is not homogeneous, cannot be God.

Those who teach that everything in existence is a spark of God, or a part of Him, and that this spark requires a "long procession of ages and cycles to accomplish its Karma, in order that it may regain its original condition," ignore reality, and do not reason deeply enough to reach the truth. But suppose we admit this theory, tak-

ing man, the highest among known creatures, as an example. We must conclude, that, if man is a spark of God or a part of Him, man must necessarily have all the qualities of God. If we take a small piece from a large lump of salt, we find that the small piece has all the qualities of the large lump, and does not require a "long procession of years and ages" of development, to accomplish its return to the nature of the large lump. Thus we see, that this process is ridiculous and unreasonable, for it is neither necessary nor possible to resalt the salt. If we make the same proposition concerning the lower animals, the vegetables and minerals, endeavoring to show that they are a part of the essence of the Great Being who is absolute perfection in knowledge and wisdom, the conclusion must be still more ridiculous and impossible. From this reasonable basis, we are obliged to reject the theory that God is the Universe. or the Universe God.

Second. Where there is division, there can be no perfection. There is, for instance, an entire separation and distinction between the essences of soul and matter. Therefore, if the Universe be God, He is divided, and, as division implies weakness in essence and power, it necessarily proves, that He is not the Universe, since He is perfection and cannot be divided. We must remember, that to perfection, nothing can be added, nor can anything be taken from it. Many who claim to be advanced thinkers, have left the orthodox church, renouncing its doctrine of the Trinity. They

reason correctly, that God cannot be divided and that Three cannot be One, yet, at the same time, are willing to believe that there is a germ of Deity in every soul, thus dividing God into millions of atoms, while refusing to believe that He can be divided into three personalities. Their case is similar to that of the individual, who, finding himself standing under a leak in the roof, moved outside and stood cheerfully under a waterspout.

Third. Where there are degrees, there is deficiency, and no perfection. A cursory examination of the surrounding existence, will suffice to show us plainly, that the Universe is composed of things varying in degree. The mineral and vegetable kingdoms are dull and inanimate; the animal kingdom, in its wide classification of species, from lower to higher, possesses varying proportion of intellect and power of understanding; while human beings, the highest intelligent form of which we have knowledge, are endowed with soul faculties for great purposes and possibilities. God cannot be partly dull and partly intelligent; partly animate and partly inanimate. If this were true, He would not be perfection; consequently the proposition that God is the Universe, is utterly untenable.

Fourth. If the totality of the Universe be God, there necessarily must be an affinity of sensation connecting the different component members of that whole. It is impossible, however, from observation of objects around us, to find any such connecting sensation, between either the various classes and divisions of these objects, or between the dif-

ferent members of these classes and divisions. There is evidently no connection of feeling or sensation, between a man and a horse or dog, or even between two men; for, while the first man may be thinking of America, the thought of the second may be centered upon Africa, and neither cognizant of the mind of the other. This shows that they are not members of a universal God. Admitting such a supposition, we must conclude that every thought, idea, movement, action and change, must be felt by every member throughout the entire Universe. An injury to the finger, affects, through sympathetic nerve fibres, the whole body, so, also, if the Universe be God, every object therein would participate in the sensation which follows the injury to the finger.

Fifth. The strongest, most convincing proof in opposition to this belief, is, that from nothing, nothing can come. According to all logic, science and natural law, there must be a Causer for everything, and, as the Universe includes everything, there must be a Causer for the Universe, and that is the Causer of all causes,—the Almighty Creator. Who will say that man, although the highest of creation, created his own soul, or put that soul into existence? Admitting even the possibility of this, we know, that however he may desire to remain here, it cannot be; he may not delay his departure, but must inevitably obey the summons of death, plainly showing that his existence here, is not in his own hands. If the highest of creatures cannot control this, it is evident that the lowest cannot.

As that which is caused, cannot itself be the cause, so the Universe cannot be God. From the foregoing statements, the thinker will be led to consider the three following points:

1. Some occult and mental teachers claim, that when man attains perfection,—the point of highest intelligent development,—his strength of mentality can keep his body from decay, and hold it thus for thousands of years, as they say the Mahatmas can do; that a time will come when his body will not die, but live forever. To this, it is sufficient to reply, that the claims of these theorists have never been practically proved, nor can they be.

This theory is in direct opposition to fact, reason and natural law. The animal kingdom is shorter lived than the vegetable, for the reason that there is mentality in the body of the member of the animal kingdom. As this body is a mere tent or residence for the mentality, intelligence or soul which inhabits it, the more that intelligence or soul uses its tent, the sooner the latter is liable to decay and destruction; and the stronger and more active this intelligence, and the more effective its manifestations, the more destructive will be the effect upon the tent.

Take, for instance, two men of similarly strong constitutions, but of widely different temperaments; the one nervous and active, the other, quiet and deliberate. At the age of forty, the one will appear to be old, and far in advance of his years, while the other will seem to be in the prime of life.

Again, take a representative from each of the two kingdoms,—animal and vegetable,—a man and a cedar tree. However strongly the man may be constituted, it is scarcely possible for him to live a hundred years, while the cedar tree may flourish for thousands. Thus, comparing the two kingdoms in a corresponding degree, we find, that existence without mentality, is more enduring, and that where the mentality is active, the sands of life are more quickly run out. This clearly proves that these occult claims are not founded upon truth.

This theory is also directly opposed to the laws of nature, for we know, that the body of man is a composition of a number of elements, and it is a scientific fact, that a composition is a modification of the nature of the elements of which it is composed. As these elements were in existence before they were formed into that composition, it follows, that the law governing every composition, is, that it shall be decomposed and resolved again into its component elements. Man's body, as we have said, is a composition ; therefore man's body, in accordance with the perfection of law, must be decomposed, that is to say, it must die, for decomposition is what we call "death." Those who imagine that they can destroy or overcome perfect natural laws, when they become perfect in mentality, would change their belief, if they could reach that exalted state, for then they would realize, that instead of setting natural laws aside, they would be in perfect harmony with the action of those laws.

2. Some may ask:—"If nothing can come from

nothing, whence came God?" The question is not logical, because, as the universe is a creation, there must of necessity, be a Creator or Causer thereof, and that Causer is called the Almighty Creator—God. But we cannot say whence God came, because He is a Being, existent through all eternity, and, since He is the Great First Causer of all things, there logically is no place nor cause from whence He could come. If we say He was created by another God, and continue backward to a third, fourth and fifth, or any number of Gods, we must finally exhaust the imagination in an endeavor to discover a time when, and a place where, there was not a God. And if God were not there, what would we find? Nothing! But, from nothing, nothing comes, and we are back at our starting point. Having reached the end of the chain, we are obliged to admit a first Causer of all other causes; a self-existent, eternal Being, God, the Creator; the manifestation of whose creative power, brought the universe into existence.

3. A superficial thinker may ask: "If the universe and everything in existence, is the manifestation of God's creative power, must they not have come from God, and of necessity be a part of Him?" According to science, and to natural and rational laws, this is incorrect reasoning, for that which is manifested, cannot possibly be a part of the manifestor, nor a part of his power, in either matter or mentality. The power of steam is manifested in the motion of an engine, but the motion is not a part of the steam, nor of its power, but is

a result or product of the power of the steam. A magnet may magnetize a piece of iron, but does not thereby lose a portion of its essence or of its power. This shows, that that which is manifested, is not a part of its manifestor, nor a part of its manifestor's power. So, although God created the universe, still the universe is not a part of God, nor of His power of creation, but simply a manifestation of that power. If I say, "I am glad to see you," this statement produces in your mind, a certain understanding or idea, but neither the statement nor your understanding of it, is a part of me nor of my power of speech, but is a manifestation of that power. If you teach me a science, I will gain knowledge, but the knowledge I receive, is not a part of your essence nor of your knowledge, because you lose neither a part of yourself nor of your knowledge, by teaching me. You simply manifest your power and I receive the knowledge which you manifest. Thus we prove, that the manifested is not a part of the manifestor, nor of his power, and it therefore follows, that the universe is not a part of God nor of His power, but is a manifestation thereof.

Many thinkers are struggling with incessant effort, to know and realize how the Creator, by His creative power, has produced the essences of the universe, and how He has endowed them with qualities which are necessary for their existence and indestructibility. This knowledge is beyond our limitation in the present existence, for man, the soul, although endowed with many faculties

and powers, does not possess the creative power, nor knowledge of it. This is the creative secret which lies beyond the ken of our understanding, but by earnest search to know God, to become His children, and be grafted into the Tree of Life, we may attain the privilege of living with Him eternally and understanding His creative laws.

What has been stated thus far, is sufficient to show the fallacy and unreasonableness of atheism, yet the following facts deserve attention, viz.:—“Nothing” cannot be the Causer of all causes, for the reason that “Nothing” has neither powers nor qualities to manifest, and by which to bring anything into existence. Besides this, there remains the indisputable fact, that from “nothing,” nothing can come; therefore, the Causer of the Universe necessarily exists, and atheistical argument is annihilated.

The belief that everything in existence is self-existent, without beginning, without end, and without a cause to bring it into existence, is likewise founded upon lack of knowledge and upon sophistical reasoning, for, upon reflection, it will clearly be seen, that there is no class or race in existence; from the highest to the lowest, any member of which is self-existent. We know that man, the highest visible form in the universe, did not bring himself into existence; that neither his coming upon the earth, nor his continuance here indefinitely, is under his control. In both, he is wholly dependent upon some other, higher power and is not self-existent. There must therefore be

One who is self-existent; One who caused man to exist; and that self-existent One, is the Great Causer, Being, Creator, God.

The second article of our negative point, is the belief held by many, that God is an infinite Power, filling the whole universe. This cannot be true, for, although He is most powerful, possessing infinite, perfect powers, and all-mighty, yet we cannot say that He is a Power, because power is a quality, a faculty, an attribute, or a force, which belongs to an identity or an essence. There is no power without an essence or an identity back of it. Back of the power of gravitation or magnetism, is the earth. Without the earth, there would be neither the one nor the other. Given a power, we prove the existence of an identity. No power can exist alone or without an identity back of it. We ourselves are the possessors of many powers and faculties, but back of them all, is our identity. We have the faculty of memory and of reason; but can we say that we are a memory or a reason? We have the power of speech, but are we the power of speech? No; but we are identities; and even if unable to manifest all, or any of the various powers belonging to us as human beings, or if we lose those we have, we never lose our identity. The dumb man, although without the power of speech, never loses his identity or personality. So, we plainly see, that God is not a Power. He is greater than Power. He is the possessor of Infinite Power; the identity behind it.

Some teach that God is Law, and if they teach

what they cannot prove, what is to prevent people from being led astray? Law is the uniform rule, condition or method, by which, through the operation of certain powers or faculties—spiritual, mental, chemical or mechanical,—certain definite results are produced. Thus, if we chemically mix two different elements, the resulting compound will be a new substance, differing from either element composing it. As the chemical affinities of these elements unfailingly operate to produce this definite result, the method by which it is accomplished, is termed a “law.”

The seasons of the year are produced by the motion of the earth in its orbit, in conformity with what is termed natural law. Two and two are four; this is the result of the operation of the mental faculties, in accordance with mathematical law, and so on. We therefore conclude, as above stated, that law is the rule or method by which certain powers or faculties operate to produce certain effects or results. Back of a law must be an intelligence which laid that law, an identity controlling the action of that law. Therefore God cannot be a Law.

Some who claim to be spiritual, teach that God is a Principle. They say: “God is Love, therefore Love is God.” It is true that Principle is a foundation or basis laid by an intelligence, upon which to build, or a source from which to start a certain action for a definite purpose. Thus we say that Love, Mercy, Justice, Benevolence, Meekness, are principles upon which the mind bases its action

for certain purposes. Then Love is a principle laid down by the intelligence. God created the human race according to the perfection of His knowledge and wisdom; His intelligence appreciated His perfect action, and this appreciation of, or inclination towards His creatures, is the principle Love. In the light of this meaning, God is Love,—that is to say, He is loving toward His creatures, but we cannot properly say that Love is God, because Love is a principle, a foundation, laid down by an Intelligence, and the foundation cannot be the Intelligence which laid it. Back of Love there is Intelligence, and back of both is the Personality. If we say, “Mr. Smith is good,” we mean that he is a good man; but we cannot say “Good is Mr. Smith,” because the quality or foundation principle cannot be the person who possesses the quality or laid the foundation. Back of his principle is his identity. Mr. Smith is a person, not a principle; so, also, God is a Personality, not a principle. Besides, there are numerous principles each differing in all respects from the others; which of them is the God we ought to worship?

As God exists, and as He is neither the Universe, a Power, a Law nor a Principle, it necessarily follows that He is an Identity. This is the positive point we believe and prove, as follows—viz.:

1. God, being perfect in His powers and attributes, must, of necessity, be perfect in knowledge; hence He knows Himself. As He is known to Himself, He is limited by Himself to Himself; for everything that is known, is limited, and as He is

limited, the conclusion is inevitable that He is an Identity. True, the finite cannot limit the Infinite; but the infinite knowledge of God extends as far as His other infinite powers and attributes, and thus His unlimited knowledge limits His unlimited powers, for the perfection of knowledge is a line of limit to the perfection of power.

To make this plain, let us illustrate God's perfect knowledge, by comparing it to an unlimited line extending in the same direction as the unlimited lines of His other attributes. We will find, that, although every line is unlimited, yet no one line can go beyond any other, because every line is absolutely perfect. We must therefore conclude, that perfection is a limit to perfection, because whatever is perfect, cannot be more than perfect,—perfection being its limit. Therefore God, being known to Himself, is limited to Himself; and the unlimited is a limit to the unlimited. This proves His Identity.

2. God is an Individuality, because He has powers and attributes. It is a scientific fact, that there is no power or attribute in the whole universe, without an identity or an essence back of it, for every power or attribute is an inseparable quality, qualifying the identity or the essence to which it belongs. There is no density without matter. "Nothing" does not have weight and does not occupy space. Were there no matter, there would be no power of gravitation, no electrical force. Man has the powers of memory, of imagination, of speech; but can we find any of

these powers self-existent? Is there not an individuality, a personality, an identity, back of each or all of them? Invariably! All attempts to disprove this scientific fact are vain. Therefore, we only display ignorance, if we say that God is not an identity, since He is all-mighty, having powers and attributes in the fullness of perfection.

3. As it is known and proved that the universe is the manifestation of God's creative power, and as that which is manifested must possess more or less of the attributes of its manifestor,—so everything in existence having been created by God, has this similar quality of God,—Identity. A child has qualities similar to its parents; the young beast is qualified by the attributes of its kind; a tree from the seed of a sweet orange, will bear sweet oranges, and from the seed of a bitter one, will bear bitter oranges. If we search the whole universe, we will find that everything has its identity; no two men are alike; no two trees are exactly like each other; no two grains of sand are duplicates; everything has its own peculiar identity, distinguishing it from everything else. Why is this? It is because God is an Identity. His creatures are the manifestations of His powers, and as the manifested has qualities and attributes similar to those of the manifestor, this fact of their invariable identity, proves to us that God also is an Identity.

4. It is a well-established principle that the manifestor is not the manifested; the Creator is not the created; the maker is not that which he has made. How can we distinguish the one from the

other? What are the means of distinction between them? Nothing whatever but identity or personality. There is no other distinction, either in heaven or upon earth; and it is this Identity, this Personality of God, which distinguishes Him from His creatures,—His manifestations.

As disbelief in the Personality of God, is a prominent characteristic of modern religious thinking, it would be well, at this point, to consider the most prevalent objections upon which this disbelief is founded. In the sea of knowledge, we find many swimmers, but few divers. Few indeed are those who plunge into the depths and gather the pearls of truth, but many float upon the surface, imagining they have discovered treasures in the light which scintillates feebly from the gems below.

It is said that the Creator of the universe cannot be a personalized Being, dwelling in a localized heaven; that such a belief is not consistent with the omnipresence, infinity and other qualities universally attributed to Deity. Some deny His providence, asserting that if He is a personalized Being, man is not responsible for his actions, and would be deprived of his individuality. It is said: "God is Being, not a Being." To meet these objections, it is necessary to have clear understanding as to what constitutes personality. According to science and natural law, the attributes of anything in existence, qualify its existence and distinguish it from all other things. This constitutes its identity. At the same time, when these attributes are intelligent attributes, qualifying intelligent

existence, they constitute the individuality or personality of that intelligent existence. Thus the powers or attributes of man, make and form the individuality or personality of man. Nothing exists in the universe, without possessing attributes, either intelligent or non-intelligent. Vice versa, no attributes can exist, without belonging to, and qualifying something in existence. Therefore, all intelligent powers or attributes must belong to and proceed from some intelligent identity; from some personality. The conclusion is irresistible, that God the Creator, the Causer, is a Personality, from the fact that His intelligent attributes and powers are clearly in evidence and existent.

The statement that belief in the Personality of God is a violation of His attributes, is therefore not logical, since the truth is, that He must be a Personality because he possesses attributes. Furthermore, it must be admitted that His attributes are Infinite Attributes. They qualify therefore a Personality which is likewise Infinite. Because His attributes are Infinite, we cannot say that He has no Personality, for these Infinite attributes logically prove His Infinite Personality, which cannot be limited by finite creatures. But as He and all His powers are Infinite, He knows Himself and is limited to Himself, but not to us. It is not reasonable to say that the Almighty Creator has no Personality, because we cannot limit that Personality. The insect cannot comprehend or limit the personality of man. Shall we say, for this reason, that man has no personality?

We know, that, as finite creatures, we can never comprehend Infinite Personality, yet it is possible for that Infinite to make a way, through which the finite may go and comprehend Him. The way is this, that from eternity, the Infinite decided not to remain forever hidden, secluded from His creatures, and incomprehensible to them, but took unto Himself, an External Face, Appearance, or Manifestation, by which He is interpreted to His finite creatures; and this Form, this Personality of Manifestation, is the One whom the finite creatures will comprehend, enjoy, and with whom they will live forever in the spiritual hereafter.

Will this future spiritual state be a "localized Heaven," against which at present, where is such strong opposition of belief? "Heaven" in correct sense of the term, must either imply a supreme condition or a locality. Manifestly there can be no condition or state without position or locality. Locality and state are inseparable and presuppose each other. In the whole Universe, there is no condition without position or place, and as Heaven is a state or condition of supremacy, it must necessarily have locality.

As the intelligent attributes of man, the soul, constitute the personality of man, and prove him an intelligent identity or being, so, the existence of infinite intelligent attributes, constitute the Infinite Personality of God, and prove Him an Infinite Being. The personality of man is his highest possession. It is the outcome of his highest powers. To deny the Infinite Personality of

God therefore, is to deprive Him of His infinite attributes and place Him upon a lower level than ourselves. If God is Being, He is necessarily a Being, though infinite. We cannot speak of an existing human creature as man, not a man; of stone, not a stone. Neither is it possible to prove that "God is Being—not a Being." This statement has no meaning whatever. Incomprehensible statements are the surest evidence of weakness and error.

5. If we study the scriptural teachings of all ages and races, we will find the Identity and Personality of God distinctly set forth. He appeared to Adam, Noah, Abraham, Jacob, Moses and to nearly all of the prophets. Who of them did not see God and receive commands directly from Him, falling down upon their faces at the appearance of His majesty and glory? Jesus taught clearly and unequivocally, the Personality of God. He said: "My Father." He taught us to pray "Our Father, Thy will be done." "God made man after His own image." An image is a form, an identity. There can be no speculation as to what was meant by it in Genesis. Image cannot be an abstract idea such as holiness, perfection, innocence or purity, as is sometimes taught. Nothing could be plainer than the teachings of the Bible concerning the Personality of God. It is important to establish this point, for the reason that all the religious theories of the present day, are claimed to be proved from the Holy Book. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen that ye

may know and believe me and understand that I am He; before me there was no God formed, neither shall there be after me."—Isaiah 43-10.

To some, the Infinite Personality of God, does not seem reconcilable with His Omnipresence. They reason, that a personality cannot occupy more than one place at the same time, consequently, as God is Omnipresent, He cannot be a Personality.

To illustrate that God, although a Personality, is everywhere present, let us imagine the universe to be crystalline throughout; everything in existence transparent; and that God, the Almighty, is a flame located in some certain place in the universe. We find, that, although the flame is an identity limited to itself, yet it fills the whole universe with its light, until it is impossible to find a place where there is no light from this flame. The light would also shine through everything in the universe, not a single atom existing, through which the light does not penetrate and interpenetrate. More than this; the light will not be confined, but extend beyond the universe, surrounding it infinitely in every direction. Thus, the Personality of God the Almighty, like the flame, is filling the whole universe with His powers; penetrating and interpenetrating everything in existence. So we and everything in the universe, move and exist, filled and surrounded by His powers. The flame may be likened to His Identity, the light of the flame to His powers and the universe to His creation. Thus we see that the crystalline universe is not the

flame, nor the light, nor a part of either of them. Neither can we be God, nor a part of His power. The scriptures teach that we are afforded the privilege of being naturalized, by being born of the spirit and becoming the adopted children of God. God will neither lose a part of His essence, nor of His powers, by that naturalization. We are taught plainly that man is not God. "Put them in fear O Lord, that the nations may know themselves to be but men."—Psalms 9-20.

"Now the Egyptians are men and not God, and their horses, flesh and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall and he that is holpen shall fall down and they all shall fail together." Isaiah 31-3. This same truth is continually stated in the Scriptures; that man is not God, nor a part of Him.

It may be claimed, that, even according to the illustration of the flame, God is not omnipresent, because, as He is the flame, located in a certain part of the universe, He is not everywhere present; for, as the flame is the identity; and as it is the light of the flame, which penetrates everything, the flame itself which represents God, is not omnipresent. We must understand clearly what "presence" means. We are in the presence of a person, so long as we are in position and condition to comprehend that person, to know his thoughts, observe his actions, and come under the operation and influence of his powers. It is not necessary that we must occupy the same space, to be in the presence of another. It is not necessary, therefore, that the

Universe and God must occupy the same space ; it is sufficient that His powers penetrate and surround everything in the universe ; that His intelligence is all-comprehending. This constitutes His omnipresence. The whole universe is within the reach and under the control of His powers.

The word "God" itself, is significant of the illustration given. It is derived, not from "good," as some suppose, but from the Persian or Indian word "Ghauda," or "Ghaud," meaning "the absolute and supreme governor, whose power controls all that is." In this meaning, it strongly resembles the illustration of the flame. The words "Allah," "Elohim" and "Eal," in the Arabic, Hebraic and Syriac respectively, mean "the Surrounding Power, the Comprehensive"; equivalent to the light surrounding and interpenetrating everything existing. All terms are arbitrary, and no term can give full significance to the Almighty; nor liken Him to that which has objective existence. Since we are deficient in knowledge of Him, and in power of expression, the word "God" is used to denote His Infinity and Greatness, which are beyond our finite comprehension.

The Bible teaches specifically, the Personality of God. "I have made the earth and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded." Isaiah 45-12. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12-10. "Who hath measured the water in the hollow of His hand and meted out heaven with the span." Isaiah 40-12.

The universe is in the hollow of His mighty hand; nothing can be hidden from His presence. The exaltation is to Him, the authority is to Him, and the greatness is to Him, forever and ever. Amen!

CHAPTER V.

THE ONENESS AND SINGLENESSE OF GOD.

Although the great religions which were founded upon the inspired utterances of the prophets, such as Zoroaster, Confucius, Moses, Buddha, Jesus and Mohammed, upheld the principle of Monotheism, yet we find in some of them, evidences of Ditheism and Tritheism.

Zoroaster, for example, taught that the Supreme Being must necessarily be two,—one good and the other evil; this belief being founded upon observation of human actions, which sometime incline toward good and sometime toward evil.

As we are the creations of One Supreme God, endowed by Him with intellectual faculties and possessing the power of independence, which makes us responsible for our actions; as by this gift of independence, we are elevated above all other visible creations, to resemble Him and be fitted for naturalization into His divinity; and as our independence enables us to incline either toward right or wrong doing, it is manifestly certain, that sin or evil is not caused by a Supreme Evil Being, but is the result of our own free will of action. Man is always inclined to lay the responsibility for his wrong doing upon some one else, and seek excuse for his failure to do right. For this reason, he has attributed his sins to the temptation of an

evil Being, since God his Creator, who endowed man with faculties and powers, could not reasonably be charged with causing him to misuse them. God created man perfect. Evil is the consequence of man's independent misuse of the weapon with which God endowed him.

"Behold, this only have I found, that God made man upright; but they have sought out many inventions." Ecclesiastes 7-29.

Nearly all the great religions of the world, teach the Divine Triad. According to the Hindoos, "Para-Brahm, the Supreme unrevealed Being, created the universe by self-contemplation; as Siva, or Mahadeva, he destroyed it; then, as Vishnu, restored it and sustains it." The Egyptians worshipped the trinity of "Isis, Osiris and Horus." The Greek triad was "the heavens above, the earth beneath and the ocean around all things." In the Orthic theology, we find "Light, Life and Council." According to James Freeman Clark, Plato taught a three-fold God; "First, as the profound, inscrutable substance and cause of all things; next as manifesting Himself in the ideas, which are the roots in the spiritual world, of all that exists in the natural world; and third as the life of the universe." Pythagoras taught, like Plato, that the "first one was above all being, the second one contained the ideas of all being, the third one was the soul of all being." The Gnostics also held to the trinity of "the spirit in itself, the self-conscious spirit and the intelligent reason."

In these and many other forms of religious belief,

living and dead, it is obvious that the triad really consists of three attributes of one central and Supreme Being, and not of three distinct gods. As we cannot call a man, "nine men" because he has nine intellectual faculties, neither can we call God "three," because He has three powers or attributes.

The doctrine of the Trinity, is much older than Christianity, and was grafted into the teachings of Jesus, from Egyptian sources. Quoting Clark's "Ten Great Religions," page 138: "There is no doubt that the Christian doctrine of the Trinity was derived from such forms of thought previously existing in Egypt and elsewhere. It grew out of a philosophical attempt to unite the monotheism of the Jews, with the profound tendencies of the Oriental and Grecian mind. Philo had led the way in this attempt; and Alexandria, where he lived and taught, was also the place where the Christian Trinity took its origin. The early Christian thinkers who followed Christ in their faith, took Plato as their master in philosophy. Their object was to see the Divine, in the unity of things and also in their variety. The Supreme Being, One in Himself, is nevertheless the source and author of the infinitely varied world."

Christianity has gone beyond the ground of belief of all other religions, by crystallizing the triad into three distinct personalities; each a perfect God in Himself, equal to the others in power, glory and majesty; and by teaching that these three are one God. In this doctrine, the Church has gone outside the circle of Truth, and lost the ground upon which it stood, for the following reasons:—

First: It is an indisputable fact, that, according to science and reason, there is nothing in existence in the whole universe, without a cause; and, as the universe is the collection of all these things, therefore there must be a first cause for it. As a first cause cannot be two causes or three, so also that first cause which we call God, cannot be three Gods.

Second: As already shown in the previous chapter, God is an Individuality. According to logic and reason, He cannot be three Individualities; and, as Individuality is an Identity which cannot be divided, so God cannot be three persons or divisions.

Third: God is absolute Perfection; therefore He cannot be three persons; for nothing can be added to Him and nothing can be taken from Him. If each of the three persons is equal to the other, He cannot be perfect in Himself, because it is necessary for Him to be added to the other two persons, to make the One Absolute Perfect God; therefore He cannot be three perfect gods and One Perfect God at the same time.

Fourth: Three cannot be one and one cannot be three, although the three are equal to each other. Take, for instance, three twenty-five cent pieces. Although each piece is equal to the others in weight, shape, and value, we cannot say that the three are one piece, for it is against the light of reason which God gave us; the only ground we have to stand upon. Everything in a direct line against this light, is not true, because, if we admit

to be true that which is in contradiction to our reason, we attribute to God, deception and injustice, for giving us thinking faculties which see the wrong right and the right wrong.

In support of the doctrine of the Trinity, it is sometimes held, that God the Father, to show His absolute perfection, created the Son to be His equal, and as there is no time to be considered, since we are all living in eternity, the Father and Son are equal in every respect. This is illogical reasoning, because it would be necessary for the Son to prove His perfection and equality, by creating a third God, and the third must create a fourth, and so on indefinitely, until there would be Gods innumerable.

We believe in the Oneness and Singleness of God; that there is no other God beside Him. This is the teaching of the Old and New Testaments, and especially of Christ himself.

In "Ten Great Religions" page 147—"Having thus seen Monotheism in philosophy, we now come to consider it in all the religions. It may surprise us to learn, that Monotheism has existed in all or nearly all religions, and that in the most highly developed Polytheism, there still remains, perhaps in an obscure form, a very real Monotheism."

In Isaiah 46-9, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me." Exodus 34-14—"For thou shalt worship no other God; for the Lord whose name is Jealous, is a jealous God."

Deuteronomy 4-39—"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else." Deuteronomy 6-4—"Hear, O Israel; the Lord our God is one Lord." Deuteronomy 10-17—"For the Lord your God, is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Jeremiah 10-6—"For as much as there is none like unto thee, O Lord; thou art great, and thy name is great in might." Also the 16th verse: "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of hosts is His name." Hosea 13-4—"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; for there is no Saviour beside me." Isaiah 42-5—"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein." Isaiah 43-3—"For I am the Lord thy God; the Holy one of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." Also 10th verse: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He; before me there was no God formed, neither shall there be after me." Also 11th verse: "I, even I, am the Lord; and beside me there is no

Saviour." Also 14th and 15th verses: "Thus saith the Lord, your redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." "I am the Lord, your Holy One, the Creator of Israel, your King." Isaiah 44-6—"Thus saith the Lord the King of Israel, and his redeemer, the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." Also the 8th verse: "Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God, I know not any." Isaiah 45-5—"I am the Lord, and there is none else, there is no God beside me." Also 11th verse: "Thus saith the Lord, the Holy One of Israel and His maker, Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." Also the 18th verse: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else."

According to the teachings of Jesus, as recorded in the four gospels of the New Testament, he himself made no claim to be God, or of equality with the Father. On the contrary, he taught the Unity of God, and the evidence is historically clear that the doctrine of the Trinity was introduced into Christianity by the Church fathers, centuries after the crucifixion of Jesus. John 14-28: "Ye have

heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father ; for my Father is greater than I."

John 15-1—"I am the true vine, and my Father is the husbandman." Also 5th verse: "I am the vine, ye are the branches." Here is a clear acknowledgment by Christ, that God, the Lord of the Vineyard, is greater than Christ, the true vine. Mark 13-32—"But of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the son, but the Father." Christ here confessed his own inferiority in knowledge, to that of the Father. If he then is not the equal of God, as he taught, it is impossible for God to be three persons equal to each other, as taught by the Trinitarians.

Newman, "Phases of Faith," page 47—"I revered the doctrine of the Trinity, as something vital to the soul; but felt, that to love the Fathers or the Athanasian Creed, more than the Gospel of John, would be a supremely miserable superstition. Now, in the 5th Chapter of John, when the Jews accuse Jesus 'of making himself equal to God,' by calling himself the Son of God, Jesus even hastens to protest against the inference as a misrepresentation,—beginning with 'The Son can do nothing of himself,' and proceeds elaborately to ascribe all his greatness to the Father's will.

"I at length saw, that the compiler of the Athanasian Creed did not understand his own words. If anyone speaks of three men, all that he means is

'three objects of thought, of whom each separately may be called man.' So also, all that could possibly be meant by three gods, is 'three objects of thought, of whom each separately may be called God.' Thus the Creed really teaches polytheism.

"That there is nothing in the Scriptures about Trinity in Unity and Unity in Trinity, I had long observed. But in my study of John, I was now arrested by a text, which showed me how exceedingly far from a Tri-unity was the Trinity of the Gospel,—if Trinity it be, namely, in his last prayer, Jesus addresses to his Father the words—'This is life eternal, that they may know Thee, the only True God, and Jesus Christ whom thou hast sent.'

"The thought crossed my mind, what if we, like Henry Martyn, were charged with polytheism by Mohammedans, and were forced to defend ourselves by explaining in detail, our doctrine of the Trinity? Perhaps no two of us would explain it alike, and this would expose Christian doctrine to contempt. Then, further, it came across me: How very remarkable it is, that the Jews, those strict Monotheists, never seem to have attacked the Apostles for polytheism. It would have been so plausible an imputation, if there has been any external form of doctrine to countenance it. Surely it is transparent that the Apostles did not teach as Dr. Waterland."

It is a historical fact that St. Athanasius introduced the doctrine of the Trinity into the Christian Church, three hundred and twenty-five years after Christ.

Christ, according to his own words, cannot be God, because he said, Luke 13-32:—that “in three days I will be perfected.” God cannot need perfecting. Throughout the Gospels, the record is evident, that according to Christ’s own words and knowledge of himself, he was not God. Nowhere does he claim equality with God, but everywhere, it is clearly evident, by his own confession of inferiority, that God the Father is greater than Christ, and is One God.

The Unity of God is distinctly enunciated in the words of Christ, Mark 12-28 to 35:—“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him: The first of all commandments is, Hear O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, thou hast said the truth; for there is one God; and there is none other but He. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art

not far from the Kingdom of God. And no man after that, durst ask him any questions."

Practically, the only support for the doctrine of the Trinity, is found in the First Epistle of John, 5th Chapter, 7th verse. According to the St. James Version of the New Testament, we read: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." This verse does not appear in the Revised Version of Scripture, from the fact that it is known to be a spurious addition to the text. Therefore, the only ground of claim for the doctrine of the Trinity, in the Bible, proves to be an interpolation, and upon revision of the original text, this verse has been stricken out. According to the Gospel of John, 10th Chapter, 29th-30th verses, Christ said, when speaking of his believers:—"My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Christ cannot be said to have assumed equality with God in this statement, because, while assuming oneness of purpose with God, he still declares God to be greater than himself. By it, he meant that he was one with God in purpose and teachings; the way to God, the truth of God, the life in God, but not a part of God. Again in John 17-11:—"And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are."

From this, we understand that Christ was asking God to keep his disciples in His name and to grant them the high position of oneness with Christ and with God, just as Christ was one with God the Father. Christ, therefore, did not mean by being "one with the Father," that he is equal to Him, for if that were so, it would follow that the answer to his petition, would make the disciples also equal with the Father, and so every follower of Christ would have the same position of equality with God.

In John 14-8 to 11th, Christ again acknowledges the infinite superiority of God, to himself.

"Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

Christ's teaching here, was to show his disciples that the Father had manifested Himself in him. It seems that the disciples, Philip particularly, did not understand this great point. Christ explains to them, that he spoke not the words of himself. He did not claim that he spoke and taught from his own knowledge, but that God the Father spoke

through him; entirely separating himself from God, by the statement, "I speak not of myself, but the Father that dwelleth in me, He doeth the works." Furthermore, in the 11th verse, Christ admits that the works he performed, he could not perform unless the Father was manifest in him. It is a clear confession of his own helplessness, unless God spoke and wrought through him. If Christ was equal to the Father, he could have performed these works and spoken this truth from his own power and knowledge. On the contrary, he shows us plainly by his words, the distinction between his personality and the Infinite Personality of God, and also the difference in his position and power.

God the Father, the Lord of Hosts, has manifested Himself to the human race, many times; in Christ as well as in Abraham, Moses and the other prophets. The Spirit of God which spoke through Christ, spoke through all the other true prophets. Christ taught his disciples that God had manifested Himself in him. The whole groundwork of evidence from scriptural, logical and philosophical proof and consideration, is an overwhelming certainty of knowledge, that God, the Almighty, the Omnipotent Creator, is One, and "He spoke through the lips of His holy prophets, which have been since the world began."

CHAPTER VI.

MIRACLES.

We do not accept the miracles of the Old and New Testaments in a literal sense, as they are commonly understood, but interpret and explain them as symbolical expressions of spiritual truth. Our reasons for differing from the belief of Christians, Jews and Mohammedans, in miracles, are as follows: First,—Although it is an established fact that everything is possible with God, and that God can perform whatever He wills and chooses, yet we know that He cannot make a mistake, nor will He perform an action contrary to the perfection of His knowledge and wisdom. As He created everything according to His perfection, it is a necessary sequence, that whatever He created, must be perfect in its limitation. If perfect in its limitation, it must be governed by perfect laws and attributes which are necessary for its existence.

Therefore, whatever God does, must be in harmony with everlasting law, which cannot be changed or annulled, having been laid by the perfect power of God. If He Himself should annul or violate His own laws, it would denote their weakness, and be an evidence that He did not ordain them after His perfection of knowledge and wisdom.

God, and the laws of God, are unchangeable. Therefore we cannot accept the literal performance of miracles, which, being violations of His laws, are violations of the perfection of God Himself.

Second,—Where there is infinite power, there is infinite justice, equally apportioned to the human race. Every human soul is therefore afforded the same privilege of development. Every soul has, likewise, the same need of His mercy, His gifts and His blessings, and as all souls are weak and dependent upon Him, it would be injustice, if God should perform, at certain times, and for certain souls, miraculous actions intended to further their development, while depriving other souls, at other times, of that same privilege. As this would be a violation of His perfect and infinite justice, we do not believe in the literal performance of miracles ascribed to Him.

Third,—God the Almighty has bestowed upon man, the God-power of will, that man might be independent in his actions, and responsible for his deeds. The function of this great weapon of independence, is, that man shall, of his own choosing, seek God his Creator, accept Him and rise toward Him in knowledge and understanding. If God, by the performance of miracles and the display of His almighty power, should force man to believe in and seek Him, this function of independence is annulled. Without independence, we could not be like Him, or worthy and fitted to become His children. Therefore, as we know we

have independence to choose God, and as the purpose of miracles must be to influence our belief in Him, we cannot reconcile them with His infinite justice.

Fourth,—All or nearly all believers in miracles, believe in them from the fact that they are recorded in the scriptures as the word of God. This is an acknowledgment that the word of God has power enough in itself, to influence the soul of man to believe in Him. As the function of miracles can be no other than that of influencing us toward God, the word of God does not require the assistance of these few unreasonable violations of natural law, to make us believe in Him. Therefore, we do not believe in miracles, because they are not necessary.

Fifth,—If we admit, that God, the Almighty, through his prophets and messengers, has performed miracles for the purpose of persuading human belief in Him, it is an evident truth, that His intention has not been successfully accomplished. The wicked, and those who do not seek God, have never been and will never be influenced toward God by miracles.

The scriptures teach this point plainly.—Luke, 16-31. “And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

Again in Mark 8-12. “And he sighed deeply in his spirit and saith,—why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given to this generation.”

This is plain teaching by Christ, that there is no use of signs and miracles for the persuasion of people toward God. As Christ said no sign would be given, we should believe him; and if, as he said, miracles neither affect nor benefit those who do not wish to believe, and have no influence upon the wicked, the function of miracles is annulled.

Sixth,—The scriptures say, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zechariah 4-6. We must come to God by the spirit; that is, through our intelligence and understanding, and not influenced or forced by display of His power and strength. God will never force us through fear, to seek Him, since by fear of His power, he would deprive us of the exercise of our independence. What He has done is everlasting law. Our gift of independence is an eternal gift, and depriving us of it, would destroy the perfection of His law and action. Miracles, therefore, as displays of His power to force our wills, are impossible.

Seventh,—Since the miracles, as they are commonly understood and accepted, are diametrically opposed to the light of our power of reason; as this power was given us to test all things according to its light, and as it is the only ground of surety upon which we stand, God would never perform actions which violate it.

The highest utterance predicated of Him, is "Come now and let us reason together." Shall we, at the same time, believe Him capable of performing unreasonable actions, and expecting us to believe in them?

Eighth,—God has taught us, through Christ, that “He is spirit,” and that we must worship Him “in spirit and in truth.” “Spirit” means “the intelligence and understanding.” Therefore Christ taught us that God is intelligence, and must be worshiped intelligently.

Belief in miracles which violate intelligence, cannot be intelligence of worship, and must be contrary to Christ’s teachings.

Ninth,—If miracles are necessary to persuade our belief in God, have we not millions of miracles in the universe about us? Are we not surrounded, materially and spiritually, by the actions and evidences of our Almighty Creator, each one more wonderful and miraculous than the few unimportant happenings in scripture? Do we need these few unreasonable miracles to persuade us toward that Omnipotent God?

Tenth,—God, in creating the universe, established everlasting laws to govern it. Everything accomplished, must be accomplished by those laws. Nothing can be accomplished otherwise. Violation of the action of these laws, would imply deficiency in the perfect action of God, and there can be no truth where there is deficiency or lack of perfection. Therefore, as miracles are founded upon violation of God’s laws, and imply His deficiency or lack of perfection, we refuse to accept them.

Eleventh,—The proof must be of the nature of the claim. The proof of a prophet must, necessarily, be a spiritual one. The teachings of a spiritual messenger are intended to lead the wicked

unto righteousness. This is a full evidence of his true message, for it is of the nature of his claim. But to change water into wine, or a stick into a serpent, is not a sufficient argument for his spiritual mission. By changing a knife into a bandage, a physician could not prove his ability to cure disease.

Having shown the ground for disbelief in violations of natural law, we come to consider the true nature and explanation of the miracles of scriptural record. We believe firmly in miracles which are accomplished in harmony and accord with God's created laws. For instance, if the normal power of a human arm, enables its possessor to write ten pages in an hour, an increase of that power which would produce twenty pages an hour, would be in the line of natural law, and justify our reason in accepting the action as miraculous.

Many events in the Old and New Testaments, have been interpreted and arranged to appear as miracles, when they clearly were not; the errors arising from misunderstanding or willful misinterpretation of the text. This has brought endless ridicule upon the Holy Book, subjecting it to venom of attack; and has been a prolific source of unbelief in the Word of God. If, however, we explain and understand the scriptural records of miracles rightly, discovering them to be reasonable and great spiritual lessons, instead of violations and impossibilities, the effect upon human souls, is precisely the reverse. This is the true power and purpose of the Word of God. The so called miracles are,

in reality, spiritual teachings, simple and comprehensible to human understanding, and intended to lead the soul which seeks knowledge, to God, the source of all knowledge.

THE BUSH OF MOSES.

In the third Chapter of Exodus, it is recorded that God appeared to Moses in a bush, which, though burning, was not consumed. In the Mohammedan scriptures, God appears to Moses in a tree, which is neither above nor below, before nor behind, neither to the right nor to the left. Christians and Mohammedans alike, explain this statement by saying "Nothing is impossible with God, it was a miracle."

The scriptures abound in parables, illustrations and symbols. At the time of Moses, symbolical writing was universal. In order to explain to the Israelites, how God had appeared to him, Moses used the "bush" as a figure of speech to represent his heart. The symbol is a perfect one. As many branches spring from the bush, rooted in the earth, so, from the heart, spring the arteries and veins which run through the body. Therefore, God appeared to Moses in his heart, in the form of fire. "Fire" is the symbol of the spirit of God, and of His love toward His creatures; and as every symbol has two points, positive and negative, so "fire" means sometimes "love" and sometimes "hatred."

As it is written, "No one can see God and live," because man cannot stand the glorious and majestic

appearance of the Creator, it is therefore necessary that He, from His love and mercy toward us, should give us, by that spirit of love, "fire,"—the power and strength to stand His majestic appearance and not die.

We read throughout the Bible, that when God appeared to His prophets and messengers, Isaiah, Ezekiel, Zechariah, Daniel and others, they fell upon their faces as if dead, until God, in His mercy, gave unto them the "fire," the spirit of love, to strengthen them before His presence. So the meaning of the appearance of God in the bush, to Moses, symbolizes the presence of God in the heart of Moses, which was strengthened by the fire of His loving spirit, and not consumed. The tree, in the Mohammedan scriptures, is the same symbol of the heart, for the heart is neither above nor below, behind nor before, neither to the right side, nor to the left.

THE STICK OF MOSES AND AARON.

In scripture, a prophet, messenger, or teacher of the truth, is often symbolized as a shepherd. As a shepherd of flocks must have a stick, so the teacher or prophet must have a rod or stick, to direct his flocks. The stick of the teacher is the "power of logic," the "power of conviction," bestowed upon him by God, that he may be able to lead his flocks in the way of truth. When God appointed Moses as the prophet and spiritual shepherd of Israel, He delivered to him the power or talent of proving the truth of his message

to the people, that they might be convinced and turn to the face of their God and Creator. To show that "stick" or "rod" symbolizes the power of proving the truth, we quote from Ezekiel 21, 9-10, "a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then make mirth? It contemneth the rod of my Son as every tree."

The original translation of this passage, reads "The rod of my Son, it contemneth every stick." The meaning conveyed by Ezekiel, is, that the power of argument and conviction, of the Son of God, is greater and higher than any other power of argument. "Sword," or the "stick of iron," which is usually rendered into English as "rod of iron," denotes the power of argument and conviction of the teachings of God Himself, as we see in Revelations 1-16 "And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword." Also in Revelations 12-5 "And she brought forth a man-child who was to rule all nations with a rod of iron." Thus we see that "stick," "rod" and "sword" are synonymous terms denoting the power of the truth, and therefore the "rod" or "stick" of Moses, was the power of argument possessed by him to prove the truth of his message.

God also gave Moses, purity of heart and love for his fellow-creatures. We read that God commanded him to put his hand into his bosom, as a sign, and that when he withdrew it, the hand had

become white, symbolizing the purity of his heart.

Moses and Aaron went in unto Pharaoh. "Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent."

Pharaoh then summoned the wise men and sorcerers of his kingdom, that is to say, the priests, in order that they might argue the truth with Moses and Aaron. The wise men cast down their rods, which likewise became serpents, but the serpent of Aaron swallowed up their serpents. The rods or sticks symbolize the power of argument, which, when laid down, became wisdom; for the symbol of a serpent is and always has been used to denote wisdom. Christ said "be ye wise as serpents." Before Pharaoh, Moses and Aaron displayed greater power of argument and wisdom, which swallowed up the wisdom of the priests of Egypt.

JONAH AND THE WHALE.

The terms "mountain" and "hill," are used in the scriptures, to symbolize a "ruler" or a "king." When the ruler or king is a tyrannous one, he is represented by a "whale." In Ezekiel 35-2; we read, "Son of man, set thy face against Mount Seir and prophesy against it and say unto it," etc. In the verses which follow, it is evident that Mount Seir denotes a ruler, for instance, the 5th verse, "Because thou hast had a perpetual hatred and hast shed the blood of the children of Israel by the force of the sword."

In Ezekiel 32-2, the symbol of "whale" is used

to designate the tyrannous Pharaoh. "Son of man, take up the lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers."

The whale of Jonah was, therefore a tyrannous ruler who cast that prophet into prison, where he remained for a period of three days, which means three years; after which imprisonment, Jonah was liberated, and went out to deliver the message of God, to the people of Nineveh.

JOSHUA COMMANDING THE SUN TO STAND STILL.

It is the custom, particularly in Oriental countries, to give leaders and high personages, such titles as the "Sun," "Moon," "Shining Star," etc. This is a prevalent custom in the Western nations as well, but the Oriental people sometimes give these titles to great men, as a proper name. When Joshua was engaged in battle against the Amorites, the commander of the Amorite forces bore the title of "The Sun." Joshua, by superior military force and skill, commanded "The Sun" to stand still, that is to say, checked his advance and attack, until the Israelites avenged themselves upon, and overthrew their enemies.

THE TOWER OF BAB-EL.

As the finite cannot comprehend the Infinite, we find throughout the history of the world, the cease-

less endeavor of man to comprehend and reach God from his own finite standpoint. In these present years, many are striving to know God through concentration, or by the performance of special actions, seeking him according to their own ideas and inventions. Christ taught us that we must come to God through "the way," "the door" prepared for us, and that those who seek to come by the fences or windows, are as "thieves and robbers." The interpretation of the Tower of Bab-el narration is, therefore, that in those ancient days, as in these present times, men were trying to build a tower, a way, a spiritual structure, by which to reach God and save themselves; but as they were not in the way of the truth, but filled with superstitions and imaginations, they were not able to agree in their thoughts and ideas regarding the method of finding God, and so confusion resulted.

This confusion of ideas, opinions and imaginations concerning the way of God, is likened in the scriptures, to speaking in different tongues and not being able to understand each other. The name Bab-el means the "Gate of God." According to Andrew D. White in "The Warfare of Science with Theology"—page 170—"All modern scholars of note agree that this was the real significance of the name; but the Hebrew verb which signifies 'to confound,' resembles somewhat the word Bab-el, so that, out of this resemblance, by one of the most common processes in myth formation, came to the Hebrew mind an indisputable proof that the tower was connected with the confusion of tongues, and this became a part of our theological heritage."

THE APOSTLES SPEAKING MANY LANGUAGES.

According to the 2d Chapter of the Book of Acts, the disciples of Christ were suddenly filled with the Holy Ghost, and "began to speak with other tongues, as the Spirit gave them utterance ;" every man in the multitude of listeners, hearing them speak in his own language. Literal belief in this record, is belief in the violation of all the natural laws which govern transmission of thought by the medium of language. Christ and his followers spoke the Aramaic, the language of Palestine. When these disciples received the spiritual power of truth and utterance, they spoke it so strongly and with such convincing force, in the universally understood Aramaic tongue, that every one who heard them, heard them according to his own understanding and conviction. The words and argument of the truth, appealed directly to all, and each one understood in his own language, that is to say, the language of his soul-needs and belief. How often we have heard truth in our own soul-language; eloquence of truth which seemed aimed at and exactly fitted to our own needs and condition. F. W. Newman in "Phases of Faith"—page 179, says "Is it credible that the Spirit should inspire one man to utter unintelligible sounds, and a second to interpret these, and then give the assembly endless trouble to find out whether the interpretation was pretense or reality, when the whole difficulty was gratuitous?"

CHRIST CHANGING WATER INTO WINE.

According to the second chapter of the Gospel of John, the mother of Jesus came to him at a wedding feast in Cana, Galilee, saying, "They have no wine," suggesting the miracle which is said to have followed. If we accept this account literally, the reply of Jesus to Mary, his mother, "Woman what have I to do with thee?" is a serious blow to our estimate of the Christ character. This appellation and style of address is, especially in Oriental countries, a most disrespectful one, and impossible to believe concerning Christ, whose reverence for his mother, in all other scriptural record, is particularly marked. Again, Christ's statement, "mine hour is not yet come," bears further evidence of error in the record, for immediately afterward, it is said, he called the servants and changed water into wine, proving beyond question, that his time had come. Overlooking these significant points in the question of fact and authenticity of happening, however, and the certain evidence of addition to the text, let us explain the reputed miracle itself. It was the custom, in Oriental countries, at weddings, funerals and feasts, to invite spiritual teachers, who expounded scriptural texts and delivered addresses to the company present.

This custom prevails to the present day, in Syria, Egypt and Turkey. Among the Moham-medans, texts and expositions from the Koran, are a part of the wedding festivities. Christ had been summoned by the master of the wedding feast at

Cana, to entertain and instruct the assembly with his spiritual teaching. Other teachers and priests had been invited for the same purpose. "Water," "wine" and "blood," in Scriptural symbolism, denote spiritual teachings.

After the teachers who preceded him, had finished giving the wedding guests spiritual drink, symbolized by the wine, Christ, the Great Master, gave them the strong wine of his truth, until the Governor of the feast "called the bridegroom and saith unto him, thou hast kept the good wine until now;" referring by the comparison, to the weak wine of traditions and superstitions which the Hebrews believed and taught in those days. More than that, Christ not only gave them the strong wine of his truth, but took from the water of the other teachings, whatever of truth was to be found in them, and changed that water into wine.

THE LOAVES AND FISHES.

Christ declared that he was the "Bread of Life;" and "bread" is the symbol of the truth he taught. The fish likewise symbolized the truth and teachings of God. In some of the ancient religions, God was represented as half man, half fish. In the Catacombs of Rome, rude sketches of the fish, may still be found, representing Christian truth. Christ taught the multitude, that is, he gave them spiritual food of bread and fishes, more than they could comprehend or digest. His twelve disciples, however, those near to him, able to receive and comprehend

what the multitude could not, gathered up from the remains of the spiritual food, twelve baskets full.

THE DEVILS AND SWINE.

Since no personalized power of evil, working against God the Creator, can exist, "devil" or "Satan" must be terms of expression for the wicked spirit, understanding, or intelligence within ourselves. According to the Epistle of James 1-13, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away by his own lust and enticed."

The miracle attributed to Christ, of casting out devils from the man, into a herd of two thousand swine, is, for several reasons, a doubtful record. It is a well known fact that in the days of Christ, most of the inhabitants of Palestine, were Hebrews, who were forbidden to eat the flesh of swine. It was even considered a sin against their law, to raise swine. In the whole of Syria, to-day, we could scarcely find two thousand swine, and their number in the days of Christ, would be still less. Again, if Christ had destroyed a herd of two thousand swine, he would have been summoned to the courts, and punished for destruction of property. Literally, the record is far too incredible even for a miracle, whereas the real interpretation of Christ's action, is a strong spiritual lesson.

The intention of the teaching, therefore, is to show that Christ, finding a man possessed with evil

desires and the devils of his own wicked thinking, taught him, set him straight, drove these devils out of his mind, and in their place, left the strength and peace of the Christ truth, until we find him sitting, "Clothed and in his right mind." As those who are not believers, and who have not received spiritual teachings, were symbolized by Christ as "swine," when he said "Cast not your pearls before swine," so the evil spirits or devils which he had driven out of the man, by his words of truth, were left to the wicked and unbelieving and not to a real herd of two thousand swine.

RAISING OF LAZARUS.

It is obvious, that the messages delivered to us by the servants and prophets of God, were intended to teach us spiritually, not materially. This principle is particularly ignored in these days, by the increased tendency to give the scriptures material interpretation. If we study carefully, the words of Christ, we will find that he spoke of spiritual death continually, and seldom, if ever, spoke of death in a material sense. When one of his disciples begged permission from him to bury his father, Christ answered "Let the dead bury their dead," meaning, let those who are spiritually dead, those whose time is not occupied with their spiritual welfare, attend to the burial, and implying that the disciple, like Christ himself, must devote his time to spreading the gospel. In John 5-24, "He that heareth my word and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath

passed out of death into life." Also in John 8-52, "If a man keep my saying, he shall never taste of death." These are teachings of Christ, concerning spiritual death. The unbeliever, not being born of the spirit, is dead, while the believer, like the disciple whom he prevented from burying his father, is spiritually alive. From this we learn, that Christ has raised from death, all who believe in the truth he taught, and that he raised none from physical death. There can be no raising of a material body from death, for it is against all the natural laws of God, which govern life and death. The correct interpretation of the record of Lazarus, is, that after receiving the teachings of Jesus, he became a backslider, and talked bitterly against the truth. This is what is meant by his being dead, and in a state of corruption. It was spiritual death and corruption, not material, for Christ himself said to the sister of Lazarus, "He is not dead."

Christ therefore went to him and taught him back to spiritual life in the true faith. Much of the accessory narration has been supplied to support the idea that Christ performed a miracle.

We know that he did perform some cases of physical healing, as, for instance, the daughter of Jairus. He said of her, as he said of Lazarus, that she was "not dead," and therefore did not raise her from material death.

THE STAR OF BETHLEHEM.

In the second Chapter of Matthew, it is stated that certain wise men, beholding a star appear in

the East, traveled to Jerusalem, made inquiries there, then followed the star to Bethlem, where it stood over the infant Jesus. Here again we find a record which is, if taken literally, a violation of the laws of God, and an impossibility, as it necessitated the creation and extinction of a planet; to say nothing of attendant incongruity of happening, such as the local movement of the newly created planet and its stopping over a stable. "Star" denotes a spiritual leader, a man of learning and renown, just as we say a "star" has appeared in this or that country. The "wise men" were the disciples and followers of some noted spiritual leader or "star." These wise disciples learned from him, that a child of renown was to be born in the land of Judea. They traveled to Jerusalem, the great center of Judea, where their master left them and sought from shepherds, the place of the child's birth. Shepherd means in scripture, a spiritual leader. God Himself said He is our "shepherd." Receiving from spiritual men or shepherds, in Jerusalem, the necessary information, the master returned to his disciples, led them to Bethlehem and stood over the place where Jesus lay.

All the miracles of the Old and New Testaments, can be similarly explained and interpreted, to teach us spiritual truth. The halo of supernatural and miraculous performance with which the records are invested, is the outcome of superstition and imagination, which, ever since the world began, have obscured the pure light of God's truth.

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the differential equations of the second order. The second part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The third part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The fourth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The fifth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The sixth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The seventh part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The eighth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The ninth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order. The tenth part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order.

CHAPTER VII.

THE RETURN OF THE SOUL.

Scripture, science and philosophy clearly prove the impossibility of the resurrection of the body. The souls return to earth in new and different bodies, however, is demonstrable from the light of all inquiry. Furthermore, it can be shown that this is the true resurrection of Scripture. Under no other hypothesis or belief, can soul conditions and environment be explained. Resurrection of the same body is impossible, for the following reasons:—

First. It is against the law which governs the coming of souls upon the earth. Under this law, each soul must take for its habitation, a material body, formed through the natural process of reproduction. This body, house, or tent, cannot be made otherwise, therefore, if the soul returns again to earth, it must take the flesh according to the law ordained for that purpose.

It is unreasonable to believe that after a house has been destroyed by fire, it can be rebuilt with the same materials which once composed it. By taking fresh materials and repeating the process of construction, another house resembling the original, can be built. Similarly, after death, the body is decomposed by a slower process of combustion than the fire which destroyed the house, but it is just as

impossible to reconstruct the body from its original material ingredients, as it is to duplicate the house from its original materials. Therefore, if the soul returns, as we are taught and can prove that it does, a new body must be provided for its occupancy.

Second. According to the doctrine of the resurrection of the body, we shall live eternally in the spiritual realms, as souls, re-occupying our material bodies. This belief is contrary to Scripture, I Corinthians 15-50. "Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." It is likewise contrary to science, which teaches us that material composition cannot be perfect, unless it can be decomposed; and if our bodies, which we know to be material compositions, shall rise to live in a spiritual hereafter, they will be subject to decomposition. It follows, then, that according to scientific reasoning, there would be death and corruption in Heaven. To meet this conclusion, the explanation is made that our bodies will be raised and spiritualized at the resurrection day, and so there will be no more decomposition or death. This is illogical and false doctrine, because it is an established fact that matter cannot be transformed into intelligent essence, for the unchangeable law of God, is, that every essence is endowed with inherent, inseparable and perpetual qualities which are necessary for its eternal existence. God is absolute perfection and unchangeable. Spiritualizing our material bodies would be directly against His perfection and the perfection of His actions, which cannot be.

Third. We know, that after the dissolution of the body, the material elements of which it is composed, return to the earth and atmosphere, from whence, by natural process of growth, they enter into the composition of other living forms such as grasses, grains, vegetables, etc. These living forms, in turn, die and decompose. From them, still other forms are nourished, and the process of assimilating these material elements is repeated. Animals feed upon these grasses and herbs; human beings subsist upon fruits, grains and the flesh of animals. We find, therefore, that the same atoms of material substances, in the course of time, have entered into and composed the bodies of different human beings. Now, if, at the day of resurrection, these bodies are to be raised in their original forms, it will be found that the same atoms have entered into the composition of many different bodies, and confusion must result, since there will be many claimants for the same atoms and there can be no possible solution of the question "to whom do these atoms belong?" The only precaution against this state of affairs, would be a law from the Creative Mind, apportioning a certain amount of material substance to each human body, which, having been used in that body, would be set aside for its rehabilitation at the resurrection day, a supposition manifestly ridiculous, impossible, and violating all fact and reason. The resurrection mentioned in the Scriptures, is the return of the soul in new and different bodies. This is the true spirit and intention of Scriptural teaching, for the following reasons:—

First. As already shown in a preceding chapter, "soul" or "intellectuality," is not the result of the composition of material elements, but is separate and distinct from the body in which it lives and manifests itself. It is a scientific truth that the body, in its elementary ingredients, existed before it was formed into that material composition and connected with the soul. We must therefore conclude, that the soul likewise existed before it became connected with the body. If the soul existed before this connection, and as the mode of connection between soul and body is the natural and everlasting law of birth from parents, then the soul, in coming again to take a body, as the Scriptures teach, must come in the same way it first came, through the process of birth. This is the true return, re-birth, re-embodiment, re-incarnation of the soul, or as the Scriptures designate it, "The Resurrection of the Body."

Second. As the actions of the Creator are founded upon infinitely wise purpose, therefore the existence of the human race upon this earth, embodies His wisdom of purpose. Where there is Infinite Wisdom, there must be Infinite Justice. It is therefore necessary, that all human souls must have sufficient time and opportunity for the accomplishment of the purpose of their existence here. We know however, that under the workings of natural laws, many souls which take up their residence in bodies, are compelled to leave them before they have had sufficient opportunity to accomplish their purpose, as in the cases of infants, the insane, idiots, etc.

It has been, and still is the belief of many, that the souls of children and infants, after death of the body, are cast into "hell" or punishment. It has been maintained that "hell" is paved with the skulls of infants. Others believe and teach that the souls of infants and children pass into heaven or an eternal reward, after their short and irresponsible experience here. Neither of these views is reconcilable or consistent with the Infinite Justice of God, for, if God should ordain that the soul of an infant should pass into an eternity of reward, His action would be a gross injustice and wrong to souls which reach their maturity of existence here. If God should so discriminate in favor of the infant soul which departed before it had an opportunity to sin, other souls which He had allowed to remain a long time upon the earth, committing sins and iniquities, could protest against the injustice of God, for His unequal treatment of His creatures.

If, on the other hand, God should commit an infant soul to punishment and doom, that infant soul would have the right to protest, since, not having reached its maturity of understanding, it had not been given the opportunity afforded to souls which lived here longer. Thus, we see that neither punishment nor reward of irresponsible souls such as infants, idiots, insane, etc., is in accord with the justice of God, which must be admitted to exist in perfection. There is but one other course possible; it is necessary that such souls should remain in the spiritual realms, await-

ing another opportunity of coming to the earth, of taking new bodies, reaching their maturity of understanding and responsibility, and accomplishing or failing to accomplish the purpose of their earthly existence. God will, therefore, in His justice, give to infants, idiots, etc., other opportunities, by allowing them to re-incarnate.

Third. It is evident that the soul of man, during its imprisonment in this house of clay, has the liberty of ill-using the gifts God has bestowed upon it. Influenced by the desires and temptations of the world, man forgets his duty toward his Creator, and passes into the spiritual realm without accomplishing the great purpose of his coming here. Where there is Infinite Wisdom, there is Infinite Justice. Where there is Infinite Justice, there is Infinite Love and Infinite Mercy. Therefore, if God in His Love and Mercy, allows that soul another opportunity of coming again to earth, to retrieve its wasted opportunity, it is necessary for that soul to re-incarnate, re-embody itself in the natural process of birth.

Fourth. Owing to the weakness and ignorance of man, and the various conditions of environment, our race has been divided into many nationalities and classes, differing from each other in position, state of progress and opportunity of development, such as high and low, civilized and uncivilized, rich and poor, etc. As the soul has not the liberty or power to choose for itself the place or condition of its coming into the body, it is necessary that the justice and mercy of our Almighty Creator, who

controls and apportions the soul's environment, shall regulate this difference in opportunity and soul conditions, by incarnating the soul at different times, and in different places, according to its just deserts. In this way, and by His infinite wisdom, all souls enjoy equal and full privilege of development, according to the exercise of their own independence. As the soul succeeds or fails in its development during one incarnation, it is assisted or hampered by the opportunities or obstacles of its next environment; upon the soul that has progressed, God bestows advantages of time, place or condition; upon the soul that retrogrades in progress and understanding, the burden of its own record is laid in the corresponding difficulties of its next period of earthly existence. For the just dispensation of opportunities to all, the return of the soul is therefore necessary.

Fifth. On account of the failure and neglect by man, of his own will and understanding, to seek God, and accomplish his purpose upon earth, God has sent, at intervals, throughout all ages and races, holy souls, shepherds or prophets, to teach man, the Way, the Truth and the Life. These messengers of God, have been born in the flesh, according to the natural law of all mankind, although it was not necessary for them, in some cases, to come again upon earth, they having fulfilled their duties, in a previous incarnation.

Sixth. The return of the soul is taught throughout the Holy Scriptures. Numbers 24-17—"I shall see Him but not now; I shall behold Him but not

nigh. There shall come a Star out of Jacob and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth." This is an utterance by the prophet Balaam, the son of Beor, concerning the coming of Shiloh, the incarnation of Deity; at which time, Balaam himself, will come upon the earth and behold Him.

Job 19-25 to 27: "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This prophet also promised to be upon the earth in the flesh, at the time of the appearance of God the Redeemer of our race, and that with his own eyes, he should see Him. These are plain scriptural teachings of the soul's return in new bodies.

Psalms 90-3: "Thou turnest man to destruction; and sayest Return, ye children of men." Psalms 104-29, "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth." Also Isaiah 26-19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." All these are plain teachings of re-embodiment.

Isaiah 24-23: "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously."

Here is a clear prophecy that God is to appear in the flesh, as a man, and rule "in Zion and in Jerusalem before his ancients gloriously." Who are "his ancients"? They are the prophets and the saints who were promised to be present with Him in His appearance, as we have read in Job and in Numbers. His ancients are His saints who are mentioned in the epistle of Jude, 1-14: "And Enoch also, the seventh from Adam, prophesied of these saying, behold the Lord cometh with ten thousands of His saints." This corresponds with what Christ prophesied in St. Luke, 13-28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God, and you, yourselves thrust out." Also the 29th verse, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." All these show plainly, that when God comes to establish His Kingdom upon the earth, all the prophets and saints are promised to be with Him. Christ, our Great Master, said that he would come and renew the cup with his disciples. Matthew, 26-29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." If God and His saints are to come upon the earth spiritually,

as some people understand and explain, their coming will be of no use to humanity, for they will not be visible. Furthermore, it is illogical to say that God will come spiritually, when He is spiritually omnipresent. If His kingdom is to be established upon earth, it must necessarily be a visible earthly kingdom. If otherwise, Christ would not have said "they will come from the east and the west, from the north and from the south." There are no points of the compass in the spiritual realms. Again, he would not have said that he would renew the cup with his disciples, since it is evident that there can be no eating or drinking in an existence that is spiritual. It is clear, therefore, from the words of the prophets, and especially from those of Christ, that the Kingdom to come, is to be a visible Kingdom, and as they are to be present in it, their souls must return in the flesh. According to Daniel, 12-2: "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt;" also 13th verse, "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Ezekiel 37-12: "Thus saith the Lord God: behold, oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." 13th verse, "And ye shall know that I am the Lord when I have opened your graves, oh my people, and brought you up out of your graves." 14th verse, "And shall put My spirit in you and ye shall live, and I shall place

you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Isaiah, 26-19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." According to the new translation of Isaiah, by Prof. Cheyne, page 156,—in explanation of this verse, "The late Hebrew for the Resurrection, is 't'khiyyath hammêthim,' the 'revival of the dead.'" This exactly expresses the fact, that resurrection, as taught in the Scriptures, means revival of the dead, that is to say, the return and subsequent incarnation of the soul.

Seventh. The words of Christ, according to the Gospel of John, 8-58, were, "Verily, verily, I say unto you, before Abraham was, I am." Whether we consider that he existed before Abraham, in the flesh or in the spirit, he had, according to his own claim, been in existence before he was born of Mary, nineteen hundred years ago. Therefore, Christ, our example, fulfilled the natural laws of God, in being born as we were born, and in his promised coming, must return according to the same laws.

Eighth. The return of the soul to earth, in different bodies, and subject to different environments, is a great blessing and justice to the human race, as it annuls entirely all racial inequality and levels pride of nationality, by making us all of one race and one family.

The question arises—"According to Scripture,

Christ rose from the dead upon the third day, and appeared to his disciples. If Christ is our great example, shall we not rise as he has risen, from the grave, in the flesh?" Christ did not appear to his disciples in his material body. If we read the record of Luke, 24-13, he appeared to Cleophas and another, as they journeyed from Jerusalem to Emmaus. Although he talked with them, they did not recognize him, and it was not until he parted from them, that they began to suspect he was Christ their Master. This shows plainly, that he did not appear to them in the flesh, but in a vision, in his spiritual body, for had he walked and talked with them in the same body they knew so well before his crucifixion, they must have recognized him instantly.

It is clearly evident that he appeared to Paul and others as well, in a spiritual body. In "Phases of Faith," page 181, Newman says: "He (Paul) even recounts the appearance of Christ to him, years after his ascension, as evidence similar in kind to his appearance to Peter and to James, and to 500 brethren at once.—I Cor. 15-4 to 8: And that he (Christ) was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles, and last of all he was seen of me also." Also I Cor. 9-1: Paul asks "have I not seen Jesus Christ our Lord?"

In the 20th Chapter of John, it is stated, that while the disciples were gathered together in an upper room, the windows and doors being shut, Christ appeared in their midst, saying "Peace be unto you." This was likewise an appearance in his spiritual body, for it is an unchangeable law, that two material substances cannot occupy the same place at the same time, and Christ's entrance in his material form, through solid walls or doors, was an impossibility. The spiritual body, however, can penetrate matter, as light passes through glass, and thus the appearance of the Master to his disciples, becomes a reasonable phenomenon. It is recorded, that at the time of his appearance to the disciples, Christ asked Thomas to put his fingers in the nail holes and spear wound, to dispel his doubts as to the reality of Christ. Before entering the explanation of this event, it is necessary to consider a fact concerning the resurrection of Christ. As the highest exponent of our race, his resurrection would be the pattern and example of all bodies which are to rise from the dead, that is to say, we should rise, as he did, with the defects of the flesh. If Christ appeared with the nail holes in his hands and spear wound in his side, our bodies must rise minus those parts or portions of the flesh which are missing at the time of death. This conclusion is inevitable. If therefore, a man has lost an eye, he shall appear as a resurrected body with but one eye; if an arm or leg is missing at the time of his death, he will be minus these members when raised from the dead. There can be no other con-

dition than this, if resurrection of the body is to be accomplished. If, for instance, the leg and arm of a child be destroyed, and the child grow into maturity, its body must either stand at the resurrection day without its leg and arm, or as an adult body with the leg and arm of a child, both of which conditions are unreasonable, ridiculous and impossible. As it is evident that no human body will die without defects and imperfections, our resurrection would be a most miserable one, and far from desirable. For this reason, we know that Christ's return was in his spiritual body and not in his material form. In addition to this potent argument, let us take the literal record of scripture, which if read aright and correctly understood, furnishes still further proof of this view of the question. In the oriental countries, the idiomatic expression "put your finger upon it," is widely used to denote absolute certainty of proof regarding anything. It is customary to say to any one doubting a statement, "Come and put your finger upon it," which is equivalent to "Come and prove it for yourself." It was in this sense, "Come and prove it for yourself," that Christ spoke to Thomas, for Thomas, after the death of Christ, had begun to doubt the truth, and Christ, reading his wavering thoughts, spoke thus to convince him that he had returned to them, though in his spiritual body.

Upon the basis of the foregoing scientific, philosophical and scriptural reasoning, resurrection of the body is impossible, but the return or re-embodiment of the soul, is conclusively proved.

To some, admitting the necessity of the soul's return, belief in it, is difficult, from the fact that we have no memory of the soul's past history. "Why do we not remember our previous incarnations?" God, in His Infinite wisdom, has laid the law, that when the soul enters its body, the tablet of memory is sealed and the soul cannot recall any of its previous history. This is necessary for a very evident reason. God has given us the faculty of will, the power of choice and independence, in order that we may be responsible for our actions while in the body and by the correct use of which, we may be fitted to become His children. For this reason, He has bestowed upon us this great weapon, this supreme God-gift, will. Having endowed us with it, it is necessary that He must grant us also the opportunity of exercising it. If the tablet of memory was not sealed and cut off from the soul's past, each soul, remembering the circumstances of its coming upon earth, and the purpose of its being here, would fulfill that purpose without the exercise of its independence, for it would be influenced by its previous knowledge, and controlled by it to such an extent, that it would not deserve any credit or reward for its actions. Nor could it be fitted to become the child of God, for it would not resemble Him in being independent. For this reason, the tablet of memory is sealed when the soul enters the body. It is likewise a wise and merciful provision of our Almighty Creator, in cutting off the memory of our previous existence, for the brain could not en-

dure the strain of our accumulated experiences; we would be driven insane by the mental pressure, and the soul's opportunity denied it.

WHAT IS DEATH ?

The difference between the death of the body, and what may be termed the death of the soul, must be clearly understood and explained. It is self-evident, that the earth is not our permanent place of residence ; no human creature will remain here ; all will pass away at the summons of death. We are sent upon the earth for a short time, to attain a great privilege in our eternal life. For this reason, our bodies, in which we make this short stay, are compositions of material elements, susceptible to the effects of the surrounding nature, and irrevocably destined to undergo decomposition or death. When decomposition ensues, the soul must leave its residence, and pass into the spiritual realms, exactly as one leaves a house that has become uninhabitable, deserts it, and moves to another place. As death of the body does not mean destruction of its material elements, since nothing in existence is destructible, it means the end of the partnership or connection between matter and the soul. Death is the change of abode, the liberation of the soul from the body. Therefore death is not to be feared or dreaded, and we should be happy in the knowledge that the soul is being freed from its imprisonment. For this reason, instead of rejoicing at birth and lamenting

at the time of death, these conditions should be exactly reversed; joy should accompany the departure of the soul, and lamentations bewail its coming upon earth.

The "death of the soul," or the "second death," as it is termed, resembles, in some respects, the death of the body. The soul which accomplishes the purpose of its coming upon earth, will be naturalized into Divinity and adopted as the child of God; while the soul failing to accomplish the purpose of its residence and environment here, will be cast out from the "face of God." This is the "death of the soul," or the "second death," which has no power over believers. It is the corruption of the soul, which, by its unworthiness, is prevented from being naturalized into Divinity, just as the corruption of the material body, renders it unfit as a residence for the soul. As the soul casts its worthless body aside, so the soul itself when corrupted, is cast aside to live in the spiritual realms, subject to its former limitations; its opportunity lost; its eternity, an endless regret. This is the death of the soul.

CHAPTER VIII.

EVOLUTION.

The theory of Mr. Darwin and his followers, who claim that a power of evolution has produced the human species, by slow and almost imperceptible stages, from the lowest form of animal existence, is contrary to natural laws and facts. The true evolution, however, which is the growth or progress, mentally and physically, of existing organisms, according to natural and spiritual laws which have been established by God for the necessity of their existence and development, is clearly demonstrable, and in harmony with all evidence and conditions. It is a scientific fact, that all the material elements possess chemical affinities and attributes, by which they evince a tendency to be compounded with each other, and so produce other substances or combinations. For instance, equal parts of hydrogen and oxygen, unite freely, the result being a compound which we call water.

Water is, therefore, the product of the chemical affinities of the two gases, hydrogen and oxygen. All material compositions in the animal and vegetable kingdoms, are similarly, a result of the chemical affinities of the various material elements. These chemical affinities produce all the modifications and changes in material organisms, known as development or evolution. The laws by which

this, the true evolution, is accomplished, have been laid by the creative wisdom of Almighty God, who has given to material elements, their attributes and affinities, in harmony with His all-wise intention and purpose.

By partaking of material food, man develops from a state of infancy, into the perfection and fullness of his physical being. Chemical action, through the affinities of the material substances taken as nourishment, transforms this food into blood, which, by mechanical operation, is diffused throughout the body. All parts of the body receive a portion of this blood nutrition, add it to their substance, and grow. In reality therefore, this development is the power of growth, or rather, involution, because growth always comes from the outside. The process of mental development is according to the same principle. The spiritual essence is endowed with intelligent qualities or faculties, which, through the agency of the power of life, are exchanged and communicated from one soul to another.

Thoughts, ideas, and understanding, are thus imprinted upon the tablet of memory, furnishing the capital of knowledge. This is mental development, mental growth, evolution, or rather, involution, for there is no development mentally, except from the outside; the inside being endowed by God, with capacity to receive impressions from the outside, and thus grow or evolve.

If we admit the Darwinian theory, we must also admit that man was not created by God, but that

he is the result of mental and physical modifications, by "a power of evolution." That is to say, a "Power of evolution" takes the place of a creative Being. As it is an indisputable fact, that no power, force, or attribute can exist without an essence back of it, and, as back of the power of evolution, is the material essence, we must conclude that all the modifications in the animal and vegetable kingdoms, including man, the highest type and production of the former kingdom, are the outcome of the creative power of material essence. Then, as material essence must be the creative cause, and as a creative cause must be self-existent, self independent, and not created, it follows, that matter and all its modifications, whether of the mineral, vegetable or animal kingdoms, are self-existent; which is an untenable position, directly opposed to science and reason. This theory cannot be sustained for many reasons:—

First:—Matter is entirely void of intellectual qualities. No trace of intelligence can be found in it, because every substance in the universe, possesses qualities which are necessary for its existence, and intellectual qualities are manifestly not necessary for the existence of matter. As it is a scientific fact, that all material modifications or compositions must partake of the nature of matter, and as matter is void of intelligence, we reach the conclusion, that intelligent organisms, such as man and the animals, cannot be produced or evolved from material substance, which neither needs, possesses, nor is able to produce intelligence.

Second:—If matter is self-existent, it is necessarily self-independent. We find, however, that every material element depends upon the other material elements, in all its modifications; for all its modifications are simply chemical actions, produced by the affinities of these elements for each other. All members and species of the vegetable and animal kingdoms, depend upon the surrounding elements, for their existence and support. Man himself, whose body is the highest known modification of matter, is not fully independent.

He cannot appoint the time of his birth or death. At the summons of death, he must obey, however unwillingly. If man, therefore, the highest modification, cannot claim self-independence, the horse, fish, and other lower modifications, certainly cannot do so. According to this scientific reasoning, the theory of Darwin cannot be truth.

Third:—Matter and its modifications cannot be self-existent, because it would then necessarily follow, that they must have thorough knowledge of themselves. Man does not possess this high degree of knowledge, for the essence of material and spiritual substance, transcends human understanding. Therefore, as man, animals, vegetables, etc., are not dependent upon themselves, but upon something else, they cannot be self-existent; proving the truth, that back of all these modifications, lies the power of Almighty God, who has ordained and systematized their existence. His creative hand and wisdom endowed every essence with qualities necessary for its existence, and the existence of its modifications.

Fourth:—As already shown in the chapter upon "Return of the Soul," matter existed before its connection with the intellectual essence, in the being of man. It necessarily follows, that the intellectual essence existed before it united with matter. This union or connection between soul and matter, in the being of man, is a modification. As every modification is characterized by the qualities of its component substances, and as matter is entirely devoid of intelligent qualities, and cannot produce an intelligent combination, it is necessary that back of this connection between soul and body, there is an intelligent source from whence it came, and by which it was planned. This source is the All-wise, All-knowing and Self-existent Cause and Creator, God.

This Creative Cause cannot be the "power of evolution," which, as already shown, is without intelligence in itself. The definition of "evolution," according to the high priest of this theory, Herbert Spencer, is as follows:—"Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." Mr. Ruskin's parody upon this definition, is "Evolution is a change from a knowhowish, untalkable, allaliveness, to a somehowish and in general talkable, not allaliveness, by continuous something elsefications, and sticktogethurations."

It has recently been announced, that Mr. Spencer, after relying for years upon an incomprehensible, undemonstrable "cause," has evolved into a sound believer in an Infinite and Eternal Being, from whom all things proceed.

Fifth:—We know that our intellectual development depends entirely upon impressions received through the senses and delivered to the faculties of the soul. If the soul is prevented from receiving these impressions or experiences, we can have no capital of knowledge for the exercise of the soul faculties. This has been demonstrated by an experiment made in Paris, where an infant, artificially nourished, was confined in absolute seclusion for a long period. The proof is positive, that, under such conditions of confinement, a human being, although physically developed, would be minus knowledge, and after fifty years of existence, would possess only the intelligence of a new-born babe. Intellectual growth must, therefore, come from the outside. If there is a "power of evolution," as claimed, it would naturally perform its action or prove its existence by making the confined human creature know something at least.

Sixth:—If we study the development of the vegetable kingdom, we will find that seeds are produced by the plant or tree, and that there is no seed unless a parent organism has produced it. Likewise, in the animal kingdom, there is no offspring without a mother, no egg without a bird, etc. As the theory of evolution claims that every organism originated from a germ, every tree from a seed,

every mother from a baby, every bird from an egg, etc., the facts would be reversed, which, we can see at a glance, is impossible. There is absolutely no proof that the egg was first; that the seed preceded the plant, etc. When proof of this is attempted, the connecting link of reason, is obscured in words and conglomeration of terms, and productive of no sensible conclusion.

Proof that the bird must precede the egg, is clearly demonstrable. As it must be admitted that neither the bird nor the egg is self-existent, it follows that one or the other was created in the beginning.

The egg is equally as wonderful as the bird, and the all-powerful Creator could have produced either according to His will. If the egg was created first, we must conclude, according to the operation of natural laws, that there is not the evidence of His perfection of knowledge and wisdom in its production, since the egg could not incubate and evolve a bird of itself. The care and attention of a parent bird, is necessary for incubation. Even if the egg, of itself, had produced a young bird, the attention and assistance of a parent bird, would be necessary to feed it and sustain its life, until it became able to provide for itself. Therefore, if God created the egg, it was necessary that His providence should take the place of the parent bird's function, before and after incubation. This supposition is against the perfection of His wisdom, whereas the creation of the bird, which naturally produced the

egg, cared for it, and reared its young, is in harmony with natural laws and reason.

By analogous reasoning, we must conclude that the mother preceded the babe; that the tree preceded the seed, etc. When advocates of the theory of evolution are able to prove that the mother developed from the infant, then, and not till then, can their claims be admitted.

Seventh:—There is absolute geological evidence, in the strata of the earth, that many species of the animal and vegetable kingdom, appeared after man. Furthermore, we know that many of the cereals, fruits and plants, require human cultivation, without which they retrograde and disappear entirely; lacking, as they do, the power of self-propagation. This is a strong argument that such species were created for human needs, and bestowed upon man by the wisdom and providence of God.

Eighth:—According to the theory of evolution, we possessed at some remote period of the past, the same amount of intellectuality now possessed by the horse; that is to say, the horse, after passing through an equal experience of time and development, will evolve into, and attain our present condition of mentality and knowledge.

If this theory is correct, it necessarily follows, that a baby must be superior in intelligence to the foal of a horse; but facts are plainly opposed to this conclusion. The foal, three days after birth, is greatly superior in intelligence to the baby at six months; a convincing evidence that a "power of evolution" cannot exist.

According to Professor Huxley, "There is between man and all lower animals, even the highest, a difference so wide that it cannot be measured; an enormous gulf; divergence immeasurable; practically infinite."

Max Müller says—"Man alone employs language; he alone comprehends himself; alone possesses general ideas; he alone believes in God."

Ninth:—By study and comparison of the different genera of the animal kingdom, we determine, without doubt, that each species is distinct and separate from the others, and that no connection exists between them. If genera evolved from genera, all would be of the same race, though subdivided into species. Union between species, would therefore be productive and progressive, if evolution is a correct theory. We find, however, that as every race or genera has been created separate and distinct from all the others, union of different species, when it happens, is either non-productive, or results in offspring which is sterile. The mule is an illustration of this violation. This is the law which protects races or genera of the animal kingdom. This is Nature's safeguard against violation of natural law. This is the Creator's fiat against evolution. There can be, therefore, no link of connection or evolution, between genera.

The failure to find the missing link between man and lower animals, lies in the simple fact that the missing link never did, and never could exist. Darwin himself stopped at the question of the male and female and the link of connection between genera.

By comparison between the human race and the nearest approach to man among the lower animals, we discover many additional facts and conditions which fortify the proof that the theory of "evolution," as formulated by Mr. Darwin and his associate thinkers, is an impossibility. The preponderance of evidence supports the action of natural laws and creative wisdom, while so-called proof that man is the result of progressive development from the lowest forms of animal existence, violates these laws, antagonizes the supreme purpose of God, and is, according to the admissions of evolutionists themselves, simply hypothesis. The power of speech, consciousness, and religious instinct of man, are insurmountable obstacles in the path of the evolutionist, either one of which proves the reverse of his theory and annuls the question.

In "Hours With the Bible," by Geikie, Mr. Wallace, a Darwinian, is quoted to show that evolution is not proved by science, as follows: "It is a curious circumstance, that, notwithstanding the attention that has been directed to the subject in every part of the world, and the numerous excavations connected with railways and mines which have offered such facilities for geological discoveries, no advance whatever has been made for a considerable number of years, in detecting the time or mode of man's origin * * and amid the countless relics of a former world that have been brought to light, no evidence of any one of the links that must have connected man with the

lower animals, has yet appeared. Professor Huxley said about one of the two skulls, supposed to be the oldest as yet found, that it may have belonged to a philosopher, or may have contained the thoughtless brain of a savage. Dr. Pruner Bey said about the other that it surpasses the average of modern European skulls. Heer says 'the doctrine of the transformation of species is most decidedly contradicted by facts'—such is the testimony of one of the acutest observers and most accomplished geologists of the day."

Hardwick says—"It is necessary to my argument that certain other points shall be established. One of them has reference to the question touching the unity of the human race. For if it be in any measure probable that all varieties of men originated in a single pair, I shall be pro tanto justified in urging this important fact, as one medium of accounting for traditions which were afterwards diffused through all the human family."

In "Christ and Other Great Masters," by Hardwick, p. 40, "Psychological proof of the unity of the human race," quotes as follows:—

"This argument depends entirely on the fact that, notwithstanding every minor variation in feeling or capacity in taste or temperament, by which we are enabled to distinguish one people from another, there are certain moral, spiritual and mental elements, inherent in humanity itself and underlying all the national types and local characteristics. At first, indeed, when our attention is directed to the subject, a picture meets us not of unity but of diversity.

We everywhere encounter groups of human beings, each betraying some peculiar tendencies, with manners as dissimilar as their physical conformation; with intellectual habits indicating all degrees of power and culture; with sentiments in one case harsh and barbarous, in the second, gentle, tender and refined; a class of variations warranting, as we might judge, the supposition that each separate group is radically independent and has always formed an independent species. But more thoughtful observation leads us to abandon this hypothesis as crude and superficial. It enables us to see that very many of these wide diversities exist at present and have long existed in the same country, being multiplied in homogeneous population or at least in populations where the races of men have been comparatively unaffected by foreign admixtures. Some diversity, therefore, is not utterly incompatible with unity of origin; and thus we are admonished to carry our analysis still deeper in the hope of separating what is merely special in the mind of man, or accidental in the phases of society, from broader and more fundamental characteristics. To the latter class we shall more reasonably assign whatever has been held in common by the various families of nations, be their state of culture what it may; those great specific properties of mankind, the aspirations, faculties and sentiments, which have in every period, been distinguishing the human from the brute creation.

Men are like each other and unlike the rest of

animated nature, not only as endowed with similar feelings and affections or impelled by similar appetencies and aversions, but as speaking, reasoning and reflecting creatures. Wherever man is, there we find these marks of his superior dignity. If we grant that in so far as our domestic instincts are concerned, a parallel is found among the other orders of creation, it is no less obvious, that wherever such exist in man, their character is uniform, their operation is identical; while in that loftier province of his being, where he is immediately connected with the "God of the spirits of all flesh," the traces of a common nature are peculiarly discernible. It is a fact that all varieties of men exhibit the same kind of spiritual perceptions, much as these may vary, both in sensibility and clearness. But in urging facts like these to prove the radiation of the human family from one common point, we meet with some objections. It is said, for instance, that identity of disposition may exist without implying an identity of origin. Thus in the large group of cats, including the leopard, tiger, lion and other species, the same general temperament and habits are everywhere observable, and yet it is alleged such animals were originally made to constitute distinct varieties. To this it is sufficient to reply, that man, as we may gather from the faculties of speech and reason, from his moral susceptibilities, his spiritual nature, and his vast capacity of progress, must be treated as a being *sui generis*; or at least, that where differences like these exist, we are not justified in reasoning so

completely to his case from that of the inferior animals. It is not, of course, denied that with regard to what are called the animal appetencies and aversions of his nature and even to the class of sensuous habits, such analogy may be adduced with justice and pursued into its consequences. But in doing this we must not overlook the fact that all varieties of men are far more intimately related than the class of animals in question. The various species of the feline genus either intermingle very seldom, or evince a strong repugnance to such union. If hybrids be occasionally produced, and if they threaten by their propagation to commence an intermediate or degenerate race of animals, the wayward tendency is soon arrested by their absolute sterility, and thus the species do not lose their original characteristics. On the other hand, such intermixtures are both possible and permanent among the different families of man. The "races" which are thought to be peculiarly distinct from each other (the Caucasian and the Negro) are most ordinary examples of this law; alliances between them issuing in a fruitful progeny and what is especially worthy of remark, the nobler type ere long predominating and absorbing the degraded."

CHAPTER IX.

THE PURPOSE OF OUR COMING HERE, ACCORDING TO OTHER RELIGIONS.

The purpose of the soul's existence upon the earth, is a fundamental question in all religions, the solution of which has given rise to a wide range of beliefs and doctrines. As differences of belief exist, it is spiritually instructive to examine and compare those most widely accepted, and discern by the light of reason, what percentage of truth each may contain.

All the prophets, and especially our Great Master, Jesus Christ, taught plainly in the messages they bore to humanity, the purpose of the soul's coming upon the earth. This life of short duration, less than the wink of an eye in comparison with the endless cycles of eternity, implies, by the very brevity of its continuance, a distinct purpose, bearing the sanction of our God and Creator, and intended for the accomplishment of some privilege by the soul. If we study the messages of the holy souls whom God has sent to open our spiritual eyes, we will find in them a unanimity of teaching upon this one particular point, and that they considered it to be a foundation truth of the very highest importance to the human race. Unfortunately for us however, in every case, misinterpretations, misquotations and additions to the original messages, in process of time, so obscured the truth they con-

tained, that the reality of the purpose of our life upon earth has been lost sight of. Confusion and contradiction of opinion therefore exist, in the maelstrom of which, the soul is overwhelmed, and seeks the simple truth vainly.

We know that the All-Mighty never performs an action, unless it embodies an All-Wise purpose. From the lowest and least important of His creations, to the highest and greatest, all proclaim an absolute certainty of purpose in their existence. Man, the highest visible form in the universe of God; the exquisite combination of spiritual and material substance; man, the masterpiece of the Creative Hand, embodies in his being, Divine Wisdom, and exists here for a supreme purpose. If we therefore, should remain thousands of years upon the earth, delving into the secrets of nature, accumulating knowledge of science, and progressing in civilization, yet not comprehending the great purpose of our coming and stay here, we would still be groping in darkness and ignorance, lacking the most essential of all truths. Without this knowledge, we could not follow the example of Christ's teachings, for he said, "I say the truth, because I know whence I came and where I am going." Through him and many others, God has sent this knowledge to us, and the soul's highest attainment is that of seeking and securing it.

JUDAISM AND THE TEACHINGS OF MOSES.

If we study the Pentateuch, to discern what Moses taught the Israelites, and what essential

truth lies at the foundation of Judaism, we learn that it consists solely of the promise of material rewards and punishments for obedience or disobedience to the commandments of God; that the purpose of our being here, is to obey these commandments and live in harmony with each other. The teachings of Moses contain no mention whatever of an eternal existence.

In the 28th Chapter of Deuteronomy, 1st-13th, it is recited that if the Israelites hearken unto and obey the commandments of God, they will be "blessed in the city," "in the field," "in the fruits of the cattle," "in the basket," "in the store," "in coming in and going out," etc., etc. Following this, is the recital of punishments for disobedience to the commandments of God: "If thou wilt not hearken unto the voice of the Lord thy God to observe to do all His commandments and His statutes, these curses shall come upon thee and overtake thee." "Cursed shalt thou be in the city," in "the field," in "thy basket," in "thy store," in the "fruit of thy body," in the "fruit of thy land," the "increase of thy kine," in the "flocks of thy sheep," "the Lord will smite thee with the botch of Egypt and with the emerods and with the scab, and with the itch," with "madness, blindness, astonishment of heart," "oppressed," "spoiled," and "no man shall save thee," etc., etc. If earthly reward and punishment comprise the purpose of our being here, man is no higher than the animals, and less enviably situated, since they obtain their food more easily and with

less anxiety than we do. There would be no justice in the action of God in allowing us to come upon the earth, endowed with higher faculties and powers than the animals, yet relegated, as they are, to mere temporal accomplishment. Under such conditions, although superior in endowment, we would be most miserable in destiny; subject to pain and suffering, both mental and physical, from birth to death, and capable only of accomplishing an amelioration of the unfortunate circumstances by which we are surrounded. As these conditions would be directly against the justice of God, it is evident that our purpose in being here, is vastly more than the question of mere temporal rewards or punishments, and the fact of the soul's immortality proves and presupposes this belief.

HINDOO RELIGIONS.

Brahmanism and Buddhism agree generally, in the essential belief, that our purpose in being here, is to escape and be delivered from this world of sense and time; to be absorbed into the rest of eternity, annihilated in the Supreme Existence, as a drop of water taken from the ocean, finds its way back and is absorbed. The difference between the two religious beliefs, lies in the method of attaining this desired deliverance and absorption into Deity, yet both concur in a total loss of personal identity, when "Nirvana" is reached.

If God, the Supreme Existence, is perfection, no human soul can be added to Him, nor annihilated

in Him. If it is possible to be annihilated in Him, He is not perfection and cannot be God. Neither can He be a Supreme State or Existence. If their God has no existence, implying "the negation of action," then "annihilation" means destruction. But nothing in existence can be destroyed, and this position is likewise untenable. If all our struggles and moral instinct to do right; if all our development and progress, merge into obliteration and the loss of personal identity, every human creature would prefer to remain undeveloped. As the idealists believe that no motive can be ascribed to the Perfect, the Absolute, without rendering Him imperfect, their logical deduction must be that existence is delusion, and our purpose in being here, is the "play of the Infinite." The Brahmanists, in fact, do not believe that their God Brahama created the universe, but that it was created by "Avidya," ignorance. Therefore, according to the Hindoo philosophies, our existence here is not a purpose or motive, but is "delusion" and "play." This is a misunderstanding and inversion of the true meaning of the Absolute Perfection. Whereas, the Absolute Perfection denotes the All-Powerful, All-Knowing, All-Activity, infinite in attributes, they have subverted its meaning to be "Negation," which must imply the Absolute Imperfection, powerless, unknowing, without attributes, and therefore without motive. If this construction be true, it follows, as they claim, that the creation of the universe, without motive, must be the "play of the Infinite." "Play," how-

ever, is an important motive, and "Avidya"—ignorance, the creator of the universe must be infinitely superior to "Negation." The true essence of the spiritual teachings of Brahama (Abraham) and Buddha, concerning annihilation in God, and the state of Nirvana, which have been corrupted by philosophical interpretation, will be explained in the "Mission of Christ." "The etymological signification of the word 'annihilation' *does* signify 'nothingness' or 'extinction;' *not* (Max Müller says) annihilation of the individual, but a complete cessation of all pain and misery. Müller shows that Siddartha used Nirvana as synonymous with Moksha, Niroritti, and other words, all designating the highest state of spiritual liberty and bliss, but not annihilation."

CHRISTIANITY.

Christian theologians, although voluminous in their expositions of Christianity, have scarcely mentioned, specifically, the purpose of our coming upon the earth for such short duration. The light they furnish upon this particular question, may be condensed in the statement that we are here "to worship God and glorify Him forever." This consensus of expression, by comparison with other religious teachings, is unmistakably loftier in idea and nearer the truth, yet it does not need much reasoning to show that man's creation and existence, embody a purpose especially directed toward his own intrinsic and personal develop-

ment. It is our manifest duty to worship God and glorify Him, not because He needs worship and glorification, but in order that we may be benefited and spiritually increased. It is thus that we obtain powers, blessings and gifts, and draw nigh unto Him, yet this cannot be the great aim of our existence. Wherever we may be, whether in this existence or in the hereafter, we have this same duty of worshiping God and may obtain spiritual growth in return; therefore our specific term of life upon the earth cannot be for that alone. We must conclude that our specific existence implies a specific and not a general purpose. Furthermore, it would be cruelty on the part of God to send us here, subject to pain, suffering and death, for the purpose of worshiping and glorifying Him. As He is loving and merciful to an infinite degree, this is impossible, for we could worship and glorify Him to much better advantage under conditions where pain and death do not exist. Throughout the Old, and especially in the New Testament, from the lips of Christ, the purpose of our existence is clearly set forth, but dogma and doctrine have obscured the light of the simple truth he taught, and most of its benefit to the soul has been lost.

MOHAMMEDANISM.

Mohammed, the prophet of Arabia, accepted and continued in the noble religion he taught, the essential truths of Judaism and Christianity. He recognized that Moses, Christ, and all the true

prophets were messengers sent from God to teach the truth to the human race ; that there is but one God, to whom all must bow in submission ; and that good will toward others, is a necessary and practical religious duty. Unfortunately however, soon after his death, dissensions arose among his followers, the result of which was the adoption of a false Koran, and the rejection of the collection of Mohammed's teachings made by his son-in-law and cousin, Ali. From the history of this event, we know that the present Koran is a corruption of the truth which Mohammed taught, and that the light of his utterance and teaching, is greatly obscured by interpolation and dogma.

The Mohammedan religion as it exists today, teaches that Allah is the only Force in the universe ; that He rules by arbitrary will ; that man is entirely under His control ; that belief in absolute predestination is essential ; that Allah is inclined to punish rather than to reward ; to inflict pain rather than to bestow pleasures, and to ruin rather than to build. Mohammedanism therefore, instead of inculcating the foundation of sincere conviction in religious duty, as Mohammed taught, has become, through the incorporation of error and dogma, the instrument of worldly purpose, and temporal accomplishment. According to its exponents, the purpose of human existence, is "predestination" or the "will of Allah."

From this standpoint of the soul's purpose upon earth, human responsibility ceases, and God alone is responsible for all human action, a deduction

which the existence of the soul's independence, completely disproves.

THEOSOPHY.

Theosophy teaches that the purpose of our coming here, is to accomplish our "Karma," by sufferings and experiences through successive re-incarnations, until absorbed into Deity from whence we came. The foundation principle of this teaching, is, that the soul is a part of the essence of Deity, and has been separated from Him, as a spark from the sun. Furthermore, it is shown, that as soon as the soul was separated from Deity, it became dull and lifeless, necessitating its progress through a circle of life, consisting of seven divisions, in order to accomplish its development or Karma, and be absorbed into Deity from whence it was separated. These divisions are known as the cycle of Adam, the cycle of Jesus Christ etc., signifying, that at the time of Adam, the human soul was less developed than at the time of Christ, and formulating the idea of progressive development.

A reasonable consideration of theosophical teaching, shows its impossibility, for several reasons. We know that it is impossible for Deity to be divided or split up into the atoms or parts of Deity which are said to form souls, without destroying the perfection of Deity. Also, if we are a part of God, we are unchangeable, and do not need to come upon earth to become God again, just as there is no

need of resalting salt. Again, it is sophistry, to claim that when we are nearer to God, newly separated from Him, we become dull and unintelligent, and that by going far away from Him, we begin to develop, when we know that all development is accomplished by drawing near to Him. The purpose of our coming here, is, therefore, not to accomplish a "Karma" of development toward Deity of which we are a part, for Deity and soul essence are forever separated and different.

CHRISTIAN SCIENCE.

Although Christian Scientists claim to follow the teachings of Christ, it is impossible to reconcile their statement of belief, with the truth Christ taught. The central doctrine of this code of teaching, is the assumption, that the soul of man contains the germ of Divinity, and that our duty here, is to awaken and develop that germ, to the degree of perfection, in order that we may have no needs, disease or sickness; in short, that the purpose of man's existence, is to declare and awaken his Divinity. There is no need of repeating the fact that Divinity cannot be divided, but even taking for granted that it is possible, we must admit, that it is a very poor Divinity which depends upon the effort of man to awaken and develop it. Such a quality of Divine essence can be of no use to us, since, under these conditions, we are superior to it. Besides this, it is easily apparent that our purpose upon the earth, is vastly more than the attainment

of a state of harmony with the surrounding conditions and existence. While Christian Science and other kindred psychic teachings, may accomplish the amelioration of these conditions, and create a spiritual atmosphere, in which the soul subordinates bodily ills and ailments, they do not go deep enough to discover the soul's real and specific purpose while in the body. Christian Science may stimulate the soul toward a recognition of its duty and purpose, but it does not deal directly with soul duty, soul purpose, or soul destiny, as Christ taught.

SPIRITISM.

According to the prophecies of Scripture, the Spirit of God will be poured abundantly upon the human race, in the latter days. As shown in the Chapter upon "Life," the soul is susceptible to messages and revelations from the invisible world, and the prophetic promise is given us, that God will, through this medium of communication, enlighten the human race with knowledge. In Joel 2-28, "And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions." The purpose of these revelations and communications from the Infinite, will be to teach mankind the truth, and warn us against the error of seeking knowledge from other sources than God Himself. As belief in Spiritism

implies communication with the spirits of the dead, and dependence for knowledge upon the messages received from them, it follows, that according to its claims, our purpose in being here is to seek enlightenment from other sources than God Himself, which is clearly wrong. This is expressly forbidden in Scripture,—Isaiah 8-19 “And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead.” If God, who is Infinite Knowledge, is accessible to the soul, and has promised to reveal Himself to us, what purpose or benefit can possibly be had from finite souls like ourselves, with whom we shall soon be in eternal communication? Unmistakably this cannot be the purpose of human existence.

Having shown briefly, what other religions and beliefs teach concerning the purpose of our life upon earth, and realizing their insufficiency under the conditions which surround us, the true purpose of the soul's environment in the body, will be considered and proved according to scripture, science and the light of reason, in the chapter upon Adam and the Garden of Eden.

CHAPTER X.

THE VICARIOUS ATONEMENT.

The purpose of this chapter, is to show conclusively to all who have the disposition and courage to think for themselves, why the dogma of the church, which teaches that there is no salvation without the shedding of blood, no forgiveness of sins without the crucifixion of our Great Master, Jesus, is not entitled to belief. Is it credible? Is it in harmony with reason and in accord with justice? Is it right to punish the innocent for the guilty, and, forgiving the latter, set him free? It is neither credible, reasonable, just nor right.

The teachings of the Great Master Himself, and of all the prophets, proclaim that forgiveness of sin is from the simple mercy of our loving God, and that He does not desire payment for His mercy, even had His creatures anything to give in return, which they have not.

It can be clearly proved that vicarious atonement is not the law of God, but that it is an idea or doctrine originated and accepted by misguided people who have either established it for their personal interests, or ignorantly and carelessly followed it, depending upon the statement of others, and not using their talent of reason.

We believe thoroughly, that Jesus, our Great

Master, was sent to this world to teach the Message of God, through which, we may accomplish the purpose of our coming upon the earth. Christ, and all the other prophets, brought us the true knowledge of God our Creator, as He is, and as we ought to know Him. The death of Jesus Christ was the necessary sequence and proof of his life and mission; his "at-one-ment" with the salvation and spiritual needs of humanity. The cross proved to the world his true and divine mission, the spirit and life of his teachings for the truth of which, millions and millions have followed him. Christ was the "Way" to God. He came for the salvation of the world, but his death was not, and cannot be, the means of salvation. The dogma that his blood was a ransom paid to God for the sins of those who believe in his sacrifice, was not the teaching of Christ himself. It is historically and accurately evident, that this doctrine of atonement, was borrowed from the religion of the Egyptians, through the connecting link of Greek philosophy, which first moulded the creed of Christianity. See Clarke's "Ten Great Religions," vol. 1, page 253: "In the space which we have here at command, we are unable to examine the question of doctrinal influences from Egypt upon orthodox Christianity. Four doctrines, however, are stated by a learned Egyptologist, Samuel Sharpe, to be common to Egyptian mytholgy and church orthodoxy. They are these :

1. That the creation and government of the world is not the work of one simple and undivided

Being, but of One God, made up of several persons.

2. That salvation cannot be expected from the justice or mercy of the Supreme Judge, unless an atoning sacrifice is made to Him by a Divine being.

3. That among the persons that compose the godhead, one, though a god, could yet suffer pain and be put to death.

4. That a god or man, or a being half god and half a man once lived on earth, born from an earthly mother without an earthly father. And again "The death of Osiris, the supreme god of all Egypt, was a central fact in this mythology. He was killed by Typhon the Egyptian Satan and after the fragments of his body had been collected by the 'sad Isis,' he returned to life as a king of the dead and their judge."

"The earliest form of the Christian doctrine of the atonement, was that the Devil killed Jesus in ignorance of his divine nature. The Devil was thus deceived into doing what he had no right to do, consequently he was obliged to pay for this by giving up the souls of sinners to which he had a right. The Osiris myth of the death of a God, which deeply colored the mysteries of Adonis and Eleusis took its last form in this peculiar doctrine of atonement."

Many of the reputed teachings of Christ, are simply inventions and interpolations by leaders and Church fathers, and therefore, not essential truths of Christianity. The doctrine of vicarious atone-

ment is one of these erroneous additions, and, as such, should be rejected by all true believers in Christ and Christ's truth.

For a long time, the early Christian church believed that the blood of Jesus was a ransom paid to the devil for the souls of sinners. This belief was clearly an outcome of the religion of Zoroaster, who taught that by natural inclination toward evil, the souls of men belonged to the god of evil, to whom a ransom or sacrifice must be paid in order to free them. In this form, the idea of vicarious atonement prevailed in the Church for about one thousand years, or during the period between St. Irenaeus and St. Anselm, 1100 A. D.

St. Anselm formulated and taught the new and present doctrine of atonement, which holds that the blood of Christ is a ransom paid to God for the sins of mankind; that Christ's death was a sacrifice necessary to satisfy the exacting justice of God the Father.

Christ neither taught nor claimed this. It is not the truth of God. It had its origin in the ignorance and superstitious error of men, and violates the word and teaching of Christ Himself.

F. W. Farrar, Dean of Canterbury, in his book "The Bible, Its Meaning and Supremacy," pages 11 and 12 of the introduction, says—"All Christians alike believe in the Atonement and the forgiveness of sins. Particular theories of the atonement, and of the manner in which sins are forgiven, have been prevalent in every age, and have sometimes united the suffrages of most Christians. Yet if they have

been formally sanctioned they are opinions only, not matters of faith. Thus in early days, some leading Fathers and teachers seized upon the metaphor of ransom, used in the Scripture to express the result of forgiveness to guilty men, needlessly pressing the metaphor into spheres to which it was not intended to apply, and which transcend the ken of man's reason, and asked to whom was the ransom paid? They decided, most erroneously and unwarrantably that it was paid to the devil. That opinion prevailed in the Church all but universally for a thousand years, from the days of St. Irenaeus to the days of St. Anselm. St. Anselm in his book 'Cur Deus Homo?' decisively rejected it, and though it had been held so long and so all but universally, yet being an opinion only and not a doctrine of faith, it rapidly crumbled into dust; it now finds not one defender; and the faith of Christians was left exactly where it was."

The vicarious atonement by Christ for the sins and souls of men, is opposed to the justice of God, for the following reasons:—

First:—As God is the perfection of wisdom and justice, the idea that He should perform any action not in accord therewith, is wholly untenable. Wisdom and justice, in their perfection, are inseparable. It is, therefore, a violation of reason to attribute injustice or oppression to God, who is this perfection. The punishment and death of a sinless, innocent Christ, for the sins of humanity, would be a direct and evident injustice of God, which is impossible.

Second:—According to the claim of another church doctrine, Jesus Christ was not only a perfect man, but also the perfect God Himself; that he appeared in human form, of his own free will, suffered voluntarily, and was crucified to show his love, justice and mercy toward men. The impossibility of this position is apparent, in the fact that God, the exacting ruler, and God the victim, being one, God would be sacrificing Himself to Himself. To accept this as a spiritual truth, is unreasonable and impossible.

According to Scripture, when the time of death drew near, Christ withdrew from his disciples in the Garden of Gethsemane, and prayed earnestly, saying, "Father, if Thou be willing, remove this cup from me, nevertheless, not my will but Thine be done."

This shows plainly, that he did not will to drink the cup of death, and did not offer himself for it. "And being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground." If Christ was thus anxious to escape the death of atonement, how can it be shown that of his own free will, he was crucified for the sins of mankind?

The Church explains this by the statement, that "Christ's prayer came from his human personality and not from his divine nature, for the latter could not suffer pain or crucifixion; that in the flesh he was weak at the crucial moment, just as we are weak."

This doctrine is likewise untenable, for it repre-

sents Christ as weaker than many of his disciples, who offered themselves in triumphant martyrdom, willing and eager sacrifices to the truth Christ taught. According to Church doctrine, Christ was of celestial parentage, while the disciples were of human paternity. By comparison, therefore, their glorification in death, makes the weakness of Christ in face of death, an apparent inconsistency; and if he was of divine paternity, this reflection of weakness is a serious stigma upon his nature and mission. Furthermore, if his coming upon the earth, was the salvation of millions of human souls, he must have known it. Is it reasonable then, that when the great moment for the accomplishment of his mission confronted him, he should shrink from it, beg with intense agony that the cup of death should pass from him, and his mission be not fulfilled? If Christ, even from his human nature, was weak, and yielded to that weakness, we must conclude that he committed a graver sin than ours. All our sins and mistakes are the direct consequence of our human weakness. If Jesus possessed divine nature, which we do not, he must have had more help and strength than we have, and therefore, his sin in yielding to human weakness, proves him not a Savior of mankind. Furthermore, if he knew that he was to redeem sinners by his death, and rise, after the third day, into eternal glory, "sitting at the right hand of God to judge the quick and the dead," can we believe it possible that he wept and prayed to escape the death by which he would receive his eternal

glory? Did he regret having offered himself as a sacrifice for humanity, and fear death, which he knew would only last three days? Impossible! Without doubt, there are many men, any one of whom would be willing to undergo death upon the cross, for no greater reward than that of knowing what death is, provided the assurance were given them, that in three days thereafter, they should return to life in better physical condition than before. How much greater this inducement, if he who suffered death, was assured that he would thereby become the Redeemer of the world, and be destined, as the Son of God, to sit forever at the right hand of God the Father.

Fourth:—A careful reading of the teachings of Jesus, as they appear in the four Gospels, does not show that the special object of his coming into the world, was the redemption of mankind by his death.

That his disciples were entirely ignorant of this teaching, is plainly shown in the record of two of them who asked Jesus that they might sit, the one upon his right hand and the other upon his left, in his kingdom. Had Peter known that his Master's purpose was to die for sinners, he would not have drawn his sword in Christ's defense, when he was surrounded in the garden. If redemption was the aim and purpose of Christ's coming, he would certainly have explained it to his followers, just as all the prophets and messengers sent from God, taught their followers clearly and unequivocally, the peculiar character of their missions. Jesus repeatedly

announced his special purpose and mission, but it was not the redemption of mankind by his death. It is clear then, that neither Jesus nor his disciples knew that redemption was his mission, but, two centuries after his death, the Church fathers discovered it, for we know from absolutely sure historical evidence, that at that time, a new system of Christianity was invented, and a new plan of salvation adopted for the human race, which plan has no support whatever in the teachings of Christ himself.

Fifth:—Some theologians furnish the explanation that Jesus, under the stress of approaching death, was overwhelmed by the great weight of punishment which fell upon him for the sins of the human race; that he felt he was separated from God, and cursed as the scapegoat; that this realization was sufficient to induce the agony, in which he begged that the cup might pass from him. This explanation cannot be accepted, for the following reasons:—

(a) The doctrine that the weight of punishment fell upon Jesus when he suffered crucifixion, and that our sins were nailed to his cross, precludes the idea that it could have fallen upon him in Gethsemane, for had Jesus by any means been rescued from his captors and saved from death, his sufferings in the garden, would have availed nothing toward the redemption of humanity.

(b) If the doctrine of redemption is true, the realization of approaching death could not have been a surprise to Jesus, and therefore, could not

have produced such an overwhelming effect upon him.

He must have realized it long before, understood the nature of the sufferings he had voluntarily offered to undergo, and have come upon the earth for the very purpose of experiencing them. If his realization of these sufferings became apparent for the first time in Gethsemane, it would prove first, that his offer to save mankind was not genuine, having necessarily been made in ignorance, and without full or proper realization; and second, that he could not be divine, since God is perfect in knowledge of the future as well as of the past.

(c) If Jesus in reality felt that he was separated from the Father, the doctrine of redemption cannot be true, for, as the second person in the Godhead, he could not possibly be separated from God.

If Christ is "One with God," they cannot be separated, and his feeling of separation was an error of imagination. If his feeling arose from an actual separation, he cannot be "One with God," and the doctrine of the Trinity fails.

Again, if by separation is meant the separation of his human from his divine nature, and that his sufferings were purely human sufferings, the conclusion must be that they were valueless, since no one by ordinary human suffering, can save or be saved from everlasting punishment.

Jesus Christ wept in agony when his death drew nigh, but not on account of the weight of punishment about to fall upon him for the sins of the human race; nor under the weight of condemnation

as the scapegoat. He wept for a higher, more glorious and more Christlike reason. God the Father manifested Himself in Christ. Christ said that the Father "abode in him," and that the "Father who abode in him was doing the work." Christ knew that his separation from the Father, was approaching, in the sense that God would not be manifest in Christ after his death. For this reason, he wept bitterly; for this reason, his soul poured out its plaint in tears of love to God the Father, while he bowed in submission to the divine will.

Sixth:—It is a reasonable principle, that he who offers himself to redeem another, must take upon himself the sentence and punishment of the redeemed. If the doom of sinners is everlasting punishment, we must conclude, as a matter of justice, that if Jesus really came to save sinners, he should have assumed that same punishment, instead of which, it is claimed he rose from the grave upon the third day and ascended into heaven to sit upon the right hand of God.

Seventh:—If we give unprejudiced consideration to the doctrine that Jesus is "Very God of Very God," and from his love for mankind, found no other means of saving us from sin than that of offering himself upon the cross as "a curse" (Galatians 3-13), we must acknowledge that this plan of salvation is entirely inconsistent with reason. According to it, God the Infinite is creditor, and human beings debtors, for whom God in His mercy, love and desire to forgive, could find no other plan

than that of punishing and crucifying Himself, in order to release us from the condemnation of our indebtedness.

The impossibility of this doctrine, must be apparent to all, and its very impossibility emphasizes the truth that salvation for the souls of men, can only be found in the exercise of the simple mercy of God.

Eighth:—If Christ came to redeem us from eternal punishment for our sins, we must clearly understand the nature of those sins.

Under the doctrine of redemption, Christ came to free us from the consequences of violating the commandments of Moses. These violations constitute sin. As already stated, the teachings and commandments of Moses, contain nothing whatever concerning eternal reward or punishment, but are confined to temporal consequences for obedience or disobedience. This being the case, why was redemption necessary?

Christ certainly did not come to relieve us from the calamities of this world, nor to save us from death of the body, nor to acquire for us, by his sacrifice, a plenteous store of flocks, herds and worldly possessions. The commandments of Moses, if obeyed, promise these rewards, and none other. If disobeyed, they threaten the lack and deprivation of the same things. Redemption implies salvation from eternal consequences of sin. If the punishment for sin is merely temporal deprivation, there is no need of redemption from eternal consequences.

Ninth:—Another fundamental doctrine, which in reality necessitated the origination of the doctrine of redemption, is, that every human being is a sinner by heritage; that from Adam, sin has descended to us, and the soul commences its existence here under the taint and incubus of a sin not its own. If this be true, it is necessarily true that Jesus was a sinner, like all the human race, for he was the son of Adam as well as of David, and by nature, inherited the same sin we inherit. If Jesus was a sinner by hereditary taint, he could not be a Saviour. One false doctrine necessitates other doctrines equally false, to support it. The fathers of the Church, who fabricated the idea of inherited sin, found it necessary to deprive Jesus of an earthly father, in order to free him from this stain, but unfortunately for the credibility of their story, they left him a mother, through whom he must have inherited whatever sin Adam bequeathed to a helpless and innocent posterity. But the truth is, that no such thing as original or inherited sin exists. The just God, through His prophets, has taught us that every soul is responsible for its own action and choosing; no soul can assume or accomplish the responsibilities of another soul. Ezekiel 18-20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." The same, in substance, is taught by the Mosaic Law, and by other prophets. From this,

the truth of God, we are forced to conclude that we cannot bear the sin of Adam, nor could the wickedness of the wicked afflict the righteous Christ.

Tenth:—Suppose we take for granted that Jesus came to redeem the world; that he who believes in Jesus, will attain salvation through his blood, and that he who does not believe, will be cast away into eternal punishment. Allowing this, we arrive at the following conclusions:—

(a) As salvation is only achieved by those having faith and leading a life of righteousness, the blood of Jesus does not save the whole world, but only a part of it.

(b) In itself alone, the blood of Jesus has no real value, and no one could possibly be saved by it, as salvation depends entirely upon belief and the performance of good deeds. Had the blood itself possessed the value attributed to it, all mankind, whether good or evil, would have been saved.

(c) Salvation could not be freely obtained by the blood of Jesus, because it wholly depends upon faith, and consequent good deeds. Faith being no more than a moral inclination, salvation depends entirely upon good deeds. God has promised us salvation gratuitously, and without price, yet under the doctrine of redemption, He claims two prices for it,—the blood of Jesus and our own good deeds. Salvation, under these conditions, is not free, and if not free, God has not fulfilled His promise to mankind. Likewise, God has not dealt justly or mercifully with His Son, for we must conclude that He required from Jesus the price of his blood

for human salvation, and un pityingly offered him to death.

Eleventh:—A prevailing doctrine of the Church, asserts that the Almighty God, in the form of the second personality of the Son, descended to earth and took the flesh as man, that He might sympathize with us, understand our conditions, gain the experience of our weakness and defects, and by suffering, learn obedience. This implies that God was not perfect in knowledge and mercy, since He came to gain this lesson of experience and ability to sympathize with us.

Another inference we may properly draw from this teaching, is, that in learning obedience through suffering, He perfected Himself and became in reality a perfect God, as it is stated in the spurious Epistle to the Hebrews, 5, 8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation." From these verses, it appears that God was so much benefited and elevated by His coming to earth, that, after His departure, He merited a position higher in honor and degree than that of His servants, the angels—Heb. 1-4, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." The presumption must be that before coming to earth, He was disobedient, and in position lower than the angels.

Twelfth:—To prove that Jesus died for the whole world, the Church teaches that we were crucified

with him ; that his body was the nucleus of all the bodies of mankind, from the time of the creation to the day of judgment, and that "whosoever believeth on him, shall not perish, but have everlasting life." They declare that Jesus was God and that God is in all, hence everybody was crucified with Jesus.

From this theory, it appears that every individual is a part, or member of the body of Jesus, and that all would have been saved, if all had believed in him. But the Scriptures state that the greater part of mankind have failed to believe in him, and therefore have perished.

Hence we are forced to conclude that one part of the body of Jesus is saved in heaven, while a greater part of it has perished and is in an everlasting hell; that his death was ineffectual and incomplete, inasmuch as he was unable to save all mankind (his own body).

If it be true that Jesus is God, the Almighty; that "He is in all and through all;" that he "came to this earth, took our flesh and suffered agony, even the bitter death,—the death of the cross," to save his body, i. e., the whole human race, we must conclude, inasmuch as he saved but a small portion of it, that he undertook an enterprise greater than he could accomplish, and, after struggling earnestly to save his whole body, by his failure proved his weakness.

Such doctrines and teachings are clearly the invention of man, and contrary to the record of Christ's teachings in the four gospels.

Thirteenth:—It is claimed, that the sacrifice and

offering of animals for the forgiveness of sins, as recorded in the Old Testament, were prophetic and typical of the sacrifice and death of Jesus for us.

A careful study of the Bible, fails to show that God, through His prophets, ever commanded sacrifices of animals or burnt offerings.

On the contrary, He did command His prophets to teach that such oblations were not required; that they were not pleasing to Him and were forbidden. The command and sanction for sacrifices, originated with the priesthood, and reflect other motives than the God-inspiration of the holy men whose teachings they were represented to be.

Isa. 1, 10-14: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah; To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt offerings of rams and the fat of fed beasts and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before Me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

"Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them." Ps. 4, 5: "Offer the sacrifice of righteousness and put your trust in the Lord."

Psa. 40, 6: "Sacrifice and offering Thou didst

not desire, mine ears hast thou opened ; burnt offering and sin offering hast 'Thou not required." Psal. 51, 16-17: "For Thou desirest not sacrifice, else would I give it ; Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, Thou wilt not despise." Psal. 107, 22: "And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Jer. 6, 20: "To what purpose cometh there to me incense from Sheba and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

The history of Oriental nations, explains the introduction of sacrificial customs into religious ceremonies. From the earliest times, kings and rulers celebrated their victories and military achievements, by slaying their prisoners of war, upon entering the captured cities. These prisoners were ranged upon either side of the city gate, and were executed at the moment the conqueror put his foot within the walls. In time of peace, the arrival of a distinguished person, was celebrated by the sacrifice of animals, which were afterward prepared for food, the visitor partaking of their flesh as a compact of peace with the city or house entertaining him. A trace of this ancient custom prevails in the East at the present time. When the Khedive of Egypt deigns to visit a city or some high personage, animals are sacrificed in celebration of the occasion.

History records the unending conflict between Monarchy and Priesthood, for the control of gov-

ernment. To advance and strengthen their power and craft over the lives and possessions of the people, the priests introduced sacrifices of animals into their religious observances. Not satisfied with sacrifices of animals, as time progressed, they came to include the sacrifice of human beings. This endowed the priesthood with almost unlimited authority and absolute despotism over the lives of men, and furnished a means for the gratification of revenge and the indulgence of personal hatred. The Gods were appeased by sacrifices of those opposed to the domination of the priesthood.

Thus human sacrifice became the means of propitiation for sin; the method of satisfying the demands of a wrathful and exacting deity.

This mode of sacrifice and atonement clearly led up to and foreshadowed the doctrine of atonement, in which Jesus was the central figure and victim, the same idea having existed in pagan religions, thousands of years before Christ was born.

It is a condition, that those who are elected to herald the law and command of God to the human race, must be ready to sacrifice four things, namely,—life, family, wealth and pride. Many prophets and messengers of God, preceded Moses. Symbols and hieroglyphics were used to portray what language afterward expressed. The symbol of life was the heifer or bull; of wealth, the she-goat or cow; of family, the ram; and of pride, the peacock. The latter, on account of its scarcity, was afterward changed to the dove or pigeon, thus making it easier for the people to add to the priests' stores.

The prophets unvaryingly taught that spiritual

sacrifice alone was potent with God, but the Hebrews, like all the other races, corrupted this requirement into oblations of material significance, partly through desire for gain, and partly through misunderstanding of the symbols. Thus it is that we find in the Old Testament, the continual record of material sacrifices, which God did not require, and which, by the mouths of His holy prophets, he stigmatized as vain oblations. The idea or doctrine of sacrifice is therefore, erroneous, and a corruption of the truth of God. It had its origin in priestcraft and misinterpretation. Reason repudiates it. The Word of God condemns it. Christ's assent to the words of the scribe, gives us clear comprehension of the true sacrifice which will benefit the soul.

Mark 12, 33: "And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

In "Right and Wrong Uses of the Bible," by Rev. Heber Newton, page 88, "In a cruise last summer we dropped anchor in a lovely little out-of-the-way harbor of Buzzards Bay, which proved to be near Pocasset; where, not long ago, a pious man, reading the Hebrew tradition of Abraham and Isaac, as a real command of the Most High, and having this word of the Lord borne on his mind, as spoken to himself, murdered his child in sacrifice to God—no angel interfering to stay his knife:—He simply made a *reductio ad absurdum* of this use of the Bible."

CHAPTER XI.

CHRIST AND HIS MISSION.

All the Truth is in the Bible, but all the Bible is not the Truth.

In determining the mission of Jesus Christ, we have practically no other historical guidance than the record of the New Testament, which supplements in its form and narration, the scriptures of the Hebrews.

The authenticity of biblical record is, therefore, pre-eminently the important question of investigation and proof upon which we must decide, before code or creed, doctrine or belief can be securely founded. Truth need not fear the light, nor the analysis of human reason.

Investigation and higher criticism, in the true sense of spiritual inquiry, cannot fail to fortify fact, and reveal the essence of inspiration which underlies scriptural record. We have no higher duty than that of seeking the light of this inspiration, and probing, with merciless scrutiny, whatever savors of error and superstition.

The claim of infallibility for the scriptures, can no longer be maintained. In "Right and Wrong Uses of the Bible," page 82, Rev. Heber Newton says "I want today to make more distinct, certain wrong uses of the Bible which grow out of the old view of it; wrong uses from which great mischiefs

have come to the cause of true religion, and great trouble to individual souls; abuses which fall away in the light of a more reasonable understanding of the Bible. The Bible, viewed as a book let down from heaven, whose real 'Author' is God, as the Westminster Catechism affirmed; a book dictated to chosen penmen and written out by their amanuenses under a direction which secured them against error on every subject on which they treated; a book thus given to the world to be an authoritative and infallible oracle for human information on all the great problems of life, naturally calls for uses which, apart from this theory, are gross and superstitious abuses." Also quotation on page 161: "Few, if any, of the books of the Bible stand now as they came from the original authors. Nearly all have been re-edited; most of them many times. Some of them have been worked over by so many hands, and have undergone so many and serious changes that the original writer would scarcely identify his work."

According to the evidence of the Bible itself, many of the sacred writings and prophecies bequeathed to us by the messengers of God, have been omitted from its pages or excluded as uncanonical. Joshua 10-13, "Is not this written in the book of Jashar?"; also II Sam. 1, 18: "Behold, it is written in the book of Jashar." I Chron. 29, 29: "Now the acts of David the King, behold, they are written in. the book of Nathan the prophet, and in the book of Gad the seer." II Chron. 9, 29: "Now the

rest of the acts of Solomon.....are they not written in the book of Nathan the prophet and in the prophesy of Ahijah the Shilonite and in the visions of Iddo the seer, against Jeroboam the son of Nebat?" and 12, 15: "Now the acts of Rehoboam.....are they not written in the book of Shemaiah the prophet and of Iddo the seer concerning genealogies?" also 20, 34: "Now the rest of the acts of Jehosaphat.....behold, they are written in the book of Jehu the son of Hanani," etc.

Jude I, 14-15: (Revised Version) "And to these, also, Enoch, the seventh from Adam, prophesied saying: 'Behold, the Lord cometh with ten thousand of His holy ones, to execute judgment upon all and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought and of all the hard things which ungodly sinners have spoken against Him.'"

We have plain testimony in the words of Christ, that at his time, dogma and error had been substituted in the scriptures, for the commandments of God: Matt. 15, 6-9. (Revised Version) "Ye have made void the word of God because of your tradition. Ye hypocrites! Well did Isaiah prophesy of you, saying: 'This people honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching as their doctrines the precepts of men;'" and 22, 29: "Ye do err, not knowing the scriptures, nor the power of God." Also in Mark 7, 9: "Full well do ye reject the commandment of God, that ye may keep your tradition."

As Christianity is founded upon the assumption that Christ was the fulfillment of the prophecies of the Old Testament, the record of his life, mission, and teachings, contained in the New Testament, must be considered the focus of spiritual interest, and the battleground of conflicting opinion.

Concerning the origin and authenticity of the books of the New Testament, Doellinger says: "The first to narrate the life and teachings of Jesus, was St. Matthew. He wrote his gospel in the Hebrew (i. e. Aramaic) language—primarily for the Christians of Palestine."

"This Aramaic original has long been lost. From the second century at least, the Church knew and used only a Greek translation, the authorship of which was unknown even in ancient times; how far it is an exact or a free rendering of the Aramaic text, it is impossible to say. The quotations from the Old Testament, frequently differ both from the Alexandrian version and the Hebrew text. St. Matthew is certainly the oldest gospel—that he wrote first and wrote in Hebrew, is the tradition of the ancient church—represented by a line of witnesses stretching far back into Apostolic time and commencing with Papias (who was a hearer of John and a companion of Polycarp), which was never questioned by any ancient authority. A quarter of a century passed from the Ascension, before anything was written at all, and those who then began to write, were led to do so from special circumstances and had no idea of

leaving behind them religious documents or full confession of faith. None of the apostles held it necessary to collect and put on record in one or more written documents, a summary of his oral teaching—nor have any done so; still less could there be any design of the writings of separate apostles being made to supplement each other and combine into a general statement of Christian doctrine. Every one wrote as particular circumstance or local need required—to supply the want of personal intercourse, to confirm what he had taught already by word of mouth, to answer questions, resolve doubts, denounce errors etc. St. Paul attached greater weight to his oral teaching than to his writings. The apostles wrote to recall what had been orally taught, and the contents of these epistles are chiefly practical. The writings which make up what afterward became the New Testament, were composed between 54 and 98 A. D. The church, therefore, had been guided by oral teaching under the immediate influence of Christ and the Apostles, for more than twenty years before a word of it was written. It was nowhere said or assumed in these most ancient documents, that men were to take the writings of the apostles and their disciples, for the sole rule of faith and discipline and to seek in them alone, the knowledge of God's revelations.”

“Neither was it anywhere said or hinted that the Apostles had written down all that was essential for believers or all that they had taught by word of mouth. At the end of his earthly course,

St. Paul referred to his disciple, Timothy, not to his epistles or the writings of the other Apostles, but to what he had heard him teach orally; that teaching he was to hand on to trustworthy men to be faithfully preserved and imparted. II Timothy 2, 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." It was then, this oral tradition which appeared to Paul the fittest means for securing Christian doctrines pure and genuine, to after generations, when the first generation of disciples were passed away. Even when he referred to an earlier Epistle, (II Thessalonians, 2, 15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle"), he did not forget to mention first what they had been taught by "word," as the richer source of information."

The two great reasons which influenced the early Christians in corrupting the New Testament, were, first,—attributing the salvation of mankind to the shedding of Christ's blood, and, second,—mistaking his personality. It is clearly evident that many interpolations exist which were added to make the original text conform to the dogma that salvation is obtainable only through the blood of Jesus.

According to John 3, 3: (Revised Version) Christ said "Except a man be born again," etc. In the 5th verse the addition is made, "Except a man be born of water and the spirit."

John 6, 51 : (Revised Version) "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea, and the bread which I will give, is my flesh, for the life of the world."

To any reasonable mind, it is manifest that the last statement in this quotation, is an addition to the original text. We know that the flesh of Jesus was matter, not spirit, and that it came from the earth, not from heaven. The real spiritual "bread" is the truth which Jesus received from the Father, for the nourishment of our souls.

By receiving and accepting it, we shall live forever. In the 63d verse of the same chapter, Jesus explained this fact to his disciples, by saying: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you, (they) are spirit and (they) are life."

The question is often asked, "Since both genuine and spurious teachings are found in the Gospel, sometimes side by side in the same verse, how are we to distinguish them?" As an appeal to the original utterance or record is impossible, there can be no other way of separating the truth from error, than by the exercise of reason and common sense. Of two statements in exact opposition, we should accept the one which is in harmony with reason, and reject the other.

The commandment of God unto Moses, in Deuteronomy 18, 20-22, sanctions this, "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that

shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet had spoken presumptuously. 'Thou shalt not be afraid of him.'

The second great reason which led to the corruption of the New Testament scriptures, was the endeavor to prove that Jesus of Nazareth fulfilled the prophecies of the Jews; that he was the Messiah, Shiloh, The Everlasting Father, The Prince of Peace, long promised and expected.

In "Christ and Other Masters," page 91, Hardwick says, "F. W. Newman informs us that the Christian church has been crippled ever since the first century by its acquiescence in the following proposition, viz.—that the Jewish teacher Jesus, fulfilled the conditions requisite to constitute him the Messiah of the ancient Hebrew prophets." He adds—page 225—"That the heavy yoke imposed upon Christians of the present day, arises from our claiming Messiahship for Jesus."

Also page 92, quoted from Newman page 194—"One of the first passages in which both Jews and Christians of all times have recognized the promise of a personal Messiah, is Gen. 49, 8-10 (Shiloh prophecy). Whether the word means 'Man of Rest,' the Rest-Bringer corresponding to the Prince of Peace, in Isa. 9, 6, or the plain Shiloh, the fulfilment of Jacob's language, is in every case removed

into a distant future. The same is equally true of the next important prophecy mentioned in Numbers 24, 17, for whether the "Star Out of Jacob" be an image of the Israelitish royalty in general, or of an actual king like David, or of Christ himself, the King of Israel, a mighty interval exists between the date of the prediction and the earliest fulfillment of it. Other instances are the 2nd and 72nd Psalms, the latter of which, Newman urges, "was never fulfilled by any historical king."

Jesus Christ is the central figure of history and humanity. Had we no other evidence of the paramount greatness of his personality than the devotion of his life to the elevation of the human race, this alone were sufficient to command our belief in him and in his mission. The claims made for him by his followers; claims which find no substantiation in his estimate of himself, have been fiercely and justly assailed, but not one drop of the venom of attack and abuse have sullied the purity and lustrous perfection of his personality. Opinion is a unit concerning the perfection of the Christ character. Concerning his function and mission to humanity, however, there is a strong divergence of opinion. Generally speaking, we may say that Jesus was either the incarnate God, or a prophet. Practically, all Christendom inclines toward the former conception of him, while the actual facts and proofs are overwhelmingly in support of his mission as a prophet and teacher. Christ himself dealt vigorously and unsparingly with error. His

teachings, impregnable in defense, glowed with the power and purpose of attack. He never tempered or qualified the truth. His words abound with such stinging epithets as "hypocrites," "whited sepulchres," "generation of vipers," "swine," "thieves," and "blind guides." His blows were sledge-hammer blows; his inspiration fearless. As he exercised no leniency toward error and false doctrine, we should likewise seek out and denounce all falsity of teaching and interpretation, particularly in connection with the mission and function of Christ himself. Jesus was, as he claimed to be, divinely illumined by the powers of God, but he was not of the essence of God. The claim that he was God in essence, cannot be supported inside or outside the Bible.

Nowhere in the Scriptures, does Jesus Christ claim to be God. Belief that he was divine in soul essence, is rapidly giving way to the certain and more reasonable truth that God manifested Himself in Christ, and that the God-powers of illumination shone through him as a prophet, messenger, teacher or manifestation of God. In fact, this, the correct estimate of Christ, is almost universally held, although the majority of Christian believers are without the courage to acknowledge it openly. If analyzed, however, this belief in the divinity of Christ, resolves itself into the confession that he was not God in essence, but in manifestation. It has been shown that the perfection of God cannot be divided. This impregnable truth annihilates the claim that Christ was God in essence. We

must acknowledge it, and when we do, there is no longer any question.

If Christ was God, he knew it. He does not claim it. It could not be possible to find more absolute and irresistible proof than this, that Jesus was not God, but a prophet of God. He was a prophet as Moses was a prophet. Moses foretold the coming of Christ. Christ repeated and verified the prophecy of Moses when he said—John 5, 46-47, “For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” This is a clear confession from the lips of Christ, that he was the prophet promised and foretold by Moses,—Deut. 18, 15-19, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken.

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him.”

That Christ was the fulfillment of this prophecy,

is evidenced in Acts 3, 22: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you." 23d verse, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." Also in Hebrews 3, 1-3 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: Who was faithful to Him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses."

In further proof and confirmation that Christ was a prophet, and so declared himself to be, we find—John 4, 43-44; "Now after two days he departed thence and went into Galilee. For Jesus himself testified that a prophet hath no honor in his own country." Also Mark 6, 3-4, "Is not this the carpenter, the son of Mary, the brother of James and Joses, of Juda and Simon, and are not his sisters here with us? And they were offended at him. But Jesus said unto them, a prophet is not without honor but in his own country, and among his own kin, and in his own house." Also Luke 4, 24: "And he said, verily I say unto you, no prophet is accepted in his own country." Also John 1, 45: "Philip findeth Nathaniel and saith unto him, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

Even to the end of his days, he taught that he was a prophet; Luke 13, 33: "Nevertheless, I must walk today, and tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem."

In the chapter upon the "Unity of God," we have seen that Christ bore witness that God the Father was greater than he, and continually acknowledged himself subordinate to the Father. While he lived, no claim that he was the Messiah, was made for him or by him. This assumption was a later outcome. In the "History of Christianity of the Apostolic Age," by McGiffert;—"There is no hint in our original sources that John the Baptist knew while he was still preaching that the Messiah was already come, or that he had any idea when he would appear. It is significant that though, perhaps some of John's disciples later became followers of Jesus, not all of them did. Indeed, they continued to maintain their separate and independent existence as a sort of Johannine sect for many years, and almost a generation after their leader's death, some of them at least were still expecting the Messiah of whom he had spoken." And again, "In fact, his thought respecting the Messiah and his work, moved wholly along traditional lines. His conceptions were based apparently not upon a special revelation of his own, received directly from God, nor upon any personal knowledge that he had of Jesus. This substantiates the record in the Book of Acts, 19, 1; Paul found certain disciples "and he said unto

them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether the Holy Ghost was given. And he said, into what then were ye baptized? and they said into John's baptism."

It being clearly evident that Jesus was a prophet, we come now to consider his special mission upon the earth. If it was not redemption, what was it? There is no stronger answer to this question than his own words—Luke 4, 43: (Revised Version) "But he said unto them, I must preach the good tidings of the Kingdom of God to the other cities also, for therefore was I sent." His special mission, therefore, was to proclaim the coming of the Kingdom of God upon the earth. At the very commencement of his ministry, he announced this—Matthew 4, 17: "From that time, Jesus began to preach, and to say repent! for the Kingdom of Heaven is at hand."

His function as a prophet sent to announce this great event, is enunciated in the Book of Revelations 1, 1: "The revelations of Jesus Christ which God gave unto him, to show unto His servants things which must shortly come to pass." What are these "things?" Unmistakably, the signs and events which shall precede and herald the coming of the Kingdom, and which are specified in prophetic detail throughout the whole book of Revelations. The Revelations of Jesus, are therefore, the prophecies of Jesus; the message sent through him to the world, by God, who is to come. Rev. 1, 4: "Grace to you, and peace,

from Him which is, and which was, and which is to come; (i. e. God, the Father,) and from the seven spirits which are before His throne, and from Jesus Christ, the Faithful Witness." Plainly, the One "which is, was, and is to come," is not the third party—Jesus, the Faithful Witness,—but God, the Father, Himself.

Abundant scriptural proof exists that Jesus proclaimed this to be his special mission—Matt. 4, 23: (Revised Version). "Jesus went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom," etc., Matt. 6, 33: "Seek ye first His (God's) Kingdom, and His righteousness," etc., Matt. 13, 11: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 24, 14: "And this gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations," etc. Luke 8, 1: " . . . He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Luke 9, 2: "And he sent them forth to preach the kingdom of God and to heal the sick." Luke 9, 11: "And he welcomed them, and spake to them of the kingdom of God."

It may be contended that the Kingdom of God and that of Jesus, are identical; that the Kingdom of God was established upon the earth by Jesus. Against this theory, there is the potent fact that Jesus in Matt. 6, 10: taught his disciples to pray "Thy kingdom come; Thy will be done on earth as it is in heaven." If the spiritual dominion of

Jesus was identical with the Kingdom of God, he would not have uttered this prayer for its coming. There could be no need of praying for that which had already come. Again in Matt. 26, 29: "But I say unto you, I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."

These words of Christ's, established the additional fact and truth, that the Kingdom of God should be set up on earth, for there can be no vines and no drinking in a spiritual Kingdom. Again in Luke 14, 15: (Revised Version) "And when one of them that sat at meat with him heard these words, he said unto him, blessed is he that shall eat bread in the Kingdom of God."

From this and other abundant testimony, we arrive at the conclusions, first, that the Kingdom of Jesus was not the promised Kingdom of God; second, that the Kingdom of God has not yet been established; third, that the Kingdom of God would not be a spiritual kingdom, but would be established upon the earth.

Christ prophesied of the latter fact in Luke 21, 31: "So, likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." By this prophetic utterance, he taught that the Kingdom of God would be established upon earth after certain signs had appeared and certain events had transpired; adding the warning, "Watch, therefore, for ye know not when the Lord of the house cometh."

Christ therefore clearly announced and explained

his mission, which was to preach the glad tidings of the coming of the Kingdom of God. His teachings and prophecies in relation to it, are in direct harmony and conformity with the Old Testament prophecies which proclaim with absolute certainty, the Kingdom of God the Everlasting Father.

Isaiah 9, 6: "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

By no possible means, can it be shown or proved that Jesus was the Everlasting Father, the Mighty God. All prophecy is in harmony upon the point of announcement that God Himself was to come in His Kingdom. If Jesus failed to fulfil prophecy in any one point, he failed in all; and, since he repeated the proclamation of prophets who preceded him, it is evident that he could not have been the fulfillment of the prophecy he himself uttered.

In his parable of the vineyard, this is clearly proved; Mark 12, 1-9, (Revised Version) "And he began to speak unto them in parables: A man planted a vineyard and set a hedge about it and digged a pit for the winepress and built a tower and let it out to husbandmen and went into another country. And at the season he sent to the husbandmen a servant, that he might receive, from the husbandmen, of the fruits of the vineyard. And they took him and beat him and sent him away empty.

"And again he sent unto them another servant;

and him they wounded in the head and handled shamefully. And he sent another; and him they killed. And many others; beating some and killing some. He had yet one, a beloved son; he sent him last unto them saying: they will reverence my son. But those husbandmen said among themselves: this is the heir; come, let us kill him, and the inheritance shall be ours. And they took him and killed him and cast him forth out of the vineyard. What therefore will the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

In this inspired teaching, the vineyard symbolizes the human race; the husbandmen are the priests and expositors of religion; the servants sent to receive the fruits of the vineyard, are the prophets and apostles; the Son is Jesus Christ; and the Lord of the vineyard, is God the Almighty Father. This parable teaches us five important points:

First:—The prophets and messengers whom God has sent to lead humanity to Him, have been harassed and persecuted by the priesthood, symbolized by the wicked husbandmen. History shows this conclusively. They have been beaten, stoned, crucified and otherwise martyred for teaching the truth of God, which has always been at variance with the superstitions of the priesthood.

Second:—God sent Jesus, His Son, to the vineyard, as a prophet, upon the same mission and purpose.

Third:—The son was not sent to redeem the vineyard, therefore Jesus was not sent to redeem

the world. By this parable, Jesus plainly confessed that his mission, like the missions of all the other prophets, had proved a failure. The son of the Lord of the vineyard was not able to secure the fruit of the vineyard, or save it from the hands of the husbandmen, but like all the other messengers who preceded him, was killed, and, in addition, cast out of the vineyard.

Fourth:—No one but God Himself, the Everlasting Father, the Lord and Creator of the vineyard, has power to save it. Shall we, after this confession by Jesus that his mission was a failure, dare to assume that he is the Saviour of the world,—the vineyard? Shall we not rather accept his own words and teaching, that God is the Saviour of the vineyard? Jesus was not the Redeemer of the world, and did not, of his own will, offer himself to die for the redemption of the world. The wicked husbandmen, the priests, killed him as they killed the other messengers of God.

Fifth:—God the Father will come, destroy these wicked husbandmen, and deliver the vineyard to others. In this way, God Himself will save His vineyard, because He is the only One who has the power to accomplish it,—the only One whose purposes never fail. God alone is the Saviour of mankind. Isaiah 45, 15: "O God of Israel, the Saviour." Isa. 45, 22: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Isaiah 43, 11: "I, even I, am the Lord; and besides me there is no Saviour."

We therefore are taught by God Himself, through

Christ and all the other prophets, that He, the Everlasting Father, the Creator and Lord of the Vineyard is the Saviour of mankind, and shall Himself come to save us. God is therefore the Messiah, Shiloh, Prince of Peace, Redeemer; and Jesus Christ was the greatest of His prophets.

CHAPTER XII.

SALVATION.

What is salvation? How shall we be saved, and what are the means whereby we may obtain forgiveness for our sins?

These are questions which follow recognition of the truth that Jesus Christ was not the Saviour of the world. Salvation is not escape or exemption from the everlasting torture of hell. True salvation is the victory of accomplishment by the soul; the attainment of a privilege afforded us by God, in allowing us to come upon the earth.

Hell is eternal regret for the loss of that privilege; hell is the soul's failure to accomplish.

To understand this thoroughly, we must find out what sin is, and what particular sin will cause the loss of the opportunity granted us. In our earthly environment, from the weakness of our human nature, sin is inevitable. The Scriptures teach this—Psa. 14, 3: "They are all gone aside; they are all together become filthy; there is none that doeth good, no not one."

Sin is the performance of any action harmful to ourselves or to others. There are three kinds of sin.

First:—Mistakes and ignorances.

Second:—Violations of moral laws.

Third:—Neglect of spiritual duties.

To illustrate and make clear the distinction between these three kinds of sin, we will take for example, a gymnastic performer who walks from point to point upon a tightly stretched wire or rope. As he goes, we notice his wavering, his constant struggle to maintain his equilibrium, in spite of which he may, by persistent care and effort, reach the other side. So long as he maintains his position upon the wire and persists in his progress forward, he will be successful. His journey from point to point, symbolizes the accomplishment of our spiritual journey. We start at birth and finish at death, our journey to God. Failure, through ignorance, to make this journey, is the first kind of sin, which God, in His justice, cannot excuse. If we ignorantly neglect our opportunity to seek and reach God, we must bear the consequences of failure.

The constant waverings of the performer, from side to side, which threaten to destroy his balance and cast him to the earth, represent our sinful violations of moral laws. These sins continually threaten to overthrow our spiritual accomplishment. When they do, they destroy our opportunity of reaching God, yet as we have seen, it is possible for us, in spite of them, to maintain our equilibrium and progress sufficiently to accomplish our spiritual journey and duty.

Refusal to seek and reach God, is the sin of neglecting our spiritual duties; the paramount sin of human independence, the consequences of which are final. This sin determines the conditions of

our existence in the hereafter. Violations of moralities are a continual drag and check upon our spiritual duties. The way to God is a pure way, and the perfect Christ-journey is an unwavering, unfaltering progress from birth to death, toward God. Although moral violations are not necessarily final in their consequences; although we may reach God after many waverings and falls from uprightness, yet this fact does not allow us latitude in our obedience to moral laws.

Christ is our pattern. In him, we find the perfection of moral and spiritual accomplishment. No immoral man can be thoroughly spiritual. Our spiritual duties, therefore, exact the highest moralities. Human nature is weak, and our incessant violations of moral laws, are the drag upon our spiritual development. They are the waverings which threaten to prevent us from reaching God.

The Almighty Creator does not punish sinners upon this earth or hereafter. The sinner punishes himself; pays the penalty of the law he violates, and reaps what he has sown. The scriptures teach this continually. The reasons for it are as follows: First—No one can sin against God, because God cannot, as He is perfection, be affected by the sins of a finite creature. If our sins could affect God, He would not be Infinite and Perfect. Our sins, however, affect us and those who are finite like us.

Second:—If we commit sin, we will be punished and suffer for it. There is no escape from the

consequences of violating moral, physical or spiritual law. The law punishes, and the sinner suffers for his action. As we suffer for these violations, it is unreasonable to claim that God will inflict double punishment upon us. We cannot attribute cruelty to Him who is infinite in mercy.

Third:—It would degrade God to torture us by punishment. He is just as well as merciful. His laws are everlasting laws. He has given us independence to attain a high privilege or to reject it. If we reject it, we must, under the ruling of His justice, lose that privilege eternally. This constitutes our punishment. To many, this eternal loss of opportunity, would seem to savor of cruelty on the part of God. In reality, however, if God did not enforce this just punishment upon the soul which rejects Him, He would be neither just nor firm, but changeable and unreliable, and if He saved us today, He might refuse us tomorrow. For instance, suppose a father should promise each of his two children, a reward for the performance of certain actions, and that one of them earns the reward, while the other forfeits it. Would the father show himself just and reliable if he rewarded the two children equally? Likewise, God in His justice, cannot reward equally a soul which seeks Him and a soul which rejects Him. We read in the scriptures, that the punishment of sin is severe, and in reality it is so, but it is divinely just, and administered with the same impartiality as reward. We have seen, in considering the "Return of the Soul," that the

justice of God affords to all souls an equal opportunity of accomplishing the privilege of reaching Him.

The Bible teaches us that salvation, entrance into the Kingdom of Heaven, can only be obtained by coming to God, whose spirit, working in our souls, will naturalize them, causing them to be born anew. This is the meaning of "born again," "born from above," "born of the Spirit," "the new man," "baptism," "regeneration," etc., all of which are different expressions for the same thing.

John's Gospel, 3rd Chapter, 3rd verse, reads "Verily, verily I say unto you; except a man be born again he cannot see the Kingdom of God." Verse 6: "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit." Matt. 19, 28: "And Jesus said unto them, Verily I say unto you that ye which have followed me—in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Thus we see that salvation, eternal happiness, or entrance into the Kingdom of God, cannot be gained by any means other than being born of the spirit. According to Christ's teaching, salvation is not through his death. Therefore the death of his body cannot save any of the human race. From the words of Jesus, it is obvious that no man can be saved, unless born anew of the spirit; regenerated; otherwise he will not have the privilege of being one with Jesus. Now, let us ask,

what is meant by regeneration ;—by being born of the spirit? This condition is approached when a man, after honest and careful self-examination, finding himself weak, ignorant, selfish in action, and unjust in his dealings, having no real knowledge of his Creator, and fully realizing his miserable condition, seeks a remedy that will give him permanent relief. To gain this, he must seek with as much persistence, as the hungry and thirsty seek for food and drink.

On finding, as he will, that in this respect, nobody can give him help (for every one is as needful as himself), he will be constrained to go to his Creator, realizing that He is the only Saviour ; the only source of all life, and of all spiritual gifts. God, the merciful Creator, the All-Bountiful, the All-Generous one, will grant to each soul thus seeking Him, the grace of regeneration, which will naturalize that soul into a spiritual state. Thus the seeker is born of the Spirit.

Until we know God in reality, we cannot claim to be His children. Those who do so claim, and yet, in reality, do not know God, are claiming that which is not true ; their claim being based upon an occasional feeling or emotion, the result of excitement of the nerves, produced by eloquence or fear, and usually soon passing away, leaving no permanent result. True regeneration, as described above, is that of which Jesus taught ; and through it, only, can we live with God and enjoy His Glorious Presence. This is the "Tree of Life" which is in the midst of the "Paradise of God." Thus

are we naturalized into the Divine State, by the power of the Spirit of God, as iron is magnetized by the power of the magnet.

This great gift from our Heavenly Father, is from His infinite bounty and beneficence. Since we are already indebted to Him for everything we have, what can we offer Him for His mercy? Suppose a rich and generous man should promise abundance to every needy person who would come and humbly beg for help. Could we truly say that the suppliant paid the value of the gift by coming to receive it?

Shall we say that because he begged for and received assistance, that it was given to him because of his merit? So, also, if we come to God, we will be born from above, our sins and iniquities will never be mentioned, and we will be forgiven freely. He has promised this in the words of His Holy Prophets and messengers. Hos. 14, 4: "I will heal their back-sliding, I will love them freely." Isa. 55-7: "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him." II Chron. 7, 14: "If My people, which are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and forgive their sins, and will heal their land." Jer. 31, 34: "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them unto the greatest of them,

saith the Lord; for I will forgive their iniquity and I will remember their sin no more." Matt. 18, 32-33: "Then his Lord, after that He had called him, said unto him, thou wicked servant! I forgave thee all that debt, because thou desiredst Me; shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Luke 6, 36-37: "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven."

To understand this question more thoroughly, let us carefully consider the teachings of the Master, Jesus, in reference to it; his doctrines are our standard; the ground upon which all true Christians stand. Mark 11, 25: "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven, may forgive you your trespasses." Matt. 6, 12: "And forgive us our debts as we also forgive our debtors." Luke 11, 4: "And forgive us our sins, for we also forgive every one that is indebted to us." Had salvation come through redemption, through the death of Jesus, he should have taught us to pray thus: "And forgive us our debts, through the death of Thy Son, as we forgive our debtors by killing our children and sacrificing them for our debtor's sakes."

That salvation, forgiveness of sin, is wholly and entirely, a free gift from our loving Father, is plainly taught by Jesus and all the other prophets. Neither the blood of Jesus nor our meritorious

deeds are required as a price thereof; and from this we learn, that we, also, should freely forgive those who have wronged us,—imitating the Father by not asking reward for forgiving others.

From this we learn also, that not only is salvation free, but that whatever God grants to us, whether forgiveness, grace, or eternal happiness, is granted freely. Were this not so, where would be His mercy? Can we properly call Him merciful, if He demanded for His mercy, the sacrifice of Jesus, our elder brother?

To further elucidate this condition, let us liken the Almighty God—who is above any similitude—to a magnet; and man to a piece of iron. When the piece of iron moves toward the magnet, the magnet attracts it, drawing it nearer and nearer to itself. So, if we move one step toward God, He will come toward us, miles and leagues. And, as the iron, while approaching the magnet, gains more and more of the magnet's peculiar qualities, until, at the moment of contact, it becomes fully magnetized, so the soul, drawing nearer unto God, becomes more and more imbued with His Spirit, until, reaching the exalted state of soul-contact with Him, it is then fully born of the spirit and regenerated.

When we reach this state of naturalization, we will be fitted to be grafted into God, the Tree of Life, that is to say, ready to be adopted as His children and become like him. Then we shall have the right to say that we are gods and the children of God; exactly as the magnetized iron,

when fully naturalized into the nature of the magnet, is itself a magnet. So also, when we are fully naturalized into the Divine nature, and grafted into Him by adoption, we will be like Him, and one with Him, as Christ taught us in St. John 17, 11-20-21. "Holy Father, keep through Thine own name, those whom Thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me."

This is the unity of which Christ taught; that every believer will be one with God; that is to say, every one who reaches this high condition, will lose his finite nature with its defects and deficiencies, and will have the nature of God, which is perfect and without defects. This teaching corresponds with the teachings of all the other great religions.

Our religion teaches us, that our high elevation is "Al fana bima indana wal backa bima inda Ullah;" which translated, is, "To die for what we have and live for what God has." It means that when we reach that exalted state, we will cast away our finite nature and have the Divine Nature; become like our Father, and be one with Him.

"Fana," means annihilation or death, and when we attain the Divine Nature, our human nature will be annihilated. This is the meaning of "Nirvana" in the Brahmanical writings; spirit-

ual liberty and bliss. In Buddhism, "annihilation in Nirvana," means the loss of all personal consciousness and identity, which is contrary to what Buddha himself taught. We will never lose our identity; we will never lose our personality. God gave them to us, and whatever He does is an everlasting law. He will never, therefore, regret what He has given us, and take it away from us. The Buddhists have corrupted the teachings of their master Buddha, just as other religions have been corrupted by interpretation and dogma.

"Ten Great Religions," page 161-162-163. "There has been much discussion among scholars concerning the true meaning of Nirvana, the end of all Buddhist expectation. Is it annihilation? Or is it absorption in God? The weight of authority, no doubt, is in favor of the first view. Bournouf's conclusion is, 'For Buddha theists, it is the absorption of this individual life in the nothing. But for both it is deliverance from all evil, it is supreme affranchisement.' In the opinion that it is annihilation, agree Max Müller, Turnour Schmidt and Hardy. And M. Saint-Hilaire, while calling it 'A hideous faith' nevertheless assigns to it a third part of the human race. But, on the other hand, scholars of the highest rank deny this view. In particular, Bunsen (Gott in der Geschichte), calls attention to the fact that in the oldest monuments of this religion, the earliest Sutras, Nirvana is spoken of as a condition attained in the present life. How then, can it mean annihilation? It is

the state in which all desires cease, all passions die. Bunsen believes that Buddha never denied or questioned God or immortality." Bunsen was right. Buddha had too much wisdom to believe and teach that the object of man's existence upon earth and his hope and aspiration to develop and progress to a high condition, could be annihilation.

The teachings of Buddha reflected the same wisdom as those of Christ. Both taught our unity with God, by becoming naturalized into His Nature.

This is also the truth of the Old Testament. Psalms 82, 1 and 6, (Revised Version) "God standeth in the congregation of God ; He judgeth among the gods."

"I said ye are gods, and all of you sons of the Most High."

The Egyptians taught plainly that every human soul, after death, must take the name and symbols of Osiris, and then all the souls must come to the under-world (or rather this earth), to be judged by him.

This corresponds with the teachings of Christ, not only that we must become like God, and be naturalized into His nature, but also that the judgment of our race will take place upon the earth. Matt. 25, 31-32-33: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

and He shall set the sheep on His right hand, but the goats on the left."

By what means may we gain this great and high condition of salvation?

Although every spiritual man must necessarily be moral, and although we have certain duties toward each other, yet these are not our spiritual duties. Moralities affect spirituality; they assist or retard us in our spiritual duties, but are separate and distinct from them. Only by the performance of spiritual duties, can we attain a high attitude before God, accomplish our salvation, become His children and receive His blessings forever. Our spiritual duties are these—

First:—To believe in all the manifestations of God, especially in His last and greatest appearance to us as Himself in Himself. This is the real knowledge of God, that is required of us. We must know God as He is. Our own theories concerning Him, avail us nothing.

Second:—To be characterized by His attributes and draw nearer to Him in being taught by Him. All knowledge is from God.

Third:—To confess His oneness and singleness.

If we attain these three requirements, we will be fitted for adoption, and be grafted to the Tree of Life, as promised by Christ in Rev. 2, 7: "He that hath an ear, let him hear what the Spirit saith to the churches: to him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God."

To understand more clearly this naturalization

into divinity, through the working of the Spirit of God in our souls, we must know the difference between the Spirit of man, the Holy Spirit, and the Spirit of God. The Spirit of man is that intelligent essence called soul. The Holy Spirit, or the Holy Ghost, is that high degree of knowledge and illumination possessed by souls which are in a nearer relationship with God, such as the soul of our Great Master, Jesus Christ. Such also are the "Seven spirits before the throne," mentioned in Revelations.

The Spirit of God is the God-power Itself, which, working in our souls, will naturalize us into His Divinity. It is the power of the magnet, which magnetizes the iron into its own nature.

We fully believe in our Great Master, Jesus the Christ, and in all his teachings. He is the highest among all the creatures in the great universe; the first begotten Son of God, and His Agent; the Creator is his God, and he is His dearest Son. But we know that our salvation is not through his death, but through the great mercy of the Father. We also know that all the iniquities of mankind are as nothing in comparison with the infinity of God's mercy, because the heavens of His charity and the oceans of His bounty, are so vast, that He has never rejected those who begged of Him, nor disappointed those who willed to come unto Him. To Him the majesty and the glory! And to His Son, the greatness and the exaltation, for ever and ever! Amen.

CHAPTER XIII.

THE NECESSITIES OF THE SOUL.

We know that the earth is not our permanent place of abode. It is self evident that we cannot remain here. The body is but the temporary residence of the soul. As a traveler crossing a desert or forest, man journeys from birth to death ; from the cradle to the grave. Generations preceding us have come and gone as we have come and as we shall go. The summons of death cannot be refused. To it, all mankind is alike subject. The dust of earth enshrines our weaknesses and our heroisms ; the splendor of kings and burdens of the slave lie mingled beneath its pall. Evicted by death, their habitations destroyed, all soul-tenants of these bodies must stand alone before God. Death levels all earthly distinctions, and in the presence of God, we are equal supplicants for His mercy. The life of man is but an atom of eternity. God would be unjust if He allowed us to come upon this earth so short a time and live here subject to sorrow and suffering, without purpose. The nature of our existence here, the conditions to which we are subject, indicate the accomplishment of certain action for the attainment of a high privilege. The life of man, therefore, reflects the will of God, and human destiny is haloed by Divine solicitude.

Our necessities here, are of two kinds,—material and spiritual. Material necessities, or the needs of the body, are food, drink and protection. These bodily requirements do not affect the soul, except in the matter of condition and repair of its material habitation, yet two points in connection with them, demand consideration.

First:—Although soul necessities are of eternal consequence to us, and the necessities of the body are merely temporal requirements, we find that the latter occupy most of our time and attention. After sleeping the body for the recuperation of its physical strength, we bathe it and prepare it for the work of the day; supply it with food, labor with it at our daily vocation, again renew its vigor with food, then rest it in sleep, completing the circle of twenty-four hours. A little reflection will show us that nearly all our time is spent in caring for the body, while the soul's necessities receive little or no attention. As the body is perishable, and the soul is immortal, should not this be exactly reversed? Should we not minister to the needs of the soul, supply it with its food, develop its spiritual power to the very limit of our time; only giving to the body the attention that is actually needful? Under the stress of human conditions, bodily needs are many, and necessarily make strong demands upon our time and attention, but the fact remains that the soul's welfare is, pre-eminently, our highest and greatest concern, and every moment spent in providing it with sustenance, is an eternal gain. Shall the immortal soul starve,

while the transitory residence in which it lives, is carefully nourished, ornamented and beautified, only to crumble into dust at the touch of death?

Second:—God in His All-Wisdom knew what the necessities of our bodies would be, before His Creative Hand fashioned us. Therefore, before the race of man came upon earth, He provided those necessities in limitless abundance. Having done this, He established natural laws which govern us, and under the operation of which we obtain the food, drink and protection, necessary for our material existence. Animals, grains, fruits, vegetables, etc., are provided in abundance for our food; water is plentiful, and the materials and facilities for clothing, shelter and safety, are everywhere about us. God has created the earth rich in resources, and endowed us with ability and intelligence to supply all our earthly needs, at a minimum expenditure of time. Man, however, by the invention of his own laws, and for the gratification of his own sordid desires, has surrounded himself by conditions which debar the great mass of humanity from free access to these bounties of our Creator, hence the difficulty in supplying ourselves with material necessities. The urgency and stress of these conditions do not result from the action of God, but are entirely the consequences of man's violations of God's perfect laws. If we destroy the forests of our country, and drought and agricultural impoverishment follow, the calamity is due to us, not to God. If famine, pestilence and horrors follow in the wake of war, God cannot be justly criti-

cized for it. If the necessities of life, such as wheat, coal, etc., are beyond the power of the poor to purchase, owing to combinations of capital and control of their output, such distress of conditions can only be attributed to man, and not to God.

Under His laws, is clearly visible the Divine intention of making material necessities comparatively easy to obtain, and so enabling us to devote the greater part of our time to spiritual development.

We see, then, that material necessities and the ability to obtain them, having been bountifully supplied us by our Creator, we have no further need of His help in that direction. Had He intended to continue to provide these things for us, He would not have endowed us with the power and strength to obtain them for ourselves. Shall we, therefore, kneel to Him and ask the gift of food or clothing, when He has already provided for us? The stress of material conditions, therefore; the thousand and one ills, woes and troubles which confront our lives; the numberless grievances which spring from aggrandizement of wealth and residence in communities; the consequences of greed and gain; practically all that makes the getting of our daily bread difficult and irksome, can be directly traced to our violation and misuse of the harmony of material conditions by which God has surrounded us.

The luxury of civilization is an abnormal condition which brings its corresponding demands upon our time and effort. The simple necessities of man, as a natural, normal creature, therefore,

reflect our Creator's intention; our complex wants and surroundings which minister almost exclusively to bodily needs and starve the soul, are human inventions and demand the price of human failure to reach God.

Christ taught diligence, but only to the limit of natural necessities. When the tax gatherer came to him, he did not kneel down and ask God the Father to provide the money. He said at once to a disciple who was a fisherman, Matt. 17, 27: "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." By this he meant that when the fish was caught by a hook in its mouth, it could be sold, and the money used for paying the taxes. In this way, the disciple supplied the need. In the Sermon upon the Mount, Christ made material needs entirely subordinate to the necessities of the soul, summing up his magnificent exhortation by saying, Matt. 6, 33: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

As an intelligent, intellectual essence, the soul has its necessities and requires food of its own kind. No amount of material food can keep the soul from starvation. Those who teach that we progress or retrograde spiritually, according to the character of our material food, are mistaken. The theory is advanced by them that the quality or character of food we eat, is transmitted to us;

that by eating the flesh of animals we become like them. For this reason, abstinence from meat is commanded, and vegetable diet indicated. If we admit their theory to be true, it is certainly better to eat the flesh of animals and gain somewhat of their intelligence, than to acquire the dull, inanimate characteristics of fruits and vegetables. Any one must prefer being an ox to being a potato. It is one of God's laws that animals shall subsist upon animals. Man is no exception to this law. If meats are forbidden, how would it be possible for people of the Arctic Zones to exist? Besides this, it is practically an impossibility to avoid eating and drinking microscopic animal life, even with the most extraordinary precautions. Millions of vegetarian Hindoos are governed by a handful of flesh-eating English.

The negative ideas and physical weakness of the Hindoo people, constitute the chief obstacles to their development. They are inferior morally, mentally and physically, to Americans and Europeans. Their country is swept by most terrible plagues, and progressive influences which ameliorate human conditions in all other parts of the world, gain no impetus among them. Paul in his First Epistle to Timothy 4, 1-2-3: says, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to

be received with thanksgiving of them which believe and know the truth."

Knowledge is the food of the soul. It is the soul's first and greatest necessity. Learning and education are not Knowledge. They are mental acquisition of material fact and data, whereas Knowledge implies spiritual comprehension. Knowledge is the ken of the soul. Wisdom implies Knowledge in action and use. Knowledge is intuitive soul illumination. It is the only thing that will benefit the soul in eternity. By the measure of its possession, the soul shall be judged. Learning and education, stored up statistics concerning material things, cannot benefit the soul in eternity, any more than remembering the dimensions of a dungeon could benefit a prisoner after his release.

Learning and education are of the earth, earthy. Knowledge is of God and concerning him. Securing it, is development toward God. Specifically, Knowledge is knowing God, comprehending our relationship to Him, the purpose of our residence upon earth, and our destiny in eternity. Without Knowledge of God, our existence will be of no consequence, either here or hereafter.

The second soul necessity is Faith. Material food produces thirst. Soul Knowledge produces Faith. After we know, we have Faith. True Faith must be founded upon Knowledge; if not, it is useless and of no value to the soul in eternity. Knowledge of the truth, produces conviction. If we know, and are convinced, we must believe. If we reject or disbelieve a truth after being con-

vinced, our souls will die thirsty, because we have prevented them from quenching their thirst with Faith. Faith is the spiritual water of the soul. If we wish to stand upon a sure religious foundation, we must believe only in that which is fully proven. Without proof, our belief would be as the house built upon sand, for when we reason over it, doubts must arise. True Faith does not admit of doubt.

Paul says Heb. 11, 1: "Now faith is the substance (ground or confidence) of things hoped for, the evidence of things not seen."

By this he clearly shows that we must have the substance or confidence of Knowledge before we may have Faith.

The third necessity of the soul is Love. Knowledge is the soul's "Food;" Faith is "Water;" Love is "Protection." The soul's protection is to love God. Let us consider life as a journey through a forest. Commencing at birth, it is our duty and privilege to reach God at death. As we cross the forest, difficulties and obstacles beset us; sins divert us from a straight course, and delay our progress forward. Beautiful oases appear to the right and to the left of our path, lovely vistas of world-pleasures beckon us to come aside, rest and recuperate, for the forest journey is difficult and our feet are weary. Here is temptation. If we have Love for God in our souls, we will press forward with renewed effort and stronger determination to meet Him at the journey's end. Without that Love for Him, we yield weakly to the worldly beckonings, turn aside from our path, lose

precious time, and enjoy that which proves to be but wormwood and ashes, while the eternal reward escapes us. To reach God, therefore, we must press continually onward through life's forest, with Love for Him as the soul impetus.

Thus Love is the soul's protection against the temptations which lie in the path of life and its impulse toward God.

It must not be inferred that all worldly delights should be shunned, all pleasures avoided, all material impulse abnegated. God created this world as the scene of human action, the theater of human accomplishment. He beautified it by the glory of His wisdom, and bestowed upon us the intelligence to enjoy its beauty. It is by making world delights obstacles to our spiritual journey, and by bestowing upon them all our time, that we fall into error and proceed contrary to His purpose. Instead of making the beauties and delights of earth, our temptations, they should repeat and emphasize to us, the bounty of God and His infinite love for us.

Finally, we must know God as He is, and as He wants us to know him. To many, He is unknown and unknowable, and therefore they have neither Knowledge, Faith nor Love. If we are true seekers of God, we must follow the steps of the Great Master, Jesus, who said, "Knock, knock, and the door will be opened to you; seek and ye shall find." By this, Christ meant that our independence must first bring us to seek God, and gain Knowledge of Him. From Knowledge of Him, we

gain Faith ; then knowing Him, and believing in Him with strong Faith, we reach the exalted condition of loving Him. Christ said "Thou shalt love the Lord thy God with all thy soul, with all thy heart and with all thy mind ; this is the greatest of all commandments." To Love Him therefore with all our intelligence, is our highest duty and accomplishment, but this Love must be founded upon Faith in Him, and Faith springs from Knowledge, which is the basis of all soul accomplishment.

This progressive order cannot be reversed. We cannot begin by loving God to establish Faith in Him, and then acquire Knowledge.

This is unnatural, illogical and impossible. The clear logical order and progressive spiritual journey to God, is — first, to Know Him ; second, to have Faith in what we Know ; third, to Love Him in confidence and devotion.

CHAPTER XIV.

PRAYER.

As God is the source of all Knowledge, and as Knowledge is the food of the soul, we must now consider the means of obtaining it. There is no other medium than that of prayer, which may be comprehensively defined as the soul's attitude in seeking and asking God for its vital necessities.

It is plainly our duty and privilege to pray, yet a characteristic of these present years, is a growing disbelief in the function and efficacy of prayer. Men do not pray with the faith and fervor of their forefathers. To prove the error of this neglect, we must consider the various reasons advanced by those who deem prayer useless and unprofitable; after which we will show why prayer is necessary, and when it is productive of good to us.

Men do not pray, for the following reasons, viz.:—

First—They do not believe in the Personality of God. If they admit the existence of an Infinite Creative Cause, they believe it to be a Power, Force, Energy or Law, to which, appeal by prayer is useless. In answer to this objection, it has been conclusively shown in a previous chapter, that the Creative Cause must exist, and that God must be an Infinite Personality. It is therefore necessary for us to ask Him to help us. Prayer to a Force,

Vibration or Energy, would be profitless. Prayer to the Infinite Personality of God, is a logical outcome of His existence as God, and our existence as His creatures.

Second—Many believe that the soul of man is a germ of Divinity; and therefore, as God is within us, we do not need to pray to Him. This view is sometimes supported by the statement that Christ said "the Kingdom of God is within you."

Concerning this objection to prayer, it is necessary to review the fact that the Divine Essence cannot be divided into innumerable germs constituting human souls, without destroying its Perfection. Nothing can be added to God, nothing can be taken from Him. If the soul is a germ of the Divine Essence, it must possess the full powers of Divinity, for Divinity must be homogeneous. Although it is possible for the soul to reflect and to be illumined by the powers of God, it cannot partake of the intrinsic essence of God. According to revised versions of the New Testament, Luke 17, 21 is rendered "The Kingdom of God is among you" or "in your midst." It would have been unreasonable and inconsistent for Christ to say that the Kingdom of God is "within you" and at the same time, teach us to pray for the coming of that Kingdom. The application of this statement to support belief that our souls are of the essence of Divinity, is so vague and general, that it demands little attention.

Third—Some believe that God, having created the world, established sufficient laws to govern

and sustain it ; and that all human accomplishment is subject to these laws, without further interest or interference upon the part of God Himself. For this reason, they deny His bounty and cease to pray. It must be admitted, in answer to this objection, that God has ordained perfect laws to govern us. Under these laws, however, we find that man is the highest visible creation, and the only creature possessing the power of independence. The function of independence is to choose knowledge of God. Choosing evil, refusing to seek God, is simply misuse or neglect of this high function. As finite creatures seeking knowledge of the Infinite, we must assume an attitude of will toward Him. To receive knowledge from Him, He must be accessible to us. A God inaccessible to creatures whom He has endowed with independence to seek Him, is a logical impossibility. A God bound and restricted in His attitude toward us, by His own laws, is not as high as an independent human being, nor is He our highest conception of Divinity. God is higher and greater than His own laws. Although we are amenable to them, they cannot render Him inaccessible to us, for He is the intelligence behind those laws. Our necessities are knowledge of Him ; our appeal is to Him and not to His laws. This is prayer, and prayer is a necessity. We must also conclude, in this connection, that the perfect laws of God are intended to help us, to assist our development, and reward the correct use of our weapon of independence. The function of every law of God, is distinctly that of

protection and assistance toward harmony with Him. That they are obstacles to right attainment, is illogical, and a belief which violates the laws themselves.

Fourth—It is sometimes stated in self-defence, by those who do not pray, that God the All-Mighty is All-Knowing, and cognizant of our condition, therefore it is not necessary for us to mention our needs or ask Him to help us.

The fact that He has given us independence to seek Him, disproves this argument completely. We cannot exercise that power of will to choose God, except by coming to Him and asking for help and guidance. He is rich ; we are poor. He has knowledge ; we need it. How shall we obtain it ? By no other means than that of asking. This use of our independence is our duty. Praying to Him is acknowledgment of His power and appreciation of His bounty. Prayer is therefore our duty.

Fifth—The theory of the fatalists, is, that everything is predestined and beyond the possibility of change or alteration, therefore there is no need of prayer.

To this it may be said that although the history and destiny of man lies written in the Mind of God, independent human action evolves and reveals it. God's actions are arbitrary. Human actions, which govern human destiny, are free and untrammelled. The fact that God is cognizant of human action, does not restrict human action in the least. Fate and independence never meet. Our use of the gift

of independence, determines our fate. Fate is the outcome of our own action, which God never hampers. He apportions the soul's environment, but thereafter, the soul, subject to His perfect laws, accomplishes its own destiny. The Omniscience of God is nowhere shown in greater perfection than in this,—that although human action makes human history, He has all-knowledge of it beforehand. As His knowledge of our outcome does not restrict us, we must pray to Him, if we wish to attain the privilege He has granted us.

Sixth—Many have abandoned prayer for the reason that their prayers have never been answered. They reason, therefore, that prayer is non-effective with God. Whatever degree of failure attends our petitions to the Infinite God, we may conclude with certainty that the fault is our own. Prayers innumerable have been answered. If our petitions fail, it is well to consider some of the reasons which render prayer valueless and of no avail. It may be that we do not pray in the right spirit. Christ said that we must worship God "in spirit and in truth." Prayer that is unintelligent and at variance with truth, can profit nothing. Reminding God of His duties; dictating to Him; importuning Him with the egotism of our demands, preclude the possibility of answer. Again, it may be that we pray for things which God has already provided for us. Prayer for material necessities, worldly advancement, etc., come within the category of profitless petitions to our Creator. Not only do we pray for things which He has already

provided, but we also voice our supplications to Him, in petitions for things, which, if we did receive, would prove to be of injury and disadvantage to us. Knowing this, His Infinite Wisdom denies the answer to our prayer. In one of the Oriental legends, it is said that Moses (the "Speaker with God") when passing through a desert region, stopped at the cave of a hermit, who recognized him and received him with much hospitality. In the evening, the hermit, who had prayed all his life for the power of raising the dead, begged Moses to intercede with God, in his behalf, and obtain this gift for him. When morning came, Moses announced that God had refused to grant the hermit's prayer, for the reason that the power of raising the dead, instead of benefiting him, would bring him harm and injury. The hermit nevertheless insisted that Moses should again ask God for it. Moses did so, and brought him the same answer upon the second morning. The hermit was not satisfied, and a third time besought Moses to urge God to grant him the power of raising the dead. Upon the third morning, Moses announced to the hermit, that the Almighty had answered his petition and granted unto him the power he desired. After the departure of Moses, the hermit while walking in the desert, came to a place where a number of bones lay scattered upon the ground. Remembering that God had granted him the power of raising the dead, he stood over the dry bones, commanding that they gather themselves together and be restored to life.

Immediately the bones were joined one with another, clothed with flesh, and there appeared an enormous hungry lion, which devoured him. This illustrates the uselessness of praying for things which, according to our limited judgment, are beneficial, yet are denied us by the Omniscient God, whose ways are higher than our ways, and whose thoughts are higher than our thoughts. There are many vitally important reasons why we should pray.

First:—We are living upon the earth, subject to environment and limitation, for the purpose of attaining a higher spiritual attitude in eternity. This reward, the gift of these higher blessings and powers, is not ours by right. We do not deserve them; they are offered to us by our Creator, from the boundless ocean of His love and mercy. We must therefore strive for them, and our first necessity toward their accomplishment, is to seek them by prayer. If a fellow man owes me a sum of money and I ask him for it, my request is founded upon my right and ownership to it. If he is rich, and I, being poor and needy, ask him for money, I receive it from the impulse of his sympathy and generosity, without having any claim whatever upon it. Where my right exists, my demand is just, and must be recognized. Without my right, all volition rests with him. God has knowledge and power; we need it, yet have no right to it. From His love and mercy, He will endow us with these higher gifts and blessings, but we must show appreciation and acknowledge our need, by asking for them. This is a fundamental necessity of prayer.

Second:—It is necessary that we should know God and come nearer to Him, in order that we may attain higher spiritual development, and accomplish the purpose of our coming upon earth. If we fail in this, our lives are of no more consequence than the lives of animals.

To know God, we must commune with Him. By prayer we become acquainted with Him and attain knowledge of Him. If we pass a fellow-man in the street every day of the year, we obtain little or no knowledge of him. By conversing with him; by acquaintance, we come to know him, understand his nature and estimate his intelligence. Likewise, knowledge of God demands acquaintance with God, through the medium of communion or prayer.

Third:—We should pray in gratitude to God for His bounty, and in acknowledgment of His inexhaustible generosity to His creatures.

He is the Creator of the Universe, the Supreme Source of all blessings and power. It is therefore our duty to confess His greatness, in prayer and praise to Him. As He has enriched us, it is sin and ingratitude upon our part, not to recognize and acknowledge His bounty.

Fourth:—The privilege of prayer and communion with God, is the highest honor conferred upon us. By the use of this privilege, we are elevated in His esteem, and enjoy supreme importance in the eyes of the celestial hosts. The opportunity of converse with a King, Queen, Czar, or any high earthly ruler, is an honor. How much greater the

honor and privilege of unlimited communion with the Lord of Lords and King of Kings, our Creator and Everlasting Father.

Fifth:—Prayer is worship. We worship God and petition Him for our own interests and benefits; for powers, gifts and higher development.

He does not need our worship. He is Perfection, worshiped and glorified in Himself. Our actions and prayers will add nothing to His Majesty and Glory, but are the means by which we attain the nature of Divinity, as His Children; sharing His Power and Glory. If we do not pray, we are the losers.

Sixth:—Like soldiers upon the battlefield, we are at war against surrounding conditions, striving to gain the privilege for which we came upon earth. As the soldier needs a fort or shelter to protect him in time of need, and as we in our finite nature, are needy, it is necessary that we should seek the protection and shelter of God, in order to overcome and win the victory. Seeking His protection, knocking at the gate of Heaven as Christ taught us, is prayer. We therefore should perform this, our highest duty, with eagerness and sincerity. At the same time, we should know how to pray. A soldier must give the pass-word in order to gain admittance to the fort. A pass-word of his own invention will not suffice him. So also, when we pray, we must present proper petitions to God the Almighty Commander-in-Chief. We must make use of prayers which have been taught us by His prophets and messengers. This will insure

answers to our supplications ; the gate of His mercy will open to us, and we shall be admitted to His Love and Protection.

Although we are not forbidden to express our thoughts and petitions to God, in our own language, it is manifestly more effective to commune with Him in the words revealed to us by His Manifestations. In the use of them, prayer assumes its highest function and value to us. We have a great number of these sacred tablets and communes, one of which follows:

"Oh my God, give me Knowledge, Faith, and Love. Adorn my head, oh God, with the crown of Thy Providence; my heart with the light of knowing Thee; my tongue with the utterance of Thy Greatest Name; and my ear with listening to Thy Holy Word; for Thou art the Only One whose action was, is, and ever shall be glorified, and whose command shall ever be obeyed.

"Oh my God, help me to be just; lift me up from the ocean of superstitions and imaginations, and grant me an Iron Sight, to see and realize from the surrounding existence, Thy Oneness and Thy Truth."

This Commune, which contains twelve distinct "words" or petitions, is, as its text implies, for daily use. "Adorn my head oh God, with the crown of Thy Providence," is equivalent to the prayer of Jesus, "Give us this day our daily bread." The sixth "word" or sentence,—adorn "my tongue with the utterance of Thy Greatest Name," is a petition to God for the great privilege of knowing

His Greatest Name, which will be given to every believer, with the understanding of how and when it may be mentioned in worship, or for protection. The Scriptures promise, that in the latter days, we will be given His Name. Zech. 13, 9—"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My Name and I will hear them: I will say It is My people; and they will say, The Lord is my God."

The tenth "word" is "Help me to be just." This petition embodies a supreme human need; for selfishness and injustice constitute the source of nearly every mischief and misery. "Serve God," and "love your fellow-man," although two equal factors in our religious duty, are in reality, but one and the same thing, since it is impossible for us to serve God aright, unless we "do unto others as we would have others do unto us." The necessity of being "just" to our fellow-creatures, is a foundation principle in all religious truth. We should therefore pray earnestly for this soul accomplishment and supreme blessing.

The eleventh "word" is "Lift me up from the ocean of superstitions and imaginations." Human souls are voyaging upon an "ocean of superstitions and imaginations," in search of anchorage in the Truth. We see them everywhere about us; soul ships, soul craft; some without rudder or compass, some without latitude or longitude; many idly drifting, careless of time, distance and direction. We see some bent with the utmost determination

upon certain courses, and others, with just as much determination, pursuing precisely opposite courses. If we scan the horizon of humanity, we will find these soul-ships sailing toward every conceivable point of the compass. It cannot be that the Truth lies in such a myriad of directions. There is but one God, and there can be but one Truth; one direction toward it, one anchorage in it. The Truth founded upon the perfect laws of God, must be practical. Human ideas concerning the Truth, are mere superstitions, imaginations and chimeras, simply because they are not practical. If it was announced that Christ had come upon the earth, in fulfillment of his promise; that he had been born naturally of parents, according to God's laws, and now lived among us in the human form, scarcely one in a thousand would believe in him, although teaching and expecting his second coming. If, however, it was reported that Christ had appeared, soaring in the clouds, his stature gigantic, his apparel glistening and glorious, and his voice like the roll of thunder, millions would believe the statement, because such a Christ and such a coming of Christ, would be an impossibility. We need, therefore, the practical truth, and it is our duty to ask God to "lift us above the ocean of superstitions and imaginations," which are but human inventions and worthless to the soul.

The twelfth "word" is "And grant me an Iron Sight, to see and realize from the surrounding existence, Thy Oneness and Thy Truth."

By the "Iron Sight" is meant the clear inner vision

of the soul ; the intuitive perception and knowledge of the Truth. According to the prophet Joel 2, 28: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy ; your old men shall dream dreams ; your young men shall see visions." In asking God for the Iron Sight, we petition Him for the spiritual condition which enables us to receive knowledge from Him, through revelations, visions, and "dreaming dreams."

This blessing and great gift is bestowed upon the human race in these present days, more abundantly than it was given to the followers of Christ, in the early Christian period.

The following Tablet is used as a morning prayer:

"Praise to Thee, O my God, for Thou hast awakened me after my sleep, made me appear after my absence, and raised me after my death. I arose this morning, facing the light of the dawn of Thine appearance, which lightened the horizon of the heavens of Thy Power and Majesty, confessing the truth of Thy Word, believing in Thy Book, and holding to Thy Robe. I beg of Thee, by the power of Thy Will and the performance of Thy Wish, to make what Thou didst show me in my vision, a solid foundation for the house of Thy Love in the hearts of Thy Redeemers and the best cause for the manifestation of Thy Generosity and Providence.

"O my God, ordain to me by Thy Supreme Pen, the good of the world to come and the present one.

"I hereby bear witness that in Thy hands are the reins of all things, and Thou changest them according to Thy Will, and that there is no God but Thee, for Thou art the One, the Almighty and the Faithful.

"Thou art the One who changest by Thy Command, the dishonored to the highest stage of honor, the weak to be strong, the failing to have power, the confused to be in peace, and the doubting to have strong faith.

"There is no God but Thee, who art Mighty and Generous.

"The heavens of Thy Charity and the oceans of Thy Bounty are so vast, that Thou hast never disappointed those who beg of Thee, and never refused those who willed to come unto Thee.

"Thou art Most Powerful and Mighty."

The word "Redeemer" in this tablet, signifies a spiritual title given to those who obey their mission in the Cause of God, even to death, thereby accomplishing their own redemption. The following tablet is to be used especially when leaving the house :

"By Thy generosity, O my God, I come to this morning, and I leave this house depending on Thee and delivering all my concerns to Thy Hand. Therefore send down upon me from the heavens of Thy Mercy, a special blessing from Thy Presence; bring me back in peace and righteousness as Thou hast sent me out.

"There is no God but Thee ; for Thou art the One who has all the Knowledge and all the Wisdom."

Having realized the necessity and efficacy of prayer, it is for our eternal interest to practice it diligently, in the spirit of humility and earnestness. As God has promised to hear and answer our petitions thus presented, our benefit is absolutely certain, for He never fails in the fulfilment of His promises.

CHAPTER XV.

ADAM.

Pre-existence of the soul, the purpose of its imprisonment in the body, and the conditions of its existence hereafter, have been divinely revealed to us in the story of Adam and the Garden of Eden. Whence came we? What is our purpose here? Whither going? These are the all-important questions of human existence. They cover the history and destiny of the soul. In their solution, is knowledge of the Truth of God, whose All-wise intention has preserved scriptural record, until this present age of the world, when human understanding is fitted to receive the message of its interpretation and the revelation of its teaching.

Theologians and religious thinkers have failed to understand whether the earliest records in the book of Genesis, relative to the Garden of Eden, the Fall of Man and longevity of the human race, are historical accounts of real events, or simply myths and traditions, which had their origin in the earliest dawn of civilization. Is the story of Adam but the product of human imagination? Is it allegory founded upon man's observation of the working forces of nature; or is it the record of actual happenings, symbolically written by prophets inspired of God, to teach the human race the history of the beginning and earliest condition of man?

The majority of theologians maintain that the story of Adam is the Word of God, containing an underlying spiritual significance, but confess their inability to give it specific and definite interpretation. However they may differ in opinion as to its exact teaching, they must coincide in admitting its ultra importance, inasmuch as it concerns the most remote epoch of human history, and upon its narrative as a foundation, rests entirely, the doctrine of "original sin." Belief in this doctrine, or proof of it, depends solely upon the history of Adam and the story of Eden. If we cannot prove the nature of Adam's transgression, or discover the reality of an act of disobedience which holds all mankind in the thralldom of its consequences, the whole scriptural basis of original sin is destroyed, man's absolute independence of action and supreme individual responsibility established, and the doctrine of redemption proved to be unnecessary and impossible. The importance of this record in Genesis is therefore apparent from the fact that it contains the only data upon which the doctrine of original sin can be founded. All other citations and elaborations of this point, in scripture and outside of scripture, proceed from the Story of the Garden of Eden.

While numberless theories and explanations ad infinitum have been evolved concerning it; while the result of human effort to understand its real significance, has been confusion and contrariety of opinion, the fact remains that this record is a revelation from God to mankind; intended by Him

to teach a great spiritual truth which is essential to every human soul. The certain evidence of this intention of revelation, is found in the fact that the prophets, Christ especially, taught the same spiritual truth embodied in the story of Adam and the Garden of Eden.

Much of the difficulty in understanding and interpretation, arises from the reason that scriptural mode of expression is symbolical. All the prophetic language of scripture employs symbols. Christ taught in parables and allegorical illustrations. The earliest records in the book of Genesis, were written in idiographic language, which preceded the use of characters representing sounds. Centuries later, they were translated into Hebrew. The original Hebrew writings suffered many changes through successive transcriptions, at long intervals and different periods.

According to Dr. Heber Newton in "Right and Wrong Uses of the Bible," "We must also take into consideration this fact, that the languages are constantly changing ; words and expressions that were in use a hundred years ago, are now obsolete or convey a different meaning and it is often necessary for us to take their meaning in a figurative sense and not literally, as we do at the present time."

Upon this point, Origen (Vol. 1, p.-315) wrote as follows :

"The Scriptures contain many things which did not actually occur. For who that hath understanding, will suppose that the first and second and

third day, and the evening and the morning existed without a sun, moon and stars? and that the first day was as it were without a sky? and who is so foolish as to suppose that God after the manner of a husbandman planted a paradise in Eden toward the East and placed in it a tree of life visible and palpable, so that one taking of the fruit by the bodily teeth, obtained life? And if God is said to walk in the paradise in the evening and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things, figuratively, indicate certain mysteries, the history having taken place in appearance and not literally. Cain also when going forth from the presence of God, certainly appeals to thoughtful men as likely to lead the reader to inquire what is the presence of God, and what is the meaning of going out from Him? The Gospels are filled with the same kind of narratives."

One of the greatest difficulties in coming to a real knowledge of this lesson, is the misunderstanding of the location of Eden. Scholars and theologians confess the impossibility of locating it accurately. Martin Luther said "No one knows." Geikie, "Hours with the Bible" says: "It would be wearisome to quote at length the widely contrasted opinions which offer themselves in the long list of writings, more or less fully devoted to this subject for it embraces not fewer than 80 treatises; Palestine, Syria, Armenia, Mesopotamia, Persia, the Delta of the Indus, Cashmere, one of the South Sea Islands, the Canary Islands, St. Gothard in the

Alps and even the shores of the Baltic have been zealously advocated as the seat of Paradise."

The consensus of learned opinion favors the idea that its real locality was somewhere in Asia, near the great rivers Euphrates and Tigris, from the fact that the former is named in the Genesis narration, together with the Hiddekel which was the ancient name of the Tigris. The rivers Gihon and Pishon have never been found, nor is there any evidence past or present, of the existence of the great river from which these four proceeded, and of which they were the "heads" or "branches."

In point of geographical existence, it is clearly evident that the Garden of Eden has never been, and could not be a spot or locality upon the earth's surface. Added to this, is the weight of scriptural demonstration that the story itself is symbolical of an existence in the spiritual realms; that this is the true meaning of the location of the Paradise of God.

Still further, in the light of physical science, it can be shown from the description of Eden, that an earthly location for it, is impossible. According to the biblical record, there grew "out of the ground, every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil." From a scientific standpoint, it is impossible to admit that there grew from the soil of the earth, trees which produced fruits of "life" and fruits of the knowledge of "good" and "evil." The material elements cannot nourish our souls with life and the

knowledge of good and evil; they nourish and sustain the body, which partakes of their nature and qualities. According to science, therefore, and upon the basis of literal facts, the Garden of Eden could not have existed upon the earth. In Revelations 2, 7, the symbolism and imagery of the Eden story is utilized to prove this point more clearly. "He that hath an ear, let him hear what the Spirit saith to the churches; to him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." Here, Christ teaches us that by coming to this earth and accomplishing victoriously the purpose of our coming, we shall enter into the Paradise of God, eat of the Tree of Life and live forever with God. From this teaching, we learn that the Garden of Eden is the Paradise of God; for the Tree of Life grew in Eden. We certainly do not understand that our eternity of reward for victory in this life, will be to live with God our Creator, between the two rivers Euphrates and Tigris. Christ taught also in the Gospels, that we came from our Father's house and that we shall return to Him. This will be thoroughly explained later. In the "Secrets of Enoch" Chapter 8, we meet the same description of Eden, with slight change in the symbolism.

"And these men took me from thence, and brought me to the third heaven, and placed me in the midst of a garden, a place such as has never been known before for the goodliness of its appearance and I saw all the trees of beautiful colors and their fruits ripe and fragrant, and all kinds of food

which they produced, springing up with delightful fragrance, and in their midst (there is) the tree of life, in that place, on which God rests when He comes into Paradise, and this tree cannot be described for its excellence and sweet odour—and it is beautiful more than any created thing. And on all sides in appearance it is gold and crimson and transparent as fire and it covers everything. From its root in the garden there go forth four streams which pour honey and milk, oil and wine, and are separated in four directions, and go about with a soft course. And they go down to the Paradise of Eden, between corruptibility and incorruptibility. And thence they go along the earth, and have a revolution in their circle like also the other elements. And there is another tree, an olive tree always distilling oil, and there is no tree there without any fruit, and every tree is blessed, and there are three hundred angels very glorious, who keep the garden and with never ceasing voices and blessed singing, they serve the Lord every day. And I said—‘What a very blessed place this is.’”

The “Tree of Life upon which God rests when He comes into Paradise,” is the Manifestation of God the Infinite, to His creatures. “From its root, there go forth four streams.” The “olive tree always distilling oil” is the Tree of Knowledge of Good and Evil, the cause of our leaving the Paradise of God and coming upon the earth.

The other trees in Paradise, represent the souls of the human race. Christ used this symbolism when He said John 15, “I am the vine, ye are the

branches ; my Father is the husbandman." In the parable of the Vineyard, Luke 20, 9-16, Christ taught us the same truth ; that God "planted a vineyard, and went into another country for a long time," leaving it to the care of husbandmen. Human souls are therefore, the trees in the Garden of Eden, which are watered by the four rivers branching from God the Tree of Life or the Great River, in the midst of the Garden.

The Tree of Knowledge is likewise a symbol of the Manifestation of God to His creatures. This teaching is not confined to the Bible, but is found in the scriptures of other religions. Wherever the symbols of the two trees are found, they represent the image of the Supreme God manifested to His creatures. Geikie "Hours with the Bible" page 98. "The trees of life and the knowledge of good and evil have been no less widely remembered. The Indian tradition speaks of the tree Kalpanksham, whose fruit gave immortality ; among the Persians a similar tree was called Hom ; among the Arabs the Tuba ; among the Greeks the Lotus. On the Assyrian sculptures the tree of life is constantly seen, and its high importance cannot be doubted. It sometimes appears alone, sometimes worshiped by royal figures, at other times guarded by winged forms in attitude of adoration ; but is always incontrovertibly one of the loftiest of religious symbols, for we often see it surmounted by the winged disk, the symbolic image of the Supreme God, with occasionally a human bust above it. Alike on the bas-reliefs of Assyrian palaces, and on

both Babylonian and Assyrian cylinders, it recurs with striking constancy."

Also in the Book of Enoch, 25, 3 and 4—"And he answered me by saying—'This high mountain which thou hast seen, whose summit is like the throne of God, is the throne where the holy and great God of Glory, the Eternal King will sit when He shall descend to visit the earth with goodness.' And this tree of beautiful fragrance cannot be touched by any flesh until the time of the great judgment; when all things will be atoned for and consummated for eternity; this will be given to the just and humble."

The same truth is found in the prophecies of Ezekiel 17, 22 and 23,—“Thus saith the Lord God; I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”

If the location of the Garden of Eden is symbolical of a spiritual existence, what of the action recorded? It is evident that the souls in the Paradise of God, ate of the fruit of the Tree of Knowledge, knowingly. That is to say, they partook of it independently. The inevitable deduction is that they received it by asking for it. In the narration it is said that “the serpent” tempted

them to eat, after which they were driven out of Paradise. As the Garden of Eden had no material existence, we must conclude that no actual serpent existed there. The serpent, since the most ancient times, has been and still is the symbol of "wisdom." Christ said, Matt. 10, 16—"Be ye therefore wise as serpents." Among the Chaldeans, Egyptians, Hebrews and Greeks, this significance of the serpent symbol was universal. The brazen serpent set up by Moses to represent wisdom, was destroyed by Hezekiah, when he found it had become an object of idolatry. Afterward it became the symbol of evil, and was incorporated into early Christian belief, to typify the devil or Satan.

"Secrets of Enoch" p. 14 (Note by R. H. Charles).

"The serpent was anciently a symbol of wisdom and healing, among the Greeks, the Egyptians (Brugsch Rel. and Myth pp 103-4) and the Hebrews, (Num. 21, 8-9; II Kings 18, 4; Matt. 10, 16; John 3, 14); Hezekiah's destruction of the "brazen serpent" as associated with idolatry may have caused the symbol to bear almost without exception an evil significance in later times, so that at last it became a designation of Satan."

As the serpent symbolizes wisdom, and as the human race of souls existing in Paradise, asked for the knowledge of good and evil, we establish the fact that their own knowledge or wisdom impelled them to take this great step, for which they were banished from Paradise to "till the earth." The knowledge of good and evil is distinctly the power

of independence which is possessed only by God and Man. The function of independence is to choose good. Choosing evil is misuse and violation of its true function. We cannot possibly hold that the function of our independence is to choose evil. A horse grazing in a field, will eat of many herbs, leaves and grasses, but refuse others. The power of selection, the instinct which governs the horse in this discrimination between nutritious food and poisonous plants, was not given him for the purpose of enabling him to eat the poison. The function of his power of selection is distinctly to choose that which is good and refuse that which is detrimental and injurious. Similarly, the power of independence, the knowledge of good and evil, possessed by man, is intended for his elevation and development. We therefore came upon the earth to gain knowledge; tempted or persuaded by the wisdom we already possessed, to take upon ourselves the process of earth life, in order to increase our knowledge. The real "fall of man" was, therefore, the consent and willingness of the race of human souls to undergo a process, a period of trial and testing in the environment of the flesh, in order to attain a higher attitude of knowledge before God our Creator. In the universe of God, there is no accomplishment without process. If we wish to reach the top floor of a building, we must climb the stairs; to read Shakespeare, we must study the alphabet. Process is inevitable, materially and spiritually.

In "Chaldean Genesis" G. G. Smith says

"Judging from the fragments discovered, it appears probable that there were in the royal library at Nineveh over ten thousand inscribed tablets, including almost every subject in ancient literature. By far the greater number of the tablets brought from Nineveh belonged to the age of Assurbanipal who reigned over Assyria B. C. 670 and every copy of the Genesis legends yet found was inscribed during his reign. It is stated that these tablets are not the originals, but only copies from earlier texts. The date of the original copies is never preserved. The Assyrians acknowledged that this literature was borrowed from Babylonian sources. The Izdubar legends containing the story of the flood were probably written B. C. 2000. These legends were, however, traditions before they were committed to writing and were common in some form to all the country. It seems from the indications in the inscriptions that there happened in the interval B. C. 2000 to B. C. 1850 a general collecting and development of the various traditions of the Creation, Flood, Tower of Babel and other similar legends. The Assyrians state that these documents were copied from ancient Babylonian copies, and in some cases state that the old copies were partly illegible even in their days.

"There is nothing in the present fragments (p. 88) indicating a belief in the Garden of Eden or the Tree of Knowledge; there is only an obscure allusion in lines 16 and 22 to a thirst for knowledge having been a cause for man's fall."

In "Book of Enoch" 32, 6,—"Then the holy

angel Rufael, who was with me, answered and said to me: 'This is the tree of wisdom from which thy old father and thy aged mother, who were before thee; etc. and they learned wisdom, and their eyes were opened and they learned that they were naked and were driven out of the garden.'

We read in the Bible that after the expulsion from Paradise, God placed a "Flaming Sword" between Adam and the Tree of Life, to prevent him from reaching it. It is obvious that God is willing that man shall eat of the Tree of Life, but not until he is fitted for and justly deserves it by the accomplishment of a certain process or purpose. This purpose must be accomplished and attained upon the earth, and, as it is a hardship, a difficulty, a state of pain and suffering, it resembles passing a "flaming sword" to reach the Tree of Life. The flaming sword symbolizes the place of suffering, pain and death, which must be passed through before the privilege of eating the fruits of the Tree of Life can be attained. The earth is therefore the "flaming sword." Our race of souls came upon the earth from the Paradise of God, for a short duration of time, either to be fitted for everlasting life with God or to be cast out from His Face, by rejecting Him.

The idea and teaching of the "flaming sword," expressed in different symbolism, is found among the beliefs of nearly all the races of the world. In "Ten Great Religions" p. 320, James Freeman Clark says "We learn that the Greeks supposed that every soul must cross the river Styx in Charon's

boat ; that the Persians thought the departed must cross above the abyss of woe on the arch of the rainbow ; and that the Koran teaches that they must go over on the bridge El Sirat, whose blade is sharp as a cimitar ; and even Christians speak of passing over a mythical Jordan.

"The missionaries were told by the Hurons and Iroquois that the soul after death must cross a deep rapid river on a bridge made of a slender and ill-poised tree ; another tribe believed in crossing a river in a stone canoe, another in going over a stream on a bridge made of an enormous serpent. The Indians of Chili, the Aztecs and the Esquimaux had similar legends. All these notions sprang up naturally, among primitive people, before bridges were built, the chief difficulty a traveler encountered was in crossing a river or a branch of the sea. They naturally thought that in the long journey from this world to the next, some similar difficulty would be found."

It is a mistake to suppose that these difficulties are to be passed through after death. Only upon this earth can we accomplish the privilege of eating of the Tree of Life ; for this is the place appointed by God to be the testing-ground of human action. If it were possible to attain this privilege elsewhere, there would be no object in our existence here. Therefore, as we cannot attribute to God the All-wise, the performance of any action without purpose, especially this great action, the creation of this wonderful earth and the coming of the highest race in the universe, upon it, we must conclude

that the flaming sword, the bridge of El Sirat, the River Jordan and kindred symbols, represent "the earth."

In order to understand and simplify the records of the book of Genesis, it is necessary to determine the meanings of the names Adam, Eve, Cain and Abel. Every proper name has a meaning or significance in the language which gave it origin. In all languages, proper names originate from common nouns and are founded upon some natural object, circumstance or event. By tracing a name backward, we find its natal source to be a language in which it has an intrinsic meaning. The words Adam, Eve, Cain and Abel have no significance in English, Hebrew, Egyptian, Arabic, etc. It has been found, however, that they have a definite meaning in the Accadian language, which is spoken by the Kurds, a people of Kurdistan, in Asia Minor. This conclusively proves that the earliest language of which we have trace or record, is the Accadian or Kurdish.

In this language, "Adam" or "Adeem" means "the cover of the thing," its "surface" or rather "skin;" and as the body of a man is the "tent" or "cover" in which the soul lives, it was called "Adeem" or the "skin." Those who claim that it applies to the red color of soil or earth, are mistaken. "Eve" or "Hhowaa," is "life" or a "living soul." The union or combination of "Adam" the "body" or "tent" and "Eve" the "living soul," which perfectly expresses the creation of man, is set forth in Genesis 2, 7—"And the

Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

In Job 19, 26—"The body of man, or "Adam" is rendered as "skin"—"And though after my skin worms destroy this body, yet in my flesh shall I see God." "Cain" or "Ca-in" means "earthly possession," "material," and sometimes a "mineral that is used for a spear head." In the latter sense we find Tubal-Cain, Gen. 4, 22, was "the forger of every cutting instrument of brass and iron." "Abel" or "Abeel" means the "Son of God." With this knowledge of the true significance of these proper names, the interpretation of the symbolism thus far proves as follows:—Our race, or Adam (which is a term applied not only to our first earthly parents, but also to the whole human race, as we frequently find it used in the Bible), was in the Garden of Eden, or the Paradise of God; a race of souls perfect in the limitation in which God had created them. In this spiritual plane, they existed without sorrow, pain or death; without the knowledge of good and evil; incapable of rising above their limitation, yet possessing knowledge or wisdom which gave them thirst or desire to rise into a higher attitude before God than the limitation in which they had been created. The "serpent," that is to say, the wisdom they gained when they learned that God the Infinite, the Creator, had decided from eternity, to take unto himself a Form, an Image, in order that His finite creatures might comprehend the Invisible through the Visible Mani-

festation; and that He had appointed this globe to be the place where He would manifest Himself in this Image: the "serpent" Wisdom urged them to ask their Creator that they might take an Image like His Own and rise higher toward the State of Divinity. In this, they sought to be like Him; to attain His characteristics, knowing good from evil. This grafting into His Own Image, is eating the fruit of the Tree of Knowledge; for if we were not made after His Image, we could not be fitted to live with Him and be adopted as His children. The horse is not fitted to live with man and participate in human accomplishment, for the reason that the horse is not "after the image" of man. To live with God and be naturalized into Divinity, we must undergo the process of a life upon earth, in His Own Image. God granted this petition of our race of souls, upon the conditions to which we now, as human beings upon the earth, are subject. Under these conditions, we must come here, imprisoned in this mold of clay, which is the Image of God; our tablets of memory sealed and locked, in order that we may not remember our previous existence and thus have free exercise of our power of independence, which is the knowledge and choice of good and evil; our existence hampered and beset upon every side with earthly hindrances and trials, in order that through all our probation and testing, we may prove our worthiness for reward, by clinging with love to God, acknowledging Him in pain and sorrow as well as in earthly happiness, to be our God, Father and Almighty Creator.

The difficulty of these apparently simple conditions, is realized by looking at humanity about us. To-day, millions are denying their Creator; millions are entertaining false and ridiculous ideas as to how our race and all living creatures originated. The prophet Jeremiah 2, 27 says—"They say to a stock, Thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back unto me and not their face; but in the time of their trouble they will say, Arise and save us."

God has bestowed upon us the gift of independence, the God-power of will, that we may perform our duties toward Him and toward ourselves, from our own wish and accord. Those who fulfill these conditions, will be grafted into the Tree of Life and live with Him forever, while those who fail in their fulfillment, will be shut out from the Paradise of God, prevented from eating the food of that blessed Tree, and cast out from His Face. This, as we shall see later, is the condition of "Cain" in the land of Nod, to which land, souls not competent to fill the high position of reward as the Children of God, must go in punishment.

"Secrets of Enoch" 30, 15—"And I gave him his will, and I showed him the two ways, the light and the darkness. And I said unto him 'This is good and this is evil;' that I should know whether he has love for Me or hate; that he should appear in his race as loving Me." Jesus taught the same point in Matt. 12, 30—"He that is not with me is against me."

We see, therefore, that God gave us our in-

dependence to choose or refuse Him, in order that we may be like Him, independent as He is independent. If we were not independent, we could not attain the attitude of Divinity. The fact that our tablet of memory is locked, proves that we shall be judged by the use we make of this God-power of independence, during our earth-life. We are being tested in its use or misuse, to show our fitness or unfitness for grafting into Him as His sons and children. For this reason, we are able to sin, while the angels, or other races of souls who are not so tested, who are without the power of independence, cannot commit sin. As they are not independent, they are not responsible. They are controlled by God, and He is responsible for them.

Cyril of Jerusalem said "A free agent alone can commit sin." Therefore the souls which show their standard by loving God while upon this earth, will pass the "Flaming Sword" victoriously, return to the Paradise of God, eat of the Tree of Life as Gods and the adopted Children of God forever.

This is the cause of the coming of man upon earth, and the true meaning of the "Fall of Man." We did not "fall" by eating of the Tree of Knowledge; we did not commit sin by partaking of that blessed fruit, but in reality performed an action highly beneficial to ourselves, by which we may accomplish an immeasurable "rise." The "Fall of Man" was therefore the passing out of our race of souls from the spiritual realms of the Garden of Eden, to attain a great privilege and be fitted to

become Gods. Eternal glory and gratitude to "Eve" the "woman," instead of the stigma of responsibility laid upon her by those whose eyes are blinded to the truth.

The temptation of Adam (the race of souls in the Garden of Eden), by the serpent Wisdom, is further set forth and the scriptural truth clarified, in the sacred narrative in Genesis 3 3-5. "But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."

This teaches that our race of souls, after arguing with the serpent and thinking over the opportunity for attaining a higher and supreme limitation before God, realized the greatness of it, overcame hesitation, and consented willingly to undergo the process of trial in the body, the end whereof is death. And, although realizing that death was the culmination of this process, we knew also that by it, we should attain unto everlasting life as gods.

Having taken this great step, by consenting willingly to undergo the process of life upon the earth, the souls of our race found themselves "naked" in the Garden of Eden, that is to say, deprived of the privilege they sought by eating of the Tree of Knowledge, and unable to accomplish it through their own efforts. This condition of helplessness is symbolized by the efforts of Adam and Eve to cover their nakedness with fig leaves.

“And the Lord God made for Adam and for his wife, coats of skins, and clothed them.” Genesis, 3, 21.

God the merciful and loving Creator came to the assistance of these naked, helpless souls, and tailored by His Mighty Hand, two “coats of skins,” one male and the other female; and into these two skins, bodies or “Adeems,” entered, by His command, the first two souls from Paradise. This wonderful body of man is a product of the creative wisdom of God. It is the material form, made after the Image of God Himself. “And God said, let us make man in our image, after our likeness.” Genesis 1, 26. Thus Adam, by accepting God’s conditions, left the Garden of Eden, “driven from it,” and came upon the earth to accomplish the purpose of befitting himself for the higher position of a god; knowing beforehand, that he must endure sorrow, suffering and death, for God had said unto him, “The day you eat, death you shall die.”

At the same time, God placed between him and the Tree of Life, a “Flaming Sword,” the Bridge, the Sirat, this earth, with its hardships and difficulties, that he might learn to use rightly the weapon of independence which God gave him, and attain from his own free will, the great blessing of becoming a god.

Concerning the scriptural record that God formed woman from a rib taken out of the man’s body, we are taught by it, that as rib means a support, so God the Almighty, made Adam of two sexes, male

and female, to support each other during their existence upon the earth. Upon each sex, he laid special duties and functions, through which other human bodies should be brought into existence. The sexes therefore are equal materially and spiritually.

Having created these human bodies or skins, one male, and the other female, He endowed them with the power of growth, the power of reproduction, like unto a factory composed of two parts, by which other tents or bodies should be woven, into which the rest of our race of souls might come, take the form after the image of God, and attain the same privilege. According to the same plan, He also made the races of beasts, birds, fishes and some species of the vegetable kingdom. In all these, God created the first pair, and endowed them with the power of reproduction. The child comes from the mother, the seed from the tree. It is not necessary, therefore, for God to create a new human body for each soul that comes upon the earth. From our first parents, came the whole human race. Likewise from a single tree, or in some cases from two trees, came all the forests of the earth.

The third Adam or Adam the Man, received his name as a title of honor, for he bore the image of God His Creator, the Form of the manifestation of the Supreme Being. Adam the Man was endowed with faculties and powers which enabled him to understand the operation of natural laws and conditions of the surrounding existence. By this endowment of knowledge, he was made capable of

applying the material existence to his benefit. We have sufficient evidence to believe that God the Creator revealed to our first parents, many things material and spiritual, to increase the capital of their knowledge and experience, thus enabling them to fulfill their material and spiritual duties and transmit their knowledge to their offspring. As these revelations of intelligence came direct from God, Adam was a prophet. We know that the cereals, many herbs, fruits, etc. appeared upon the earth with the coming of man, for according to geological evidence, there are no traces of their existence before that period. Furthermore, we know that most of the above mentioned products of the earth, were distinctly intended for man's sustenance, since without human cultivation, they retrograde in quality and ultimately disappear.

Our first parents, in the weakness of their human natures, sinned against the perfect laws of God. No human creature can live without committing sins and mistakes. Surrounded by the attractions of earthly existence, which tempted him to gratify his material desires, Adam, as a finite creature, failed to comprehend the will of God and neglected the way of knowing Him through human comprehension. God promised him help, and revealed to him that through his offspring should come one who would lift up the fallen race and guide men to the real knowledge of their Creator, the Infinite. God revealed His intention of manifesting Himself to His creatures, in fulfillment of the promise our race of souls had received in the

Garden of Eden; that He Himself would guide and teach men to know Him. Christ taught this truth in the parable of the "Prodigal Son," when He said the Father came to the help of His son. The sins and mistakes of Adam and Eve, the first human pair, did not cause the "Fall of Man," the expulsion from the Garden of Eden, as is generally taught and believed. Their sins were the consequence of imprisonment in this body of dust. This imprisonment is typified by the symbol of the serpent cursed, condemned to crawl upon the ground and eat dust all the days of its life. The interpretation of this symbol shows us that, as through the serpent wisdom, our own knowledge, we came from the spiritual realms to undergo a process of trial and suffering upon the earth, that same serpent or soul-knowledge was cursed or sent upon the earth, to undergo the process with us. As we were cast downward from a high plane of existence to the dust of an earthly environment, to live in this prison of clay, so the serpent, our soul—wisdom, was sent with us, imprisoned as we are imprisoned and forced to communicate only through the material avenues of the five senses in gaining knowledge and understanding. In this way, the serpent should "eat the dust of the earth all the days of its life."

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel." Genesis 3, 15. The meaning of this enmity between man and the serpent, is, that when we

perform good actions and make rightful use of the faculties given us during our earth life, the serpent wisdom will have nothing to say against us, remaining silent, without rebuke, as if its head were bruised; but if we ill-use these gifts and act wickedly, the serpent wisdom will "bruise our heel," that is condemn our transgressions. No man commits sin unless condemned by his reason and judgment, and as our life is likened to a journey upon the road to eternity, so our actions form the steps of that journey. If we walk crookedly, the serpent wisdom by its reproach and condemnation, will bruise or bite our heels to straighten our steps, rebuking us, that we may correct our actions and do rightly.

CHAPTER XVI.

ADAM (CAIN AND ABEL).

We read in the Fourth Chapter of Genesis, that the first children of Adam and Eve, were two sons, Cain and Abel; that "Cain was a tiller of the ground and Abel a keeper of sheep;" that "Cain brought of the fruit of the ground, an offering unto the Lord, and Abel he also brought of the firstlings of his flock and of the fat thereof;" that "the Lord had respect unto Abel and his offering, but unto Cain and to his offering He had not respect." On this account, the jealous Cain slew Abel and while God rebuked him, Cain expressed the fear that "Whosoever findeth me shall slay me." To protect Cain from harm, God gave him a mark or sign, after which, Cain "went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

The record of Cain probably contains more difficulties of interpretation and contradictory statements, than any other narration of scripture. In the fourteenth verse of the fourth chapter of Genesis, it is said that Cain was "driven out from the face of the ground;" that he should be a "fugitive and a wanderer in the earth;" that he should be "hid from the face of God" and "slain by whosoever found him." If Cain, after Abel's death, was the only human being upon the earth

besides Adam and Eve, there could be no reason for Cain's fear, neither could Cain be "driven out from the face of the ground" and still be a "fugitive in the earth;" nor could he be "hid from the face" of the omnipresent God.

Cain and Abel were figurative personages, and not literally two sons of Adam and Eve. Through this allegory, we understand that our race knew from God, what would be our condition if we did not "overcome" during the process of our earth life. The fact that we consented to undergo the process, notwithstanding this knowledge and warning, shows that we acknowledged the justice of God's conditions. Therefore, in the earth life, mankind is to be divided into two great parties, the party of Cain and the party of Abel. The party of Cain is represented by those who set their hearts upon the possession of earthly things, neglect their spiritual duties toward God, and worship Him with outward show and ostentation, instead of worshipping Him in spirit and in truth, as Christ taught. Cain is therefore a symbol of materially-minded humanity. The evidence of this is found in Cain's offering to God an offering of the "fruit of the ground," which God rejected.

Abel was a "shepherd," the "Son of God" or "he whose father is God." "Shepherd" is a symbol employed in the Bible, to designate a spiritual leader or spiritual man; a shepherd of spiritual flocks and herds. The party of Abel therefore symbolizes the spiritually-minded division of humanity; those who worship God in spirit and in

truth. God Himself said "I am your shepherd." As Abel offered unto God "an offering of the firstlings of his flocks," God had respect unto his spiritual offering and accepted it.

For this, it is said, Cain hated his brother Abel, and slew him. Since the beginning of human history, the party of Cain has hated the party of Abel. The beliefs and actions of the spiritually-minded man have ever been a sting and rebuke to his materially-minded brother. The hatred of the wicked and ungodly toward the good and righteous, has always been apparent, and the history of all ages shows that Cain has been the persecutor and murderer of his brother Abel. The lives of the prophets and messengers sent from God, testify to the violence of the Cain hatred. Persecuted, imprisoned, stoned, beheaded, crucified, their martyrdom in the cause of God has been the martyrdom of Abel, and the voice of their blood "crieth unto God from the ground," against the sin of Cain the murderer.

The fear of Cain was not fear of people of the earth. Cain's fear of punishment was the symbol of his terror in the spiritual realms. As he said, he was "driven out from the face of the ground," therefore nobody upon the earth could do him harm. He was afraid of the inhabitants of the land of Nod, into which he was to be cast away forever. The land of Nod was "on the east of Eden," and therefore symbolizes a spiritual existence outside the Paradise of God. It is an appointed place in the spiritual realms, for those of our race, who,

having come upon the earth with the opportunity of choosing God our Creator, willingly reject Him. Their judgment, after their last opportunity has been thrown away and refused, will be to live eternally in the land of Nod, the land of aimless wandering, deprived forever of the privilege of being grafted into the Tree of Life and naturalized into Divinity. For their sin and failure, they will not be allowed to enter into the glorious existence where the Manifestation of God will live with His children, the Abels, forever and forever. This is the meaning of Cain being cast out from the Face of Almighty God. The Cains will live throughout eternity, among other races of the hosts of heaven; with those who have not had the privilege of becoming Divine and the adopted children of God.

Of these hosts, Cain was afraid, realizing that they would know he had been afforded this high privilege and had willingly rejected it. For this reason, he believed they would harm him, but God the Creator gave unto Cain a "sign" or "mark" of protection, "least any finding him should kill him." That "mark" is the human form in which all our race of souls must be tested; the body of man, formed by God the Almighty "after His own Image." God would not take away from Cain, the glory of that image, but gave him the "mark" of it forever, and although the hosts of heaven knew that Cain, the party of darkness, had rejected the opportunity of becoming Divine, and deserved punishment, would not dare to harm him, out of

respect for the mark or memory of God's Own Image which he bore. By this, we are also taught that God will neither punish Cain, nor allow him to be punished. Cain's rejection of God, will not affect the love and justice of God toward him. Cain punishes himself eternally by self-reproach and regret for the loss of his opportunity. God's rebuke to him expresses the judgment He will issue when man, of his own independence, rejects Him in the last opportunity offered.

Abel, the son of God, the party of righteousness and light, symbolizes those who fulfill their duty toward God and toward themselves. By this victory of earthly existence, they will cross the "Flaming Sword" in triumph, enter the gates of Heaven, and live in that glorious realm appointed to be the residence of the Manifestation of God,—the Face of God. In His Presence, they will live forever, enjoying His Glory, Majesty, Powers and Blessings, divine in nature, and ruling the universe with Him.

From the lesson of Cain and Abel, we learn that the purpose of man's existence upon the earth, is to become the Son of God by adoption. Romans 8, 14,—“For as many as are led by the spirit of God, they are the sons of God.” 16—“The Spirit itself beareth witness with our spirit, that we are the children of God.” 22—“For we know that the whole creation groaneth and travaileth in pain together until now.” 23—“And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves,

waiting for the adoption, to wit, the redemption of our body." The last verse shows us plainly that although they had the first fruits of the Spirit at the time of Christ, even they were groaning within themselves, "waiting for adoption, to wit: the redemption of the body."

In the third chapter of the First Epistle of John, second verse, we are told that God shall appear; that we shall see Him as He is and be His adopted children. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." See also John 1, 12—"But as many as received him, to them gave he the right to become children of God, even to them that believe in his name." It is evident therefore, that we cannot be adopted as the children of God, until the time of His appearance upon earth, after the fulfillment of which, all who receive Him and believe in His name, can claim full adoption, for they have become in reality the Sons of God.

Genesis 6, 2—"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Job 1, 6—"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

Psalms 82, 1 and 6.—"God standeth in the congregation of the mighty; he judgeth among the gods." "I have said ye are gods; and all of you are children of the most High."

Isaiah 45, 11—"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me?"

There are three symbols of Adam. The first Adam is the Tree of Knowledge and Wisdom, the first Manifestation of the Infinite. God the Creator of the universe, differs in the substance of His essence, from the substance of the material and spiritual essences which He created. He is invisible to and beyond the comprehension of His creatures; forever outside the circle of their finite limitations. He alone is Infinite. All His creatures are finite. It is more possible for an insect to comprehend a man, than for any of the highest creatures, angels or archangels, to comprehend the Mighty Infinite, Creator of the Universe. If we were of the same essence as God, we would possess the creative power of God, whereas we know that He alone is Creator. John 1, 18—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." In "Literal Translation" by Roth-erham, it reads "No one hath seen God at any time; an Only-Begotten God, The One existing within the bosom of the Father.—He interpreted (Him)."

This is the teaching of the highest authorities in the Christian Church. Origen, Vol. 1, page 16, "Invisibility of God," says—"Not as some suppose, that the nature of God is visible to some and invisible to others; for the apostle with unvarying

constancy, pronounces on the nature of God in these words:—"The image of the Invisible God." "Moreover, John in his Gospel, when asserting that 'No one hath seen God at any time,' manifestly declares to all who are capable of understanding, that there is no nature to which God is visible; not as if He were a Being who was visible by nature and merely escaped or baffled the view of a frailer creature, but because by the nature of His Being, it is impossible for Him to be seen."

As God is invisible to all His creatures, it is necessary that He should manifest Himself in a finite Image, in order that His finite creatures may know the Invisible, through the visible Manifestation. This Manifestation is called the "Face of God," the "Image of God," the "Servant of the Being," the "Son to be Given," the "Everlasting Father," the "Prince of Peace," the "Lord of Hosts," "My Shepherd David," "The Man that is My Fellow," the "Tree of Life," and the "Tree of Knowledge." If God chose to remain hidden, secluded, unmanifested from His intellectual creatures in the material and spiritual realms, His creatures would not be able to know, love or worship Him.

We would then be led to deny His existence. Our life here or hereafter would be of no consequence whatever, if we were to be deprived of knowing and enjoying Him and gaining powers, wisdom, and knowledge from the All-Knowing, the All-Wise. Furthermore, it would be cruelty and injustice on His part, to deny us His Manifestation.

Therefore, from all eternity, He has that "Face," that "Begotten God," that "Image" or "Form" in His Bosom, through which He will manifest Himself and appear to interpret the Invisible Infinite.

Isaiah 43, 10—"Ye are my witnesses, saith the Lord and My Servant, whom I have chosen: that ye may know and believe me, and understand that I am He: Before Me there was no God formed, (or nothing formed of God), neither shall there be after me."

God has taught us by His prophets, that we shall understand Him through that Form or Manifestation. He has called that Form "His Servant." Prof. Cheyne has pointed out that the "Chosen Servant" mentioned in the 52d and 53d chapters of Isaiah, is the "Manifestation of the Being."

This is the "Word" secluded behind the "Veils of Might," which descended to earth, taking the image in which man was created. This is the Tree of Knowledge or the First Adam, the symbol of our grafting into God by knowing good from evil. This is the first Manifestation of God in Himself (in His Chosen Image), which appeared upon earth in the person of Melchisedek.

It may be asked why He is called the first Adam, when He appeared upon earth in the human form, long after the creation of man. He is called the first Adam because God the Almighty, from eternity, had determined to manifest Himself in this form and therefore as we are made after His Image, the design or pattern of this Image, which existed in the mind of God, must be considered as

first. The human creature, moulded according to this pattern, must be second. Furthermore, as His appearance was to be a Manifestation of God to His creatures, He must appear after the creation of man, in order to be a Manifestation to our race.

Other important questions arise,—as God is One, invisible and incomprehensible to His creatures, will not He the Infinite and His visible Manifestation, be two Gods? If we are to consider both as the One God, is not the Infinite limited to His Manifestation? As God is omnipresent, how is it possible for the omnipresent Infinite to be thus limited, confined, and comprehensible to His creatures?

The Manifestation of God in human form, is the Face of the Infinite which can be seen, but the Infinite is neither confined to the Face, nor separated from it. Everything in existence has an appearance or face, which makes it known and visible, yet it cannot be confined to its face, nor can its face be separated from it. They are one. Man is known by His face or external appearance. The real entity, the internal man is not known to us. As this entity or internal being cannot be termed one and his face another, so also the Infinite and the Manifestation or Face of the Infinite, are One and not two. Likewise the Infinite is not confined to His Manifestation. The Infinite is the internal Being back of the Manifestation, not confined, not limited, not comprehensible, but Almighty, Omnipresent and Illimitable, yet One with the Manifestation. The Infinite

may be likened to a light, and the focus of that light is the human form of His Manifestation, through which His Powers, Blessings, Gifts, and Greatness are revealed to His creatures.

This lesson teaches us that the souls of our race were in existence before their coming to earth, and that from their will and accord, they undergo the hardships of environment in the flesh, in order to attain Divinity. Their coming is termed the "Fall of Man ;" "cast downward" from the Paradise of God.

Origen, Vol. 1, p. 256—"The Scriptures have called the Creation of the world, by a new and peculiar name terming it "Ka-ta-bon" which has been very improperly translated into Latin by "constitutio" for in Greek "Ka-ta-bon" signifies rather "deicere" i. e. "to cast downward," a word which has been improperly translated into Latin by the phrase "constitutio mundi," as in the Gospel of St. John where Jesus says—"And there will be tribulations in those days, such as was not since the beginning of the world" in which passage is rendered by beginning (constitutio) which is to be understood as above explained (i. e. there will be tribulations such as was not since the world was cast downward). The Apostle also in the Epistle to the Ephesians 1, 4—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," has employed the same language. He calls foundation "Ka-ta-bon" to be understood in the same sense as before. I am of the

opinion that as the end and consummation of the saints will be in those (ages) which are not seen and are eternal, we must conclude that the rational creatures had also a similar beginning, they existed undoubtedly from the very beginning in those (ages) which are not seen and are eternal, and if this is so, then there has been a descent from a higher to a lower condition, and for the sake of those for whom the arrangement was necessary this visible world was also called into being. From this it follows that by the use of the word "Ka-ta-bon" a descent from a higher to a lower condition, shared by all in common, would seem to be pointed out. We are, indeed, to suppose that the world was created of such quality and capacity as to contain not only all of those souls, but also all those powers which prepared to attend and serve and assist them."

Pre-existence of the soul can be logically proved. Furthermore, it can be shown that we came upon the earth by our own choice and consent. God has given us the three ways of reason, revelation and record, by which to convince ourselves of a truth. Reason is older than record. Jesus said—Luke 12, 57—"Yea and why even of yourselves judge ye not what is right?" In "Conflict of Ages" Beecher says "But there have been and still are those who think so much more of the verbal revelations of God than of any other, that they almost overlook the fact that the foundation of all possible knowledge has been laid by God in the consciousness and the intuitive perceptions of the mind

itself. Forgetful of this fact, they have often, by unfounded interpretations of Scripture, done violence to the mind and over-ruled the decisions made by God Himself through it, and then sought shelter in faith and mystery."

Careful consideration of the question of soul pre-existence, and willingness to undergo the process of environment in the body, will show that human life must come under one of three possible conditions.

First:—That the soul, by its own choice and consent, came into the body from a previous state of existence.

Second:—That the soul, without choice or consent, came into the body from a previous state of existence.

Third:—That the soul, without knowledge or choice of its own, was created and placed in the body at the time of birth.

No other conditions are conceivable. The question, in reality centres upon the third named condition, since the other two imply pre-existence. Was the soul created and placed in the body at the time of birth; without knowledge or choice of its environment? The impossibility of this condition can be shown as follows:

A—Man alone, of all visible creation, possesses the knowledge of good and evil. The function of this gift is unmistakably to enable him to rise above his limitation. His existence upon earth therefore, is to accomplish elevation to a higher attitude before God his Creator. As his earth life

is the process by which his victory or failure is determined, man is clearly responsible for his actions. In this fact, he differs from all other creatures, which not possessing the knowledge of good and evil, are unable to rise above their limitations and therefore are not responsible. God the Creator is responsible for them.

God is infinitely just. As this earth life is a process of hardship and suffering, it is not reasonable to believe that He would force us against our wills or without choice, to undergo it. The fact that we are independent creatures, therefore proves that we were not created and placed in the body at the time of birth, but came from a previous existence into the body, by our own choice.

B—If souls were created and forced to come into the body at the time of birth, God has imposed upon us a process of suffering, pain, distress and death, which the greater part of humanity would refuse if they had the power of choosing, even though the purpose of this process is to rise to a higher attitude before Him. As we could not attribute to God, any action of injustice or cruelty toward His creatures, we cannot believe that He forced us to come here without the knowledge or choice of coming.

C—The purpose of our existence here, being that of attaining Him, God would not force us to come helplessly, to accomplish that which He could accomplish for us by a word of His Almighty Command. There would be no reason or justice in His action of condemning us to suffering and death,

when He could accomplish His purpose in us, without it.

D—If we were forced to come here or given no choice in our coming, God is responsible for all the sin, wickedness and inhumanity of this world; which is an impossible belief to sustain. Our independence disproves it. His Infinite Justice, Love and Mercy would be destroyed by such an assumption. As sin, suffering, and all ills which assail us, are consequences of our own actions, and as we are clearly responsible for them, there is no possible condition except that we existed before, and chose to undergo this difficult process, responsible for our actions and willing to be judged according to the "deeds done in the body."

E—As the material ingredients of that composition known as the body, were in existence before the body was formed, and as birth is the union or partnership between soul and body, it is evident that the soul likewise must have existed before it was conjoined to make man. Furthermore, the soul must have possessed its powers or attributes before its environment in this house of material substance. Unquestionably it possessed the power of will, endowed by the creative hand. As every action of God is good, and a law of perfection, it follows that He would not violate His law by depriving us of the power of will; that is to say, forcing our souls to come upon the earth, either against our wills or without volition upon the question of coming.

From the foregoing reasonable arguments, we

must logically conclude that in view of our intellectual endowment, which reflects God's purpose in human existence; in view of the conditions which surround us in our earthly environment, and according to the administration of the Infinite Justice of God, which must be admitted to exist, our souls were not created and placed in the body at the time of birth. Upon the same basis of consideration, it is clearly shown that the soul was not forced to come into the body against its will. By elimination, therefore, we reach the only remaining condition and prove its truth; that the soul by its own choice and knowledge, came from a previous existence, to undergo the test and process of incarnation.

This conclusion explains all human conditions; establishes the independence of man, sustains his evident responsibility and is the only conceivable belief in harmony with the Wisdom and Justice of God. It supports Scriptural record, is the very strongest evidence of soul immortality, and proves that we shall be judged according to our use or misuse of the God power of independence, as worthy or unworthy of being grafted to Him and attaining knowledge of His creative secrets.

Christ taught the pre-existence of the soul and its willingness to undergo probation upon earth, in the parable of the so-called "Prodigal Son." Luke 15th. The ordinary incorrect understanding of this parable, arises from the error of its title. For this, we must thank our English translators. The original Greek has no title, and the word "prodi-

gal" is not once used in the parable. On account of the term "prodigal," we have considered the younger son as a sinner, when in reality the Father preferred him in love and honor.

In this divine revelation by Christ, the younger son represents Adam, our race. Every human soul is therefore a "younger son," and God is the Father, from whose house the soul "journeyed into a far country" taking its "portion" or inheritance of goods. We read that the son asked for this portion, of his own accord, and received it. This portion or share of inheritance, was the means or capital of endowment by which he meant to increase himself and become like his Father. After receiving it, he left his Father's house, exactly as Adam left the Garden of Eden, and journeyed into a far country, the earth, to accomplish his purpose. He failed. Being finite, he could not attain without the help of his Father. He committed sins, fell into mistakes and lived riotously, until we find him eating husks with swine, typifying a soul's miserable existence and association with wickedness and spiritual depravity. When in this low state, he examined himself honestly, realized the poverty of his condition, his own helplessness, and understood that none could help him into a higher state, but his Father. "And he arose and came to his Father. But when he was yet a great way off, his Father saw him and had compassion and ran and fell on his neck and kissed him." When we realize our helpless condition and turn one step to God, He comes toward us miles and leagues. This

teaches us, however, that from our own independence, we must take that first step. The Father commanded His servants to put "the best robe" upon His penitent son; a "ring upon his hand," "shoes upon his feet;" and "a fatted calf" to be killed. The "robe" is the garment of the Glory and Majesty of God, which we shall share with Him; the "shoes" symbolize endurance, firmness, steadfastness, or rather, justice—enabling us to walk confidently without sin, making us just and firm, as He is. The "ring" is the symbol of adoption. We are promised as children of God, that we shall share His dominion over the universe. This is the meaning of Romans 8, 17—"And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we also be glorified together." The "fatted calf" typifies the blessings, powers and gifts which God the Father will give unto all, who, like Abel, render Him the sacrifice of a spiritual life.

"Now His elder son was in the field." By this, Christ taught that there is a race of souls in the Paradise of God, created before our race. "In the field" denotes that this race of angels is engaged in the work of messengers in the spiritual realms. "Angel" means "messenger." This race of angels, realizing that our race had attained the greatest blessings and highest position in the Father's house, is represented as expressing dissatisfaction. The Father's rebuke, however, proved the justice of His action toward our race. "Son, thou art ever with Me, and all that I have is thine.

It was meet that we should make merry and glad ; for this thy brother was dead and is alive again, and was lost and is found."

We learn from this, that the angels, not having ventured like man, did not merit the high position and honor conferred upon our race for our trial and victorious return. It is meet, therefore, that they should rejoice for the salvation of man, who "was dead and is alive again, was lost and is found." By the Father's statement "all that I have is thine," we do not understand that the angels are equal with God and have all the possessions of God in unlimited perfection, but that they possess and enjoy everything belonging to God in that limitation wherein He created them. God would not create anything imperfect in its limitation. This would violate His absolute perfection. The angels therefore possess all which God created for their particular limitation. If they possessed all that God the Father possesses, the elder son in the Christ parable would not have complained "and yet thou never gavest me a kid."

Although our race, man, is the younger son, we shall rise above the angels older and greater than we were. This explains the 8th Psalm 4 to 6—"What is man that Thou art mindful of him? For Thou hast made him a little lower than the angels and Thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands ; Thou hast put all things under his feet."

It will be observed that in the Christ parable,

our race and the other races of angels, are termed the "Sons of God." The question arises "how shall we become 'Sons of God' as a reward for victorious earth life, if we are already His sons?" Man and the angels are the sons of God, and God is the Father, figuratively, upon the ground that all are the production of His creative power, just as a son of earthly parents, is the outcome of their power of reproduction. The substance or essence of finite creatures, however, is not the same as that of God. If it were, we would be self-existent, self-independent, perfect and uncreated as He is. The "Son-ship" of reward, is not figurative, but is the naturalization of our essence into the nature of His essence, by being born of the Spirit and grafted into Him. This is the reality of our becoming the "Sons of God;" the adoption, the grafting into the Tree of Life. This high position of reward is only afforded to the race of man and cannot be attained by the other races of the hosts of heaven, who have not ventured as we did, to be tested and proved worthy.

As already explained concerning Adam, the tablet of memory is locked and sealed, so that in coming upon the earth, we do not remember our former existence. This is necessary, in order that we may exercise our independence and show our standard of love for Him, of our own will and accord. If we remembered prenatal conditions, our independence would be influenced and its exercise destroyed, nor could our mortal being endure the knowledge of our former state. We would be

overwhelmed by its greatness, and death would ensue. We could not even endure the strain of our experiences in different incarnations upon this earth. Although memory is locked, yet our intellectual powers prove that we are here for a great purpose. Innumerable earthly cares and pleasures make us negligent in seeking to know and accomplish that purpose, by enchaining the soul until it becomes oblivious to the vital question of earthly existence.

If the soul of man was created perfect in its limitation, why should we desire anything more? Why should we wish to rise above that limitation? The creatures of God are divided into two classes, intellectual and inanimate. The inanimate creatures have no intelligence and must forever remain perfect in their limitation, without knowledge or consciousness of their existence. The intellectual creatures are given intelligence, by which they comprehend the fact and extent of their limitation, otherwise they would not be perfect in that limitation. It follows that they must have the realization that they are limited; the consciousness that there is greater knowledge and less limitation beyond them. This produces desire and longing to attain that which is beyond; an unrest inherent in the soul of man; an aspiration common to all our race. From it, developed the courage we displayed in consenting to endure the hardships of our earthly process. Without this courage, we would have remained forever contented in our former limitation. These two conditions express our present state and the state of the angels.

In support of the soul's pre-existence, we quote from "Secrets of Enoch" 23, 4-5—"And Vretil said to me, All the things which I have told thee, thou hast written down. Sit down and write all about the souls of men, those of them which are not born and the places prepared for them forever. For every soul was created eternally before the foundation of the world."

Summing up the three great points of this and the preceding chapter, we arrive at the solution of the all-important questions, Whence came we? What is our purpose here? Whither going?

We have learned that we were a race of souls, living in the spiritual realms, the Paradise of God; created by God, subject to limitation, perfect in that limitation; incapable of rising higher, yet possessing an endowment of knowledge which enabled us to realize our condition of limitation. Our race of souls was without sin, suffering or death; without knowledge of good and evil. We asked God our Creator to allow us to rise higher in knowledge of Him. He granted us that privilege, upon condition that we should undergo life upon earth, imprisoned in these bodies of flesh, taking with us the gift of the knowledge of good and evil, to be judged according to the use we made of it. Under this condition imposed upon us by our Creator, if we lived according to the spirit, making the sacrifice of love for Him, we should return to Paradise to eat of the Tree of Life and be naturalized into Him as His children. If, on the contrary, we sought evil, neglecting our spiritual

duties, we should return as Cain returned, to live in the land of Nod, forever deprived of adoption into the Divine Nature of God. Under this condition, we must be either Cains or Abels. There is no middle ground of accomplishment. "He who is not for me is against me." Christ, our example, was the Prince of Abels.

The longevity of the patriarchs, as recorded in Genesis, has proved a puzzle to many who read the Holy Book literally. It is said that Adam lived nine hundred and thirty years; Methusaleh nine hundred and sixty-nine years, etc. A great variety of opinion has been advanced concerning this extreme length of life. It is claimed that the human body, in those far off times, possessed greater vitality than in later years; that simple methods of living prolonged existence; that the ages mentioned were not individual ages, but aggregated the years of important men in their particular tribes; that the year was originally but three months in length, etc. etc. The length of the year and the coming of the seasons, caused by the revolution of the earth about the sun, has always been and will always be the same. This is proved by the instinct of birds and animals. In Genesis 8, 22—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Science shows that the human body is not adapted to an existence much beyond one hundred years. For these reasons, we must conclude that men, in ancient times, did not live beyond the present normal period. It

is said in Genesis 6, 3—"My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years." Many of the great ages are recorded in Genesis, before this verse, but even after it, we read that "The days of Noah were nine hundred and fifty years," while many others bear the statement of extreme longevity. (See Genesis 11, 10 to 32.)

The ages of these ancients are not to be taken literally, but must be understood in their special significance. Orientals have always revered old age and esteemed it as associated with wisdom. The greatest compliment a young man can receive in the East, is to be told that he is "very old." Upon this principle, the patriarchs and prophets commanded the highest veneration and respect; and the great age ascribed to them, was a measure of their wisdom instead of their actual length of years. Looming up in importance as they did above their fellow-men, their influence and knowledge extended over great periods, connecting them with important and illustrious men who lived after them. From this, we see that such personages bore a renown for wisdom, which represented the experience of many centuries, although their lives in reality were of normal length. The age of their importance was therefore recorded of them, as we see in the mythology of the Ancient Chaldeans and Egyptians, as well as in our Bible. In Revelations 20, 6—"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with Him a thousand years." Here a "thousand years" means a duration of life full of the knowledge and wisdom of God; an expression of honor and respect. The longevity ascribed to the ancient men is, therefore, a title of honor and respect, given to them as godly personages, possessing superior knowledge and wisdom.

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BEHÁ 'U'LLÁH

(The Glory of God)

PART II.



BEHÁ 'U'LLÁH

(The Glory of God)

BY

IBRAHIM GEORGE KHEIRALLA

ASSISTED BY

HOWARD MACNUTT

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me."

"I, even I am the Lord, and beside Me there is no Saviour." *Isa. xliii, 10, 11.*

"And why even of yourselves, judge ye not what is right?" *Luke xii, 57.*

1900

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CITY OF AKKA (ACRE)

BEHÁ 'U'LLÁH

CHAPTER XVII.

THE DELUGE.

The finite cannot comprehend the Infinite ; yet knowledge of God is the food of the soul, and the measure of soul attainment. To give us knowledge of Himself, God the Almighty, in His justice, mercy and love, instituted a system of divine revelation through a long line of holy messengers and prophets, appointed by Him to come upon the earth and teach the children of men whatever of His truth they were capable of understanding.

History has recorded the appearance and utterance of these prophets of God ; and history likewise has recorded the corruption of their divine messages, by the pride, egotism and false interpretation of their followers. Nevertheless, God, in His boundless mercy, has continually sent other prophets to renew the teachings of His truth, declaring again and again His wisdom and command. Through Noah, Abraham, Moses, Isaiah, Ezekiel, Zechariah, Daniel, Jesus and many others, God has made a way by which the finite may comprehend Him. The message they all bore, was the same, glowing with the fire and vehemence of divine inspira-

tion, yet in every case, we find that dogma and false interpretation have so encrusted and obscured their teaching, that the power and purity of the original utterance is scarcely recognizable.

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23-37. Christ spoke from the bitterness of his own experience with the indifference and antagonism of humanity toward the message of truth he brought. He claimed that he was the "Way to God" and that those who sought to come to God through their own finite ideas and understanding, were as "thieves and robbers" who "kill and destroy." We must be "taught of God," otherwise we cannot know Him, enjoy Him, and be fitted to live with Him forever. We are required to know Him in His Own Way; as He wishes us to know Him. This alone is true knowledge and attainment.

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Genesis 6-4. In the early history of the human race, the knowledge of God was revealed to mankind, in a high degree. "There were giants in the earth in those days," intellectual giants; people of deep wisdom and lofty intelligence, knowing very much about God; offspring of the Sons of God, understanding human relationship to Him

and to each other. From this high condition of spiritual intelligence, humanity gradually fell away, corrupting the truth ; men turning from the Face of God, influenced by their own superstitions and imaginations, accepting tradition in lieu of truth and worshiping gods of their own conceptions. It was then, that God the Almighty sent Noah, one of seven great prophets, to renew His truth among the people, to turn them from their ignorance and sin, and teach them to worship Him in wisdom, spirit and love.

Noah "found grace in the eyes of the Lord ;" a "just man," perfect in his generations ; "walking with God ;" warning humanity to repent, pointing the way of salvation ; God speaking through him to the children of men ; the power of God clothing his utterance and the truth of God illumining his soul. But the people rejected him, hardening their hearts and turning away to their own devices, until the "wickedness of man was great in the earth ;" the "imagination of the thoughts of his heart was only evil continually ;" "the earth was corrupt before God and filled with violence."

The Deluge was not sent from God. Its calamity fell upon mankind as a natural and direct consequence of human action, the inevitable outcome of predilection for evil, and soul starvation. If we put our hands into fire, they will surely be burned ; if we continue far from the truth of God, violating the laws of His All-wise intention concerning us, we must suffer the penalties imposed by those laws which reflect His perfect Justice, It

is obvious from the spirit of all revelation and from the conditions of our earthly environment, that God wishes us to attain the purpose of our coming here. It is certain also that He will never lower and demean Himself by a wrathful visitation of destruction upon His helpless creatures, repenting "that He had made man upon the earth."

The Deluge was not a deluge of water rained upon the earth. The scriptural narrative symbolizes spiritual calamities which descended upon mankind as the consequence of human depravity and wickedness; men reaping what they had sown, refusing God and rejecting the light which appeared to them in Noah, His prophet.

The dot or point possesses an important value in oriental writings. In "Right and Wrong Uses of the Bible," page 37, Heber Newton says: "Early Hebrew was a language of abbreviations. No vowels were used. Consonants stood alone, and their conjunction, aided by memory, was expected to suggest the proper vowel accompaniments. Vowel points were added to the written language, centuries after the last book of the Old Testament was written. Their insertion demanded a guarantee, if infallibility was to be secured." The cipher, which is represented by a circle in the English language, is simply a dot in most of the Oriental writings.

According to our scriptural record, seven people accompanied Noah into the Ark. This statement is unquestionably incorrect, and due to an error in transcription or translation, for the Egyptian and

Chaldean traditions from which the Hebrews obtained their data, record forty, afterward seventy, going into the Ark with Noah. The error is, without doubt, the result of successive re-copyings by different scribes in different ages, in the process of which the dot or point representing the cipher, was omitted or lost sight of. All reproduction of scriptural record was in handwriting, and necessarily, among scores of tablets thus transcribed again and again, a great number of errors crept in, which could only be detected by the closest scrutiny of original manuscripts, which were seldom available. By the substitution or omission of a dot or sign, the whole meaning of words may be changed; in fact, the proper interpretation of these points, constitutes the chief difficulty in correct translation of oriental manuscripts. As manuscripts grew old and faded, doubtless many of these most necessary accompaniments to the text, would disappear, while unquestionably many must have escaped the attention of translators and copyists. In the particular instance of the Deluge narrative, it is certain that "seventy" is recorded in the Chaldean traditions. The translation of the Chaldean text preserved in fragments of Berosus, states that "Noah, his family, together with his friends" were with him in the Ark. See Geikie "Half Hours with the Bible," page 152. "There, he was to build a vessel and to enter into it with his family and dearest friends; and he was to cause animals, birds and quadrupeds, to enter with him, taking sufficient provisions." Also page 155: "All that I

possessed I gathered together — of silver, of gold, of the substance of life of every kind. I made my servants, male and female, the cattle of the field, the wild beasts of the plain, and the sons of the people, all ascend" (into the ship).

A similar mistake exists in the New Testament, where, according to the St. James version, Christ is reported to have said — Matt. 19-24 : "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." Jesus, in his wisdom and knowledge, was not given to absurdities of speech. There is a reasonableness in metaphor, without which, comparison fails to instruct. Manifestly, the impossibility and extravagance of comparison between the physical proportions of a camel and the eye of a needle, incline toward the ridiculous. The explanation brought forward to reconcile this incongruity; the statement that there is in the middle of the large gates of oriental cities, a smaller gate called the "Needle's Eye," is simply an invention for the persuasion of the masses and preservation of the literal truth of the record. In reality, there is an error which arose from the fact that there are two words in the Greek, exactly the same in pronunciation, but different slightly in their spelling. They are *Καμηλος*, "Camel," and *Καμιλος*, a "rope" or "thick thread." The scribe in writing the latter word, mistook this letter, rendering the text, "Camel."

It is instructive to note in passing, that the expression "rich man," as used by Christ, has no

significance concerning wealth and possession of earthly goods. It is used generally throughout the Bible, in a spiritual sense, to apply to those who make pretensions to superior knowledge, believing like the Pharisee that they "are not as other men." The teaching by Christ concerning the rich man and the Kingdom of God, is the same as that found in Rev. 3, 17: "Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked."

An incident which happened in Egypt, in 1861, will illustrate the value of the dot or point in oriental writings. An English mechanical engineer named Wilson, was sent to lower Egypt by Ismail Pacha, Khedive of Egypt, to inspect ginning factories in the province of Garbiah. The trip was to occupy two weeks. Mr. Wilson not having returned in thirty days, his wife requested the authorities in Cairo to telegraph the Governor of the province of Garbiah for information as to his whereabouts. A telegram was sent instructing the Governor to make search for the "husband of Mrs. Wilson." The Arabic word for "husband" is "Ba-al." By the addition of a dot, this word becomes "bachl," which means "mule." In the transmission of the dispatch, a spot of ink fell upon the exact place where this change of meaning would be effected, and the telegram received by the Governor of Garbiah, instructed him to make search for Mrs. Wilson's "mule." Six months afterward, a large bundle of documents, signed by all the Sheiks and

chiefs of that district, arrived at the palace of the Khedive, the import of them being that no trace of the "mule" had been found.

Returning to the point in question, it is clearly evident from the original scriptural records of the Egyptians and Chaldeans, that seventy people found shelter and safety in the Ark of Noah.

By the command of God, Noah, it is said, builded an Ark three hundred cubits in length, fifty cubits in width, and thirty cubits in depth. These dimensions are practically the same as a large trans-Atlantic steamer. A cubit, although varying slightly according to the different standards, is about twenty inches, or the length from the elbow to the tip of the finger. Three hundred by fifty by thirty cubits represent a vessel approximately five hundred feet long, eighty feet wide, and fifty feet deep. Into this vessel, according to our Genesis account, there "went two and two of all flesh wherein is the breath of life," together with the human beings and sufficient food to sustain the vast assemblage for a period of thirteen months. Overlooking the fact that the scriptural narrative evidences more than one authorship, and that the different statements as to the number of creatures entering the Ark cannot be reconciled, it is vitally important for us to view the record of the Deluge in the light of reason, and determine whether the teaching of the Holy Book is to be taken literally or figuratively.

Without quoting in detail, the numerous and learned estimates upon the capacity of Noah's vessel;

the vast range of scientific opinion concerning the natural phenomena of the Deluge which is said to have overwhelmed humanity, this ground having been exhaustively covered by many writers and authorities ; we may glean from them, positive and clear-eyed opinion as to whether the events recorded were literal happenings or merely symbolical representations of spiritual truth and teaching. To accommodate the vast concourse of human beings and animals, it is estimated that a vessel many miles in length would have been necessary, and, therefore, literal acceptance of this statement, is a gross violation of reason and natural law.

Geikie (Half Hours with the Bible) page 171, says :

“Still more,—how could any vessel, however large, have held pairs and sevens of all the creatures on earth, with food for a year, and how could the whole family of Noah have attended to them? There are at least two thousand mammals ; more than seven thousand kinds of birds ; from the gigantic ostrich to the humming bird ; and over 1,500 kinds of amphibious animals and reptiles ; not to speak of 120,000 kinds of insects and an unknown multitude of varieties of infusoria. Nor does this include the many thousand kinds of mollusca, radiata and fish. Even if an ark, as has been supposed by one writer, was of 80,000 tons burden, such a freightage needs only to be mentioned to make it be felt impossible.” Added to this, is the unanswerable argument that many animals indigenous to countries remote from the scene of the

Deluge, could not have crossed the oceans and afterward returned to their native regions.

Considering the natural phenomena of the Deluge itself, we find equal difficulty in literal belief. Genesis, 7, 11—"The windows of heaven were opened and the rain was upon the earth, forty days and forty nights. and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."

Rain is the natural result of evaporation and condensation; the outcome of the process of physical laws and forces. To accomplish evaporation sufficient for this mighty and unparalleled downpour of water from the heavens, would have necessitated the heat of hundreds of suns and the use of eight times the amount of water now existing upon the earth. Humanity would have been destroyed by the terrific solar heat, long before the deluge of rain fell. The universe would have been disarranged or destroyed and all natural laws violated. The claim that the Deluge was local, is too weak and ridiculous an assumption to demand much attention, but against it are the two insurmountable facts that water seeking its level, cannot be massed up as this local theory of the Deluge would show; and the scriptural record itself states that "all" the high hills that were under the "whole heaven" were covered. The Deluge was either a miraculous feat of the Almighty God, who, in accomplishing it, violated the perfection of His own laws; or the record is purely symbolical and without any

literal truth whatever. Reason demands the latter view ; refusing to accept the teaching " it repented the Lord that He had made man on the earth, and it grieved Him at His heart."

To accomplish the obliteration of humanity, would have required but the word of the Almighty ; the fiat of His Creative Power would have destroyed man in a moment, without resort to violation of His perfect laws. It is a sin against the almighty wisdom of God, to admit literal belief in the Deluge ; to assume that the Infinite would stoop to such unnatural and unreasonable means for inflicting punishment upon His weak and helpless creatures.

The record of the Deluge is a figurative teaching ; one of the spiritual lessons with which the scriptures abound. This great catastrophe symbolizes the conditions which surrounded humanity at the time of Noah, the appearance of a highest revelation from God and the spiritual judgment which fell upon men for their wickedness and unbelief in it. It was a Deluge of calamities, wars, tribulations and difficulties, which have always descended and will always descend upon those who forsake God and follow their own unrighteous paths.

At the time of Noah, men rejected the light which appeared to them from Heaven, preferring darkness to the radiance of the Truth of God. By this, they reaped what they had sown, perishing in blindness of heart ; swept off the earth into eternity by the waters of God's teachings, in which Noah and his righteous followers found refuge and

safety. To those who sought God the Ark, the Deluge was a downpouring of the Waters of Life, in which they found healing and salvation. To those who refused God, the Deluge was an overwhelming flood of judgment and condemnation in which they perished spiritually, while trusting to their own strength outside God, the Ark of safety.

The earliest theology of the Egyptians records a Deluge of calamities and tribulations which overwhelmed the human race. The ancient Egyptians were monotheists, believing in the Supreme God, but surrounding Him by the many lesser deities and divinities characteristic of the later Grecian mythology. According to their theological traditions, when the people of earth had been led away from the Face of God and merited punishment, God the Omnipotent summoned before Him the gods Nada (rain) and Tum (mischief), commanding them to spread calamities, wars, mischiefs and miseries throughout the earth. Before this, God had sent four other gods, the Rackadeen (Runners), to the four corners of the earth, to save all men who still worshiped Him righteously, by gathering them into an Ark of Safety, in which they should escape the coming catastrophe. This tradition shows clearly that the Deluge was an outpouring of calamities, but later Egyptian theology reverts to a Deluge of rain, from the fact that Nada, the god of rain, was associated with the event, and the "ark" or "ship" indicated a disaster of that description.

In our scriptures, it is shown that the Deluge

was not a literal calamity, for the coming of a greater Deluge is promised upon the earth at the time of the appearance of another, the final revelation of God to humanity. When the waters of this Deluge of God's Truth cover the earth, the spiritual death and destruction will be even greater than that which marked the age in which Noah lived. Daniel 12, 1 — "And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered everyone that shall be found written in the Book."

Christ likewise prophesied of the Second Deluge. Mark 13, 19: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." As these prophecies of Christ and Daniel foretold a time of greater calamity to the human race than any preceding, they prove that the Deluge in which Noah was concerned, could not have been a literal catastrophe, for had it been such, no later visitation of destruction could have exceeded it. Both these prophets of God the Most High, spoke of the conditions which would prevail upon the earth at the time of the coming of the Second Manifestation of God. This is a Deluge now at hand, during the continuance of which, Mi-cha-el (He who is like God), the great Prince, shall stand up for the children of God.

What is the Ark of Safety? It is the appear-

ance of the First Manifestation of God upon Earth; also symbolized by the Ark of the Covenant given to Moses (Exodus 25, 10-20). This is the Tree of Knowledge, revealed that we may be grafted into it; that we may in reality, be made after the Image of God our Creator, who took the flesh at that time. As John the Baptist heralded the coming of Christ; as Elijah was promised to come in advance of the Lord God who shall appear upon earth for judgment of the world, so Noah lived and taught as the forerunner of the First Manifestation of the Infinite. This was the "Word" hidden behind the Veils of Might, which descended to earth and appeared as Melchizedek (The King of the Truth).

In "Secrets of Enoch," Appendix, 3d Chapter, 21st verse, we read: "And Noe and Nir hastened, and washed the child, and clothed it in priestly raiment, and gave it the blessed bread. And it ate. And they called its name Melchizedek." The same chapter shows plainly that Melchizedek is the Word of God which shall appear another time. "And Melchizedek shall be the Head over twelve priests who lived before, and at last shall be the Head over all being, the great High Priest, the Word of God, and the power to work great and glorious marvels above all that have been. Also 37th verse: "I know that a great confusion has come and this generation shall end in confusion, and all shall perish except that Noe my brother shall be preserved, and afterwards there shall be a planting from his family, and there shall be other people, and another Melchizedek shall be the head

of the priests among the people, ruling, and serving the Lord."

Also in the 4th chapter, 2d verse: "And I will establish another race and Melchizedek shall be the chief of the priests in that family, just as Seth is to me in this family."

Isaiah foretold the second coming of God in the latter days, chapter 11, verse 11. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

The Master, Jesus Christ, in Mark, 12th chapter, 4 to 9 verses, taught us plainly that God as a man, came the first time "and planted a vineyard . . . and let it out to husbandmen and went into another country," and that He will come a second time. "What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others." Also, Jesus taught us, that God Almighty was here and will come a second time. Revelation Chapter I, verse 4-8: "From Him which is, and which was, and which is to come." "Which is, and which was, and which is to come, the Almighty."

Beha 'U'llah (Glory is to Him), uttered the following texts in His tablet to the Pope, concerning His coming the second time as a fulfillment of what Christ and the other prophets foretold. "This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter whom the Spirit (i. e. Christ) promised." "Verily He hath come another time for your deliverance, O people of creation." "He

hath come into the kingdom who was out of it; and today we see you standing at the gate." "The Word which the Most Faithful (i. e. Christ) wrote, hath appeared. It hath indeed descended into the form of man in this time." "And when We come unto you another time, we see you fleeing from Us, therefore doth the eye of My compassion weep over My people." "Beware lest sciences prevent thee from the King of what is known, or the world from Him who created it and left it." ("He let it out to husbandmen and went into another country.") "Verily He hath come from heaven another time, as He came from it the first time." Beha 'U'llah, also, said in Surat-ul-Hykl: "Who (God) appeared once more after the first Appearance in His name el-Abha."

Psalm 110 prophesied the same thing, 2d and 4th verses: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Beha 'U'llah is the One who ruled in the midst of his enemies.

By this, we are taught that two Incarnations of the Word shall appear upon earth; the first to graft us into the Image of God, the second to accomplish the judgment of the world by grafting us into the Tree of Life as the Sons of God and separating the wheat from the chaff. Those who believed in Him at the time of His first coming, were united with Him, found shelter in God the Ark of Safety, and escaped the spiritual calamity of the

Deluge, while the unbelievers who remained outside the Ark, perished spiritually. This likewise will be the respective conditions of the righteous and unrighteous, at the time of His second coming.

“And the flood was forty days upon the earth.” This statement of the continuance of the Deluge, symbolized forty years, during which the teachings of God were spread upon the earth. In the scriptures, “water” is used as a symbolic expression for “teachings.” Christ applied this meaning when he said to the woman of Samaria — John 4, 14: “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” In the “Book of Enoch,” 67-8, the same symbolism is used to express “teachings.” “And those waters will be in those days for the kings and the powerful and exalted and those who dwell on the earth, a medicine of the soul and of the body, but for a judgment of the spirit, because their spirits are full of lust, that they be punished in their bodies, because they have denied the Lord of the Spirit and see their judgments daily, and still believe not in His name.” Also the 13th verse: “For these waters of judgment are a healing of the angels, and a death to their bodies, but they will not see and they will not believe that those waters change, and will become a fire, which burns to eternity.” We learn by the interpretation of this revelation, that when the waters of the teachings of God are poured upon the earth, they will be a medicine to the souls and

bodies of men ; that those who do not believe in Him will be drowned spiritually, for these waters of the Truth of God shall also accomplish the condemnation of the wicked.

The waters of the Deluge "prevailed until all the high mountains that are under the whole heavens were covered." The term "mountain" has been used generally by the prophets of God, to mean a "ruler" or "king" of temporal dominion. The Deluge covering the "mountains," therefore, expresses the fact that the great and powerful of the earth were swept away in the resistless flood of Truth which descended from God.

The three sons of Noah—Shem, Japheth and Ham—typify three divisions of the human race. Shem, or "Sam," meaning "supreme man" or the "high man," is distinguished from his two brothers, by his spiritual superiority. From him, were to come the messengers and prophets who should reveal God to humanity. The children of Shem were also distinguished by residence in the temperate regions. Japheth means "beauty" and "fair," a characteristic of the races of northern latitudes. Ham means "hot" or "burned with heat," typifying the division of the human race inhabiting equatorial regions. These were the three ethnological divisions, at the time of Noah, when the earth was not thickly populated; before the time of racial intermingling which produced the varying types of peoples and nationalities.

The Arabs say—"The Children of Shem are prophets ; the children of Japheth are kings ; the children of Ham are slaves."

CHAPTER XVIII.

ABRAHAM, MOSES AND MOHAMMED.

Deluded by superstitions and imaginations, we have continually turned aside from the way of righteousness, seeking God by paths and roads which lead to destruction. In His Love and Mercy, our Heavenly Father has sent a long line of prophets and messengers to teach us anew the way to Him ; each holy soul bearing the same message of Truth ; each herald of the glad tidings, crying "Prepare ye in the wilderness the way of the Lord ; make straight in the desert a highway for our God." With the illumination of this divine mission, came Abraham, the "Friend of God," to whom it was promised that all the nations of the earth should be blessed through him. Genesis 17, 6. "And I will make thee exceedingly fruitful, and I will make nations of thee ; and kings shall come out of thee. And I will establish My Covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee."

According to scriptural chronology which has been sustained by recent archæological discoveries, Abraham lived about two thousand years before the birth of Christ. He was a descendant of Shem, and was born in Ur of the Chaldees, beyond the Euphrates. This country is inhabited at the

present time by the Kurds, who are direct descendants of the ancient Chaldeans.

Abraham bore the title "Khalil Allah," the "Friend of God," and this supreme compliment is still applied to him in oriental countries. Only Christ, the greatest of prophets, received a higher title of honor in the cause of God. Christ was called the "Son of God" and as the "Son" is nearer and dearer than the "Friend," so Christ embodied a higher degree of illumination and closer association with God the Infinite; a manifestation of divine power, supreme to that of Abraham.

The history of Abraham as recorded in Genesis, contains contradictions and discrepancies which are not in harmony with his mission as a great prophet, and which cannot be reasonably explained. In Genesis, it is said that he denied Sarah, his wife, and claimed she was his sister. In Genesis 17-17, God appeared to Abraham and informed him that Sarah should be blessed by the birth of a son, at which announcement, "Abraham fell upon his face and laughed, and said in his heart, shall a child be born to him that is an hundred years old? and shall Sarah that is ninety years old bear?" We must conclude from literal acceptance of this record, that the birth of Isaac was a miracle. To make the record still more unreasonable, it is stated in Genesis 25th, that after the birth of Isaac, and notwithstanding his increased age, Abraham took a wife, Keturah, who bore him six sons. At this time, Abraham was not less than one hundred and forty years old. It is not esteemed a miracle in scriptural

teachings, that at this age, he had six sons by Keturah, whereas the birth of Isaac, forty years previous, was considered the miracle by which God chose to bring forth Isaac, the "Father of the Hebrews."

We must conclude from these accounts, which are unquestionably legendary, that scribes and translators who copied the scriptural text long after the time of Moses, endeavored to exaggerate the importance of their own nationality, striving to show that the blessings of God were confined to the Hebrews, who have never exceeded seven or eight millions of people. By this, they have sought to deprive other nations of the rights and privileges afforded the human race by the mercy of their loving Creator ; assuming incorrectly that they are the "chosen people" of God, whereas all the holy messengers who have been sent upon the earth to reveal the truth, have taught that the "chosen people" of God are those who choose God. Repudiating this claim of the Hebrews, we can only believe that the blessings poured upon the patriarch Abraham, by the Almighty, were blessings intended for his posterity, through whom, according to God's intention, they should descend to all nations of the earth.

It is the inclination of all races to exaggerate their own importance ; to consider that they are the highest and most favored of God's creatures. This is a universal egotism, common to all mankind. We do not find, however, that any other races or nations, except the Hebrews, have asseverated unto

themselves the blessings bestowed by Almighty God upon humanity in general. It cannot be denied that God has conferred many of the highest blessings upon the descendants of Jacob; that many of His prophets appeared in that nationality, voicing His Truth, yet we know that messengers of God have appeared to all races of the earth, teaching the way of righteousness; and this way, this teaching, has been the same revelation of Truth throughout.

If we study all the religions of earth, living or dead, and abstract from them the corruptions and false interpretations which have obscured whatever of truth they contain, we will find that at the root and core, they all embody the same light which has been revealed by God to the children of men, through His prophets. All truth has been and must ever be from God. His knowledge, promise and command thus revealed to us, have always been founded upon the fixed, invariable basis of His Truth. The blessings and promises of God descended upon and enlightened Abraham, appointing him to be the "Father of multitudes of nations." No other interpretation can be put upon this revelation than that these blessings should be extended to and embrace all nations of the earth. As the object in truth seeking, is to condemn no particular belief, but to throw light upon all subjects in connection with human life and accomplishment, it is necessary for us to judge and interpret the Scriptural narrative concerning Abraham, with wide and open range of intelli-

gence, seeking, through the light of reason, the message God has intended to convey to us.

From all available data concerning the life of Abraham, we glean that his name was substituted for "Abram," which bears the intrinsic meaning of "Deity" or "Creator." It is the custom of the Orientals to bestow titles of deity and divinity upon their children, as names, in order that they may enjoy the distinction or favor of God's blessing. "Abram" is derived from the substantive "Bari" or the verb "Bera," meaning respectively "creator" and "to create." Abraham was a Chaldean, a member of the then ruling dynasty, a contemporary and cousin of King Nimrod — "The mighty hunter before the Lord." According to record, Nimrod in his wars and victories, had appointed Abraham Commander-in-Chief of his armies; sent him to conquer other kingdoms and annex them to the Chaldean Empire. In this powerful capacity, he invaded Syria, conquered it and lived in Damascus, as the ruler of Syria. The place where he lived in Damascus, was known and pointed out at the time of Josephus; see Geikie, "Half Hours with the Bible" — page 252. "Josephus, quoting from an author (Nicholas Damascus) even tells us that Abraham ruled in Damascus, being a foreigner who came with an army out of the land above Babylon, called the land of the Chaldeans." This is corroborated by the record Genesis 14, 15: "And he divided himself against them, he and his servants, by night, and smote them and pursued them into Hobah,

which is on the left hand of Damascus." Also Genesis 15, 2: "And Abraham said—Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus."

There is no higher evidence of the inspired mission and character of Abraham, than the record of his interview with Melchizedek, "Priest of the Most High God." "And Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said: Blessed be Abram of the Most High God, possessor of heaven and earth." Genesis 14.

Reasoning from the groundwork of all available data, and by the clear light of opinion most consistent with the facts of scriptural narrative and archæological research, we must conclude that Melchizedek, the first Manifestation of the Infinite, appeared upon earth at the time of Noah; that from Him descended a long line of priest-kings, "priests after the order of Melchizedek," who assumed His functions and bore His titles. It is impossible for us to determine at present, the chronological period between Noah and Abraham; but the history of Jerusalem, now being recovered from a long obscurity in the bosom of the earth, fortifies the belief that it was the city of the King of Salem, and founded by Melchi-zedek Himself. Upon this basis, Melchizedek, who met and blessed Abraham, was one of the line of priest-kings who ruled in Jerusalem at that time.

Prof. A. H. Sayce, in "The Higher Criticism," page 174, says: "Two or three years ago it would have seemed a dream of the wildest enthusiasm to suggest that light would be thrown by modern discovery on the history of Melchizedek. Whatever lingering scruples the critic might have felt about rejecting the historical character of the first half of the fourteenth chapter of Genesis, he felt none at all as to the second half of it. Melchizedek, 'King of Salem' and 'priest of the most high God,' appeared to be altogether a creature of mythology.

"And yet among the surprises which the tablets of Tel-el-Amarna had in store for us, was the discovery that after all Melchizedek might well have been a historical personage. Among the correspondents of the Egyptian Pharaoh is a certain Ebed-tob, the vassal-king of Jerusalem. Jerusalem was already an important city, with a territory which extended to Carmel in the south and to Gath and Keilah in the west. It was threatened at the time by the Khabira or 'Confederates,' confederated tribes, it may be, who had their center at Hebron, and the letters of Ebed-tob are largely occupied with appeals for help against them.

"Ebed-tob held a position which, as he tells us, was unlike that of any other Egyptian governor in Canaan. He had been appointed, or confirmed in his post, not by the Pharaoh, but by the oracle and power of 'the great King,' the god, that is to say, whose sanctuary stood on the summit of

Moriah. It was not from his 'father or from his mother' that he had inherited his dignity; he was king of Jerusalem because he was the priest of its god.

"Thus in one of the letters to his 'lord and king' the Pharaoh of Egypt, he says: 'Behold, neither my father nor my mother have exalted me in this place; the prophecy (or perhaps arm) of the Mighty King has caused me to enter the house of my father;' and in another; 'Behold, I am not a governor, a vassal (?) of the king my lord. Behold, I am an ally of the king, and I have paid the tribute of the king, even I. Neither my father nor my mother, but the oracle (or arm) of the Mighty King, established (me) in the house of (my) father.' The 'Mighty King' is distinguished from the King of Egypt.

"In all this we have an explanation of the language used of Melchizedek. Melchizedek, too, was 'without father, without mother,' and like Ebed-tob he was at once priest and king. It was in virtue of his priesthood, that Abram the Hebrew paid tithes to him after the defeat of the foreign invader. Up to the closing days of the Eighteenth Egyptian dynasty, if not later, Jerusalem was governed by a royal priest.

"There is a reason, too, why Melchizedek should be termed 'King of Salem' rather than King of Jerusalem. In the cuneiform inscriptions, the name of Jerusalem is written *uru* as the equivalent of the Assyrian *alu* 'city.' Salim was a god of 'peace,' and we may accordingly see in Jerusalem

'the city of the god of peace.' The fact is plainly stated in one of the letters of Ebed-tob, now preserved at Berlin, if the reading of a somewhat obliterated cuneiform character of Dr. Winckler and myself, is correct. In this case, Ebed-tob would declare that the god whom he worshiped and whom he identified with the Babylonian Sun-god Uras, was called at Jerusalem 'the god Salim.' However this may be, the etymology of the name of Jerusalem shows that it was a sacred city from the beginning, and lets us understand why the victorious Abram paid tithes to its priestly ruler out of the spoils of war. He had driven the invader from the soil of Syria, and had restored peace to the land of Canaan. It was fitting, therefore, that he should be blest by the priest of the god of peace, and should make the offerings that custom required. It is difficult not to believe that Isaiah, who elsewhere shows himself well acquainted with the older history of his birth-place, is referring to the ancient name and oracle of Jerusalem, when he bestows upon the inheritor of the throne of David the title of 'the Prince of Peace' (Isa. 9, 6). The 'King of Salem' of the age of Abram, was to revive in after times in a truer and more spiritual 'Prince of Peace.'

"The vindication of the historical character of Melchizedek, has important bearings on the value we must assign to those narratives of Genesis the local coloring of which is Canaanite. The way, moreover, in which his historical character has been

vindicated is equally important for Biblical criticism. We have found documents older than the Exodus, which prove not only that Jerusalem was a capital and a sacred city, and that the description of Melchizedek is in strict accordance with facts, but also that there were natives of Jerusalem long before the Israelitish invasion who were able to read and write and to hand down a record of the events they had witnessed, upon imperishable clay. We have no reason to suppose that these records perished, or that they became a sealed book to the Jebusite inhabitants of Jerusalem who continued to reside there after its conquest by David. Does it not follow that the history of Melchizedek and his reception of Abram the Hebrew, may have been derived from a cuneiform record of the age to which it refers, and does not its accordance with what we now know to have been historical fact, make it probable that such was the case? At all events, criticism has no longer any serious argument to bring against the supposition; on the contrary, the arguments are all upon the other side. It is much more probable that the story of Melchizedek was derived from the old clay records of Jerusalem, than that it made its way into the pages of Genesis through the distorting medium of tradition. It is on the one hand too accurate in details, and on the other hand too unlike the picture a writer of the Jewish period would have imagined, to have had its source in popular tradition."

After this evidence of divine favor, Abraham, in

obedience to the summons of God, sacrificed the four things which are required from those who desire to become men of God, viz. :—the heifer, symbolizing life; she-goat, the symbol of wealth; the ram, representing family; and the bird, which typifies high standing or pride. These are four spiritual sacrifices which all of us must offer, if needs be, to attain the station of true workers in the cause of God. After the time of Abraham, these sacrifices were changed into material offerings, by the priesthood, as already explained in a previous chapter.

Illumined by power from on high, Abraham withdrew from the service of Nimrod and entered upon his mission as a prophet, traveling widely and teaching the truth. For this reason, he was known as the "Traveling Prophet." In obedience to the command of God, he went down into Egypt. At that time, the ruling family in Egypt was the Hyksos dynasty, historically known as the "Shepherd Kings," who were Chaldeans by descent, and relatives of Abraham. While visiting them, Abraham took a wife from that dynasty, the Princess Hagar, mother of Ishmael. After his return from Egypt, he journeyed into Chaldea, teaching the people to renounce idols and persuading multitudes to the true faith and worship. Geikie in "Half Hours with the Bible," page 224, says: "Abraham was forty-eight years old when he saw this tower (Tower of Babel), the wickedness and folly of which he at once felt so deeply, that he drew nearer and earnestly implored the builders to aban-

don the undertaking." As already explained in the chapter upon "Miracles," the Tower of Bab-El symbolizes the false ideas of men concerning the way to reach God; the confusion resulting from human superstition and error regarding truth.

Notwithstanding the persecutions of Nimrod, and obstacles laid in his path by the spiritual ignorance of men, Abraham succeeded in establishing a great change in the religion of the Chaldeans, overturning their corrupted ideas and leading many back to the true worship of God the Almighty Creator. His preaching created great religious movements, the effects of which remained for many generations after his death. Geikie says, page 236: "The life of Abraham in Chaldea seems to have been nearly, if not actually, contemporary with a great religious revolution which Sargon I., the founder of a new dynasty, effected throughout all Babylonia."

Finally, hated and harassed by Nimrod, Abraham with Keturah and some of his children, journeyed eastward, crossing the borders into Afghanistan, where, according to beliefs of the orientals, he died and was buried near Mount Cabul, although scripture records his tomb at Hebron, or the Cave of Machpelah.

From Afghanistan, his teachings spread into India, and millions of the Hindoos became followers of the truth he taught. Abraham and "Braham" of the Hindoos are one and the same. He was the founder of Brahmanism, which, like all other great codes of religious teaching, has become

corrupted, and is scarcely recognizable in its present form. Abraham himself never visited India, and most of the Brahamins are ignorant of the origin of their beliefs. A proof of this is found in the fact that the Covenant which God made with Abraham, the promise of blessings to him and to his posterity, is still the foundation of the Hindoo religions at the present day. Nearly all the Hindoo beliefs are based upon it. This Covenant is recorded in Genesis 15, 17-18. "And when the sun was going down, a deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him. And it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

According to this covenant, the "smoking furnace" and "burning lamp" which passed between the pieces of Abraham's sacrificial offerings, symbolized the promise of God to him, that through clouds of ignorance and spiritual darkness of the world, a light should appear; that in this light, God the Infinite should manifest Himself to the seed of Abraham, in the "land of promise," Syria. This is the significance of the "burning lamp;" the covenant of God with the whole world. This symbol is still used in India. Geikie, page 263, "Notes from Van Bohlen's Genesis," page 180: "A burning lamp or fire is still used in India, in

ratification of a covenant. A person promising anything, if doubted, points to the flame of a lamp, adding, "that is my witness." At other times, the parties to a covenant, confirm by saying "we invoke the lamp of the Temple" (Roberts Illuminations).

In Clarke's "Ten Great Religions," page 127 : "If he should visit a Chinese temple he would there hear the liturgy which says: One in spirit, we invoke Thee; Hail, Amit-Abha of the world. O would that our merciful teacher, Sakya-muni, and our great Father, Amit-Abha, would now descend and be present with us."

By this, we learn that the Hindoos are expecting the God Abha to descend and be present with them, which expectation had its origin in the teachings of Abraham after his vision of the covenant. "Abha" or "Beha," in the Arabic, signify "Excellent Glory." The conclusion is inevitable that this Arabic word was introduced into India by the Arabic prince Abraham, the patriarch. In "Book of Enoch," chapter 69, 13: "And this is the number of Kesbeel, who showed the head of the oath (covenant) to the holy ones, when he dwelt high in glory; and His name is Becha, that is to say, "Eternal."

After the death of Abraham, his teachings were corrupted, as all other religions have been, until, about six hundred years before Christ, Gautama Siddharta the Buddha appeared in India and introduced the protest and reform against Brahminical teachings, which reform constitutes the religion of Buddhism.

In "Ten Great Religions," page 143: "Buddhism, like Protestantism, revolted, and established a doctrine of individual salvation based on personal character. Brahamism, like the Church of Rome, teaches an exclusive spiritualism, glorifying penances and martyrdom, and considers the body the enemy of the soul."

We see, therefore, that the far East as well as the West is indebted to the great man "Shem" or "Sam," from whom descended the truth of the Most High God, directing our race to the true knowledge of Him.

MOSES.

The teachings of Abraham, having been corrupted by the Egyptians, God the Almighty appointed a prophet from the family of the tyrannous Pharaoh, a high-priest of Heliopolis, Osarsiph, afterward known as Moses. By the command of God, Moses delivered the message of truth anew to the inhabitants of Egypt, preaching the law through the inspiration of his spiritual endowment and appointment from on high. Moses possessed two great powers; first, "The 'Rod' or 'Stick,'" which is the gift of argument; and second, "Purity of Heart."

It has already been shown in the chapter upon "Miracles," that the "Rods" or "Sticks" of Moses and Aaron, were changed into "wisdoms," which devoured the "wisdoms" of the Egyptian high-priests. Concerning "purity of heart," it is

recorded in the fourth chapter of Exodus, that God commanded Moses to put his hand into his bosom, and when he took it out, "behold, it had become leprous as snow." By this, the pure heart of Moses, and his great love for his fellow-creatures, are symbolized.

Pharaoh and his ministers rejected the truth which Moses taught them. Scriptural record is replete with their violent persecution against Moses and the Children of Israel, which culminated in the "Exodus" into Canaan, where they could worship God without fear or restriction. It is stated that Moses and his followers observed the seventh day as a day of rest, commemorating their rest upon the seventh day after the flight from Egypt. In reality, however, the seventh day was observed long before the time of Moses and Abraham, being considered a day of rest from labor, and not a law essentially spiritual. Geikie, page 153, says: "To keep holy the Sabbath, ceasing from all work on the seventh day, was a custom already followed from antiquity, perhaps from the days of Adam."

Moses and his followers settled in Phœnicia and became rulers of Palestine. After that time, they were called "Hebrews," meaning the "crossers," and having reference to the fact that they had crossed the desert lying between Egypt and Syria. It is sometimes claimed that the word originated at the time of Abraham, when he and his family crossed the Euphrates. This is proved to be incorrect from the fact that Abraham had seven

children besides Isaac, one by Hagar and six by Keturah, none of whom were called Hebrews, although each of them became the head of a great nation. The Bedouins who are descendants of Ishmael, son of Hagar, have never been termed Hebrews.

Moses is considered equally as great a prophet as Abraham. He also received a high title of honor and respect, being known as "El Kelim," "Speaker with God." Throughout the Pentateuch, in the record of the life of Moses and the laws he instituted, there are many discrepancies and contradictions, resulting from errors by scribes and translators who copied and re-copied the scriptures many times. The record of the birth of Moses and the story of the ark in the bulrushes, was copied or adapted by the Hebrews from the annals of the Chaldean king, Sargon, who lived many centuries before Moses. Two clay tablets in the British Museum, record the following: "I am Sargon, the great king, the king of Agana. My mother was of the masters of the land, but I never knew my father. I was born secretly in the city of Atzipirani, on the banks of the Euphrates. My mother put me in an ark of bulrushes, lined with bitumen, and laid me in the river, which did not enter the ark. It bore me to the dwelling of Akki, the water-carrier, and he, in the goodness of his heart, lifted me from the water and brought me up as his own son. After this he established me as a gardener, and Ishtar caused me to prosper, and, after years, I came to be king."

Moses clearly foretold the coming of Jesus Christ, in Deut. 18, 18 and 19: "The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me; unto Him shall ye hearken." Christ verified this prophecy and its fulfillment in himself. John 5-46. "For had ye believed Moses, ye would have believed me: for he wrote of me." By his symbolical teachings concerning the Ark of the Covenant and the Tabernacle, or "Tent of Jehovah," Moses also prophesied the coming of the Manifestation of Jehovah upon the earth. This was contained in the tablet of revelation and promise which God delivered to Moses on the mountain, the interpretation of which expresses the visible presence of God.

The Ten Commandments given by Moses to the people, had already been uttered in substance by Noah and Abraham. The true revelation from God to Moses, was not in these laws of command, but in the promise of His presence upon the earth in "The Tent of Jehovah."

MOHAMMED.

Mohammed, the Arabian prophet, was born in Mecca, 569 A. D., of the tribe of Koreish, which was considered at that time the noblest tribe among the Arabs. His family belonged to the highest branch of this tribe, the Beni-Hasheim. During the first forty years of his life, before he declared his message to the people, he was a merchant. In disposition he was serious, thoughtful, devout, uni-

versally esteemed, and merited by his honorable character, the title "Al Amin," "The Faithful."

At the time of Mohammed's appearance, the Arabian tribes were idolators. God appointed this great messenger to teach them the same truth which Abraham, Moses and Christ had uttered. The essence of his teaching was that man should believe in the Supreme Being, submitting his will to the Infinite Will, and trusting in His generosity and providence. He taught as Christ did, that the first step toward God is to love humanity. This is the foundation principle alike of Christianity and Islam.

If we judge Mohammed without prejudice, we will find his character equally lustrous as any of the great prophets who are esteemed as our highest examples. The bloodshed which has marked the history of the religion which bears his name, cannot be charged to Mohammed himself. If Mohammedanism was carried by the edge of the sword, it was the outcome of material desires and preference for earthly power evinced by Mohammed's followers, who, in their fanaticism and inhumanity, violated the spiritual principles and lofty teachings of God's appointed prophet. After Mohammed's death, the true Koran was rejected, and the present spurious version adopted.

Viewing the history and record of Mohammedanism with unbiased opinion, we find that it has been no more cruel and crimsoned with the blood of persecution, than Christianity. As the deeds of the Christian Church cannot detract from the character

of Christ, nor dim the light of the truth he taught, neither can Mohammed be judged and condemned by the religion which began its existence with him. That he was a great prophet and a true messenger from God, is a truth which cannot be denied upon the basis of facts. He taught the same truth, and like all his predecessors, his teachings were centered upon the coming of the Manifestation of God. This is especially revealed in his vision concerning the seven heavens. Mohammed was a close and devoted student of Christ. He visited Syria and drank deep of the waters of life which flowed from the fountain of the Nazarene. His teachings glowed with the fire and love for humanity which characterized the words of Jesus. The literal fulfilment of many prophecies he uttered, furnish overwhelming witness of his inspiration.

Mohammed's appearance and influence upon the world, were foretold by Isaiah, Ezekiel, Malachi and Christ. By comparative study of religions, a method of investigation distinctly modern, we determine that Mohammed voiced the truth of God; through him the tongue of power descended from the Infinite Might, as it spoke through the holy prophets which have been since the world began.

CHAPTER XIX.

THE COMING OF THE KINGDOM.

All religious beliefs proceed from and center in the personality and teachings of prophets and messengers who have been sent by God to show His children the Way, Truth and Life. Every race has received the illumination of this revelation, and from its light, in varying degrees of interpretation, the wisdom of mankind has developed. All knowledge is from God; from Him as the Universal Source, has streamed the light, which, reflected in the souls of men, has produced the thought of the world; the philosophies of India, the high metaphysical theories of the Greeks, the ethics and religions of all races, focus in the Truth revealed by God through His messengers. There is but one God; there can be but one Truth. Whatever light of that Truth has been revealed to humanity, must be, unless obscured by misinterpretation, error and dogma, the same light, wherever and whenever it is found. The first quality of truth is its simplicity. As sunshine is simple, as water is pure, the Truth which God reveals to the souls of men, is never complex. In complexity of teaching we find certain evidence of man's superstitions and imaginations; in mysticism and obscurity of meaning, the invariable absence of true knowledge. All knowledge revealed to us

has been intended by God to fit our limitation of comprehension. As it is from Him, it must be in harmony with all His laws and accord with the conditions of soul environment. Truth vital to our needs, will never transcend our ability to understand, provided we seek it. Our individual action and effort is therefore the true measure of attainment.

The prophets and holy messengers have taught, with unvarying unity of purpose, the coming of the Kingdom of God upon earth. This is the burden of prophetic utterance to all races and throughout all eras of history. From the highest to the lowest races of men, we glean the record of this announcement, delivered from the lips of inspired messengers whose teachings have borne evidence that the power of God spoke through them. As the Hebrews received Abraham, Moses and other prophets, the Chinese received Confucius, the Hindoos, Buddha, the Arabs Mohammed. These and all other men of divine inspiration, taught that the apotheosis of truth and judgment should be accomplished in an incarnation of Deity. Though the symbols and style of utterance varied widely, their messages to humanity epitomized in the promise of a Kingdom of God upon the earth. Among the religious traditions of the American Indians, is found the record of Hiawatha, the God-messenger, who came to teach the earthly children of Gitche-Manitou the Mighty, and according to whose promise, the God Himself should come upon earth to save His children from enemies and invaders.

Jesus Christ brought this same message to all humanity; the promise of the Kingdom of God upon earth. He taught little else in the way of prophecy. This is the Truth that shall make us free; the "God-spell," the glad tidings of which Jesus came to announce. By this revelation of Himself to His finite creatures, the Infinite intended that He should be comprehended, loved and worshiped. Without it, He must forever remain secluded from them, as they do not partake of the nature of His essence. By the manifestation of the Word of God, His intellectual creatures are able to know, see and comprehend Him; through knowledge thus revealed, they may glorify and enjoy Him forever. Through interpretation of the Infinite, man worships and acknowledges a God whom he can know in reality. If God should remain unknown, hidden, secluded from His creatures, our existence here and hereafter would be of no consequence whatever. Furthermore, He would be unjust and cruel if He should deprive creatures whom He has endowed with knowledge of good and evil, from comprehension of His glory and majesty; denying them enjoyment of the great blessings and divine attainments for which they were created and endowed. An unknowable, intangible, unrevealed God is the product of human imaginations and superstitions. Such a God could not be the real Creator of the universe.

The Manifestation of the Face of God from behind the veils of Might; the Incarnation of the Logos; the Fellow of the Infinite from the Bosom

of The Being first appeared upon the earth in the person of Melchizedek, and grafted our race into the Tree of Knowledge, by taking the Image of God, which we likewise bear.

The prophetic utterances of which we have Scriptural record, concern the second Manifestation of the Infinite and His coming for Judgment, at which time, believers in Him shall be as wheat, while those who reject Him, shall be cast away as chaff.

We see clearly from Christ's teaching in the parable of the vineyard, Luke 20-9, that God the Father came upon the earth and announced His later and second coming. "A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time." By this, Christ plainly taught that the Manifestation of God appeared upon the earth, planted His vineyard and went away until the time of His second coming, which is announced in the 16th verse of the same chapter:—"He shall come and destroy these husbandmen and shall give the vineyard to others." Unmistakably, Christ refers to the Manifestation of God, from the fact that God the Infinite, being Omnipresent, cannot leave the earth, His vineyard. It is a clear teaching that Melchizedek, the first Manifestation of God, appeared, grafted this vineyard to Himself and left it, delivering it to the care of spiritual leaders, who have neglected its cultivation, corrupted it and persecuted all the messengers of God who followed Melchizedek; even crucifying the son, Jesus Christ, whom they cast out of the vineyard.

That the Manifestation of the Word of God shall come another time to judge the people who have rebelled against Him, and deliver His vineyard to the honest husbandmen, is taught in the statement — "What, therefore, shall the Lord of the vineyard do unto them? He shall come and destroy these husbandmen and shall give the vineyard to others." As we have already determined, Christ's particular mission was the announcement of the coming of this Kingdom upon the earth. In his own words, "Therefore was I sent." He taught his disciples to pray earnestly for the coming of this Kingdom. He preached the Glad Tidings, the "God-spell" (Gospel) of the Kingdom of the Father. The same teaching is found in the 12th chapter of Revelations, where the prophecy of Christ announces the birth of the "Man-child who was to rule all nations with a rod of iron."

The promise of the coming of God and His Kingdom upon the earth and the expectation of the Millenium, or the time of great peace, are universal. Cumming says in "Great Tribulations," page 16: "It is interesting to show in connection with this, that the universal belief among Jews and Gentiles, Rabbinists, Talmudists and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day, the Sabbath day, rest; six thousand years for the working world week, and the seventh thousand year to be what the apostle describes as the "rest that remaineth for the people of God."

According to prophecies of Mohammed, Mohammedanism shall be annulled, the Koran abrogated and a new religion take the place of all previous religions, when the Millenium begins. The time of this great event is clearly set down in the Mohammedan scriptures. Cumming says, page 17: "Not only amongst the Turks in Europe, but all over the East, Mohammedan power is wasting away; like all doomed things, it begins to be conscious of its approaching end, in so much that they say the Ottoman Porte is paralyzed with prophecies of its speedy ruin. The Turks say — 'Is it not written in your Christian Book that our religion is to come to an end within forty years?' "

It is a very significant fact that while Europeans, Americans and all occidental nations are expecting the coming of God from the East, the orientals believe that the universal religion of the world shall appear in the West. It is evident from this, that the appearance of the Manifestation of God must have been from a point midway between the east and the west, that is to say, in Persia, or in Syria, the Promised Land. Cumming says, page 17: "And what is very remarkable, a friend of mine who traveled lately into Central Africa, and stood on the Himalaya Mountains in India, by the Holy Pool, where never a Christian dwelt before, found there also an expectation of a religion from the west, which in the space of forty years was to possess the earth; these remarks were made to me by their own lips." The friend mentioned was Major Denham, or Captain Clapperton, who visited Africa in 1823.

In fact, all the religions of the world agree in the expectation and promise of this coming ; nearly all of them coinciding in the statement that it shall come to pass after six thousand years. Cumming says, page 19 : " This idea has been traced in the Sybilline Oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding 6,000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans ; orators, poets, philosophers."

Could this agreement among all nationalities, with their differences of language and the varying periods of their teachings, have taken place by accident? Unmistakably, the reason of this universal expectation is that the Merciful Father has sent His messengers to every race and nation, revealing the promise of His appearance at the appointed time. He is God of all ; He is infinitely just and without favor. From Him, the same privilege has been afforded to all our race, irrespective of locality, condition or language. He has never chosen some and rejected others.

The second coming of God is plainly announced in "Secrets of Enoch," 32:1 : "I said to him: Earth thou art, and to earth also from whence I took thee, shalt thou return. I will not destroy thee, but will send thee whence I took thee. Then I can also take thee in my second coming, and I have blessed all my creation, visible and invisible." Also in "Book of Enoch," 1:3 : "Concerning the chosen,

I spoke, and conversed concerning them with the Holy and Great One, who will come from his abode, the God of the world." We are taught by the same prophecies, that this coming of God will be for judgment; that it will be the last opportunity given to the souls of our cycle; and that He will be rejected by the rulers of the earth, as Christ announced in his parable. In "Book of Enoch," 38th chapter 4-6: "And from that time, those who hold the earth will not be powerful and exalted, nor will they be able to behold the Face of the Just, for the light of the Lord of the Spirit is seen on the Face of the Holy and the Just and the Chosen. And the mighty kings will perish at that time, and will be given over into the hands of the just and holy. And from that time on, no one can ask for mercy from the Lord of the Spirit, for their lives have ended." In the 48th chapter, it is shown that God shall take the image we bear; that in the human form, the Word hidden behind the veils of Might, shall be revealed. "And at that hour the Son of man was called near the Lord of Spirits and His name before the Head of days. And before the sun and the signs were created, before the stars of heaven were made, His name was called before the Lord of the spirits. He will be a staff to the just and the holy, upon which they will support themselves and not fall, and He will be the light of the nations, and He will be the hope of those who are sick in their hearts. All who live upon the earth will fall down before Him and bend the knee to Him and will bless and praise Him and will sing

psalms to the Name of the Lord of the Spirits. For this purpose He was chosen and hidden before Him, before the world was created, and He will be before Him to eternity." This is the coming of the Everlasting Father, Light of the Covenant, Shiloh, the Redeemer of Job, Servant of the Infinite, My Servant David, Immanuel, and other kindred titles announced by the prophets.

Isaiah 9; 6-7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." This prophecy may be taken as a fair expression of all prophecies of scripture which announce the Manifestation of God upon earth. The substance of its revelation to mankind, is the essence of all prophetic utterance. Its fulfillment implies the fulfillment of God's promised appearance in the flesh. Whoever fulfilled it, must fulfill all similar prophecy. If all similar prophecy culminated in any historical personage, the terms of this particular announcement must likewise have been satisfied and completed by that personage. The claim that Jesus of Nazareth fulfilled this inspired revelation, cannot be supported by the facts of his appearance, history, mission or nature. In

no sense can it be shown that the "government" was or has been upon the shoulder of Christ. This prophecy signifies the assumption of either temporal or spiritual authority by the "Son" who is to be given. Christ absolutely disclaimed his ambition or right to worldly dominion. As a wandering teacher of the message God had revealed through him; as a prophet, a spiritual nomad, he renounced the world. He said, Matt. 8:20:—"The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." He repeatedly asserted his spiritual function as the "Way," the "Door" to God, but no record exists of his claim to earthly power. He said, Matt. 22:21:—"Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

As it cannot be shown that Christ claimed or bore the burden and responsibility of temporal government upon his shoulder, the only remaining ground of assumption is the claim that his authority was the authority of spiritual government. History, his ministry and utterances likewise fail to support this claim. Christ did not assume that the spiritual government was upon his shoulder. The church fathers discovered and announced it for him, centuries after his death. In his words and teachings, he acknowledged the spiritual power and dominion of God the Father. He said:—"I do not the works of myself, but the Father who is in me, He doeth the works." He taught the message of the Kingdom of God. He said:—"My

Kingdom is not of this world;" "Thy Kingdom come, Thy will be done;" "Thine is the Kingdom, the power and the glory." "I judge no man;" "I came not to judge the world." Throughout his ministry, he spoke with no uncertain sound, the truth that all spiritual authority and government centres in God the Creator; that in Him alone, is the judgment of man accomplished.

It may be claimed that the government has come upon the shoulder of Christ, from the fact that Christianity is the foundation belief of the dominating and progressive nations of the world. Facts and reason destroy this claim. Less than one-seventh of the people of the world are subject to so-called Christian government. Even this significant minority includes millions, who, though living under governments which profess Christ as their standard, are Christian in no other sense. If we were able to determine accurately just how much of the government of the world was founded and practiced upon Christ and His truth; if we could enumerate the inhabitants of all countries who are truly "Christians" in action and belief, the government thus borne upon the shoulders of Christ, would shrink to alarming and insignificant proportions. Christ himself would have repudiated the practices of the so-called Christian governments of today, and rebuked, with unsparing criticism, the weakness and wickedness of millions who claim to be his followers.

The titles "Wonderful" and "Counsellor" or, as sometimes rendered, "Wonder - Counsellor,"

were not specifically borne by Christ. These titles imply the function of law-giver. As we have seen, Christ never assumed that he was to judge the world. In another prophecy, Isaiah uses the same titles to personify God the Lord of Hosts. Isa. 28; 29. "This also cometh forth from the Lord of Hosts which is wonderful in counsel and excellent in working." Christ therefore did not fulfill this condition of prophecy as claimed for him.

The next title of the Son who is to be given, proves still further the impossibility of Christ's fulfillment. He shall be called "the Mighty God" or "God—Mighty One." As we have shown, the "Wonder-Counsellor" is none other than the Lord of Hosts. We now accumulate proof that the child is to be a manifestation of God the Father. Did Christ ever claim to be "The Mighty God"? In the Book of Revelations, which are Christ's prophecies and secret teachings, we find the distinction clearly made between Christ and "The Mighty God." 1st chapter 1st verse:—"The Revelation of Jesus Christ, which God gave unto him." 4th and 5th verses:—"From Him which is, and which was and which is to come" and "from Jesus Christ, who is the faithful witness." Christ is here clearly separated from Him "which is to come." This is further proved in the 8th verse:—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty." We therefore know that the Mighty God who is to come, is to be God the Father. Further-

more, in the 13th to 18th verses, the prophetic vision reveals that He shall come in the human form; the description of His appearance following closely the visions of Ezekiel, Isaiah and other prophets. The irresistibility of this conclusion is found in the fact that Christ, never claiming to be the Mighty God, taught and prophesied the coming of the Kingdom of the Mighty God, His Father.

As if to sweep away all possibility of misunderstanding and false interpretation, the prophet continues, saying:—"He shall be called 'The Everlasting Father.'" It is not necessary to review the fact that Christ did not claim and we dare not claim for him that he was God the Father. The evidence against this point is overwhelming. Even the creed of the church makes this distinction clear—"I believe in God the Father Almighty, and in Jesus Christ His only Son." Isaiah also uses this characteristic title in other prophecies, always applying it to God the Omnipotent; 63; 16:—"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer: Thy name is from everlasting." Also 40; 28:—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."

The last prophetic title mentioned, is "Prince of Peace." Although at first sight, this may appear to be the most applicable and fitting expression of

Christ's character and appearance, in reality it is the least. Christ said:—"I come not to bring peace, but to lay a sword." Specifically, he never bore the title "Prince of Peace." As we have seen in the previous chapter, this exact title, "Sar Salem," was borne by Melchizedek, the First Manifestation of God. Isaiah's intention and reference toward the fact that a second Manifestation of the Father should come, a second Melchizedek should appear, cannot be doubted. This Second Coming of God, he says, should bear the title which Melchizedek, His First Coming, had specifically borne—"Sar Salem," the "Prince of Peace." Christ therefore was not and could not have been the "Prince of Peace," specifically, unless he was God the Father, which, as we know, is impossible.

The religion of Christ has not been a religion of peace. More blood has been shed under the banners of Christ, than by any other religious movement in the earth's history. Has Christianity proved to be a religion of peace? Has it not "laid" the sword? In the 7th verse of the prophecy under consideration, it is said, "of the increase of his government and peace there shall be no end;" that God will establish His Kingdom "with justice and judgment henceforth even forever;" that "the zeal of the Lord of Hosts will perform this." It would be impossible to write clearer prophecy than this. That it shall be the Kingdom of God, established and ruled by Him; that the government of the Kingdom shall be upon His

shoulder ; that from it shall go forth the fiat of law and final judgment ; that it shall stand forever ; that peace and righteousness will follow its coming ; all this is the sense and the only sense of Isaiah's inspired utterance, the prophetic terms and intent of which were not fulfilled in Jesus Christ or the religion he founded. This, too, is the sense and purport of all prophecy, set down in unmistakable language, its clear, vigorous truth a silent but strong witness against the error, misinterpretation and credulity by which humanity has endeavored to distort God's revelation. In His All-Wisdom, He knew the necessity of His Appearance in the flesh. The church fathers not only failed to see the true mission of Christ, but in their blindness, allowed God's revelation concerning Himself, to escape them by industriously proving all prophecy into Christ. It is clear from the words of Christ and the prophets, that in these present days of spiritual enlightenment, the souls of men would strike off these shackles of error and superstition, welcoming the light of the Kingdom of God ; lifting up their heads to the promised redemption.

But this is not new truth. Christ announced it nineteen hundred years ago. True Christianity is founded upon it. Christ did not teach that prophecy concerning the coming of the Manifestation of God, was fulfilled in him. It could not have been possible that he was the promised one and yet failed himself to realize the fact. The Rev. Dr. McGiffert says :

“Not by controversy or argument, but by close chronological comparison and purely historical treatment of the subject matter, that many of the tenets that have come to be regarded as fundamental articles of the Christian faith are based, not upon anything that Jesus did or said, but upon conclusions developed through long argument and discussion out of the widely divergent opinions of the Apostles concerning the significance of many of his words and acts. It is asserted that, finding it difficult to impress upon others a belief of the Messiahship of Jesus, the Apostles searched the Old Testament writing for the prophecies that might, by application to the life of Jesus, be made to substantiate this belief, and that it was the reverence of the Jewish race for aught savoring of prophecy that gave the Apostles power to gain for their faith new disciples.” F. W. Newman, “Phases of Faith,” page 225, says:—“That the heavy yoke imposed on Christians of the present day arises from our claiming ‘Messiahship’ for Jesus. This, it is alleged, gave a premium to crooked logic, in order to prove that the prophecies meant what they did not mean and could not mean.”

Christ taught and prophesied upon this point, precisely what the prophets had written before him. He named signs and conditions which coincide exactly with prophecy previous to his own appearance. In addition, he promised to come himself in the Kingdom of his Father and renew the cup. If Christ was the promised one, there could be no possible reason why he should repeat prophecies of the same intent.

Cumming says in his second series of "The Great Tribulation," page 19:—"Whatever might be the origin of this anticipation so fondly cherished by Jew and Pagan, before the advent of the Saviour, in regard to a happy change in the constitution of things, it is manifest that the hope of such a consummation was not superseded by Christ's residence upon this earth, and the many promises which he made to his disciples in relation to a more perfect state of existence hereafter; on the contrary, the first Christians looked with a more earnest desire for the new heavens and the new earth promised to their fathers." In the 21st chapter of Luke, Christ taught, in addition to his prophecy concerning the Kingdom of God and the signs of its appearance, that our Salvation should be attained in God Himself, at the time of His coming. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In Luke, 14th chapter, Christ spoke the parable of the banquet, by which he taught that God Himself would come to be the Lord of the banquet. In Luke, 20th chapter, he uttered the parable of the Vineyard, which has already been referred to. In Luke 19:11 and 12, he referred to the first coming of the Father. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom,

and to return." In Mark 8:38, he again prophesied the Father's Kingdom. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." This was the "Gospel" he preached. Paul said concerning this Gospel, Galatians 1:7, 8, 9:—"There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so now I say again, If any man preach any other gospel unto you than that you have received, let him be accursed." Christ taught that God would come "in the clouds" and "darkness," meaning spiritual obscurity; that He would come like a "thief in the night." By his parable of the virgins, Christ warned us against falling asleep spiritually before the coming of the Bridegroom. He also taught that Abraham, Isaac and Jacob would appear in the Kingdom of God. Matt. 8:11:—"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Isaiah 24:23:—"Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously." This is a prophetic teaching that when the Lord of Hosts shall appear, Turkey (the moon) and Persia (the

sun) shall decline in power ; a prophecy which had no fulfillment whatever at the time of Christ. We are taught also that His ancients, reincarnated, shall appear with Him. This corresponds with Jude 1:14:—"Behold the Lord cometh with ten thousand of His saints." Christ did not appear with the "saints" and "ancients," as these prophecies demand.

The coming of God in the flesh, is foretold in the prophetic vision of Ezekiel, by the River Chebar. In the 26th verse of the 1st chapter, "Upon the likeness of the throne was the likeness as the appearance of a man above upon it." 28th verse:—"This was the appearance of the likeness of the Glory of the Lord" (Beha 'U'llah). "And when I saw it, I fell upon my face and I heard a voice of one that spake." In the 8th chapter, Ezekiel again saw the "Glory of God" in Jerusalem, Mount Zion—4th verse:—"And beheld the Glory of the God of Israel was there according to the vision that I saw in the plain." 5th verse:—"Then said He unto me, Son of man, lift up thine eyes," etc. This is clear prophecy of the appearance of the "Glory of God" (Beha 'U'llah), in the body of man.

In the vision of Zechariah, 4th chapter, He is called the "Lord of the whole earth;" in the 13th chapter, He is termed "My Shepherd" and the "Man that is My Fellow." Malachi announced His appearance, 3d chapter, 1st verse:—"Behold I will send my messenger, and he shall prepare the way before Me, and the Lord, whom you seek, shall suddenly come to His temple, even the Messenger

of the Covenant whom ye delight in ; behold, He shall come, saith the Lord of Hosts." Also by the same prophet, 4th chapter, 5th verse, Elijah is announced as the forerunner of His coming. "Behold I will send you Elijah the prophet, before the coming of the great and the dreadful day of the Lord." A careful study of the prophets, will reveal the fact that practically nothing of importance has been mentioned outside of this great promise to us. Prophecy epitomizes in the "Coming of the Kingdom of God." The details surrounding this central fact of inspiration, are chiefly concerning the signs and conditions which should appear before the glorious consummation. From prophecy, we learn the status of mankind, materially and spiritually, at the time of His appearance ; and that the kings and rulers of the earth will refuse to acknowledge Him. The nationality from which He will be born, is clearly foretold ; the part of the world in which He will appear, is announced. We know where He is promised to reveal Himself as the Manifestation of God. We are told by the prophets, that He will be oppressed, exiled and imprisoned ; that He will be a wanderer upon the earth forty years, during which He will establish His Kingdom, the New Jerusalem, Mount Zion ; that He will make His residence with the guilty and His tomb with the transgressors.

So we find that the spirit of prophecy throughout the Bible, concerns the appearance and manifestation of the One Infinite God, our Creator ; that only by this revelation of Himself, shall we be judged,

redeemed and fitted to attain our purpose in coming upon the earth. The character of this Face of the Infinite has been explained in chapter 16.

In the appearance and establishment of the Kingdom, we realize the answer to the Christ prayer, "Thy Kingdom come;" the prayer which has ascended to God from generation to generation. To His Manifestation we must turn, and from Him, as Christ taught, we must expect our salvation. Should we reject the Kingdom for which Christ prayed and for which humanity has waited during thousands of years, we shall be judged by the measure of our action. Let us not forget the admonition of Paul concerning this opportunity for our salvation:—"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Ephesians 4:30.

CHAPTER XX.

SIGNS OF THE COMING OF THE KINGDOM.

The signs of the "latter days," in which, according to prophecy, the Kingdom of God should be established upon the earth, are clearly set forth in scripture. Generally speaking, they are the conditions which, in His All-Knowledge, God knew would surround the human race at the time immediately preceding His appearance in the flesh; conditions evolved by the independence of human action, yet anticipated by Omniscience and enunciated by inspired messengers of God, thousands of years before human history produced them. The history of man lies written in the mind of God. Human action evolves and reveals it.

The signs of the "latter days" are very numerous; too many for detailed mention here; but a number of the most significant and convincing will be quoted as testimony and proof that the coming of God the Father was distinctly announced for this, the Nineteenth Century. By studying these signs, we will discover that the history of the twenty-five or thirty preceding centuries, has failed to record them, whereas in this present century, all the conditions have prevailed, all signs have been fulfilled, unmistakably proving the fact that the promised Manifestation of God should appear at the threshold of the Twentieth Century.

One of the most significant signs of His coming, was the appearance of the "transgression of desolation" foretold by Daniel and Christ. (Matt. 24, 15); "When ye therefore shall see the abomination of desolation, spoken of by Daniel, stand in the holy place, then let them which be in Judea, flee into the mountains." The "abomination of desolation," also rendered "idol of desolation," was Napoleon Bonaparte the First, who invaded Syria and besieged the Holy City, the new Jerusalem, Akka, in 1799. In abandoning the siege, he said: "If Akka had fallen, I would have changed the face of the world. My fortune was arrested by a grain of sand."

In "Mysteries Unveiled," page 113, Redding says: "Daniel described a similar character, thousands of years before Napoleon was born. The beast papacy was triumphant until Martin Luther and others cut across its path; this was followed by Napoleon. It took a beast to cope with the great beasts, and all writers of history set Napoleon down as having a disposition as near 'beastly' as ever man had. Napoleon stepped on the stage and in a short time nine thousand two hundred persons were massacred, besides two millions; one hundred twenty-two thousand four hundred and two soldiers were cut down between 1792 and 1804 A. D. The mad dance was going on all over Europe, and it ran into Asia and Africa at times. It is fully described in Revelations, which was written 1,700 years before it took place. When Napoleon had accomplished the things for which

he was born, his power suddenly left him. He came to his end and no one helped him, just as Daniel declared that he would, although he wrote 2,300 years before Napoleon was born. It described his character and what he would do, and how he would come to his end suddenly. Remember, Napoleon cared nothing for God anyway. He relied entirely on powder and muskets and handled them to his own notion. Brute force was his god. 'And the king (Napoleon) shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished—shall honor the god of forces (his armies). Thus shall he do, with a strange god which he shall increase (his armies). At the time of the end, the kings of the south push at him, and the king of the north will come against him, and he (Napoleon) shall enter into the countries and shall overflow and pass over.' Daniel 11th: 'Egypt (south of him) came at him, then the countries north of him made a rush toward him, but he entered into those countries and overflowed or passed over them. He (Napoleon) shall also enter into the glorious land (Palestine), and many countries shall be overthrown. He shall stretch forth his hand upon the countries and Egypt shall not escape. He shall have power over gold, silver and the precious things of Egypt. But tidings out of the East and North shall trouble him (Napoleon). And he shall go forth with great fury to make

away with many.' Daniel 11: 41 and 44. While Napoleon was in Egypt taking possession of the gold and precious things, the countries around his own home (France), rushed in to devour his headquarters (at home), this was the tidings out of the North and East that troubled him, and he hurried back 'and made away with many' as Daniel said he would. 'He (Napoleon) will come to his end and none shall help him.' Daniel 11th, 45: And he did come to his end suddenly. See Daniel 11: 45. Just as soon as the indignation on the beast (Pope and the Roman church) was accomplished, Napoleon came to his end."

Christ named a sign of the latter days, in Matt. 24:14:—"This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." As we have seen, the "Gospel of the Kingdom" which Christ taught, was the announcement of the coming of the Manifestation of God. Christ, in this vividly accurate prophecy, foretold the promulgation of his teaching throughout the whole earth, after which "the end," that is, the Manifestation should come. Only in this century, has the universal promulgation of Christ's truth fulfilled the strict letter of his prophecy. That a wandering teacher, accepted by a handful of followers, should have prophetically announced what history has so accurately verified, proves the inspiration of Jesus and the certainty of God's promise to humanity.

Christ also said that in the latter days (Matt. 24:7). "Nation shall rise against nation, king-

dom against kingdom ; there shall be famine and pestilence and earthquakes in divers places." This is a corroboration of the prophecy of Daniel 12:1:—"At that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time." Enoch also said, 1:6:—"And all will fear and the watchers will tremble, and great fear and terror will sieze them to the end of the earth." We need only to refer to the history of the nations of the world, to verify the statement that this present century, in the number and severity of calamities, tribulations, wars, earthquakes, famines, etc., has exceeded the record of all previous centuries. During the last hundred years, not a single nation of the earth has escaped war and bloodshed. In his book "The Seventh Vial," page 90, Cumming says : "Never, I repeat (in the Franco-German war) did so great a massacre of men meet in mortal conflict and never were whole battalions so rapidly annihilated. It was not war, it was massacre. Villages full of life, were turned into hospitals. Waterloo, Balaklava and Sadowa were child's play to Woerth and Sedan. That side gained the day which could best afford to lose the greatest number of combatants. Nothing has before occurred so fitted to justify the full import of the 'place called in the Hebrew tongue Armageddon.' This word, as interpreted by Dr. Wordsworth, Bishop of Lincoln, as already noticed, means 'the mountain of slaughter.' "

All prophecies concerning disasters and calamities which shall precede the coming of the Kingdom of God, have been perfectly fulfilled in this century. Cumming says, page 99 :—"The Greek word translated 'earthquakes,' means shaking. It is applied to the seas as well as the land, in its literal and material sense. Nothing is more remarkable than the extreme fewness of earthquakes on record before the beginning of the Christian era, in comparison with those which have been registered since that time. During the 1700 years B. C., but 56 earthquakes were counted, only four of which were disastrous, i. e., those that overthrew buildings and destroyed lives largely, being properly 'great earthquakes,' and those four all occurred within the 65 years preceding the birth of Christ. On the other hand, showing the large increase in modern times, in the 65 years that elapsed between A. D. 1800 and A. D. 1865, there occurred within the same limits—that is, the old Roman Empire—no less than 35 great and disastrous earthquakes, arresting the attention of the historian. In the Scandinavian peninsula and Iceland from A. D. 1700 to 1850 there have been 224; in Spain and Portugal 178; in France, Belgium and Holland 600. On the Italian peninsula and the eastern Mediterranean, upward of 800 earthquakes have occurred within the period of fifty years between 1800 and 1850. The two most remarkable years are 1867 and 1868. In 1868 more than one hundred thousand souls perished from the earth by these convulsions, and in these two awful years, 1867

and 1868, we estimate the total number of earthquake shocks felt in all parts of our globe to be not less than 4,000. The year 1867 is likely to be memorable in history for great natural convulsions. The twelve months between Oct. 1, 1867 and Oct. 1, 1868, were distinguished by a series of physical phenomena more remarkable than is shown to have occurred during any equal period of time in history."

Cumming says, page 305:—"The year 1867 swelled the total casualties at sea for all nations, to 12,513 vessels."

Another sign of the times given by Christ, is recorded in Matt. 24:24:—"For there shall arise false Christs and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect."

In this century, scores of Mahdis have appeared among the Mohammedans, and hundreds of false Christs among the Christians. This condition is similar to that which preceded the coming of Christ 1900 years ago, for at that time, according to history, many claimants to the Messiahship arose, each one of whom gained a following of believers. The fatal error which has characterized the false Christs who have appeared during this century, lies in the fact that they have endeavored to prove their inspiration and divine mission, by the performance of miracles and wonders of healing. The second coming of Christ, according to his own words, was to be simply an appearance in the Kingdom of God; that is to say, when God should appear for judgment of the human race,

Christ, the dearest Son, should appear with Him in that Kingdom, to spread the teachings of the law and truth which go out from Mount Zion. The miracles ascribed to Christ at the time of his first coming, are clearly inventions by the Church Fathers. In his second coming, Christ will not be characterized by the performance of any such supernatural and impossible violations of God's perfect laws.

A sign of the coming of God, mentioned by Daniel (8 : 13), states that the holy people who would come and be present in His glorious Kingdom, should be scattered and trodden under foot. Christ also prophesied this (Matt. 24: 9): "Then shall they deliver you up to be afflicted and shall kill you ; and ye shall be hated of all nations for my name's sake." We must remember that the speaker of this prophecy was not the personality of Jesus ; but that God the Father, who abode in Christ, was speaking. At the time of Christ, there was no suffering such as described. The historical verification of this persecution, will be furnished in the next chapter.

A sign which should precede the coming of the Kingdom, was mentioned by Christ in Matt. 24:28:—"For wherever the carcass is, there will the eagles be gathered together." This is also enunciated in Genesis 49:10:—"Until Shiloh come ; and unto Him shall the gathering of the people be." Also Deut. 33 : 2, 3:—"And he said : the Lord came from Sinai, and rose up from Seir unto them ; He shined forth from Mount Paran ; He came with

ten thousand of saints; from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in thy hand, and they sat down at thy feet—every one shall receive of thy words." It must be understood, that in prophecy, the word "coming" originally means "personal coming," in the sense recorded of Paul, that his bodily presence is "weak," for the same word is used in both cases, to imply a personal coming in the body, and not in the spirit, as is sometimes claimed. Complete fulfillment of the prophecies just quoted, will be found in the message embodied in a later chapter.

Daniel prophesied that a sign of the latter days should be an increase in knowledge. 12: 4:—"But thou, O Daniel, shut up the words, and seal the book, to the time of the end; many shall run to and fro (originally; "many shall run through the pages of the book, i. e., reading it) and knowledge shall be increased." Increase of knowledge is a distinct characteristic of the Nineteenth Century. In spiritual development and scientific progress, we have out-distanced the total record of previous centuries; in philosophical analysis of soul and matter; in religious development, and the application of natural laws to the amelioration of human conditions, humanity has risen higher and nearer toward God the All-Knowledge, than in any previous measure of attainment. This phenomenal progress and growth has been more particularly confined to the last sixty years, a fact of immeasurable significance when the promise of

God concerning this century, is considered. History and prophecy, therefore, prove conclusively by comparison, the advent of the latter days, in which the Kingdom of God should be established upon the earth. At no time, has knowledge been increased to greater extent; at no time, have men run "to and fro" searching the pages of the Book of God with such spiritual unrest and hunger.

Isaiah prophesied, 24: 23:—"Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously." In this prophecy, the symbols of Turkey and Persia are utilized to announce the decline and fall of these great powers. The moon is, and always has been, the emblem of Turkey; the sun that of Persia. In this century, Turkey, formerly a leading and influential nation, has been dismembered and well nigh destroyed. The Sultan, once a dominating factor in the political questions of Europe, now awaits the decree of more powerful nations which shall accomplish the division of his possessions into spoils for the conqueror. Persia, once the proudest and loftiest of Asiatic nations, has sunk to the position of lowest and least in the scale of importance, awaiting the doom now clearly foreshadowed by the designs of powerful European neighbors. By the fall of these once great nations, history has revealed a sign of the latter days, in which the Lord of Hosts shall establish His Kingdom, with justice and judgment, henceforth even forever.

Revelations 16:10:—"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain." By this prophecy of Jesus Christ, we are taught that the church of Rome, having served its purpose in the will and intention of Almighty God, shall decline in power and lose its function when the final truth of God is spread upon the earth. In 1870, Rome, the Imperial City, which had been the seat of papal authority for more than one thousand years, passed out of the hands of the Church and came under the government of the Kingdom of Italy, a most significant fact and clear witness to the accuracy of the above mentioned and other similar prophecies. "The Latin races are doomed." The present status of affairs in Europe, is the most convincing proof that nations in which the church of Rome is the dominating religious power, are steadily declining in importance and civilization. France, Spain, Austria, Italy and Portugal are in this process of devitalization, while the ascendancy and supremacy of the Anglo-Saxon races, is a fact so clearly apparent, that comment is unnecessary.

According to Joel 2:28:—"And it shall come to pass afterwards that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Never in the history of man, has there been such an outpouring of the spirit of God "upon all flesh," as this century has witnessed. The impetus toward spiritual de-

velopment which characterized the sixteenth and seventeenth centuries, producing widespread revolution of religious thought and giving birth to numberless systems of mystical belief, bears no comparison whatever to the great wave of spiritual power which has swept over the world in the last thirty years of this century, culminating in 1892-93, when the Parliament of Religions convened in this country. By this pouring out of the spirit of God, man has been made ready to receive the highest teachings of the Truth which God had intended and promised to reveal. It is clear, from a comparative study of spiritual development and receptivity, that never before, in human history, could we have received and understood this Truth; that God, in His wisdom, knew it was necessary we should be spiritually leavened, before the time of the revelation of His Word in the flesh.

A sign of the latter days, according to the prophecies of Enoch, 99:5, reflects accurate foreknowledge of a present condition, which cannot be denied. "In those days the fruit of the womb will miscarry, and they will mangle their own children; and they will cast their children from them, and miscarriages will pass from them and they will cast sucklings from them, and will not return to them, and will not pity their beloved."

Paul, in his Epistle to Timothy, 4:1, 2, 3, prophesied that celibacy should be advocated in the latter times; that vegetarianism should be taught. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giv-

ing heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the Truth." The innumerable metaphysical teachings which have characterized the latter half of the Nineteenth Century ; the doctrines, transplantations and revivals of old and worn-out oriental philosophies, incorrectly termed religious truth, mostly embody within themselves, as fundamental principles, abnegation of the normal physical self and abstinence from the flesh of animals as food. Hindooism in all its forms and most of the modern psychic teaching, expound these principles as essentials toward soul development, a fact which did not escape the eye of prophecy.

Polygamy as a religious system and observance, is foretold in Isaiah 4:1 :—" And seven women shall take hold of one man in that day, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name ; take thou away our reproach." This is the foundation of Mormonism ; the fundamental tenet of the church of the latter-day saints, whose power and doctrines constitute a menace and stigma to the civilization of our own country at the present day.

Zechariah said, 8:10 :—" For before these days (the millenium), there was no hire for man, nor any hire for beast ; neither was there any peace to him that went out or came in, because of the afflic-

tion ; for I set all men every one against his neighbor." This is a sign which has been literally fulfilled in the unprecedented production of inventions and labor-saving devices, utilization of electrical force and mechanical appliances which have reduced the demand for manual labor, and dispensed in great measure, with the work of the horse.

In Isaiah 3: 4, 5 :— "And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbor ; the child shall behave himself proudly against the ancients, and the base against the honorable." At the present time, several European and Asiatic thrones are occupied by child rulers, while the fact that childhood and youth in these days, lack the respect and veneration for their elders so characteristic of earlier years, needs no proof or mention. In the oppression of labor by capital and the grievances which underlie the modern movement of Socialism, we have distinct realization of the conditions mentioned by the prophet.

The outcome of false metaphysical and psychical teachings concerning God, the soul, and religious duty, was clearly foreseen by Isaiah the prophet, when he said, 47: 8-10 :— "Therefore hear now this, thou that art given to pleasure, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me ; I shall not sit as a widow, neither shall I know the loss of children ; for thou hast trusted in thy wickedness ; thou hast said, none seeth me. Thy wisdom and thy knowledge,

it hath perverted thee ; and thou hast said in thy heart, *I am* and none else besides me." Also in 5: 20:—"Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet and sweet for bitter." It is certain, that in the latter end of this century, millions of our fellow-creatures are following sophistical teachings, believing, in their ignorance, "I am that I am ;" living carelessly, self-poised, pretending to happiness and spiritual accomplishment, whereas the ignorance which blinds them, is the curse of God and the beginning of spiritual death. Abstruse and meaningless metaphysical theories beset humanity ; contradiction of terms and foolish inversion of reason, seek to take the place of truth ; negation of fact, superstition, error and metaphysical husks are fed to the soul, instead of the food of knowledge ; God is misunderstood, obscured and hidden behind the mask of human pride and egotism. No sign of the latter days has had more complete fulfillment than this particular one.

The accumulation of wealth and estate, the aggrandizement of capital and monopoly of living necessities by the few, to the detriment and suffering of the masses ; the whole groundwork of socialistic grievance and complaint which has reached its culmination in the Nineteenth Century, was foretold—Isaiah 5: 8:—"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." This condem-

nation against the despotism of capital, is a teaching from God, to admonish us that as all men have been created by Him from one clay, all men are equal before Him, and no one should glorify himself over the other, in claim or possession. In his notes upon this prophecy, page 31, Prof. Cheyne says:—"The first sin is the attempt to concentrate the landed property in a few hands."

In the 9th chapter of Revelations, a modern battle is prophetically pictured. "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of man killed, by the fire, and by the smoke and by the brimstone, which issued out of their mouths. For their power is in their mouths and in their tails; for their tails were like unto serpents, and had heads, and with them do they hurt." This is a description of modern artillery, even to the horses and riders, proving conclusively that it had no significance in conditions of warfare previous to this century. The "horses with power in their mouths and in their tails" symbolize cannon with muzzle and breech, "with which they do hurt."

The corruption of rulers and kings; their neglect of duty in the administration of justice; their greed for gifts and spoils, constitute a sign of the times, mentioned in Isaiah's prophecy, chapter 1: 23:—"Thy princes are rebellious and compan-

ions of thieves ; everyone loveth gifts, and followeth after rewards ; they judge not the fatherless, neither doth the cause of the widow come unto them." Enoch also said, 103: 15:—" And they helped those who robbed and devoured us, and those who diminished us, and they made secret their oppressions, so that they did not remove their yoke from us, but devoured us and scattered us and murdered us ; and they kept secret our murder and did not think of it that they had lifted up their hands against us."

Christ taught that God would come in the clouds, and Joel said, in the same connection, 2: 2:—" A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains ; a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." By this, we are taught that clouds of spiritual ignorance will cover and shroud humanity, before the time of His coming. Cumming says in "The Seventh Vial," page 330:—" We may be more civilized, but not more sanctified ; we have more knowledge, but no more grace." Although it was prophesied that the spirit of God should be poured upon the earth in the latter days, impelling men to seek the light of truth, it is also shown that until that light appears, the darkness shall be greatest. As the darkest hour is just before the dawn, so clouds should obscure spiritual vision, until the Sun of Truth shone in the East. Surrounded as we are by numbers of our fellow-

creatures who base their theories of life and religion upon materialism and pantheistic doctrines, while impelled by the Spirit of God to seek the true light, have we not perfect witness of the fulfillment of the prophet's utterance that darkness should prevail? Cumming said also, page 332 : — "So, previous to Christ's second advent in the cloud from which leaps the lightning in its splendor, ushering in the Lord of Glory, the great multitude will be found without God, without Christ and without hope in the world."

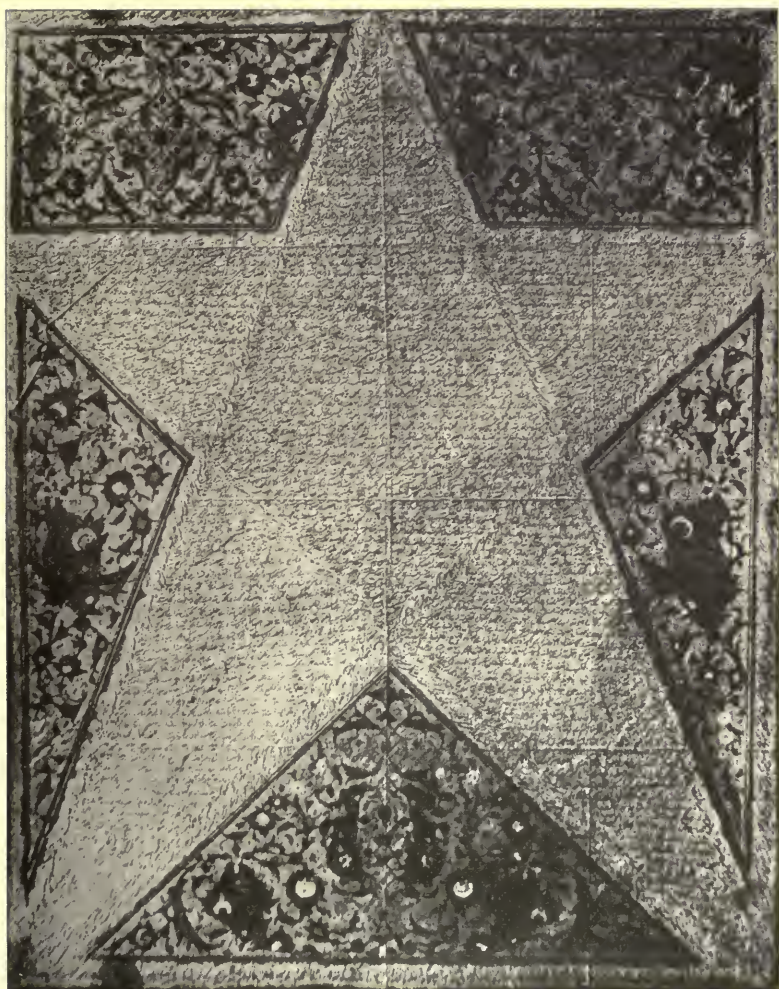
According to the Apostle Peter, a sign of the times will be the appearance of scoffers who will reject prophecy and the promise of the Kingdom. II Peter, 3:3, 4, 8, 9, 10 :—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." Scoffing at the Word of God, is, unfortunately of such familiar and frequent occurrence, that nothing further need be said of it, except that the scoffers are themselves accomplishing prophecy to the letter.

Nahum 2:3, 4:—"The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightning." This is an accurate prediction of electric cars and modern vehicles which throng our streets; a sign of the latter days, in which the Kingdom of God shall come.

These are briefly some of the "signs of the times" announced by the prophets of God, in our own scriptures; signs which have found their fulfillment in this century, and in no other; prophecies in exact harmony with the revelations of messengers of God who have appeared to other races and nations. The conclusion is irresistible, that by their teaching, God intended to convey to us, the knowledge of the time of His coming.

When Mohammed was asked by what sign we should recognize the coming of the Kingdom of God, he said:—"When you see the ships sailing upon the land, he will come." The application of the steam-engine to locomotion, dates from the first quarter of this century. Then, for the first time, railroad trains began to "sail upon the land." Mohammed said also that God would come when by "beating the iron upon the iron, you will hear news from a far distance." This prophecy was accomplished in the invention of the telegraph, which is likewise a product of this century. He said: "In those days, people will speak with their fingers," referring to the telegraph key, typewriter, or perfecting of the deaf and dumb code of communication.

The greatest sign of the Coming of the Manifestation of God, however, is the appearance of Elijah, who, according to the prophet Malachi, would come as the forerunner of the Kingdom. The following chapter will be devoted to the proof that this prophecy was literally fulfilled in this century; that Elijah has appeared upon the earth, to herald the coming of the Kingdom of God.



A TABLET IN THE HANDWRITING OF THE BAB

CHAPTER XXI.

THE BAB.

Malachi 3:1, 2, 5 :—" Behold I will send my messenger, and he shall prepare the way before me ; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in ; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fuller's soap ; And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." Malachi 4:5, 6 :—" Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord ; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

In 1844, the Millerites of this country, dressed themselves in white robes, gave away their earthly possessions and went forth to meet God in the air. They were disappointed, but they were not mistaken. From study of the scriptures, they ex-

pected His appearance in the clouds of heaven, whereas clouds of spiritual obscurity were meant by the prophets.

In 1844, there appeared in Persia, a young man of twenty years, who possessed the highest powers of wisdom and spiritual inspiration. He is known in history as Mirza Ali Mohammed. He called himself "The Bab," meaning the "Door" or "Gate." He was also termed "Nokteh" the "point," signifying the centre of religious truth. Mirza Alee Mohammed, the "Bab," was Elijah the forerunner of the Kingdom of God.

1844 was the year named by the prophets in which Elijah should appear. It corresponds with the year 1260 of Mohammedan chronology, computed from the Hegira or Flight of Mohammed. The Bab appeared accurately on time, crying to the people of the earth, that the Kingdom of God would shortly be established by "He whom God shall make manifest." Thousands came to hear his teaching. The burden of the message he delivered, was this: "O ye people of earth, that which was prophesied by the holy men of ancient times, will shortly come to pass; the Kingdom of God shall be established upon the earth. Prepare ye in the wilderness, the way of the Lord; make straight in the desert, a highway for our God. The Glory of God shall be revealed; all flesh shall see it together, for the mouth of the Lord hath spoken it."

He proved this by signs and scriptural argument, and so great was his inspiration of utterance, that, according to historical record, in six weeks, more

than two hundred thousand people believed in his message and followed him. It is also a matter of history, that these believers were drawn chiefly from the ranks of the learned people. Doctors of the Law, the highest exponents of Mohammedan scriptures, and noted theologians of the East, allied themselves with his cause, and zealously embraced the teachings of the new faith. It was the custom of the Bab, as he traveled throughout the country, to speak, standing beside a high chair or throne, by which he symbolized the fact, that when the Manifestation of God appeared, He should be lifted above the heads of all humanity and assume spiritual dominion over the whole earth.

According to the prophet Malachi, Elijah would appear in advance of the Everlasting Father, who came to judge the world. Was John the Baptist the reincarnation of Elijah? In the first verse of the third chapter of Malachi, it is stated that "the Lord whom ye seek shall suddenly come to his temple" (the human body). John the Baptist appeared as the forerunner of Christ, but Christ, in no sense, came or claimed that he came "suddenly" into the flesh. Christ himself, in prophesying the coming of the Father, said that He should come "as a thief in the night." He taught his disciples to pray "Our Father who art in heaven, Thy kingdom come." We must conclude from this, that the coming of the kingdom prophesied by Malachi, before which Elijah should appear as the herald, was not the coming of Christ. In addition to this, Christ did not come for judgment. He said, John

8:15 :—"Ye judge after the flesh ; I judge no man." Also John 12:47 :—"And if any man hear my words and believe not, I judge him not, for I come not to judge the world but to save the world." As the coming of Elijah was to precede the judgment of the human race, it follows that John the Baptist was not Elijah. A still stronger proof that John the Baptist was not the reincarnation of Elijah, may be found in the words of John the Baptist himself. John 1:21 :—"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." If John the Baptist was Elijah, he himself would have known it, and could not have denied it.

The angel of the Lord who appeared to Zechariah in the temple, also showed plainly that John the Baptist was not Elijah, but that he should come in the spirit of Elijah. Luke 1:17 :—"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Likewise Beha 'U'llah stated in the tablet to the Pope, that the Bab (Elijah) came in the spirit of John the Baptist.

Christ admitted that the personality of John the Baptist was not the personality of Elijah, when he asked his disciples, Matt. 16:13, 14 :—"Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the

prophets." It is evident from their answer, that John the Baptist was not Elijah, for had he been the same personality, the disciples would not have mentioned both as separate individuals. Even if the disciples were mistaken in mentioning them separately, Christ would not have accepted it, but would have corrected their misapprehension, by showing them that John and Elias were the same. We must remember also that the time of this conversation between Christ and his disciples, was long after Christ had said in Matt. 11:14:—"And if ye will receive it, this is Elias which was for to come." If Christ had taught his disciples that John the Baptist and Elias were the same personality, the disciples would neither have separated them nor have received his sanction. Malachi the prophet said that Elijah should appear before the coming of the "great and dreadful day of the Lord." We know that the coming of Christ was not a "great and dreadful day," for as Christ himself repeatedly said, he came not for judgment, but to teach the world the way of salvation.

Mirza Alee Mohammed, the Bab, the reincarnation of Elijah, was also the Imam Mahdi prophesied in the Mohammedan scriptures. Both Christian and Mohammedan scriptures announce that calamities and sufferings of the holy people should follow his appearance. This prophecy was uttered by Daniel, when he said that the "host should be trodden under foot." Daniel also said that "when he shall have accomplished to scatter the power of the holy people, then all these things shall be fin-

ished." As Malachi foretold the coming of Elijah before the great and dreadful day of the Lord, it follows that the hosts of holy people who shall suffer persecution, are to be the followers of Elijah, the Bab. This prophecy was fulfilled literally when the Bab appeared. Before describing the persecutions which attended his appearance and teachings, it is important to note that the prophecies contained in the Books of the Mohammedans, correspond exactly with those of our scriptures.

In "The Episode of the Bab" by Prof. Browne, page 259:—"In him shall be the perfection of Moses, the preciousness of Jesus, and the patience of Job; his saints shall be abased in his time, and their heads shall be exchanged as presents, even as the heads of the Turk and the Deylamite are exchanged as presents; they shall be slain and burned, and shall be afraid, fearful and dismayed; the earth shall be dyed with their blood, and lamentations and wailing shall prevail amongst their women; these are my saints indeed."

Mirza Alee Mohammed, the Bab, was born in the year 1235 A. H., on the first day of Muharram, or in the year 1820 A. D. He was descended from the pure lineage of Beni Hashim, a Seyyid or descendant of the family of the prophet Mohammed. He was considered a prophet like unto Abraham, because he traveled about, promulgating the truth of God. He was like Moses, for he possessed the power of argument and conviction, or "the stick." He was like Mohammed, for, previous to the commencement of his teachings, he was a merchant.

He was like Christ, for with Christ, he claimed to be simply the "Door" or "Way" to God; like Christ, he waited for the time of the commencement of his ministry; like Christ, he was martyred in the attitude of crucifixion.

When still a child, his father, Seyyid Mohammed Riza, died, leaving him in Shiraz with his uncle, who was a merchant. He was known and esteemed widely among his acquaintances, for his gentleness and integrity. After a pilgrimage to Mecca, he began to declare to the people, that he possessed the rank of "Bab-hood," just as Christ declared that he was the "Way." By this, he meant that he was the channel through which the world should receive the revelation of the "Word hidden behind the veils of Might," the mouthpiece through which the Lord of Hosts should manifest His grace to the people of the earth.

Through the Bab, as through Christ, God the Father manifested Himself to the human race. Christ showed in his teachings, that he was not speaking from himself, but the Father which abode in him, was doing the work. The Bab claimed the same thing, when he said "O Remnant of God, I am wholly sacrificed to Thee; I am content with curses in Thy way; I crave naught but to be slain in Thy love, and God the Supreme, sufficeth as an eternal protection."

Christ declared his mission and began his work after forty days fast in the wilderness, previous to which time, he had evidently laid no claim to any special mission or message. The Bab, likewise,

did not announce his message until, at the age of twenty-four, the word of God revealed to him his mission. Although lacking instruction and education, his elucidations of the Koran texts, his sermons and prayers in the Arabic language, which was not his native tongue, are sufficient proof of his inspiration. The Doctors and high exponents of the Koran, considered his knowledge supernatural, many of them embracing his teachings, others rejecting him, and showing their hatred by unparalleled bitterness of persecution.

In his book (The Beyan), the Bab himself has said, concerning his lack of education (see translation by Prof. Browne in "Episode of the Bab," page 219) "And if anyone should reflect on the appearance of this Tree, he will, without doubt, admit the loftiness of God's religion. For in one from whose life (only) twenty-four years had passed, who was devoid of those sciences wherein all are learned, who now recites verses after such fashion without thought or hesitation, who in the course of five hours writes a thousand verses of supplication without pause of the pen, who produces commentaries and learned treatises of so high a degree of wisdom and understanding of the Divine Unity, that doctors and philosophers confess their inability to comprehend those passages, there is no doubt that all of this is from God. What pains do these doctors take who study diligently from the beginning to the end of their lives, when writing a line of Arabic! Yet after all (the result) is but words

which are unworthy of mention. All these things are for a proof unto the people ; else is the religion of God too mighty and too glorious for one to be able to understand it by aught other than itself ; rather by it, is all else understood."

The persecutors of the Bab accused him frequently of claiming to be " Lord of the age, or the Manifestation of God ;" but he always answered them that he was only the " gate" of the Manifestation. It is clear that many of the Mohammedan records concerning his claims, are misunderstandings of his utterances, just as Christ was misunderstood, when he said " I and the Father are one " and " He who hath seen me hath seen the Father." As Christ's intention was to show plainly that he was not the Father, but that he taught in unity with God, so also the Bab taught that he was in unity with the Lord of the Ages. He said, when he nominated his successor, " if He whom God shall manifest should appear in His power in thy time, abrogate the Beyan." The spirit of his teachings throughout was, that when God the Father should manifest Himself, the Beyan should be annulled, and men must hearken to His teachings only. He also said that a thousand perusals of the Beyan, are not equal to the reading of one verse that shall be revealed by " Him whom God shall manifest. " In the Beyan, it is written " All splendor of the Beyan is ' He whom God shall manifest. ' The whole Beyan revolves around the saying ' whom God shall manifest ; ' the gaze of the Beyan is not extended save towards ' Him

whom God shall manifest,' for none but He hath raised or doth raise up, even as none but He hath sent or doth send it down. And the Beyan and such as are believers therein yearn more after Him than the yearning of any lover after his beloved." He continually belittled himself, claiming he was but a "letter in that Mighty Book and a drop of water in that Endless Ocean."

In spite of the severe persecution by the doctors and the governors, the believers in the Bab became more energetic and powerful in the diffusion of his teachings throughout the oriental countries, until the clamor of this movement commanded the attention of the Shah of Persia, who sent Seyyid Yahya of Darab, one of the highest doctors, to question the Bab as to his teaching. This learned man became convinced of the truth of the Bab's message, and allied himself with the cause as a zealous believer and preacher. Mulla Mohammed Ali, a celebrated divine from Zanzan, was likewise converted, and became one of the greatest leaders of Babism. This was the experience of hundreds of others equally wise and gifted with religious knowledge; they became ardent believers, sacrificing everything in the cause of the Bab, going triumphantly to their death as martyrs. Never were there such martyrs as these. In *Tarikh-I-Jadid*, page 233, "More than four hundred eminent divines, remarkable alike for the soundness of their judgment and the extent of their learning, bear witness to the truth of His Holiness the First Point (The Bab) and, for the awakening of their

fellowmen, sever all worldly ties, and willingly quaff the draught of martyrdom."

The persecution of the Babis became widespread and universal, and history records no bloodier pages than the martyrdom of these holy people, who gave their lives as a witness of their belief in the Truth of God. In "Tarikh-I-Jadid," page 24, "About the time of the appearance of Seyyid Ali Mohammed the Bab, when all Persia was convulsed, I arrived by way of Constantinople and Trebizonde at Tabriz. Here I saw with my own eyes and heard with my own ears, how the Babis were everywhere hunted down, and, wherever found, doomed to death, without inquiry or examination, by the ecclesiastical or civil authorities. Some were sawn asunder, some strangled, some shot, or blown from the mouths of cannons. This period of massacre and plunder endured for a long time, and in Yezd, Shiraz, Tabriz, Niriz, Mazandaran and Zanzan, there was strife, bloodshed, massing of troops, and slaughter of the people. None were spared. Those who bore a grudge against anyone, as well as bands of scoundrels bent on plunder, had now their opportunity, for whomsoever they pointed out to the farrashes as a Babi, was put to death without more ado."

Again on page 108. "But in truth I know not what had been shown to these people, or what they had seen, that they came forth to battle with such alacrity and joy, and engaged so eagerly and gladly in the strife, without displaying in their countenances, any traces of fear or apprehension.

One would imagine that in their eyes, the keen sword and the blood-spilling dagger were but means to the attainment of everlasting life, so eagerly did their necks and bosoms welcome them, as they circled like salamanders round the fiery hail of bullets. And the astonishing thing was that all these men were scholars and men of learning, sedentary recluses of the college and the cloister, delicately nurtured and of weakly frame, inured (indeed) to austerity, but strangers to the roar of cannon, the rattle of musketry, and the field of battle. During the last three months of the siege, moreover, they were absolutely without bread and water, and were reduced to the extreme of weakness through lack of even such pittance of food as is sufficient to sustain human life. Notwithstanding this, it seemed as if in time of a battle, a new spirit was breathed into their frames, insomuch that the imagination of man cannot conceive the vehemence of their courage and valor. They used to expose their bodies to the bullets and cannonballs, not only fearlessly and courageously, but eagerly and joyously, seeming to regard the battle-field as a banquet, and to be bent on casting away their lives. And withal, these men were for the most part honorable amongst their people, delicately nurtured in the lap of luxury, accustomed to comfort if not to splendor, highly considered and esteemed by their neighbors, and in the enjoyment of fame, influence and high authority. Yet they manfully severed all worldly ties, abandoned every hope and ambition of their own,

and for nine months were exposed to all manner of affliction, suffering such long stress of hunger, that they were content to eat grass and the flesh of horses and to drink each day a single cup of warm water."

Again, page 67 ;—" And so much of their blood was collected in a hollow of the ground, that the truth of a tradition which affirms that in that land shall be such bloodshed that a horse shall wade knee-deep in gore, was made manifest."

Also page 128 (note):—" Their persecutors, having captured and killed the men, seized and slew forty women and children, in the following manner: They placed them in the midst of a cave, heaped up in the cave a vast quantity of firewood, poured naphtha over the faggots strewn around, and set fire to it. One of those who took part in this deed, relates as follows: ' After two or three days I ascended that mountain and removed the door from the cave. I saw that the fire had sunk down into the ashes ; but all of those women with their children, were seated each in some corner, clasping their little ones to their bosoms, and sitting around in a circle, just as they were when we left them. Some, as though in despair or in mourning, had suffered their heads to sink to their knees in grief, and all retained the postures they had assumed. I was filled with amazement, thinking that the fire had not burned them. Full of apprehension and awe, I entered. Then I saw that all were burned and charred to a cinder, yet they had never made a movement which would cause the crumbling

away of the bodies. As soon as I touched them with my hands, however, they crumbled away to ashes. And all of us, when we had seen this, repented what we had done. But of what avail was this?'''

Also page 174: "Enmity and war have been rife for nearly thirty years, during which time nearly a hundred thousand souls have been slain or scattered abroad in distant and foreign lands. Had these been spared, the number of them and their offspring, would now have amounted to 500,000."

The details of the persecution of the Babis, do not lie within the scope of this chapter; they can be found in "The Episode of the Bab," by Prof. Edward G. Browne of Cambridge University, England, from which volume the following quotations are taken: "One of the seven great martyrs, Haji Mulla Isma'il of Kum, while on the way to his execution, in answer to one of the mob, who shouted that they were Babis and madmen, replied: 'Yes, we are Babis; but mad we are not. By God, O People, it is for your awakening and enlightenment that we have foregone life, wealth, wife, child, and have shut our eyes to the world and its citizens, that perchance ye may be warned and may escape from uncertainty and error, that ye may fall to making inquiry, that ye may recognize the TRUTH as is meet, and that ye may no longer be veiled therefrom.'

"Now when they were come to the place of execution, one came to Haji Mulla Isma'il and said,

‘Such an one of your friends will, on condition of your recanting, give a sum of money in order that they may not kill you. To save your life, what harm is there in saying merely “I am not a Babi?”’ To this, however, Haji Mulla Isma’il would by no means consent; and, when greatly importuned, he drew himself up and said ‘O zephyr! Say from me to Isma’il destined for sacrifice, to return alive from the street of the friend is not the condition of love.’”

Another one of the seven great martyrs, Mirza Kurban Ali, when urged to save his life by recanting and renouncing his belief in the Bab, replied: “This drop of blood—this poor life—is naught. Were I possessed of the lordship of the world, and had I a thousand lives, I would freely cast them before the feet of His friends.” So, when they perceived that their efforts were of no avail, they desisted therefrom, and signified to the executioner that he should proceed with his work. The first blow struck, only wounded the old man’s neck and cast his turban to the ground. He raised his head and exclaimed:

“O happy that intoxicated lover who at the feet of the Friend knoweth not whether it be his head or his turban which he casteth!” Then the executioner quickly dealt him another blow, which slew him. Then came the turn of the Bab’s uncle, Haji Mirza Ali. A merchant of his acquaintance wished to ransom him for the sum of three hundred tumans, but he declared that to suffer martyrdom was his greatest desire. Then he took off his tur-

ban, and, raising his face towards heaven, exclaimed, "O God, Thou art witness of how they are slaying the son of Thy Most Honorable Prophet without fault on his part." Then he turned to the executioner and recited this verse :

"How long shall grief of separation from him slay me ?
Cut off my head, that Love may bestow on me a head."

When he had said this, he too submitted himself to the executioner's hands.

Concerning Kurratu' L'Ayn, the great prophetess, Prof. Browne says : "The appearance of such a woman as Kurratu' L'Ayn is in any country and any age a rare phenomenon, but in such a country as Persia, it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion, and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Babi religion no other claim to greatness, this were sufficient, that it produced a heroine like Kurratu' L'Ayn."

There is no higher proof that the message of the Bab was the power and inspiration from God, than this unparalleled record of Babi martyrdom. These triumphant souls were the saints who were promised by the prophets, to come at the time of the establishment of His Kingdom upon the earth ; these are the holy people of whom Daniel prophesied, when he said that they should be scattered, persecuted and trodden under foot ; these are the holy ones, of whom our Great Master, Jesus Christ, prophesied in Matt. 24:9 :—"Then shall they de-

liver you up to be afflicted and shall kill you, and ye shall be hated of all nations for My Name's sake." The pages of history which record their sufferings and glorifications, furnish the fulfillment of the prophecy that the day of the coming of God should be a dark and dreadful day, "A day of darkness and thick clouds." There could be no more perfect evidence of the spiritual ignorance of men, and the coming of God in the clouds ; of Cain, the party of darkness, rising in his wrath and slaying his brother Abel. It is a matter of record by profane historians, that many of these martyrs proved their inspiration as the prophets of God, before they met their deaths. The record of many of their prophecies will be found in *Tarikh-I-Jadid*.

In the midst of these tribulations, calamities and bloodshed, the Bab himself was not affected or grieved. By order of the ruler of Persia, he had been imprisoned in the castle of Maku and Chihrik, where, day and night, in great rapture, he occupied himself in meditation and repeating the qualities and attributes which should characterize "He whom God shall manifest." He said, "Episode of the Bab," page 18: "Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness of griefs and afflictions invade soul and body, yet is my heart brightened by the remembrance of Thy countenance and my soul is as a rose-garden from the perfume of Thy nature."

The prophecies of the Bab concerning the martyrdom of his disciples, his own death, and the

fulfillment of his prophecies, are historically recorded in the *Tarikh-I-Jadid*. A thorough examination of the *Beyan*, will show us that all its splendor epitomizes in the Manifestation of God, Whose coming is foretold. One of the statements of the *Beyan* is as follows: "I swear by the Most Holy Essence of God (Glorious and Splendid is He), that in the day of the Manifestation, if one should hear a single verse from Him and recite it, it is better than that he should recite the *Beyan* a thousand times."

As Christ declared that his mission upon earth was to preach the glad tidings, the gospel of the Kingdom of God the Father, so, likewise, the Bab declared his mission to be the announcement of the coming of that Kingdom. Although he knew that Beha Ullah was already upon the earth, having received this knowledge by spiritual revelation, and by other communication from Beha Ullah through Mulla Abdal Karim, yet, for the fulfillment of the will of God, and in accordance with prophecies of the Old and New Testaments, inasmuch as the time for the Manifestation had not come, he did not reveal his knowledge of this fact, to the world.

The Bab was executed in 1850. We quote the account of his execution from Prof. Browne, page 43: "Next day the chief of the farrashes delivered over the Bab and a young man named Aka Muhammed Ali, who was of a noble family of Tabriz, to Sam Khan, colonel of the Christian regiment of Urumiyya, at the sentences of the learned divine Mulla Muhammed of Mamakan, of the second

ecclesiastical authority Mirza Bakir, and of the third ecclesiastical authority Mulla Murtaza-Kuli and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope, the Bab was suspended and by the other rope Aka Muhammed Ali, both being firmly bound in such wise that the head of the young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fires ; then the second file, and then the third file discharged volleys. From the fire of these volleys, a mighty smoke was produced. When the smoke cleared away they saw the young man standing and the Bab seated by the side of his amanuensis, Aka Seyyid Huseyn, in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted. Sam Khan the Christian asked to be excused ; the turn of service came to another regiment, and the chief of the farrashes withheld his hand. Aka Jan Beg of Khamsa, colonel of the body-guard, advanced ; and they again bound the Bab together with that young man to the same nail. The Bab uttered certain words which those few who knew Persian understood, while the rest heard but the sound of his voice.

"The colonel of the regiment appeared in person ; and it was before noon on the twenty-eighth of Shaban in the year (A. H.) one thousand two hundred and sixty-six (July 9th, 1850). Suddenly

he gave orders to fire. At this volley, the bullets produced such an effect that the breasts (of the victims) were riddled, and their limbs were completely dissected, except their faces, which were but little marred."

One of the most vivid prophecies of Mohammed, was in connection with the manner of the Bab's death. When he was asked how the Bab should die, he answered: "He will be suspended like Christ," and then added, after a pause: "This will not kill him, but that which will kill him is the pestle of a mortar, which, with a great noise, will go out and kill him." The fulfillment of this prophecy was literal, for, like Christ, the Bab was suspended in the attitude of crucifixion, but his death was from gunshot and bullet, the "pestle flying out of the mortar, with a loud noise." When Mohammed uttered this prophecy, neither guns nor gunpowder were in existence, and he used the most available symbols to describe them.

The hatred of the Mohammedans and many other enemies of the Babis, led to false reports concerning the communism and morality of these people of God, which false accusations have been refuted by unbiased historians, who have studied this sect thoroughly and conscientiously. It is a matter of record now, that the Babis were remarkable for their devotion, generosity, purity and integrity of character. Prof. Browne says: "Now the only sense in which the Babis can be said to be communistic, is the same sense as the early Christians might be so described; namely, in a readiness

to share their possessions with one another, and a generous liberality in helping each other, such as is often witnessed in young and struggling faiths." Upon the subject of immorality, Prof. Browne also says: "It will be remembered that precisely similar accusations were made against the early Christians, probably for similar reasons. Of course I do not mean to imply that individual members of the sect may not be guilty of immoral actions, for amongst those who profess any religion, some persons may always be found whose conduct is at variance with the essential principles of morality. What I do confidently assert is, that those who, professing to be Babis, are guilty of immorality, are contravening precepts of their religion."

The real light and truth of Babism, as founded and taught by the Bab himself, has suffered partial eclipse, in the fact that many sufists and mystics allied themselves with the sect corrupting the teachings of the Bab, by proclaiming principles of pantheism, coupled with various superstitions and outside beliefs. This has led to the opinion by some writers, that the Babis had pantheistic tendencies, an error attributable to the sufists, who believe and teach that there is a divine spark in man, and, by cultivating it, we may obtain a degree of annihilation in God. This has been the experience historically, of the teachings of all the messengers of God; but error, misinterpretation and injection of dogma, are not impeachments which can be laid upon the Truth of God. Truth is of God and from Him. Complexity, error and

mistake arise from the egotism of man's opinions. The Bab, Christ, and all the prophets of God have taught that we shall be naturalized into the Divine Nature, as the children of God.

In the following chapter upon Beha 'U'llah, "The Manifestation," we shall see the providence of the Everlasting Father, and the evidence of His love toward the children of men. He has prevented the Truth spoken by the Bab, from falling into error and obscurity, for He has taught and directed us toward the right path. Through Him, the Divine Wisdom has been unfolded, error annulled and the Truth which shall accomplish the judgment of the world, placed forever beyond the ability of men to obscure it. By Him, we have been guided to the reality of spiritual understanding. By Him, the foundations of Babism and all other religions of the world have been incorporated into the true religion of God. In Him, prophecy has found its completion and fulfillment. By His coming, He has proved the message of Elijah the Bab and the prophecy of Malachi: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

CHAPTER XXII.

THE MANIFESTATION.

Unto us a child was born ; unto us a Son was given ; and the government was upon His shoulder ; His name was called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

"The Sun of Wisdom has shone in the horizon of the Phenomenal World ; the Most Mighty Luminary has appeared upon the throne of humanity."

Beha 'U'llah, the Manifestation of the Everlasting Father, was born November 12th, 1817 (1233 A. H. Muharram 2d), in the city of Teheran, which the Bab, on account of His appearance there, called the "Holy Land." By birth and parentage, He was a Prince of the high lineage ; the son of Mirza Buzurg of the House of Nuri ; His name, Mirza Huseyn Ali, afterward Beha 'U'llah (The Glory of God). From His childhood He was gifted with supreme powers, adorned with divinity and characterized by purity and nobility. In "A Traveler's Narrative," page 57, Prof. Edward G. Browne says : "Although He combined lofty lineage with high connection, and although His ancestors were men of note in Persia, and universally sought after, yet He was not of a race of doctors nor a family of scholars. Now this youth was

from his earliest adolescence celebrated amongst those of the ministerial class, both relatives and strangers, for single-mindedness, and was from childhood pointed out as remarkable for sagacity and held in regard in the eyes of the wise. He did not, however, after the fashion of His ancestors, desire elevation to lofty ranks nor seek advancement to splendid but transient positions. His extreme aptitude was nevertheless admitted by all, and His excessive acuteness and intelligence were universally avowed. In the eyes of the common folk He enjoyed a wonderful esteem, and in all gatherings and assemblies He had a marvelous speech and delivery. Notwithstanding lack of instruction and education, such was the keenness of His penetration and the readiness of His apprehension that when during His youthful prime He appeared in assemblies where questions of divinity and points of metaphysics were being discussed, and, in presence of a great concourse of doctors and scholars, loosed His tongue, all those present were amazed, accounting this as a sort of prodigy beyond the discernment natural to the human race. From His early years He was the hope of His kindred and the unique one of His family and race; nay, their refuge and shelter. However, in spite of these conditions and circumstances, as He wore a kulah on His head and locks flowing over His shoulder, no one imagined that He would become the source of such matters, or that the waves of His flood would reach the zenith of this firmament."

Soon after the appearance of the "Bab," in 1844,

Beha 'U'llah (The Glory is to Him), allied Himself with the new faith, and arose in His mighty power, to uphold the message revealed by the forerunner of the Kingdom of God. It is now evident, that the power behind the Bab, the inspiration of his utterance, the truth which led men triumphantly to quaff the cup of martyrdom, was the influence and divinity of Beha 'U'llah. By the majesty of His personality and the glory of His wisdom, doctors and learned people, rich and poor, high and low were alike persuaded to the truth; from the ocean of His knowledge, the spiritual and ethical principles which now constitute the universal religion of the world, were revealed.

In 1850 and 1851, the persecution of the Babis was renewed with greater intensity than ever, on account of an attempt upon the life of the Shah, by an insane believer in that faith. At that time, Beha 'U'llah was imprisoned four months, fulfilling the prophecy of Isaiah, who said that He should be "humiliated because of our rebellions." An investigation having established the fact that the would-be assassin had acted entirely upon his own responsibility, proving beyond question that there had been no conspiracy among the Babis against the Shah, Beha was released, and the restoration of his property, which had been confiscated by the authorities, was ordered. This He refused to accept, and, shortly afterward, in the year 1852, He withdrew from the kingdom of Persia, under escort of the Shah's guards, to the Shrines of Kerbela and Nejef, near Baghdad, in the land of Boz-

rah. By this, He fulfilled the Bab's prophecy, uttered in an epistle to one of the believers, that "to meet the Manifestation of God, you must come by the way of Bozrah." This was also a fulfillment of Isaiah's prophecy, 63 : 1 : — "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, Mighty to save."

The departure of Beha from Persia, was the commencement of His wanderings in the wilderness of exile for forty years. According to prophecy, He should appear upon the earth for that period, as the Manifestation of God, the literal fulfillment of which began in 1852, and ended when He left the world in 1892.

After His arrival in Baghdad, the glory of His name spread throughout the land of Irak, and thousands from all parts of the country, received generous and loving treatment from His Divine Presence. In the beginning of the year 1853, He revealed Himself to His circle of Believers, as "He whom God shall manifest;" the appearance of the Everlasting Father, of whom Isaiah, Christ and all the prophets had written. This Manifestation of His Divinity, corresponds exactly with the time appointed by the Bab, who said that He would reveal Himself after the numerical value of the word "Heen," which means "Awhile," that is to say, in the year 1269 A. H. (1853 A. D.)

After this event, Beha 'U'llah withdrew from His followers, to Sarkalu in Kurdistan, where He lived

in the mountains, remote from human habitation, occasionally visiting the town of Suleymaniyye, where He gathered about Him a strong following of believers, and formulated the Truth which has since spread throughout the earth.

His precepts, uttered to His followers at that time, embody the highest moralities and spiritual ethics which have appeared upon the earth. His believers were enjoined to study the arts and sciences of all nationalities, to deal with all people in the spirit of love and equity; to desire the good of humanity and obey the laws of temporal government. During the eleven years which Beha spent in Irak el-Arabi, His sect gained an immense increase in numbers. His supreme knowledge and wisdom threw light upon all difficult theological questions and explained deepest points of divinity, which, in their mystery, had baffled the sages of all previous time. From Kurdistan, He returned to Baghdad, where He continued the organization of His Truth and Teachings. In 1863, after receiving a summons to Constantinople from the Sultan, Beha 'U'llah again revealed Himself to His followers, as the Manifestation of God. This general Manifestation to His people, took place in a grove or garden near the river Chebar, outside the city of Baghdad, and is in direct fulfillment of the prophetic vision revealed to Ezekiel in this same spot, nearly three thousand years before. Ezekiel 1: 1, 4, 5:—"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the cap-

tives by the river of Chebar, that the heavens were opened, and I saw visions of God. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." Following these verses, is a description of the chariot of God, which is the symbol of His Kingdom upon earth. The prophet continues in the 26th verse:—"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." 28:—"This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

In 1863, Beha'U'llah and His followers journeyed to Constantinople, where they were received with the highest courtesy and consideration, by the Ottoman Government. They remained in Constantinople a few months, after which, on account of their numbers and influence, Beha Ullah was ordered to Adrianople, in the District of Roumelia.

During His residence in Constantinople, many of the Turkish officials, nobles and learned people attained the great honor and privilege of visiting Him at His residence. Some of them having

urged Him to call upon the Sultan, Beha replied that those who wished to see Him must come to Him. Upon one occasion, the Mohammedan doctors and ministers asked Him by what signs or works, He could prove to them that He was indeed the promised Manifestation of God. He answered, "By what sign do you believe in Mohammed?" They replied, "By this, the Koran, the greatest sign, convincing proof and miracle of Mohammed's inspiration." Beha 'U'llah thereupon produced a book of texts in Arabic, of such infinitely higher style and greater wisdom, that the Koran was completely eclipsed. By this and other overwhelming evidence of His greatness, such consternation was produced among the rigorous Mohammedan leaders, that immediate steps were taken to curtail His power and rid Constantinople of His presence. After consultation, it was decreed that He should be banished to Adrianople, upon the charge that He was a magician, and a menace to the Mohammedan religion. The intrigue which accomplished this decree of banishment, was instituted by officials of the Persian embassy resident in Constantinople. In His banishment from the capital of Turkey, Beha fulfilled the prophecy contained in the second Psalm, 1 : 2, 3, 4 :— which, biblical critics declare, has never been fulfilled by any historical personage. The prophet revealed that the kings and rulers should conspire against the Lord and His Anointed (His Manifestation). Psalms 2 : 1-4 :—"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set

themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

It is a matter of fact and record that the edict summoning Beha from Baghdad to Constantinople, was a joint agreement between the rulers of Persia and Turkey, and that in issuing the decree of banishment from Constantinople to Adrianople, the Sultan was encouraged by certain ambassadors of European countries.

The effect of Beha's banishment to Adrianople, however, served but to inflame the interest of the people in his claim and teachings; the fire which God had kindled to burn eternally, was not diminished in the least. From outside and unbiased record of their stay in Constantinople, it is shown that Beha's followers behaved with calmness, patience and integrity,—in strong contrast with the venomous and intemperate hatred of the Mohammedans, who lost no opportunity of attributing to them, charges of sedition, strife and mischief against the government. In Adrianople, the sect continued to be characterized by dignity and love for humanity, until they received the praise, respect and reverence of everybody, including the Turkish officials who had been appointed to watch them closely. At this time, pilgrimages were made to Adrianople from all countries of the East, by believers who were eager to see His face.

The third Manifestation of Beha 'U'llah, by which He announced to the whole world, His Coming and Kingdom, took place in Adrianople, in 1867. By this Manifestation, He claimed to be the Revelation of the Everlasting Father to the world; the fulfillment of the utterances of Christ and the prophets. At that time, He began to declare to all kings, rulers and people of the earth, that He was the Expected One of all ages and religions. From Him, were sent out messages and tablets to the rulers of all nations, commanding them to enter into His Kingdom and drink of the Water of Life, in order that they might live with Him as His children, here and hereafter, now and forever.

1867 was the year mentioned by Christ in the Book of Revelations, as will be shown in the chapter upon "The Time of His Coming."

According to prophecy, Satan, the "adversary" of God, should appear in the Kingdom, at the time of the "Manifestation;" and, refusing to acknowledge His authority of revelation, would be cast out, losing the name which had been bestowed upon him. This name is the "Morning Star," "Sun of the East" or "Subh-i-Ezel." This casting down of Satan out of Heaven, is the battle between Michael and His angels against the "adversary" of God. By it, we are taught that he should be cast from his high spiritual position, into the earth, meaning that he shall become earthly, materially-minded, and belonging to the party of Cain. In the 49th chapter of Jeremiah, the adversary is

given the name of "Esau," in contradistinction to the Manifestation, who is termed "Jacob," implying that the "Satan" of the Kingdom, would be a brother of the Manifestation. All these prophecies were fulfilled literally in Subh-i-Ezel, a brother of Beha 'U'llah, who had been appointed by the Bab as his successor, but who, after the death of the Bab, refused to acknowledge "He whom God shall manifest," thereby accomplishing his own dethronement and by his wickedness, being cast out of the Kingdom of God.

Many other prophecies were fulfilled in the Third or Universal Manifestation by Beha 'U'llah, in 1867. As already shown, 1867-68 were conspicuous years for calamities, earthquakes, etc., directly in accordance with the utterances of Christ, Daniel and others.

Owing to the immense increase in the number of believers who followed the Truth embodied in the divinity and teachings of Beha 'U'llah, the Turkish government, acting again upon the advice of foreign ambassadors, decided to deport Him to Syria. Accordingly, in August, 1868, He was conveyed by steamer from Gallipoli to Akka, via Alexandria, while Subh-i-Ezel with his family and a few adherents, was banished by the same edict, to Famagusta, in the Island of Cyprus. Beha 'U'llah's journey by sea, had not escaped the attention of the prophets. In Habakkuk, 3d chapter, the coming of God to His Kingdom is graphically pictured, culminating in "Thou didst walk through the sea with thine horses, through the heap of great waters."

In the prophecies of Mohammed, it is stated that God "will come to His Kingdom, riding upon a horse out of whose mouth the smoke goes forth." This was literally fulfilled in the steamship which bore Beha 'U'llah to the Holy City, Akka.

Zechariah 9:9:—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass." Beha 'U'llah left Haifa for Akka, the New Jerusalem, mounted upon a white ass which had never borne a man. This animal had been led from Persia, by land, for that purpose.

During the latter part of His stay at Adrianople, Beha 'U'llah composed an epistle to the King of Persia, embracing the principles of His word and revelation to humanity. Upon the back of it, He wrote that "one pure of heart and life, dedicated to God, and ready to sacrifice his life in the cause of God, must, from his own will and accord, offer himself to deliver this message to the King." Mirza Badi, a Persian, son of Haji Abdul Majid, offered himself as the bearer of this message. Under command of the Sultan, Beha 'U'llah had been confined in the barracks of the soldiers, placed under guard and subjected to such stringent regulations, that even the gates of the city were closed to all Persians. So severe were the military restrictions, that Beha's followers were accustomed to congregate at a place outside the city walls, facing the barracks, from which the windows of the Mani-

festation's quarters could be seen. From this place, they prayed to Him. When Mirza Badi reached Akka, he passed through the city gates without opposition or question, entered the barracks, and stood before Beha 'U'llah, offering himself as the bearer of the message to the King of Persia. The Manifestation then informed him that his reward would be martyrdom. Badi announced that he was ready to die ; the tablet was given to him, and he passed out through the guard and gates of the city, upon his fatal journey of love. Reaching Teheran, he waited three days, fasting, upon a rock, expecting the royal presence. When the King passed, he commanded one of his attendants to make inquiry as to the purpose of the solitary watcher upon the rock. Badi replied that he desired to deliver a letter with his own hands to the King. Having delivered his message, the youthful martyr was killed with hot irons, helping his executioners by applying them himself to his blistering flesh. It is recorded by historians, that the King, having read the epistle, expressed deep regret for his death. The following passages are quoted from a translation of the epistle to the King of Persia. by Prof. Browne :—

HE IS GOD, EXALTED IS HE.

“It hath been known that God (Glorious is His mention), is sanctified from the world and what is therein, and that the meaning of “victory” is not this, that anyone should fight or strive with any-



MIRZA BADI

The Carrier of the Message to the Shah of Persia, in Chains.

one. The Lord of He doeth what He will, hath committed the kingdom of creation, both land and sea, into the hand of kings, and they are the manifestations of the Divine Power according to the degrees of their rank. Verily He is the Potent, the Sovereign, but that which God (Glorious is His mention), hath desired for Himself, is the hearts of His servants, which are treasures of praise and love of the Lord, and stores of divine knowledge and wisdom. The will of the Eternal King hath ever been to purify the hearts of (His) servants from the promptings of the world and what is therein, so that they may be prepared for illumination by the effulgences of the Lord of the Names and Attributes. Therefore must no stranger find his way into the city of the heart, so that the Incomparable Friend may come unto His own place—that is, the effulgence of His Names and Attributes, not His Essence (exalted is He) for that Peerless King hath been, and will be, holy for everlasting above ascent or descent. Therefore today “Victory” neither hath been nor will be opposition to anyone, nor strife with any person; but rather what is well pleasing is that the cities of (men’s) hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the Word, of Wisdom, and of Exhortation. Everyone, then, who desireth “victory,” must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God; afterwards let him turn his regards toward the cities of (other’s) hearts.

That is what is intended by "victory;" sedition hath never been nor is pleasing to God, and that which certain ignorant persons formerly wrought, was never approved. If ye be slain for His good pleasure, verily it is better for you than that ye should slay. Today the friends of God must appear in such fashion amidst (God's) servants, that by their actions they may lead all unto the pleasure of the Lord of Glory. I swear by the Sun of the Horizon of Holiness, that the friends of God never have regarded nor will regard the earth or its transitory riches. God hath ever regarded the hearts of (His) servants, and this too by reason of (His) most great favor that perchance mortal souls may be cleansed and sanctified from earthly states, and may attain to everlasting places. But that Real King is in Himself sufficient unto Himself (and independent) of all; neither doth any advantage accrue to Him from the love of contingent beings, nor doth any hurt befall Him from their hatred. All earthly places appear through Him and unto Him return, and God singly and alone abideth in His own place which is holy above space and time, mention and utterance, sign, description and definition, height and depth. And none knoweth this save Him and whosoever hath knowledge of the Book. There is no God but Him, the Mighty, the Bountiful."

Akka is a city upon the Syrian coast, nine miles from the foot of Mount Carmel. It is mentioned in scripture by its Greek name, Ptolemais. During the Crusades, it was the headquarters of the

Knights Templar, from whom it derived its name, Saint Jean d'Arc. It is a fortified city, celebrated for its unhealthy climate and filthiness; the Turkish city of exile and place of confinement for prisoners of the government. To this miserable spot, Beha 'U'llah and His followers were sent, with the object of destroying them by disease and sickness; this fact accomplishing the prophecy of Isaiah 53: 7-9:—(Literal translation by Prof. Cheyne) "He was treated with rigor, but He resigned Himself, and opened not His mouth. Like a lamb that is led to the slaughter, and like a sheep that before her shearers is dumb. And as for His fate, who thought thereon. Through an oppressive doom was He taken away, that He had been cut out of the land of the living, that for My people's rebellion He had been stricken to death. And His grave was appointed with the rebellious, and with the wicked His tomb, although He had done no injustice, nor was there deceit in His mouth."

"Cut out of the land of the living," He lived and died. In Akka, the place of "the rebellious," He made His residence and "with the wicked His tomb." In this ruined place, forsaken, hated and persecuted, the Lord of Hosts established His Kingdom, which shall be made an eternal excellency and joy unto all generations. This is the City of the Lord, the New Jerusalem, the New Mount Zion, where He abode with men and from whence He departed. To it, pilgrimages are now made from all quarters of the earth, literally ful-

filling the prophecy of Isaiah 60: 14, 15:—"They shall call thee The City of the Lord, The Zion of the Holy one of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

This is the New Jerusalem, which, according to Christ and the prophets, would not be founded upon the site of the old city of Jerusalem. In his interview with the woman of Samaria, Christ said (John 4: 21):—"Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father." By this prophecy, Christ indicated that God the Father would be worshiped in another place, at the time of His coming.

Furthermore, according to Ezekiel, the New Jerusalem should be near the sea, and a river will pass through the Holy Place, the waters of which will die in the sea. This clearly shows that the old site of Jerusalem could not have been intended, since it is far from the sea and noted for scarcity of water. In reality, the New Jerusalem, the Holy Place of Beha 'U'llah's residence outside the walls of Akka, is situated one and a quarter miles distant from the sea. The palace of Behja and the gardens Rizwan where He lived after His confinement, correspond exactly with the prophecy of Ezekiel, 47th chapter—"Afterward, he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward; and behold, there ran out waters

on the right side. And when the man that had the line in his hand, went forth eastward, he measured a thousand cubits and he brought me through the waters; the waters were to the ankles. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over; Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country and go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed."

Through the Rizwan, rush living streams of water, hurrying down into the sea, while surrounding the river, are beautiful gardens, with trees "upon both banks of the river," just as the prophet described. When the Manifestation of God came to live there, the desert literally blossomed as the rose, fulfilling the prophecy of Isaiah 35: 1:—"The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose."

The city Akka was mentioned by Micah, 1: 9, 10:—"For her wound is incurable, for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem. Declare ye it not at Gath, weep ye not at Akka." The translators of our version of scripture, substituted for "Akka," as rendered in the original Hebrew and Arabic translation, the expression "at all," for they believed

that the prophet was speaking of Jerusalem, and, as Akka was not Jerusalem, they made the correction to correspond with their own ideas.

Isaiah accurately located the Holy City, New Jerusalem, at Akka; 9th chapter, 1st verse:— (Literal Translation of Prophecies of Isaiah, by Prof. Cheyne). “Surely there is (now) no (more) gloom to her whose lot was affliction. At the former time he brought shame on the land of Zebulun and on the land of Naphtali, but in the latter, he hath brought honor on the way by the sea, the other side of Jordan, the district of the nations. The people that walk in darkness see a great light; they that dwell in the land of deadly shade, light shineth brilliantly upon them. Thou hast multiplied exultation, thou hast increased joy; they rejoice before thee as with joy in the harvest, as men exult when they divide spoil. For the yoke of his burden, and the staff of his back, the rod of his taskmaster, thou hast broken, as in the days of Midian. Yea, every boot of him that stamped with noise, and the cloak rolled in blood—they are to be burned up as fuel of fire. For a child is born unto us, a son is given unto us, and the government resteth upon his back, and his name is called, Wonder-Counsellor, God-Mighty-One, Everlasting-Father, Prince of Peace; increased is the government and to peace there is no end; upon the throne of David and throughout His kingdom, in establishing and supporting it by justice and by righteousness from henceforth and forever. The jealousy of Jehovah Sabbaoth will perform this.”

If we examine the point of location between the land of Zebulun and the land of Naphtali, we find that Akka is situated in the very spot described by the prophet. To further appoint the exact situation, he said "but in the latter time he hath brought honor on the Way by the sea." From ancient times, the highway to Damascus from the sea, commenced at Akka. In "Prophecies of Isaiah," page 59 (note) "Via Maris, M. Renan observes, was the name of the high-road from Akka to Damascus, as late as the Crusades. 'Way,' however, means 'region.' Thus literally, the Manifestation of Jehovah, Beha' U'llah, appeared in the latter days and brought "Honor upon the 'Way by the Sea.'" Beha Himself repeated this in His tablet to Queen Victoria:—"There is no God but Me, the Precious, the Wise. Lay aside what is on the earth; then adorn the head of dominion with the diadem of thy glorious Lord; verily He hath come into the world with His most great Glory, and that which was mentioned in the Gospel, was fulfilled. The land of Syria hath been honored by the advance of its Lord the King of man, and the exhilaration of the Wine of Union hath seized upon the regions of the South and North; blessed is he who discovereth the scent of the Merciful (i. e. God) and advanceth to the dawning-place of Beauty in this clear morning." This great Light which dispersed the darkness, gloom and ignorance of humanity, is Jehovah Himself, the Manifestation of God, Beha' U'llah, who enlightened the world by His coming. This is the

understanding of Prof. Cheyne, p. 59 :—" But the phrase (multiplied exultation before Thee) has received a deeper meaning. It is the presence of Jehovah on which their joy depends." Jehovah is therefore, in reality, the Child, the Son to be given, whose name should be Wonder-Counsellor, God-Mighty-One, Everlasting-Father, Prince of Peace. He is the One, Beha 'U'llah, who, in His commands to the kings and rulers of the world, advised and foreshadowed the coming of the "Most Great Peace."

Akka became the "Galilee of Nations," after His appearance. There, literally, during His lifetime and since His departure, the nations have "gathered." Christ said of His coming, that the "eagles will be gathered about Him." From all parts of the earth, pilgrims journey to Akka, the Holy City, in their love and zeal to worship God, while, in a more worldly sense, since the appearance of the Manifestation here, the great nations have begun to centre their political plans and territorial ambitions which will culminate in the domination of Asia by European governments.



THE RIZWAN
The Garden of Behá 'U'llah

The three jardiniers near Dr. Kheiralla mark the place where the favorite seat of the Manifestation was placed.

CHAPTER XXIII.

THE MANIFESTATION.—(Continued.)

Beha 'U'llah lived in the Palace Behjá, a short distance outside the city walls, and none could see His face, without sending a supplication for permission to come into His presence. Isaiah had written 8:17:—"And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Zechariah had uttered a similar prophecy 8:20 to 23:—"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord [the Face of the Lord] and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew saying, We will go with you: for we have heard that God is with you."

Thousands of believers from all countries and languages of Europe and Asia, came to Akka during His lifetime, begging the guides, their teachers, to obtain for them the necessary permission to see His Glorious Face.

During His abode in the Holy City, He gave forth from the Ocean of His Wisdom, thousands of tablets, containing everything that is necessary for the material and spiritual welfare of mankind. He ordained just and perfect laws of government, which reflect the Wisdom of Divinity and which are destined to accomplish universal peace and concord, when incorporated, as God intends they shall be, into the rules and government of nations. The translation of these laws and precepts into English, will shortly be completed. A few passages from translations by Prof. Browne, may be quoted.

“Verily the first thing which God hath ordained unto (His) servants is the knowledge of the Dawning-place of His revelation and the Rising-place of His command, who was the station of Himself in the world of command and creation. Whosoever attaineth thereunto hath attained unto all good, and he who is deprived (thereof) is indeed of the people of error, even though he bringeth all (good) actions. And when ye have attained to this most glorious station, and this most lofty horizon, it behooveth every one to follow that whereunto he is commanded on the part of the (Supreme) Object, because these two (things) are together; one of them will not be accepted without the other. This is what the Rising-place of Inspiration hath decreed. Verily those who are given vision from God, will regard ordinances of God as the greatest means to the order of the world and the preservation of nations, and he who is careless, is of the vile and worthless.”

He commanded that every believer must pray three times a day, and abolished congregational prayers, with the exception of the prayer for the burial of the dead. He left also, commandments concerning fasting and festivals ; our conduct toward relatives ; our duties toward the poor. He prohibited murder, adultery, slander, back-biting, stealing, wars, and laid the laws of inheritance ; He commanded us to build places for worship and indicated certain ceremonies for burial. He prohibited mendicancy, saying " the most hateful of mankind before God, is he who sits and begs ; take hold of the robe of means, relying upon God, the Causer of causes." He abolished the confessional, and prohibited us from asking pardon from each other, saying we should ask it from God only, for those who have done wrong, must repent and return to God. He censured all those who claim to have inward knowledge and understanding of the Divine Mysteries, like the Sufis, and other philosophers. He censured austerities and self-mortifications and exposed their uselessness. He said that every one who claims to have a new revelation, assuming the mission of a prophet during the following thousand years, is a liar. He is the fulfillment of all prophecies, and the function of all prophecy was to prepare for and announce His coming. As He has already come, there will be no more prophets until the great time of peace, the millennium, is finished, at which time, God will send new revelations and new prophets. Zechariah prophesied this same truth as will be shown in the chapter upon His departure.

He ordered the establishment of "Beytu'l 'Adl," the House of Justice, in which all authority and administration should be vested. The power of the House of Justice is absolute. The estate of those who die without heirs shall come under its control to be expended for the poor, the fatherless, widows and useful public works. He gave instructions concerning private life, personal conduct, amusements, marriage and divorce. He admonished parents to educate their children, and ordered that if they were not able to do so, the House of Justice must educate them.

If we study the laws He gave us, concerning the punishment and treatment of criminals, we will discover that they differ very materially from existing laws, in the fact that they are not intended to punish the culprit, but to prevent the cause which induced the crime. For instance, the intention of the law concerning thieves, is as follows: If a man should steal a sum of money or other property, he would be arraigned before the House of Justice, where the honorable members of the House, after examining the facts of the case, will rebuke him severely, showing him the error of his deed, and that he is losing the honor which God has bestowed upon him. If the culprit has a trade or profession, he will be supplied with outfit or capital sufficient to enable him to earn his living, by honorable labor. Should he, through circumstances, lose that endowment of capital, the House of Justice will supply him with a second endowment. If he is found guilty of stealing a second time, he will be again

summoned before the House of Justice, given a last warning, and assisted according to best judgment and his needs. For a third offense, the word "thief" is branded in indelible letters upon his forehead, and he is set free.

The laws left by Beha 'U'llah cover all points and questions of national administration. He commanded kings and rulers how to treat with each other and how to deal with their subjects. The universal adoption of these laws, will abolish wars, and dispense with armies and navies. These commandments were sent twice by Him, to the rulers of every nation. The tablet to Queen Victoria contains the following extract.

"O Assembly of Kings! Verily we see you increasing your expenditure every year, and placing the burden thereof on your subjects; this is naught but manifest injustice. Fear the sighs of the Oppressed and his tears, and do not burden your subjects above that which they can bear, neither ruin them to build up your palaces: Choose for them that which ye choose for yourselves: thus do we expound unto you that which will profit you, if ye are of those who enquire."

He showed the kings and the rulers of the earth, in these tablets, that their subjects are their treasures, and warned them not to impose upon them that which God hath not commanded. He said to the kings, "you are ruling, living and conquering by virtue of your subjects, and yet you consider yourselves greater than they are; this is naught but an astonishment." He commanded them to be in

accord and peace with each other and when they so agree, according to His laws, if any one of the governments should disturb the peace, He gives the right to all the other governments to rise against that one and punish it.

Besides the commandments to kings and rulers of the earth, He especially invited them and many others of authority, to come to His Kingdom, believe in Him, and receive from Him spiritual blessings and gifts; urging them to come to His heavenly banquet and partake of the life-giving food and water with the "elect."

Enoch also prophesied of this; Book of Enoch, 62d chapter: "And the just and the chosen will be saved on that day, and will henceforth not see the face of the sinners and of the unjust. And the Lord of the spirits will dwell over them and they will dwell with this Son of man, and will eat and lie down and rise again with Him to all eternity."

In the same chapter, Enoch said—"And thus the Lord commanded the kings and the powerful and the exalted and those who dwell on the earth, and said: Open your eyes and lift up your horns, if you are able to recognize the Chosen One. And the Lord of the spirits sat on the throne of His Glory, and the spirit of justice was poured out over Him, and the words of His mouth slew all the sinners, and all the impious, and they were destroyed before His Face. For before Him we have not believed, and have not honored the Name of the Lord of the kings, and we have not praised the Lord in all His doing, and our hope was in the sceptre of our king-

dom and in our glory. And thus said the Lord of the spirits: This is the ordinance and judgment of the mighty and the kings and the exalted, and those who hold the earth before the Lord of the spirits."

As Christ had prophesied (Luke 14th), these commands and invitations from the Lord of the Banquet, were rejected and refused. Only two rulers deigned even the courtesy of a reply—Queen Victoria of England, and Czar Alexander II of Russia. Napoleon III threw away the tablet he received, saying, "If this man be God, I am two Gods." .

For this act of blasphemy and impiety, Napoleon III received from Beha 'U'llah, a second tablet, containing an utterance of judgment. The following passages are quoted from a translation by Prof. Browne :

".... Verily, O King, we heard from thee a word which thou didst speak when the King of Russia asked of thee concerning what was settled as to the order of the war: Verily thy Lord is Wise and Informed. Thou didst say, 'I was asleep in my bed (when) the cry of the servants (of God) who were wronged, even till they were drowned in the Black Sea, awoke me.' Thus did we hear and God is the witness of what I say: Thou canst witness that it was not their cry, but (thine own) lust (of war) which awoke thee, inasmuch as we tried thee and found thee afar off. Hadst thou been the speaker [lit. owner] of that speech, thou wouldst not have cast the book of God behind thy back when it was

sent to thee on the part of One Mighty and Wise. Verily we tried thee therewith, and did not find thee in that state whereto thou didst pretend. Arise and make reparation for what has passed away from thee. The world shall perish and what thou hast, and the Kingdom remains to thy God, thy Lord, and the Lord of thy fathers who were of yore. . . . Because of what thou hast done, affairs shall be changed in thy kingdom, and empire shall depart from thine hands, as a punishment for thine action; then shalt thou find thyself in manifest loss, and commotion shall seize the peoples there, unless thou arisest to assist in this matter, and followest the Spirit in this Straight Way. Thy glory hath made thee proud; By my life! Verily it shall not endure, but shall pass away, unless thou takest hold of this firm rope. We have seen humiliation hastening after thee, while thou art of those that sleep."

A few months after this tablet had been received by Napoleon III, war was declared between France and Germany, in which the Emperor of France was dethroned, humiliated, and died an exile in England.

The action of the Turkish Government, in banishing Him from Adrianople, was judged by Beha in a tablet sent to the Ra'is.—"....And the land of Mystery (Adrianople) and what is beside it, shall be changed and shall pass out of the hand of the King, (the sultan of Turkey) and commotion shall appear, and lamentation shall arise, and trouble shall become manifest on all sides, and matters shall be altered

by reason of that which hath come on these hearts from the hosts of the oppressors."

After this tablet of condemnation had been sent, the Christian powers of Europe took up the question of the Bulgarian massacres, and Russia, in conflict with Turkey, liberated Bulgaria from the rule of the Sultan.

Beha also judged Sultan Abdu'l-'Aziz and Ali Pasha, the prime minister of Turkey, foretelling the assassination of the ministers who killed Abdu'l-'Aziz. The record of this fulfillment, in detail, may be found in "The Journal of the Royal Asiatic Society" July, 1899, page 492.

"Besides these, the downfall of the Sultan Abdu'l-'Aziz, the death of Ali Pasha away from his native country, and the assassination of the Turkish ministers who were killed by Cherkez Hasan, are all said to have been foreshadowed by Beha, and many of those Babis who have been much at Akka, relate instances of verbal warnings of impending events and dangers in their own cases."

The judgment of Turkey was uttered by Beha, page 977: "Turkey personified in Constantinople, is also addressed thus: 'O Point which liest on the shore of the two seas! The throne of injustice hath been fixed in thee, and in thee hath been kindled the fire of hatred, in such wise that the Supreme Host lament thereat, and those who circle around the lofty Throne. We behold in thee, the foolish ruling over the wise, and the darkness exalting itself over the light, and verily thou art

in evident delusion. Thine outward adornment hath rendered thee proud; thou shalt perish, by the Lord of Creation! and thy daughters and widows and those people that are within thee shall lament. Thus doth the Wise, the All-Knowing, admonish thee.' ”

Ezekiel's prophecy concerning Mohammedanism, corresponds exactly with the judgment of Turkey by Beha 'U'llah. Turkey, although not an Arabic kingdom, is the center of Mohammedanism and the head government of the Arabs, for it originated from the Arabic kingdom. The prophet, in the third and fourth verses of the 16th chapter, showed plainly that it is the Mohammedan government, by saying that “Thy father was an Amorite (an Arab tribe) and thy mother a Hittite (another Arab tribe), and as for thy nativity, in the day thou wast born (the commencement of the appearance of the Arabic kingdom in the time of Mohammed), thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.” This is a description of the Arab tribes, from whence the Arabic kingdom sprang. Nearly all the chapter speaks of this judgment, but three verses (38, 39 and 40) particularly specify it. “And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hands, and they shall throw down thine eminent place, and shall break down thine high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and

bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords."

The downfall of Zill-i-Sultan was foreshadowed in an epistle from Beha to Sheykh Bakir. He also foretold the martyrdom of Sultanu'sh-Shuhada (the King of Martyrs) and Mahbubu'sh-Shuhada (the Beloved of Martyrs) in Isfahan. Beha foretold the exile of some of His own followers, which happened when Isma'il Pasha of Egypt, with the council general of Persia, exiled them to the Khartoum. While there, they received an epistle from Beha 'U'llah, promising them that they should return to their homes and see Him at Akka, and that Isma'il Pasha himself should shortly be exiled from the land of Egypt. From "A Year amongst the Persians," by Prof. Browne: "How long were you imprisoned at Khartoum?" I (Browne) enquired: "and how did you effect your escape?" "We remained there for seven years" replied Haji Mirza Hasan, "and for some time we were unable to communicate with our Master, or even ascertain whither He had been removed (for vague rumors of His removal from Adrianople reached us). At length we foregathered with some Christian missionaries, whose good will we won by manifesting an interest in their doctrines. By means of these, we were enabled to send a letter to Beha, informing Him of our condition. On receiving our letter, Beha at once indited an answer, consoling us in our misfortune and announcing that our oppressor, Isma'il

Pasha, would shortly fall from power, and that we should in a little while stand again in the presence of our Master. This letter was intrusted to an Arab called Jasim, who started at once for Khartoum, where he arrived six months later. When we received it, there seemed to be no likelihood that the promises of deliverance which it contained, would be fulfilled; but we were at least no longer wholly cut off from our friends, for the Arab not only took back our answer with him, but made arrangements with believers at Suez, to forward our letters in the future. Soon after this your English general came to Khartoum, I forget his name, but you will probably remember it." "General Gordon," I answered. "Yes," rejoined Haji Mirza Hasan, "that was it." Well, soon after his arrival, he enquired about the prisoners whom he found in Khartoum, and especially about us and the other Persians. As he could find no crime recorded against us, he interrogated us as to the reason of our confinement. We told him that we were innocent of any crime and that we had been condemned unheard, without a chance of defending ourselves. Our statement was confirmed by the prison officials, and General Gordon accordingly telegraphed to Isma'il Pasha demanding the reason of our detention. The replies which he received were vague and unsatisfactory, and he accordingly released us, telling us that we were free to stay or go as we pleased. Haji Mirza Hasan, Ali and myself at once availed ourselves of this permission,

and set out for Acre, but our companions, having wives and families in Khartoum, chose to remain there. Soon after this, as you know, Isma'il Pasha was deposed, and the prophecy contained in the epistle was fulfilled."

The Pope of Rome having ignored and refused the commands of Beha 'U'llah, another tablet was sent to him, stating that he should be humiliated, and Rome taken from him, a judgment literally fulfilled a few years afterwards, when the Imperial City, which had been under papal dominion for over one thousand years, became subject to the rule of the Kingdom of Italy.

Frederick III, then Crown Prince of Germany, during a pilgrimage to Syria, passed by Akka, ignoring an invitation to visit and acknowledge the Manifestation of God. For this, he was judged by the statement that he should never rule his country. He was crowned on his sick bed, and died three months later, literally without having ruled Germany a single day.

A prophecy concerning future events in Germany, was uttered by Beha 'U'llah as follows:

"O banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you, and you shall have another turn. And we hear the lamentation of Berlin, though it be today in manifest glory."

One of His prophecies foretold the future of Persia, blessing the city of Teheran, His birth-place. He said:

“ If He (God) will, He will bless thy throne with one who shall rule with justice and gather together the sheep of God which have been scattered by the wolves. Affairs shall be changed in thee, and a republic of men shall rule over thee. Verily thy Lord is the Wise, the Encompasser.”



THE RIZWAN

CHAPTER XXIV.

THE MANIFESTATION.—(Continued.)

Akka is the New Jerusalem, Zion, where Beha 'U'llah lived from 1868 to 1892 the year of His departure. He made His residence sometimes inside the city walls, sometimes outside in the Palace Behjá. He also lived in the village of Haifa, nine miles from Akka, at the foot of Mount Carmel.

If we study the prophecies of our scripture concerning Zion, we will find that they were all fulfilled in Him.

In Revelations 21:5: "And He that sat upon the throne, said, Behold I will make all things new. And He said unto me, Write; for these words are true and faithful." This prophecy was fulfilled by Beha, who gave to the world new laws, new comprehension of spiritual truth and instituted observances which are destined to become universal. He appointed the year to consist of nineteen months of nineteen days each; the extra days necessary to complete the solar year, to be a festival period. The new year begins March 21st. He proposed a universal language, fulfilling the prophecy of Zephaniah 3:9. "For then I will turn to the people, a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

Prof. Browne refers to this language, in the Journal of the Royal Asiatic Society, October, 1899,

page 921 : "The book closes with a recommendation that mankind shall select one language and one character of those which exist and adopt them as a means of communication, one with another. ' This,' says Beha, 'is the means of union, if ye knew it, and the greatest cause of concord and civilization did ye recognize it.' "

In the month of May, 1892, (1309 A. H.), the forty years of His wanderings in the wilderness of exile, were accomplished and the forty prophetic days, during which the deluge of the waters of Life from the heavenly ocean of His utterance should pour upon the earth, were fulfilled. In these waters of teaching, all who reject Him will be drowned spiritually. When the Sun of Truth departed from this earthly sphere, to shine with a brightness eternal in the regions of Might and Glory, the end of the world, spiritually, had come. The year 1892 marks the completion of six cycles from Adam and the beginning of the seventh, the new dispensation.

In "Our Race," Prof. Totten says "In the Mosaic account in the Ollam books, it is said that Messiah will appear 565 years after the year 3431, which makes 3996, and this year 3996 corresponds with 1892 A. D." The still more remarkable fact is, that the number 565 is the numerical equivalent of the word "Hoah," that is to say "Jehovah," who departed from this earthly sphere in 1892.

At the time of His departure, a tablet was sent to Prof. Browne of Cambridge University, England, by Badi 'U'llah, the youngest son of Beha, from which tablet, the following is quoted :

“O friend of my heart, and delight of my soul! In these days, the showers of affliction do so descend from the clouds of the firmament of fate, and the thunderbolts of griefs and sorrows do so succeed one another, that neither hath the tongue strength to describe, nor the pen power to utter them. For the horizon of the Phenomenal World is bereft of the effulgence of the Sun of Wisdom and Revelation, and the throne of the Universe is deprived of the radiance of the Most Mighty Luminary. The ears of the friends are, to outward appearance, debarred from hearkening to the cry of the Supreme Pen, and the eyes of the longing are veiled from the contemplation of the Most Glorious Horizon. Great God! how dire a catastrophe is this which has arisen in the World, and how grievous a calamity is this which hath appeared in the Universe! The Sun of Truth hath bidden farewell to this earthly sphere, and now shines with a brightness which waneth not, in the regions of Might and Glory. Albeit this supreme affliction transcends endurance, and this most dire disaster lays in ruins the edifice of resignation and patience, yet, having regard to the authoritative command and binding behest revealed from the Holy Angel-World in the Kitab-i-Akdas, we and you alike must adorn ourselves with the ornament of patience and resignation, lay hold of the firm rope of submission and acquiescence, apply ourselves with strong hearts and tranquil souls to what will conduce to the progress of mankind, the peace and prosperity of the world, the amelioration of character, and

the appearance of charity and concord, and attach ourselves with our whole being to the counsels of the Lord of the Visible and the Invisible, so that the Phenomenal World may, by the Grace of that Beneficent Being, be beheld an envy to the Garden of Paradise. Nor is this thing difficult with God. The blessed text revealed in the Kitab-i-Akdas shall here be cited. He says (great is His Glory and universal His Bounty), 'O people of the earth! When the Sun of my Beauty sets, and the firmament of my Form is hidden, be not troubled: arise for the helping of my work and the advancement of my Word throughout the worlds. Verily we are with you under all conditions, and will help you with the truth; verily we can do this. Whosoever knoweth me, will rise up to serve me with such uprising that the hosts of heaven and earth shall not put him down.' (And in another place He says) 'Say, O, People! let not trouble take possession of you when the Kingdom of my Epiphany becomes concealed, and the Waves of the Ocean of My Utterance are hushed. Verily there is in my Epiphany a reason, and in my Occultation another reason, which none knoweth save God, the Incomparable, the All-Knowing. And we shall see from the Most Glorious Horizon, and will help whomsoever riseth up for the helping of our work, with hosts from the Supreme Concourse, and a cohort of the Cherubim.'"

The Sun of Wisdom and Revelation having set, the Anointed One, the Everlasting Father and King of Kings having departed, we are now able

to understand David's prophetic Psalm, the 72d, which has puzzled biblical scholars and students of prophecy, for centuries. "Give the king thy judgments, O God, and thy righteousness to the King's son. He shall judge thy people with righteousness and thy poor with judgment. The mountains shall bring peace to the people, He shall save the children of the needy, and shall break in pieces the oppressors. They shall fear thee while the sun endureth, and so long as the moon throughout all generations. He shall come down like rain upon the mown grass ; As showers that water the earth: In his day shall the righteous flourish ; And abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring him presents ; The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him : All nations shall serve him. For he shall deliver the needy when he crieth ; and the poor that hath no helper. He shall have pity on the poor and the needy, and the souls of the needy shall he save. He shall redeem their soul from oppression and violence ; and precious shall their blood be in his sight. And they shall live ; and to him shall be given of the gold of Sheba ; And men shall pray for him continually ; They shall bless him all the day long. There shall be abundance of corn upon the earth upon the top of the mountains. The

fruit thereof shall shake like Lebanon; And they of the city shall flourish like the grass of the earth. His name shall endure forever; His name shall be continued as long as the sun; And men shall be blessed in him; All nations shall call him happy. Blessed be the Lord God, the God of Israel, who only doeth wondrous things: And blessed be His glorious name forever; and let the whole earth be filled with His glory: Amen, and Amen."

The Personality of Beha 'U'llah was, alone, a sufficient proof and witness of His Divinity. If we disregard all scriptural proof and prophetic utterance concerning His appearance, we have overwhelming proof from His Personality and Wisdom, that He was the Manifestation of the Infinite God. His utterances reveal the highest possibility of human knowledge and epitomize all the truth previously received through messengers and prophets of God. He has proved and completed the promise and teachings of Jesus Christ, who said (John 16:25): "These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." We must remember that Christ himself was not speaking, but the Father who abode in Christ.

Beha 'U'llah announced this in a tablet to the Pope:—"All revelation from heaven given in parables, was revealed to the people by the tongue of the Son (Jesus Christ), but the One who speaks in this day, He does not speak in parables but in facts. Beware not to cling to the garment of super-

stitutions and thus deprive yourself of what was ordained in the Kingdom of God, the Mighty, the Giver."

Christ's mission was to preach to the world, the coming of the Kingdom of Beha 'U'llah. As a forerunner of this, the greatest event in earth's history, Christ laid the spiritual foundation by which the hearts of men were fitted and made ready to comprehend the teachings of Beha. It is evident that the revelation of God's truth has always been limited by human capacity to take and understand it. Christ said to his disciples (John 16:12): "I have yet many things to say unto you, but ye cannot bear them now." In promising to come again upon the earth, in his Father's Kingdom, to renew the cup of teaching, he indicated prophetically, that the earth would be fitted at that time to receive and understand the higher truth, which his followers, nineteen hundred years ago, could not "bear." By this, Christ distinctly foretold that Beha 'U'llah, the Father, should complete the spiritual enlightenment of the human race. As Christ also said, his gospel of the Kingdom should be spread to all nations of the earth,—after which the "end" (the Kingdom itself), should come.

In corroboration of this, we find, that although Christ's teachings reflect the highest moralities and spiritual ethics, upon which all true spiritual development must be founded, yet they lack the authority of finality in law and judgment. The function of law-giver, "Wonder-Counsellor,"

judge, was accomplished in Beha 'U'llah, whose truth is the apotheosis of all truth previously uttered by Christ and other God-messengers. As the final revelation and ultimate basis of salvation, Beha's teachings must clarify and interpret all previous utterances of truth, through the light of reason. God never intended that humanity should be judged by the incomprehensible. In addition to this clear light, which we, as responsible creatures standing for judgment, have the right to expect and demand, it is necessary that Beha must give the race, born of the spirit of Christ, the higher vivification of the Father, in order that we may attain the fullness of adoption into Him as His children. By Beha, therefore, we receive the grafting into the 'Tree of Life. Christ came to leaven and prepare the souls of men for this vivification; Beha the Father accomplished it. He said in a tablet sent to the Ra'is,—“The Child is come to vivify the world and unite all those who are in the whole earth; and the will of God will conquer, and you shall see all the earth the Paradise of EL-ABHA.” This corresponds with what Christ said, “at that time lift up your heads and expect your salvation.” Also by Paul, in First Corinthians, 13:10, “For we know in part and we prophecy in part; but when that which is Perfect is come (Beha 'U'llah, the Everlasting Father), that which is in part shall be done away.” Also in Romans, 8:22 and 23; “For we know that the whole creation groaneth and travaileth together until now. And not only they, but ourselves also, which have

the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to-wit, the Redemption of our Body."

During the lifetime of Beha 'U'llah, His Majestic Personality and the Divinity of His Face, affected high and low, learned and ignorant, all who came before Him, with such power, that instinctively, they bowed before Him in awe and reverence. Enoch, 3:84: "And from that time those who hold the earth will not be powerful and exalted, nor will they be able to behold the Face of the Just, for the Light of the Lord of the spirits is seen on the Face of the Holy and Just and Chosen."

A reliable and convincing statement of the Divinity of Beha 'U'llah, from the pen of an able and unbiased historian, Prof. Browne of Cambridge University, England, is here quoted,— "The Episode of the Bab" page 35;—"I arose the next morning (Tuesday, April 14th) after a most refreshing sleep, and was served with tea by the old man with the spectacles. Soon after this, a sudden stir without, announced the arrival of fresh visitors, and a moment after, my companion of the previous evening entered the room accompanied by two other persons, one of whom proved to be the Babi agent from Beyrout, while the other, as I guessed from the first by the extraordinary deference shown to him by all present, was none other than Beha's eldest son Abbas Effendi. Seldom have I seen one whose appearance impressed me more. A tall, strongly built man, holding himself as straight as an arrow, with

a white turban and raiment, long black locks reaching almost to the shoulder, broad powerful forehead indicating a strong intellect combined with unswerving will, eyes keen as a hawk's, and strongly marked but pleasing features—such was my first impression of Abbas Effendi, the Master (Aka) as he par excellence is called by the Babis. Subsequent conversation with him served only to heighten the respect with which his appearance had at first inspired me. One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, Mohammedans, and Christians, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power, no one who had seen him could entertain a doubt."

"In this illustrious company did I partake of the mid-day meal. Soon after its conclusion, Abbas Effendi and the others arose with a prefatory 'Bismi'llah,' and signified to me that I should accompany them, which I did, without having any idea whither I was going. I observed, however, that the saddle-bags containing my effects were carried after us by one of those present; from which I concluded that I was not to remain in my present quarters. We left the house, traversed the bazaars,

and quitted the town by its solitary gate. Outside this gate near the sea is a large shed which serves as a coffee-house, and here we seated ourselves, my companions evidently awaiting the arrival of something or somebody from a large mansion, half hidden in a grove of trees situated about a mile and a half inland, towards which they continually directed their glances. While we waiting thus, a weird looking old man, who proved to be none other than the famous Mushkin-Kalam, came, and seated himself beside us. He told me that he had heard all about me from a relation of his at Isfahan (that same dallâl who had been the means of my first introduction to the Babi community) and that he had been expecting to see me at Acre ever since that time.

“Presently we discerned advancing towards us along the road from the mansion above mentioned three animals, one of which was ridden by a man. Thereupon we rose and went to meet him, and I soon found myself mounted on one of those fine white asses which, in my opinion, are of all quadrupeds the most comfortable to ride. A quarter of an hour later, we alighted in front of the large mansion aforesaid, whereof the name Behjé (Joy) is said to be a corruption (though as the Babis do not fail to point out, a very happy corruption) of Baghcha (which signified a garden). I was almost immediately conducted into a large room on the ground floor, where I was most cordially received by several persons whom I had not hitherto seen. Amongst these were two of Beha’s younger sons,

of whom one was apparently about twenty-five and the other about twenty-one years of age. Both were handsome and distinguished enough in appearance, and the expression of the younger was singularly sweet and winning. Besides these, a very old man with light blue eyes and white beard, whose green turban proclaimed him a descendant of the Prophet, advanced to welcome me, saying: 'We know not how we should greet thee, whether we should salute thee with "As-selamu" "Aleykum" or with "Allahu Abha."' When I discovered that this venerable old man was not only one of the original companions of the Bab, but his relative and comrade from earliest childhood, it may well be imagined with what eagerness I gazed upon him and listened to his every utterance.

"So here at Behjé was I installed as a guest, in the very midst of all that Babism accounts most noble and most holy; and here did I spend five most memorable days, during which I enjoyed unparalleled and un hoped-for opportunities of holding intercourse with those who are the very fountain-heads of that mighty and wondrous spirit which works with invisible but ever-increasing force for the transformation and quickening of a people who slumber in a sleep like unto death. It was in truth a strange and moving experience, but one whereof I despair of conveying any save the feeblest impression. I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversation to which I was privileged to listen, the solemn melodious reading

of the sacred books, the general sense of harmony and content which pervaded the place, and the fragrant shady gardens whither in the afternoons we sometimes repaired ; but all this was as naught in comparison with the spiritual atmosphere with which I was encompassed. Persian Muslims will tell you often that the Babis bewitch or drug their guests, so that these, impelled by a fascination they cannot resist, become singularly affected with what the aforesaid Muslims regard as a strange and incomprehensible madness. Idle and absurd as this belief is, it yet rests on a basis of fact stronger than that which supports the greater part of what they allege concerning this people. The spirit which pervades the Babis is such that it can hardly fail to affect most powerfully all subjected to its influence. It may appall or attract ; it cannot be ignored or disregarded. Let those who have not seen disbelieve me if they will ; but, should that spirit once reveal itself to them, they will experience an emotion which they are not likely to forget.

“Of the culminating events of this my journey some few words at least must be said. During the morning of the day after my installation at Behjé one of Beha’s younger sons entered the room where I was sitting and beckoned me to follow him. I did so, and was conducted through passages and rooms at which I scarcely had time to glance, to a spacious hall, paved, so far as I remember (for my mind was occupied with other thoughts) with a mosaic of marble. Before a curtain suspended from the wall of this great ante-chamber, my con-

ductor paused for a moment while I removed my shoes. Then, with a quick movement of the hand, he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me) a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *Taj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down in indistinguishable luxuriance almost to the waist, seemed to belie.

"No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!

"A mild dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! Thou hast come to see a prisoner and an exile. We desire but the good of the

world and the happiness of nations ; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. That all nations should become one in faith and all men brothers ; that the bonds of affection and unity between the sons of men should be strengthened ; that diversity of religion should cease, and difference of race be annulled—what harm is there in this ? Yet so shall it be ; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also ? Is not this that which Christ foretold ? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country ; let him rather glory in this, that he loves his kind.'

"Such, so far as I can recall them, were the words which, besides many others, I heard from Beha. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion."



ABBAS EFFENDI
Gusn-i-Azam (The Greatest Branch)
Taken over thirty years ago

CHAPTER XXV.

THE NATIONALITY.

The prophets plainly foretold that the Manifestation of the Everlasting Father should appear in the East: that He should be born from Mohammedan lineage.

The vision of Nebuchadnezzar, recorded and interpreted in the second chapter of Daniel, foretold the five successive historical conditions which prevailed in the Kingdom of Babylon, from the time of Nebuchadnezzar, to the overthrow of Roman power by the religion and government of Mohammed, in the seventh century A. D. As Daniel explained to the King, the Kingdom of Babylon, which embraced Chaldea, Assyria and Persia, was symbolized by an image or statue, of which he (Nebuchadnezzar), was the head of gold. As gold signifies the greatest value and justice, Nebuchadnezzar was the greatest and highest ruler of that Kingdom. After the downfall of Nebuchadnezzar, a second condition, symbolized by the breast and arms of silver, prevailed. This was historically fulfilled in the Kingdom of the Medes and Persians, under Darius and Cyrus, which was established upon the overthrown Babylonian Kingdom. Following this, came the Kingdom of the Greeks under Alexander the Great, represented by the thighs of brass; then the Roman Empire, symbolized by legs

of iron; after which the Mohammedan invasion of Persia and Chaldea, in the seventh century after Christ, absorbed all that remained of the ancient Babylonian Kingdom. This last condition of the image, is represented by the "feet part of iron and part of clay." Then the prophet continues, "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them to pieces." "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

By this prophecy, we are taught that the Manifestation of God who should establish the Kingdom upon earth, to stand forever, would appear at the time of the fall of Mohammedan power; that He should come from the Persian nationality, a proph-

ecy literally accomplished in Beha 'U'llah, who was born in Persia, in this, the first century that has witnessed the decadence of Mohammedan power, since Mohammed carried his rule and religion into Persia, twelve hundred years before the Manifestation appeared. This everlasting Kingdom must necessarily be a spiritual kingdom, for, if temporal, it could not "stand forever."

This corresponds with the prophecy of Enoch, chapter 56, 5 to 7 :—"And in those days the angels will assemble, and turn their heads towards the east, towards the people of Parthia and Media, in order to excite the kings, and that a spirit of disturbance came over them, and disturbed them from off their thrones, that they come forth from their resting places like lions and like hungry wolves amidst their flocks. And they will ascend and step upon the land of their chosen, and the land of his chosen will be before them a threshing-floor and a path. But the city of my just will be a hindrance to their horses, and they will take up a battle amongst themselves, and their right will become strong against themselves, and a man will not know his neighbor or his brother, nor the son his father or his mother, until there shall be sufficient bodies by their death and their punishment over them,—it will not be in vain."

This prophecy was completed and fulfilled in minutest detail, for in Parthia and Media which once formed the present country of Persia, the King and rulers were so much disturbed by the Manifestation, Beha 'U'llah, and goaded into ac-

tion by the fury of the Mohammedan doctors, that they ordered and sanctioned a persecution which has no parallel in the annals of history. In reality, the land of the chosen of God, became "a threshing-floor and a path."

"But the city of my just will be a hindrance to their horses." When Beha was exiled from Persia to Baghdad (the Court of Peace), the Persians were not able to persecute Him or His followers, since He was then under the protection of Turkish rule, so, literally, Baghdad was a "hindrance to their horses."

Enoch also said,— "A man will not know his neighbor, nor his brother, nor the son his father or his mother, until there shall be sufficient bodies by their death." In the fanatical frenzy of the Persian persecution, family ties and relationships were annulled and ignored, parents persecuting their children, children assisting in the martyrdom of parents, relatives sacrificing relatives with implacable hatred and fury.

As already explained, the prophecy of Isaiah 24: 23 was fulfilled at the time of His appearance in Persia and Turkey.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." Here Turkey is symbolized by the moon, the emblem of that country, and Persia, by the emblem of the sun.

Ezekiel 16; verses 1-14: "Again the word of the Lord came unto me, saying, Son of man, cause

Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity, is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a

jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."

This utterance of the prophet, accurately describes the Bedouins or Arabs, and has no significance whatever concerning any other nationality. The degradation of these desert tribes, is graphically pictured in the words; "not washed in water to supple them; they were not salted at all, nor swaddled at all; not an eye had pity on them, or had compassion upon them, but they were cast out in the open field,—the desert."

Besides this, the prophet plainly mentioned two of the Arabian tribes, by saying "thy father was an Amorite and thy mother an Hittite." These are the Bedouins of the desert, who, after the appearance of Mohammed, became "exceeding beautiful and prospered into a great kingdom, and were decked with gold and silver, and their raiment was of fine linen and silk and brodered work;" eating "fine flour, honey and oil;" "gaining great renown among all the nations." This was the movement of conquest by which, under the impetus of Mohammed's inspiration, the fanatical tribes of desert nomads swept east and west subjugating the

then known world and conquering Europe westward to the Straits of Gibraltar. Europe owes the beginning of its present civilization, to the Arabs.

Ezekiel, in the 24th verse, describes the Mohammedan mosques:—"That thou hast also built unto thee an eminent place, and hast made thee an high place in every street." Also in the 31st verse: "In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire."

This clearly refers to the Mohammedans, who, literally, have built their mosques and places of worship "in the head of every way," at the head of every street, as an inspection of cities in Mohammedan countries will attest. The Hebrews could not have been intended in this respect, nor have they furnished any literal fulfillment of the prophecy.

To the Mohammedans, God promised to renew the covenant by establishing an everlasting one, as we see in the 60th verse: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." God also promised that after giving this everlasting covenant, both sisters, the elder and the younger will unite together in the new covenant. These two sisters are the great Mohammedan sects, the Shiites and Sunnites mentioned in the 61st verse: "Then thou shalt remember thy ways, and be ashamed when thou

shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord."

It is evident to the devout and careful student of prophecy, that God the Almighty has revealed in advance, through His messengers, not only the great events of history, but also many details of less importance, which, by their accurate fulfillment, have borne witness to the truth of prophetic inspiration. The appearance of Mohammed and his teaching which changed the thought, religious belief and government of the Eastern hemisphere; that tremendous religious and political upheaval, which has no parallel in human history, could not have been overlooked by the prophets, while so many minor events received their minute attention. When we consider what Mohammed taught and accomplished; when we remember that his mission was to lift mankind from idolatry and spiritual ignorance, to the light of belief in a living and Supreme God; and that the truth he uttered, became the foundation belief of nearly three hundred millions of human beings, we begin to realize the purpose God has accomplished in raising up this man of the desert to speak in His cause. Even if Mohammed had been a false prophet, his appearance, on account of its important results, would have been duly prophesied and foretold. The fact is, Mohammedanism received full measure of attention from the prophets. Although the inspired

utterances concerning this religion are plentiful, the most vivid and convincing, is the prophecy of Christ, in the 12th chapter of Revelations:—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

"And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the

earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This prophecy concerns two events of great importance ; the contemporary appearance of Mohammedanism and the Church of Rome, which should war against each other. The "woman" symbolizes a nationality or rather, a religion. The same symbolical use of "daughter" and "virgin" may be found in the scriptures. Thus in Isaiah, 47th chapter, "the daughter of the Chaldeans;" in various other places, "the daughter of Zion;" "the virgin which will bring forth a child Immanuel, or God with us." These symbols signify a religion or nationality. The woman "clothed with the sun," the "moon under her feet," and twelve stars upon her head, represents Mohammedanism, from the fact that the emblems of Persia and Turkey, where Mohammedanism had its birth, development and history, are the sun and moon respectively. The flags of these nations contain these emblems today. The crown of twelve stars also symbolizes Mohammedanism, for the reason that twelve Imams appeared in regular succession, from the time of Mohammed, and their teachings constitute the present life and basis of this great religion.

The dragon is the Church of Rome, which appeared in history at the same time as Mohammedan-

ism. The seven heads and ten horns are the seven powers and ten ecclesiastical principalities, over which the Pope had dominion in the seventh century. History shows that Pope Boniface III was invested with supreme, civil and ecclesiastical power, by the Emperor Phocis, 607 A. D. Mohammed lived 570 to 632 A. D.

In "Light for the Last Days" by Guinness, page 23 :— "The Papacy and Mohammedanism rose contemporaneously with the ten horns of the Roman beast; in other words, they originated at the same time as did the kingdom of modern Europe—that is on the fall of the western Roman empire. They have consequently already lasted for over twelve centuries, and their destruction is to be accomplished by the second advent of Christ Himself, and to be immediately followed by the establishment of the kingdom of God on earth. The reign of these two politico-religious dynasties constitutes the last phase of Gentile power presented in prophecy. Both have for more than twelve centuries opposed and blasphemed God and His truth, persecuted His Saints, defiled His sanctuary, literal or spiritual, and trodden down the holy city."

These are therefore, the "two wonders" which appeared in heaven at the same time; Mohammedanism, dating from the Hegira 622 A. D. and Papacy founded 607 A. D. If we examine history minutely, it will show that Mohammed announced his mission more than ten years before his flight 622 A. D., which proves the fact, that these two

"wonders" appeared precisely and literally at the same time.

By the interpretation of the statement that the dragon drew with him the third part of the stars of heaven, we learn that this proportion of the followers of Christ, fell with the Church of Rome, from a spiritual attitude to a material one.

From the woman, was to be born a child, which the dragon stood ready to devour. The divinity of the man-child born from Mohammedanism, is proved by the statement that "He was to rule all nations with a rod of iron," which is always the symbol of the Omnipotent truth of God. Furthermore, to establish His divinity, the child was "caught up unto God and to His throne."

The efforts of the Church of Rome to destroy Mohammedanism and the child to be born of that religion, are shown further by the serpent casting out of his mouth, "water as a flood" to carry her away. Also, in the 13th verse, the dragon's persecution of the woman is noted. History proves this literally. Beginning in the seventh century and lasting five hundred years, were the Crusades, those vast campaigns organized by the Church of Rome, in Europe, for the purpose of wresting the Holy Land from the Mohammedans. In addition to this effort by force of arms, there were sent out by the Pope, armies of monks and missionaries to extirpate Mohammedanism by teachings. These teachings are symbolized as the "flood of water." With what result? Absolutely without success. The history of every Crusade, records defeat and

disaster, and during the five hundred years of these holy wars, over two million and a half of the flower and chivalry of European nations, perished. "The earth helped the women and swallowed up the flood from the dragon's mouth," because the Almighty arm of God shielded and protected Mohammedanism from destruction, until the accomplishment of His purposes ; until the Manifestation of God should be born from her.

"The woman fled into the wilderness." The desert and wilderness have proved the safeguard and preservation of Mohammed's religion. Remote, inaccessible to force of arms, for twelve hundred years, this instrument of God's intention has been protected and nourished, in order that the man child should come from it, after which, its function and mission accomplished, it should be stricken with death, and give way to the higher light of God's truth and the future purposes of His Almighty wisdom. "To the woman were given two wings of a great eagle, that she might fly into the wilderness and be nourished." By this prophetic symbol, it is shown that Mohammedanism should be endowed with military power, by which she might defend herself. History repeated and verified this in fearful truth, when the desert Arabian tribes, with fanatical zeal, swept Europe westward to Spain and subdued nearly every nation of the east. Not only was Mohammedanism unconquered, but it became itself, a resistless conqueror.

This prophecy from the divinely illumined

words of Jesus Christ, proves absolutely that the Manifestation of God should appear from the Mohammedans, as He did in Beha 'U'llah, who was born in Persia, the very centre and nursery of that religion. Not only in this fact was the prophecy of Christ perfectly fulfilled, but also in point of time, Beha 'U'llah's appearance accurately accorded with the revelation uttered eighteen hundred years before His coming. The time proofs will be shown in the following chapter.

The question frequently arises, "why should the Manifestation of God appear from such a degraded and corrupt religion as Mohammedanism? "Why did He not appear in the highest and most enlightened nation?" Although the answer to these questionings lies in the Almighty purpose of God Himself, whose "ways are higher than our ways," yet, by the light of our finite reasoning, we may see clearly the wisdom of His appearance exactly as He came.

The prophets of Syria and Palestine foretold His coming from the East, but the messengers of God who appeared in India and the far East, said He should come from the West. Persia lying between Syria and India, exactly meets the truth and requirements.

Throughout the universe, there is a natural principle in operation, by which life and growth are continually springing from death and decay. New forms are ever springing from the dust and ruins of useless organisms. The coming of great men from poor and lowly sources, seems to be a

carrying-out of this principle of natural law. As a rule, the greatest men have had humble and obscure beginnings. The seed must rot and die in the ground, before the living germ can spring from it. So too, the Blessed Tree of Life sprang from the decayed and dying seed of Mohammedanism. Ezekiel said that from the dry tree should spring the tree under whose branches the fowls of every wing should find shelter.

Again, if the Manifestation of God had appeared in the most advanced and civilized nation ; if He had come from the highest and most exalted earthly position, it would be a weak proof of His power, glory and divinity, for the reason that the revelation of His divinity, to be conclusive, must be independent of earthly influence and advantage. To manifest spiritual glory, He must be cut from world dominion and power which is of the earth, earthly. Coming as He did and as Christ came, from the lowest sources, His power and divinity were established independent of earthly advantage, thus proving His personality as a Manifestation of God. By the very neutrality of His coming ; by His appearance from the least important of nations and peoples, He annulled all jealousies and appeared as a conciliation to the varying ideas of the whole world.



حضرت غصن الله الاكبر محمد علي

MUHAMMAD-ALI EFFENDI
Gusn-i-Akbar (The Mightiest Branch)
Taken 1900

CHAPTER XXVI.

TIME OF HIS COMING.

Beha 'U'llah, the Manifestation of God, appeared and established His kingdom upon earth, at the exact time announced by Jesus Christ and the other prophets. Revelations 12-6: "And the woman fled into the wilderness, where she had a place prepared of God that they should feed her there a thousand two hundred and threescore days." It is admitted by all biblical students, that a day, in prophetic utterance, signifies a year. Ezekiel 4-6: "Thou shalt bear the iniquity of the House of Judah, forty days; I have appointed thee each day for a year."

The above mentioned prophecy by Christ, corresponds exactly (if each day is considered a lunar year), with Mohammed's revelation that Elijah should appear in this century, and in expectation of which, the Mohammedans in Turkey and Persia, made preparations to receive him, just as the Millerites of this country went forth to welcome the coming of the Kingdom of God in 1844. The year 1260 A. H. corresponds with 1844 A. D. The East Indians had similar prophecies announcing the appearance of a new religion from the West, and a study of all inspired revelation concerning the final incarnation of Deity, will show that every announcement of this great event indicated the present century as "the time."

In "The Great Tribulation" page 16, the Rev. John Cumming says: "Several extracts so far seem to authenticate and vindicate this conclusion and you will take them, of course, for what they are worth: First, Lady Hester Stanhope, in a letter from Syria to her physician, in the year 1827, says: 'All those who come may go back in the Turkish year, 1245.' And the physician adds, in a note: 'It would appear from this, that Lady Hester Stanhope expected the accomplishment of some great event in the year of the Hegira, 1245.' The late Mr. Irving, deeply deceived in many things, extravagant in more, but a man of splendid genius, of unquestionable piety, the victim of a belief that everybody was good and great, and incapable of a suspicion that anybody could deceive, said: 'Not only amongst the Turks in Europe, but all over the East, the Mahometan power is wasting away; and like all doomed things begins to be conscious of its approaching end; insomuch that they say the Ottoman Porte is paralyzed with prophecies of its speedy ruin. Is it not so written, the Turks say, in your Christian Book, that our religion is to come to an end within forty years? And what is remarkable, a friend of mine, who traveled lately into central Africa, and stood on the Himalaya mountains in India, by the holy pool where never Christian had dwelt before, found there also an expectation of a religion from the West which in the space of forty years was to possess the earth, remarks which they made to me with their own lips.'" also page 17: "Now the African traveler or friend

to whom he refers, was Major Denham or Captain Clapperton; they were in Africa in the year 1823, and 40 years added to this would bring us down to 1863." Expected from the West by the East Indians and from the East by Europeans, Beha 'U'llah appeared in Persia a country lying between these two extremes.

Elijah, the Bab, prophesied that "He whom God shall Manifest" would appear after a time corresponding to the numerical value of the Arabic word "Heen." As the value of this word is 68, the Bab signified the appearance of the Manifestation in 1269 A. H. that is to say nine years after the appearance of the Bab himself, who, as already shown, declared his teachings in 1844. (1260 A. H.). The Manifestation of Beha 'U'llah in Baghdad in 1853 (1269 A. H.), fulfilled this prophecy literally.

The Bab also said that "He whom God shall manifest" would declare Himself to all believers, nineteen years after the commencement of his (the Bab's) ministry. The revelation of Beha's Divinity to His followers, took place in a garden outside of the city of Baghdad, in 1863, exactly nineteen years after the Bab arose in Persia in 1844. This second Manifestation of Beha 'U'llah, was likewise a fulfillment of Ezekiel's prophetic vision near the River Chebar. This river, originally known as the Khabor (see Ancient Geography) has its source West of Baghdad and empties into the Euphrates.

The universal manifestation by Beha 'U'llah, in Adrianopole in 1867, was the revelation of His Divinity to the whole world, for at that time He be-

gan to summon the kings and rulers of the earth to His spiritual banquet, announcing Himself to be the Incarnation of the Everlasting Father. This is the year named by Christ; the year to which all Messiah prophecies point.

In "The Great Tribulation" page 9, Cumming says :

"What I shall endeavor to show now is this, that whatever theories of the fulfillment of these dates are held, whether they fix the commencement at this period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind. What I wish to show is, that the best, the wisest, and the most thoughtful of writers on the subject of prophecy, however much they may differ in certain details—and they do differ—nearly all coincide in this, that 1867 is to be a great crisis."

In Revelations 12-14: "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

This prophecy clearly appoints 1867, as the time of the appearance of the Manifestation. By its terms, Mohammedanism, the "woman" was to be protected against the church of Rome, 1260 years. A "time" astronomically is 360 solar years. Three and a half "times" are therefore specified. Pope Boniface Third received the title of universal bishop

from the Emperor Phocis, in 607 A. D. Exactly 1260 years after this assumption of absolute authority by the church of Rome, Beha 'U'llah the Manifestation, revealed himself in Adrianople (1867).

This prophecy by Christ, agrees with the utterance of Daniel 12-6: "One said to the man clothed in linen, which was upon the waters of the river; how long shall it be to the end of these wonders?" In Christ's prophecy, it is said "There appeared a great wonder in heaven;" also "there appeared another wonder in heaven."

The "Man clothed in linen" answered that "it shall be for a time, times and a half (1260 years); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This corresponds with the Christ prophecy in Revelations. From the time of the appearance of the two "wonders" Mohammedanism and Papacy, 1260 years should elapse, after which the "Man-Child" would appear, heralded by the sign of the persecution of the "holy people," all of which facts and conditions were fulfilled in Beha 'U'llah the Manifestation of God, who declared Himself after the persecution and scattering of the Babis.

Daniel evidently did not know where to commence the calculation of the period named by the man clothed in linen. In the 8th verse — "And I heard but I understood not: then said I, O my Lord, what shall be the end of these things?" The basis of calculation is given from the appearance of the "wonders" and the sign of these

"wonders" is that which will be accomplished as mentioned in the following verse: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

By this we know that the prophetic date is founded upon the appearance of the "wonder" and the sign of it is the overthrow of the temples of the Parsee fire-worshipers; the abolition of their daily sacrifice, which, history records, was accomplished by Mohammed. The basis of calculation is therefore the Christian date of the appearance of Papacy, 607 A. D. Even considering the question from the standpoint that the abolition of sacrifice refers to the religious ceremonies of the Hebrews, we arrive at the same conclusion, for the Mohammedans, at the same time, conquered Syria and Palestine and appropriated the Hebrew temples to their own worship and uses. It is clear therefore that the foundation date in the prophecies of Christ and of Daniel, is the Christian basis of chronology—607 A. D.—at which time, both "wonders," Mohammedanism and Papacy were the all-important factors in history.

In the 12th verse of Daniel's prophecy, "Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days." The year 1335 from the Hegira, corresponds to 1917 A. D., at which time peace shall reign upon the earth and the wars of nations cease. Beha 'U'llah prohibited war and ordered the settlement of national disputes

by arbitration. He also promised that the "most great peace shall come."

In testimony of the fulfillment of His word, the Spirit of God is impelling mankind toward that outcome with mighty speed. As the prophets indicated, the final condition in which peace shall be established, must be brought about by unparalleled violence of war and bloodshed, which any observer of European affairs at the present day, can see rapidly approaching. History is being written at tremendous speed, human independence is precipitating the final scenes in the drama of blood which is shortly destined to drench Europe and Asia, after which the world will witness the dawn of millennial peace, the natural, logical and prophetic outcome of present human conditions.

In "Light for The Last Days," page 224, Guinness says: "The secret things belong to God. It is not for us to say. But there can be no question that those who live to see this year 1917, will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis."

1867 was appointed in the 8th chapter of Daniel the year of the greatest Manifestation: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

2300 years forward from the time of the cleansing of the sanctuary under Nehemiah—433 B. C.—brings 1867 A. D., the date of the Manifestation by Beha 'U'llah to the world.

Cumming says: "The Great Tribulation" page 18—"As to what the uncle of the Bishop of Ripon said in this respect. If we reckon the 2300 days in Daniel from Ezra's commission B. C. 457, they would expire in 1843; but if we reckon them as we should, from the last cleansing of Nehemiah in B. C. 433, then they expire in 1867, which I conceive to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

The most convincing proof of this calculation lies in the fact that the result attained corresponds with other prophecies of Daniel, and with prophecies of Christ and Mohammed.

The Hebrews expect Shiloh the Messiah in 3996, the "end of the days." This is 1892 of our reckoning, the year in which Beha 'U'llah, the Manifestation of God, departed from earth to the regions of might and glory. This is the year which marks the end of the sixth day or period of labor and the beginning of the seventh day of rest; the end of the six thousand years and the commencement of the "new dispensation" or the Millennium. This is the fullness of time and the day of Judgment. In 1892, God the Infinite Creator and Judge, having revealed through Beha 'U'llah the full measure of spiritual knowledge and truth; having

poured upon the earth the deluge of the water of His teachings to the children of men, completed the revelations which have been spoken in part by the mouths of His holy prophets since the world began. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which he had made."

Upon these grounds and according to the teachings of Beha 'U'llah, there will be no further revelations from God during the whole of the "Sabbath Day," the Millennial period. Christ said, John 6-45: "It is written in the prophets, and they shall be all taught of God." Our spiritual knowledge during the Millennium, must therefore proceed from God the Father, and from none else. Upon this point, Beha 'U'llah said "Forget all things beside Me and be comforted by My Spirit: This is from the essence of My Command."

Although the thousand years began with the departure of the Manifestation in 1892, the commencement of the "Great Peace" will be in 1917.

Totten said that the end of the world would come in 1892, for in the Mosaic account in the Ollam books, it is said that Messiah will appear 565 years after the year 3431, which makes 3996. This year 3996 corresponds with 1892 A. D., and the remarkable thing in this account is, that the number 565 correspond with the word "Hoah," that is to say "Jehovah."

The vision of the image written in the second chapter of Daniel and the vision of the tree, in the

fourth chapter, have the same significance concerning the appearance of the Kingdom of God. The time of its coming is shown in the latter chapter to be after "seven times" had passed over the head of Nebuchadnezzar. As a "time" is 360 years, therefore 2520 years must elapse between Nebuchadnezzar and the establishment of the Kingdom.

In the "New Era at Hand" page 3, Dimbleby says: "What then are the means by which we expect the end of the present dispensation? In other words, what are the prophecies of scripture which we have to notice? I answer that they are a period called 'seven times'."

In "Light for the Last Days," page 25, Guinness says: "The times of the Gentiles constitute a week, each of whose days is a year of years or 360 years, and whose entire duration is therefore 2520 years." Again page 26—"The symbol of the fourfold image declared that these Gentile empires were to be succeeded by the kingdom of God of heaven, but it did not reveal, or even intimate, when, or after what lapse of time this should be. A subsequent vision granted to Nebuchadnezzar did so in mystery. He saw a tree, which he was told symbolized himself, cut down, and its stump left to be wet with the dew of heaven, and its portion with the beasts in the grass of the earth, its heart changed from a man's heart, and a beast's heart given it, until 'seven times' should pass over it."

Also page 28 :—"Arithmetically, this (2520) is a

very notable number, one peculiarly fit to be the basis of chronologic prophecy. It is altogether unique—a king among numbers. It is the least common multiple of the first ten numbers—the first in the entire series of numbers which is exactly divisible without remainder by all the first ten numerals. Thus it is adapted to harmonize several series of periods of different orders and magnitudes in a way that no other conceivable number could do. Is it by chance that this number has been chosen to be the vertebral column of prophetic chronology?

“We have proved elsewhere that this same chronological system pervades all nature and all revelation; that it stamps the Levitical as well as the historic portions of scripture: and that indeed the typical Levitical chronology is the clue to the whole comprehensive system, a system which rules alike among the orbs of heaven, the laws of biology, and the changes of history. Its operation can be discerned in almost every science, and it regulates the lives of individuals as well as the lives of nations. It is the law of completion in weeks.”

We must conclude from study of these prophecies of Daniel that Nebuchadnezzar himself, the “head of gold” is the starting point and foundation date of this chronological estimate of the period of the Gentiles.

Guinness said: “Clearly the time of the end of the events revealed to Daniel. His prophecies foretold the events of twenty-five centuries, the existence of the Babylonian, Persian, Grecian and Roman empires, and represent these as occupying the entire

interval between the prophet's own days, and the day of the resurrection of the dead, and the establishment of the glorious and everlasting kingdom of God on earth."

From the date of Nebuchadnezzar's birth, 628 B. C. "seven times" or 2520 years forward, will bring us to 1892 A. D. the year of the departure of the Manifestation and the completion of His organization of the Kingdom of God.

Zoroaster prophesied the appearance of the Manifestation of God from the land of Nur, which prophecy was fulfilled in Beha 'U'llah, who was born of the high lineage of the House of Nur.

As in Beha 'U'llah all signs and conditions of prophecy were fulfilled, especially the utterances of Jesus Christ, it is obligatory upon every Christian who believes and accepts our scriptures as the revealed Word of God, to acknowledge Him as the Manifestation of the Everlasting Father. If he was not the promised One, the Messiah, the prophecies of our bible are not to be relied upon. Believing in Him from the impregnable proof of scripture alone, we will not be at fault, for as the revealed Word of God and our only guiding light, we cannot be held responsible for accepting whatever is in harmony with and in fulfillment of its teachings.



حضرة غصن اللہ الاطهر ضیاء اللہ

ZIA 'ULLAH EFFENDI
Gusn-i-At'har (The Holiest Branch)
Departed October, 1898

CHAPTER XXVII.

THE HOUSEHOLD.

The prophecies of scripture teach us that when the Everlasting Father, God—Mighty One, Prince of Peace, My Servant David shall manifest Himself upon this earth and establish His Kingdom, He shall have a family, a household. Isaiah 45: 11—"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

Isaiah 66: 9—"Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God."

Isaiah 9: 7 (Old version) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." (New Version, Cheyne's) "Increased is the government and to peace there is no end, upon the throne of David and throughout his kingdom, in establishing and supporting it by justice and by righteousness from henceforth even for ever. The jealousy of Jehovah Sabaoth will perform this."

We learn from this prophecy that the Kingdom

established upon the throne of David, (Beha 'U'llah, the Beloved), shall be eternal in power and unending in peace. The Kingdom must be supported therefore, in righteousness and justice by His Word, strictly kept by His own children and those who live with them in the Shadow of His Commandments. Professor Cheyne says in "The Prophecies of Isaiah," page 63—that from the sentence "from henceforth even for ever" we gain two meanings: "Two meanings are exegetically possible: 1—that the Messiah shall live an immortal life on earth, and 2—that there shall be an uninterrupted succession of princes of his house."

The first view is not tenable for the reason that we have other prophecies which announce the departure of the Manifestation, David the Beloved. The continuance of His Kingdom therefore can only be possible through depending upon His Utterances which are the Representative of His Supreme Self and everlasting truths.

The following are plain prophecies that when the Father, David the Beloved, will manifest Himself, He will have a family, a household. Zechariah 12: 10 and 12—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications" "And the land shall mourn, every family apart; the family of the house of David apart." Zechariah 13, 1. "In that day there shall be a fountain opened to the house of David,"

"David" signifies "God the Beloved" and is one of the titles of the Manifestation. It has no

reference whatever to David, King of the Hebrews. In the 34th chapter of Ezekiel the prophet uses the same title to announce the appearance of the Everlasting Father, when neglect of the spiritual flocks by the leaders and teachers of religion, necessitate the coming of God Himself to judge and rule them. "Woe be to the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks?" For this reason, God Himself promised to come under the title of "David" ("God the Beloved"). Ezekiel 34: 20—"Therefore thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they

shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

"My Servant David" unquestionably has no reference to David the Hebrew King who died long before the time of Ezekiel. It is furthermore apparent that the promised coming was to take place in the future. It must be therefore clearly understood that "My Servant David," "The Prince," "The Plant of Renown" must be the Manifestation of God Himself from the statements—"I even I, will both search my sheep, and seek them out." "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Again in the 36th chapter of Ezekiel, the same prophetic statement is made by the Infinite God through His prophet. "And David, My Servant, shall be King over them." Also "My Servant David shall be their Prince forever." And "I will be their God, and they shall be my people."

These are clear teachings that God the Everlasting Father will reveal and manifest Himself upon the earth to save His flocks from the hands of unjust shepherds and spiritual advisers ; and that His Manifestation shall be called "David" or the "Beloved of God."

By comparing these prophecies with the teachings of Christ, we find absolute correspondence in announcement ; and complete disproof of any possible claim that Christ was "David." Christ said that the Lord of the Vineyard would come to redeem and judge His Vineyard, exactly as Ezekiel said that God the Shepherd would come Himself to redeem and judge His flocks. We are taught beyond doubt that Christ did not claim to be that "Lord of the Vineyard" and "Shepherd David," and stronger proof than this could not be demanded.

By establishing His household, Beha 'U'llah perfected the laws of man, grafted us to His glorious Temple, the Tree of Life, became practically our Father as one of our race and fulfilled the prophecies of scripture.

From Him descended twelve children, three daughters and nine sons. Five sons died before His departure and the following are the names and titles of the seven who lived after Him. The daughters are called "Holy Leaves" and the sons "Branches." "Khanum" signifies lady, and "Effendi" gentleman.

THE HOLY LEAVES.

Behiah Khanum.

Samadiah Khanum.

Shuruck Khanum.

THE BRANCHES.

Abbas Effendi, entitled Gusn-i-Azam. (The Greatest Branch.)

Muhammad-Ali Effendi, entitled Gusn-i-Akbar. (The Mightiest Branch.)

Zia 'Ullah Effendi, entitled Gusn-i-At'har. (The Holiest Branch.)

Badi 'Ullah Effendi, entitled Gusn-i-Anwar. (The Most Luminous Branch.)



حضرة غصن الله الانور بدیع الله

BADI 'ULLAH EFFENDI
Gusn-i-Anwar (The Most Luminous Branch)
Taken 1900

CHAPTER XXVIII.

THE DEPARTURE.

In the month of May, 1892 A. D., on the 16th day of the month, according to the date of the Greek orthodox church, which corresponds to the 28th according to the Western Christian church, the Manifestation, Beha 'U'llah, bade farewell to this earthly sphere and departed to the regions of Might and Glory, in the spiritual realms.

His death took place in the palace of Behjé, outside of the fortification at Acre. His blessed remains were buried in a house, just a few yards from the palace.

The Scriptures contain many prophecies concerning the departure of the Manifestation. Zechariah, 12th chapter, verses 10 to 14, says: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced [or look upon me who has been oppressed for them], and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house

of Nathan apart, and their wives apart ; the family of the house of Levi apart, and their wives apart ; the family of Shimei apart, and their wives apart ; all the families that remain, every family apart, and their wives apart.”

In these verses there is a prophecy about the death of a great Personage, whose demise would be a great calamity to the people of God. But from the mercy of God, “ He will pour His Spirit of grace and supplication upon the House of David and upon the inhabitants of Jerusalem,” in order that they may be enabled to bear that catastrophe. Yet “they mourned for Him as one mourneth for his only son, with great bitterness, and the mourning was great as the mourning of Hadadrimmon in the Valley of Megiddon, and the twelve tribes, every tribe apart, and their wives apart, mourned for him.”

Now, some Christians have referred this prophecy to the death of Jesus Christ, but it is plain that it does not correspond to His death, because when Christ was crucified there was no mourning like the mourning of Hadadrimmon in the Valley of Megiddon, in Jerusalem ; and we know that the twelve tribes did not mourn for Him, every tribe apart, and their wives apart. On the contrary, this prophecy agrees with the prophecy in the New Testament,—Revelation, chapter 1, verses 7 and 8, which plainly foretold the coming of the Everlasting Father, the Almighty God, and His departure, as follows : “Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him : and all kindreds of the earth shall wail because of Him.

Even so, Amen." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

The Personage to whom this prophecy refers is the Manifestation, Beha 'Ullah, David the Beloved, and the prophecy tells us that at His death, He will pour upon His holy household, the House of David, His own family, and upon the inhabitants of Jerusalem, the City of Akka, the Spirit of Grace and Supplications, that they may endure His departure. In reality, when He departed His holy household, and the believers in Akka and over all the earth, mourned for Him, the men apart and their wives apart; and it was a great mourning, greater than the mourning of Hadadrimmon in the valley of Megiddon.

It was proved conclusively in the chapter on "The Household" that David does not mean David the King of the Hebrews, but the "Beloved," Beha 'Ullah, the Everlasting Father, as was said by Ezekiel in the 34th chapter, verses 20 to 31. It is well known that Ezekiel lived and prophesied long after the death of David, the King of the Jews, and this prophecy cannot refer to him, for he died long before the prophecy was uttered. Besides, this prophecy is to come to pass in a remote period in the future, and the Servant, David, is the chosen Servant mentioned in Isaiah. This is the Manifestation of the Being, the Shepherd of the Infinite, appointed to watch the flocks (mankind), and feed them in green pastures, because He is the Lord Himself.

In the 20th verse Ezekiel said: "I, even I, will judge between the fat cattle and between the lean cattle." Because the shepherds whom He appointed to feed His flock, instead of performing their duty have scattered them abroad, and "thrust with side and with shoulder and pushed all the diseased with their horns." This means that the spiritual leaders did not feed the masses with the true spiritual food, but rather taught them vain imaginations and superstitions, and so scattered them into many divisions, religions and denominations. Thus they proved that they were dishonest and inefficient husbandmen, therefore for the salvation of mankind, the Infinite promised in this prophecy, to send them a just, upright Shepherd who would feed them in green pastures, and lead them to the true path, and father them to one religion, one fold; and that Shepherd is His Servant David.

Who is this Servant David? He is God Himself, the Lord of Hosts, the Everlasting Father, as it is said in the 31st verse of the same chapter of Ezekiel: "And ye my flock, the flock of my pasture, are men and I am your God, saith the Lord God." This David, the Beloved, is the Lord of the Vineyard, concerning whose coming Christ prophesied;—that He would come and deliver the vineyard from the hands of the dishonest husbandmen, the flock from the dishonest shepherds. The prophecy of Ezekiel about the dishonest shepherds and the prophecy of Christ about the dishonest husbandmen are one and the same.

Again we see that the David, who is mentioned in the 12th chapter of Zechariah is the Manifestation Himself, and that after His departure, His holy household and all the believers will mourn a great mourning, and be in bitterness over Him, as did take place when He departed in 1892.

For the further elucidation of this fact, and as an additional proof of the statement above made, let us read and explain the 13th chapter of Zechariah,—
“In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered : and I will also cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live ; for thou speakest lies in the name of the Lord : and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his visions, when he hath prophesied ; neither shall they wear a rough garment to deceive : But he shall say, I am no prophet, I am an husbandman ; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against

my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, 'The Lord is my God.'

This chapter teaches us that after the departure of the Beloved, there shall be a fountain opened to His own house, to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.

It also teaches us that after the departure of the Manifestation, there would be no need of prophets on the earth, for God shall cause the prophets and unclean spirit to pass out of the land. The reason of this is that the mission of the prophets and the messengers whom God sent to this earth, to teach the people is fulfilled. Their sole function was to teach and prophesy about the greatest Appearance of the Manifestation of the Everlasting Father. The Everlasting Father has already manifested Himself in the human form, and taught us the spiritual facts. Jesus Christ prophesied and said that while he taught us in parables when the Father came He would teach us facts. And as the Father accomplished, for our race, all that is needed and established His kingdom, and departed, there-

fore there could be no necessity, or rather no function, for another Manifestation to perform. The teachings from the Manifestation are perfect, and we know from other prophecies that His kingdom on the earth shall continue for a duration of one thousand years; and in this day, the Sabbath day—the millennium—which is a thousand years, if any one (we are taught by this chapter) will claim to be a prophet, and will prophesy, his father and his mother that begat him shall say unto him:—“He shall not live, for he speaks lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.”

This shows plainly that should any person lay claim to any power of prophecy, or should in any way claim to be a manifestation, either great or small, we have the right to apply to him the words of Zechariah.

Beha 'U'llah, Glory be to Him, taught us in His utterances in Kitab-i-Akdas that every one who claims a thing, that is to say, claims to be a manifestation, a prophet, during the millennium is a lying impostor.

“Whosoever claims a mission [matter] before the completion of a full thousand years is in truth a lying impostor. . . . Whosoever shall interpret this verse, or explain it otherwise than it has been revealed obviously, is indeed deprived of the Spirit of God, and His mercy which preceded the worlds.” See tablet as translated by Professor Browne, in the “Journal of the Royal Asiatic Society,” October, 1889, page 884.

And also He said in the Tablet which is headed: "Oh! Creator of every wonderful thing." "He who expects a Manifestation directly after Me, is of the lost."

The same chapter teaches us, also, that the prophets in that day shall be ashamed every one of his vision, when he hath prophesied, and he will not wear a rough garment to deceive, but the honest one like Amos, shall say: "I am no prophet, I am an husbandman, for man taught me to keep cattle from my youth." He will never claim to be a prophet; he will never deceive; he will never be proud, and he will plainly declare his mission. That is to say that he is only a teacher, an husbandman in the vineyard of God; teaching the teachings of God Himself, and not his own teachings, for God, the Manifestation, in a man's form, is that man who taught him to keep cattle from his youth.

There is also a great significance in the verse which says: "And one shall say unto him, what are these wounds which are in thine hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." This means that the sign of the honest believer is the wounds; that is to say, that he may be persecuted and wounded standing on the side of God, and his persecutions and wounds are caused by the friends. We know that the believers, the followers of Beha are called by Him Ahbab, that is to say, friends.

Beha 'U'llah, Glory be to Him, taught us in His sacred utterances in different tablets, and emphatic-

ally in Kitab-i-Akdas, that after the setting of the Sun of Truth and Revelation, if we differ about any religious question, we must search His Word, and, using that word as a scale, weigh that question by that Balance, and thus we will discover from what He taught us—what is right from what is wrong. It is also a plain command that we must depend only upon His utterances, and as they are perfect there is no spiritual question, but what can be rendered intelligible by studying His Word. Therefore there is no need for any other Manifestation after Him through the whole millenium, for what He taught is perfect and suffices for the salvation of the world.

He condemned those who claim a knowledge of the inner and the inmost, in order to impress upon us that there would be no Manifestation directly after Him. "And there are those amongst them who lay claim to the inner and the innermost (mystery). Say, 'O liar.' By God, what thou hast is but husks which we have abandoned to you as bones are abandoned to the dogs!"

It is plain enough to our understanding from the verses of this chapter (Zechariah 13) and those of the chapter preceding that these prophecies do not in any way allude to the death of Jesus, the Nazarene, nor to the events which took place after His death, but they are in reality prophecies about the departure of the Beloved, David, Beha 'U'llah, and about the events which took place after His departure. The remainder of this 13th chapter of Zechariah from the 7th verse to the end of the chapter

is a decisive and indisputable proof that this prophecy belongs not to the Son but to the Father, Beha 'U'llah, for it says: "Awake, Oh sword against my shepherd, and against the man that is my fellow." Who is that shepherd? He is the shepherd David, the Beloved, the Father, and not the Son, as it was proved that David is the Everlasting Father, the Manifestation of the Being. And who is "the man that is my fellow?" He is the Manifestation of God Himself in Himself, the Lord of the vineyard; the Servant of the Being, the man who is the fellow of the Being, the Branch of Eternity and the Ancient of the Days, Beha 'U'llah.

Thus we see that in the Personality of Beha 'U'llah and His Appearance in human form, and in the establishment of His kingdom on earth, and His departure, all the prophecies of the Old and New Testament were fulfilled to the letter. If we believe in Him we will believe in the Old and New Testament, and all the other scriptures, and if we reject Him we will reject them all.

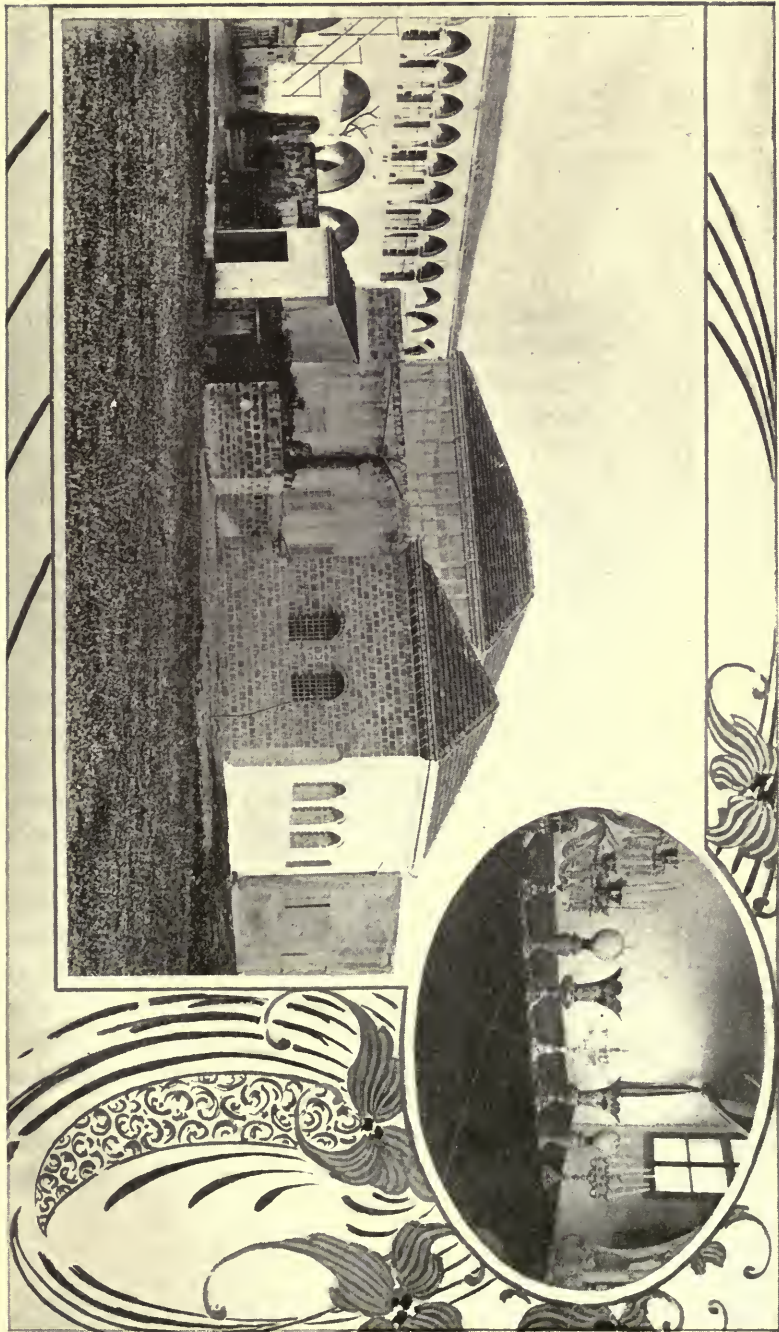
If we accept this great truth and become members of this glorious kingdom of the Almighty Father, it will be our plain duty to show our standard, help His work, spread His sacred Word, and promulgate His commands among His creatures, that they may come and drink from the cup of life of His kingdom. If we do so, we will attain His blessings, for He promised and never has He failed to fulfill His promise. He said in Kitab-i-Akdas—

"Oh people of the earth! when the Sun of my Beauty sets and the firmament of my Form is hid-

den—be not troubled. Arise for the helping of my work and the advancement of my word throughout the worlds. Verily we are with you under all conditions, and will help you with the Truth. Verily we can do this. Whosoever knoweth Me will rise up to serve me—with such uprising—that the hosts of heaven and earth shall not put him down.” And in another place he says,—“Say, Oh people—let not trouble take possession of you when the kingdom of my Epiphany becomes concealed and the waves of the ocean of My Utterances are hushed.—Verily there is in my Epiphany a reason, and in My Occultation another reason which none knoweth, save God—the Incomparable and the All-Knowing. And we shall see you from the most Glorious Horizon and will help whomsoever riseth up for the helping of our work—with Hosts from the Supreme concourse—and a cohort of the Cherubim.”

There are in both the Old and New Testaments many prophecies which will be fulfilled after His departure. We are carefully studying and comparing them with the historical events of this Kingdom. When the time comes they will be published for our benefit and confirmation.

The
Palace
of Behjiá



The Tomb of Behá 'U'lláh

The
Interior
of the
Tomb

CHAPTER XXIX.

A WORD TO THE BELIEVERS.

The following facts and admonitions, many of which came from the highest authorities, should teach us how to direct our footsteps toward the right path of faithfulness, and aid us to render what is due to God, to God; and what is due to Cæsar, to Cæsar.

O, children of the Kingdom : The Sun of Divinity has shone upon us, when He appeared upon the horizon of this world, clothed in the garment of the Greatest Name ; and the Supreme Pen revealed to us that our God, EL ABHA, suffered calamities, imprisonments, exile and persecutions for the salvation of all peoples.

He sacrificed Himself for the eternal Peace of mankind ; passed his days in guiding the people of the world to the true Path : revealed in His Holy Books that which will exultingly expand the hearts of the people of true knowledge and understanding, and will guide His creatures to the horizon of Virtue and Mercy.

Hark to what He pronounced in the tablet of Wisdom ! Where His tongue gave utterance to the most perfect precepts. "The glory is not in loving yourselves but rather in loving the children of your kind : the virtue is not for him who loves his native land, but rather for him who loves the

whole world." This utterance satisfies those of understanding, and brings the true seekers to a higher spirituality. For there is no doubt that if man would attain this chief glory and acquire this transcendent virtue, he will realize that all people are brothers, will find that all countries are as one native land, will see the lights of the Kingdom shining forth upon all human beings, will perceive the Protection of the Beneficent and Everlasting Father surrounding all His children, and the Kingdom of that Eternal God, enveloping the whole world. See the greatness and wisdom of the following text :—

"Make your mornings better than your evenings, and your to-morrows better than your yesterdays."

Beyond all doubt, He perfected the Wisdom, completed the Grace and revealed to the people of the earth that which will cause them to attain the highest degrees and the supreme attitude of honor. "Blessed is he who will be enlightened by the lamp of His Revelation. He will ascend to the Heavens of His knowledge and will stand forth to mention His Beauty which irradiates and shines upon His creatures."

"O, brothers, pure in heart and with lights shining from the horizon of love and faithfulness, what are the duties of the children of this Father, who suffered the direst calamities for the salvation of nations and endured imprisonment for the liberation of the world? Is it our duty to be silent, or inactive after His Supreme Pen summoned every

morning and every evening His creatures to an Everlasting Paradise?

"Is it meet that we sit down and rest after knowing that the Lord has suffered innumerable calamities, exile and imprisonment at the hands of his enemies? By your lives, I say unto you, No!"

Our duty calls us to spread in every way the fragrances of His Word, and raise the standards of His Knowledge and Wisdom everywhere, and thus attract the pure in heart toward the Highest Kingdom, and enlighten the world by the radiance of Unity and Truthfulness. We should continually ask this loving One, "The Ancient of Days," to sustain us all in the service of His Great Cause; and to guide the children to their loving and merciful Father.

"Think of those who after the death of Jesus, who came for the salvation of the world, how they joined with one accord for the spreading of the lights of Unity: how they journeyed to every then known country and attracted the hearts of the people. If their enthusiasm in those days, was caused by the appearance of the Holy Spirit seen in the "likeness of a dove," now that same Spirit is transfigured in the form of the highest utterances to the people of Beha, and shines from the horizon of the Books of our God, EL ABHA, which swells the hearts, gives rest to the eyes and gladdens the innermost soul. There can be no doubt that the Most High deposited in every text in the Books, a spirit which sustains and confirms all people of discernment, strengthening them in every good and

perfect work. Ponder well upon the following which is shining from the horizon of His Sacred Book—Kitab-i-Akdas:

“If ye differ in anything bring it to God, so long as the Sun is shining from the horizon of this Heaven, but when it sets, bring that (difference) to His Utterances for they are sufficient (guidance) to the worlds. Say, Oh people, let not trouble take possession of you when the Kingdom of my Epiphany becomes concealed and the waves of the ocean of My Utterances are hushed.”.....

In the above quotation He taught us the following facts :

He substituted His Great Utterances, to be the representative in the place of His Supreme Self, and commanded every one to go to them, when in difficulty, after the setting of the Sun of Truth from the horizon of this world and its re-appearance in the horizon of the Heavenly Kingdom.

That God created the people and granted them intelligence enough to understand His Utterances and settle their differences in accordance to them without the aid of any commentator. He also taught us this in the Hidden Words when He said:

“Oh Son of Beauty ! By Myself and My Providence and by My Mercy and My Beauty, everything (of texts) that has descended to thee from the Tongue of Might ; which I have written with the Pen of Strength. We have intended it to fit thy position and thy condition rather than My Supreme Attitude and State.”

That He did not confine the understanding of

His texts to one special person, is apparent in instructing the people in trouble to go to them.

That His Word is the just balance which has descended from God, the All-wise, and it will fully satisfy our every need, for it is the only rule or method to follow. Therefore every action, every organization, every teaching, every system and every book must be judged by His Utterances only.

By this command, He did not permit any one to come between Him and us. Therefore He wanted us not to allow any created being to stand spiritually between us and our God, the Creator.

That there is no need after this Greatest Appearance, of any one beside God and His Utterances, for He has perfected for our race, all His promises;—He said, in the Most Holy Tablet: —“The Father is come and that which was promised is fulfilled” and in another Tablet, He said: —“The forerunner (Bab) came and gave you tidings; then the Perfect One came and perfected all things for you.”

Let it be known to you also that the position and attitude of the Branches of the Tree of Life, (Beha) are those of absolute servitude to God and His people. They are the finger-posts pointing the way toward the Sun of Truth. God has created them and raised them up to, continually, spread the knowledge of the Word, and to promulgate His commands among His creatures. He has commanded every one to honor them, respect them and appreciate their position, and to look upon them as an exemplar in the Shadow of the Word of God in disseminating the fragrances of His Utterances,

and raising the Standards of His Revelations. But in addition His command provides, that as long as they (the Branches) faithfully labor to serve the Cause of God and endeavor to spread the lights of the Word of God, then it is meet that the people of understanding and wisdom, and the believers shall take them as examples and follow in their footsteps. The texts of the Book and the Tablets of our Merciful God, bear witness to what was stated.

Oh you who are turning toward God, "The Ancient of Days," be assured that your Lord the All-Knowing has named His most glorious Temple as the "Branch" in many different Tablets, e. g. As the "Branch of Command"—the "Branch of Holiness" and the "Branch of Eternity." These are grandly beautiful titles confined to His Great and Glorious Temple—His Temple which was promised in the Holy Scriptures and which He builded with the Hand of Might after reaching the prison at Acre, which was named in the prophecies "The Land of Judgment" and "The White City." This was a symbol of the appearance of "The Ancient of Days" and all things mentioned in the Holy Scriptures were and are attributed only to His Absolute Perfection and glorious Temple (body). Likewise He called Himself "The Servant" a fulfillment of what was said in the Books of the Prophets of all times.

This glorious Temple is the image of God, after which we all were created. This is the Form of God which He took unto Himself, as a Manifestation

to His creatures, that they may be able to understand Him, and know that "He is He." This is the Form which Isaiah mentioned, 43:10: "Before Me there was no God formed, neither shall there be after Me." Malachi said: "The Lord shall suddenly come to His Temple." This is the "High Mountain, The Throne of God," as Enoch said, "Where the Holy and the Great God of Glory, the Eternal King will sit when He shall descend to visit the earth with goodness." Again, Enoch said: "This is the 'Tree of Life,' upon which God rests when He comes into Paradise." This is the Tree of Life into which we are promised to be grafted and become the leaves of the same Tree.

What are the duties which we have to perform on this earth, that we may deserve to attain to this high and divine attitude by being grafted to the Blessed Tree of Life and live with our loving Creator as His children forever and ever? They are the following:

To believe in all the Manifestations of God, through all His prophets and messengers whom He sent to teach us the truth, especially in this His Greatest Manifestation, Himself in Himself, clothed in the Garment of His Greatest Name, EL ABHA.

To obey and perform His commandments and obey His laws. To believe in His Greatest Appearance, without doing His commandments, is not sufficient; for the one cannot be accepted without the other.

To believe in His Oneness and Singleness, and

that there is no equal to Him in heaven or on earth.

To rise up for the helping of His Work by elevating His Commands and spreading His Word over all the worlds.

To endeavor to be naturalized into His characteristics by possessing a good, pure and enlightened heart. He said: "Thy heart is My Residence, sanctify it that I may descend into it."

To be strenuous in acquiring knowledge, especially spiritual, which is the greatest means to bring us nearer to God. Christ said to the scribe, "that he was not far from the Kingdom of God," for "he answered discreetly." If we are of those who know, those who reason, we will attain the divine attitude and be able to appreciate our condition and feel that we are in that supreme state as masters and like our Father, who wisheth us to be like Him. If we attain it by mere devotion, we cannot appreciate it, but rather feel that we reached it through the grace of God. Yet devotion is one of our plain duties toward Him.

To love God above ourselves and above everything else. He said: "Love Me, that I may mention thee and in the Spirit of Life confirm thee." Also, He said: "My love is my fort, he whosoever enters it is protected and safe."

To trust in God, depend upon Him alone and seek no one beside Him, for no satisfaction can be obtained from those who are inferior to Him. They are all His creatures and in need of His guidance. He created us all of the same clay, that no one "should glorify himself over the other." He is

the source of every intelligence, and manifested us from the essence of His knowledge, to seek Him, or rather "die in Him that He may live in us." We are all His possession, trees in His Garden, vines and branches of His Vineyard. It is not meet for us to seek or depend except upon the Gardener alone. If we do we shall fail and fall, and our fall will be great. He is the Comforter of our race, and the only One, as He said: "This is indeed the Father whereof Isaiah gave you tidings, and the Comforter, whom the Spirit (i. e., Christ) promised." He is the Tree of Life, and He said that we are all "leaves of the same Tree." All His messengers and prophets, even the Son, Jesus expressly knew and realized their spiritual poverty, weakness and need of His help—and begged earnestly of Him for assistance.

To Him only they attributed the power, the Kingdom, and the Glory: and they humbly taught us that neither their teachings nor their works were the production of their powers, but rather that of the Power of God, who manifested Himself in them. Knowing this Truth, it is not meet for us to repeat the error committed through all ages, in seeking the help of the messengers, prophets or the Son Jesus—and depending upon them instead of God. He forbade us to give what is due to Him, to those who are inferior to Him. Think over what He, Beha 'U'llah, uttered in this respect. "From the essence of Knowledge I manifested thee: How is it that thou seekest some one beside Me? And from the clay of love I kneaded thee: Why is it

that thou occupiest thyself with some one else?" Also, "if thou seekest some one besides Me, thou shalt not find, even if thou searchest the universe forever and ever." Again he said: "Let thy satisfaction be in Myself, and not in those who are inferior to Me, and seek not help from any besides Me, for nothing besides Me will ever satisfy thee."

To be just.—He (Beha 'U'llah) said: "The best of all to Me is justice. Desire thou not to cast it away, if thou desirest Me; and neglect it not, that thou mayest be faithful to me."

Be just to the Creator in order to be just to yourself and to your fellow creatures. If you are just to Him, the eye of your understanding will be opened, and you will attain the perfect sight to realize the Truth and know that you yourself and every created being are all His possession. Knowing this fact, you will never despise, degrade, misjudge or ill-treat any of your race, but rather endeavor to respect, honor, lift up, and justly treat your kind, as you yourself desire to be treated by others. This attainment of the Spirit of justice and high spiritual knowledge will prevent you from crossing beyond your limitation, thus leaving humanity in the Hands of their just Judge and Creator. By thus doing—being just and faithful to Him, you will be just to yourself and to those about you. It is a grave mistake on our part to neglect our own defects and judge those of others, whereby we assume to be rich when we are poor, naked and wretched. Beha—Glory be to Him—said: "Breathe not the sins of others so long as thou

art a sinner." He also taught us to "consort with the people of all religions with spirituality and fragrance," and not judge them, but rather leave them to themselves while they are advancing toward God, and pray for them.—

To be just, we are commanded to treat all people as brothers, as leaves of One Tree, no matter what kind of religion they believe, and to associate with them with affection, kindness and love. Never to defile our tongues with cursing or execration of any one; never to backbite, or be the cause of grief or sedition, discord or dissension. The religion of God was manifested, and His kingdom was established for the union, concord and peace of all the inhabitants of the earth; and we are forbidden to make wars against each other, or against other nations for any reason; and it is expressly prohibited to fight each other for the sake of differences in faith or religion, but rather to open, by kind language and the power of reasoning, the hearts to be reformed and prepared for the Spirit of God to dwell in them. If we are just and practice justice, ninety-five per cent of the miseries and sufferings of humanity would be removed, and this earth would be like the Garden of Eden. Grace, peace and comfort would pervade throughout all nations and countries.

Beha 'U'llah said: "Justice is one of my gifts to thee and one of My cares over thee, therefore put it before thine eyes continually."

To be grateful to God by praying to, glorifying and worshiping Him alone. He gave us our

existence, endowed us with high spiritual powers, gave us our free will to be independent in our actions, surrounded us with all beautiful material gifts—made the suns, moon and stars and the earth to move in their orbits for our service and benefit, and manifested Himself in the flesh to make us like Him, and promised us that we should attain the attitude of Divinity, enjoying his gifts, powers and blessing, sharing His Glory and ruling the universe with Him as His children. After this great generosity and wonderful Bounty our manhood requires us to thank Him and show our gratitude to Him by praying to, worshiping and glorifying Him, though He is not in need of that for He is worshiped and glorified in Himself.

These above mentioned are our spiritual duties toward our God and Creator. These we must make a part of our daily life, in order to gain His Pleasure and be numbered among the children of His Kingdom. For if we neglect spiritualities—our duties toward God—and depend upon moralities only, i. e., our duties to our fellow creatures, we cannot become divine like Him, and we will lose the benefit of the charitable actions we have done for humanity.

In this case we will be likened to a tree which produces sweet fruits for the benefit of those who eat them, but no benefit comes to that tree from all its fruits. Moralities alone cannot bring us nearer to God for many moral people died infidels. Every spiritual man must be a moral man but not every moral man is a spiritual one.

Know, Oh friends, sons of the Spirit, i. e. Christians, who entered this glorious Kingdom of the Father and drank from the cup of life of His Utterances, Beha 'U'llah (Glory be to Him) paid great attention to the children of the Kingdom (the Christians) and He used to mention them frequently and sometimes used to utter the texts specially in their favor. Of these texts the following one was written in the Tablet sent to Ra'is—He said :—"The people rallied around the house, and the eyes of Mohammedans and Christians wept, and thus the sound of weeping arose between heaven and earth, because of that which the hands of the tyrants have done against us. Verily we found the assembly of the Son (the Christians) had wept more bitterly than those of the other creeds—and herein are indeed signs to those who are thoughtful."

This is a glad tidings to Christians and a plain sign that they are to be the greatest factors in the Kingdom of the Father and that His Holy Word will spread among them and by them to others, and the traces of His Supreme Pen will have a higher influence and greater effect in their midst.

We who were Christians and embraced this faith, hope that our uprising will be the key for the opening of this door, and by our endeavors the lights will shine throughout the nations and the children of the Kingdom will be guided to the Face of their God, the Merciful.

The glorified Lord, Beha 'U'llah — promised those who are pure in heart, of whom Christ spoke

in the sermon on the Mount (i. e. Christians), that after His departure they were to hasten from all directions and come to His Bounty and receive His Gifts. Because those people, who at the time—when His Glorious Temple (body) was amongst them had no clean hands (i. e. were not pure in heart), therefore God did not allow His Garment to come in contact with them but appointed the great gifts for the people living noble lives, practicing lofty principles, dwelling in purity, having great knowledge, and highly educated—"people of strong sight." Certainly these are the Christians, who are living according to the principles of Christ, and are the most developed in knowledge and understanding. This supreme and great utterance has descended from His ancient Kingdom in the Tablet of the Temple (Heykel)—He said: (and what He says is the most fragrant) "Grieve not O Temple of Command, in not finding a seeker to receive thy gifts.—Thou hast been created for Myself, therefore be occupied in mentioning Me amongst My worshipers. This is what was ordained for Thee in a preserved Tablet. As we find the hands are not purified in the earth, thus we did not allow Thy Garment to come in contact with them, and with those who are not believers. Be patient in the Cause of Thy God, for He will send people of pure hearts and strong sights to hasten from all directions toward Thy Bounty, which surrounds and spreads throughout the world."

We hope that the above mentioned texts were

uttered for our credit and the credit of all Christians guided by our light to our God. For through us God will elevate His Cause, spread His name and change the earth into a new one, and make it to be the Garden of ABHA, as He promised in His Great Utterances. Surat-ul Heykel (the tablet of the Temple) was written by the Command of our Lord, Beha 'U'llah, on a large sheet of paper in this shape ★ 1873 A. D.

This tablet contains many conversations with the Heykel (Temple) and when the Lord was asked by one of the friends about them; the answer which was issued from the Supreme Pen was this.—“The speaker and the listener are one and it is Myself which rules over the worlds.”

“Oh God, Thou seest us who are attracted by the fragrances of Thy Word and who have labored in heralding Thee amongst Thy Creatures. Thou knowest that we confessed the Greatness of Thy Name, EL ABHA, and the Oneness of Thyself the Most High, we ask thee to confirm us in Thy service and in Thy work with a steadfastness which makes the innermost of the pure in heart to tremble with joy in the Kingdom of Thy Might; that the world may be flooded with the light shining from the horizon of the heavens of Thy Bounty and Mercy, and the souls and hearts of all shall be drawn to drink the waters of life from Thy everlasting fountains of Knowledge. Amen.”

CHAPTER XXX.

THE HIDDEN WORDS.

The following utterances, entitled the "Hidden Words," literally translated from the Arabic, are indisputable proofs of Beha 'U'llah's Divinity :

He is El-behi-ul-abha. This is that which descended from the Majestic Might through the Tongue of Power and Strength upon the prophets of the past. We have taken its essences and clothed them with the garment of Brevity, as a favor upon the divines that they may fulfill the Covenant of God and be able to perform in themselves what He entrusted to them ; that they may win, by the essence of piety, in the land of the Spirit, the Victory.

O Son of Spirit ! The first utterance is, Possess a good, pure and enlightened heart, that thou mayest possess a continual, everlasting, unceasing and ancient Kingdom.

O Son of Spirit ! The best of all to Me is justice. Desire thou not to cast it away, if thou desirest Me, and neglect it not, that thou mayest be faithful to Me, for by it, thou wouldst succeed to see all the things with thine own eye and not by the eye of the creatures, and know them by thine own knowledge and not by the knowledge of any in the world. Think over this—how thou oughtest to be. Justice is one of My Gifts to thee and one of My Cares over thee, therefore put it before thine eyes continually.

O Son of Man ! Thou hast been in My Ancient Identity and in My Everlasting Being. I knew My love in Thee, therefore I created thee and laid upon thee the garment of My Likeness and manifested to thee My Beauty.

O Son of Man ! I loved thy creation; for this I created thee. Therefore love Me, that I may mention thee and in the Spirit of Life, confirm thee.

O Son of Existence ! Love Me, that I may love thee. If thou wouldst not love Me, I can never love thee. Know that, O Servant !

O Son of Existence ! Thy paradise is My Love and thy heaven is My Nearness ! Therefore be impatient to enter into it. This is what was ordained to thee in Our Highest Kingdom and Supreme Majesty.

O Son of Humanity ! If thou desirest Myself, desire not thyself, and if thou wishest My Pleasure, shut thine eye from thy pleasure, that thou mayest die in Me, and I live in thee.

O Son of Spirit ! No peace was ordained to thee save by cutting thyself from thyself and depending upon Me, for thy glory must be in My Name and not in thy name ; and thy dependence upon My Face and not upon thy face ; I alone deserve to be beloved above all things.

O Son of Existence ! My Love is My Fort : Whosoever enters it, is protected and safe, and he who rejects it, leads himself astray and perishes.

O Son of Beyan ! My Fort thou art ; therefore enter into it, that thou mayest be saved. My Love is in thee ; therefore know it from thyself that thou mayest find Me near.

O Son of Existence! My Bowl thou art, and My Light in thee: Therefore be enlightened by it, and seek not any beside Me, for I have created thee rich and abundantly bestowed Grace upon thee.

O Son of Existence! By the Hands of Power I made thee and by the Fingers of Strength I created thee and deposited in thee the essence of My Light: Therefore depend upon it and not upon anything else, for My Action is perfect and My Command must take its effect. Do not disbelieve this, and have no doubt in it.

O Son of Spirit! I have created thee rich: How is it that thou art poor? And made thee mighty: How is it that thou art low? From the essence of Knowledge I manifested thee: How is it that thou seekest someone beside Me? And from the clay of Love I kneaded thee: How is it that thou occupiest thyself with someone else? Turn thy sight to thyself, that thou mayest find Me standing in thee, Powerful, Mighty and Supreme.

O Son of Man! Thou art My Possession and My Possession will never be destroyed: How is it that thou art afraid of thy destruction? Thou art My Light and My Light will never be extinguished: How is it that thou darest extinction? Thou art My Splendor, and My Splendor never will be darkened: Thou art My Garment, and My Garment will never be worn out: Therefore dwell in thy love to Me that thou mayest find Me in the Highest Horizon.

O Son of Beyan! Face all (the people) by My Face and cast away anyone beside Me, for My

Authority is everlasting and will never cease ; My Kingdom is a continual one and has no end, and if thou seekest some one beside Me, thou shalt not find, even if thou searchest the universe for ever and ever.

O Son of Light ! Forget all things beside Me, and be comforted by My Spirit. This is from the Essence of My Command : Therefore direct thyself to it.

O Son of Man ! Let thy satisfaction be in Myself and not in those who are inferior to Me, and seek not help from any beside Me, for nothing beside Me will ever satisfy thee.

O Son of Spirit ! Ask thou not of Me that which thou dost not desire for thyself. Then be contented with what We have ordained for thy face, for that which We have ordained for thee, will benefit thee—if thou art contented with it.

O Son of the Highest Appearance ! I deposited in thee a Spirit from Me that thou might'st be My Lover : Why hast thou left Me and sought another lover ?

O Son of Spirit ! My Right to thee is great and cannot be forgotten ; My Favor upon thee is grand and cannot be hidden ; My Love to thee is existing and cannot be covered ; My Light to thee is apparent and cannot be secluded.

O Son of Humanity ! I have ordained to thee, from the trees of El Abha, the Holiest Fruits : How is it that thou hast laid them aside and been contented with that which is inferior ? Return to that which is best for thee in the Highest Horizon.

O Son of Spirit! I created thee high, but thou hast made thyself low: Therefore ascend to that for which thou wast created.

O Son of Blindness! I call thee to life and thou desirest death, for thou hast deserted what We wish for thee and followed that which thou desirest.

O Son of Man! Do not go beyond thy limitation, and do not claim for thyself what thou ought'st not, but rather bow to the Manifestation of thy God, the Mighty and Powerful.

O Son of Spirit! Do not glory by the glory of thyself over the poor, for I walk before him and see thee in thy miserable condition and rebuke thee.

O Son of Existence! How is it that thou hast forgotten the defects of thyself and been occupied with the defects of My Worshipers? Whosoever does that, there is a judgment upon him from Me.

O Son of Man! Breathe not the sins of any one so long as thou art a sinner, and if thou dost contrary to this command, humbled thou art, and to that I bear witness.

O Son of Spirit! Be assured that he who commands the people to perform justice, and commits iniquity in himself, is not of Me, although he is attributed to My Name.

O Son of Existence! Attribute not to any soul that which thou dost not desire to be attributed to thyself, and do not say that which thou dost not do. This is My Command to thee: Therefore obey it.

O Son of Man! Prevent not the face of My servant from obtaining whatever he may ask of

thee, because his face is My Face, and thou must be ashamed before Me.

O Son of Existence! Examine the deeds of thyself each day before thou wouldst be judged, because death cometh suddenly to thee, and thou shalt be obliged to stand for the judgment of thyself.

O Son of Blindness! I made death to thee as glad tidings: How is it that thou art in despair at its approach? I made the knowledge to thee a lamp: How is it thou art hiding thyself from it?

O Son of Spirit! The Gospel of Light, I herald to thee: Gladden thyself with it. And to the state of Holiness I call thee: Shelter thyself in it that thou may'st be in rest for ever and ever.

O Son of Spirit! The Holy Ghost heralds comfort to thee: How is it that thou art sorrowful? The Spirit of Command confirms thee in the Cause: How is it that thou hidest thyself? The Light of the Face walks before thee: How is it that thou art led astray?

O Son of Man! Be not sorry save when thou art far from Us, and be not happy except by returning and becoming nearer to Us.

O Son of Man! Cheer up thy heart with delight, that thou may'st be fitted to meet Me and become a mirror of My Beauty.

O Son of Man! Deprive not thyself from the Beauty of My Garment and lose not thy portion of drinking from My Beautiful Fountains, that thou may'st not suffer intense thirst throughout My Everlasting Being.

O Son of Existence! Keep My Commands because of thy love for Me, and cut thyself from that which thou desirest, if thou seekest My Pleasure.

O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Commandments if thou wishest My Pleasure.

O Son of Man! If thou wilt run in the wilderness of Blindness and make haste to cross the space of Heaven, thou shalt not find rest save by obeying Our Command and being humble before Our Face.

O Son of Man! Glorify My Cause that I may bestow upon thee the secrets of glorification and shine upon thee with the Lights of Eternity.

O Son of Man! Be obedient to Me that I may descend to thee, and help in My Cause that thou may'st be victorious in the Kingdom.

O Son of Existence! Remember Me in My Earth that I may remember thee in My Heaven, in order that thine eye and Mine Eye may be pleased with it.

O Son of the Throne! Thy hearing is My Hearing; hear thou through it. Thy sight is My Sight; see thou with it, that thou may'st testify to Me in thine inmost soul, a supreme Holiness, and that I testify to thee, in Myself, a high position.

O Son of Existence! Seek martyrdom in My Cause with pleasure and be thankful for what I have destined for thee, that thou may'st rest with Me in the tents of Glory behind the veils of Might.

O Son of Man! Think of what is best for thee and be wise in thy action: Dost thou prefer to die upon thy bed, or rather to be martyred for My Cause upon the dust, and become a Star of My

Cause and a Manifestation of My Light in the Highest Paradise? Be just, O servant!

O Son of Man! By My Beauty! To tinge thy hair with thy blood is greater to Me than the creation of the two worlds and the brilliancy of the two great lights. Therefore, fear not to obtain it, O servant.

O Son of Man! To everything there is a sign, and the sign of love is to be submissive to what I have ordained and to be resigned to suffering for My Sake.

O Son of Man! The sincere lover longs for suffering, as the longing of the rebellious for forgiveness, and of the criminal for mercy.

O Son of Man! If thou wouldst not suffer in My Cause, how couldst thou walk in the way of those who are contented with that which pleases Me? If calamity did not befall thee in thine anxiety to come to Me, how couldst thou receive the Light for loving My Beauty?

O Son of Man! My Calamity is My Providence: In appearance it is fire and torture, but in reality it is Light and Mercy. Therefore hasten to attain it, that thou may'st become an Everlasting Light and Eternal Spirit. This is My Command: Know thou it.

O Son of Humanity! If thou receivest a grace, do not rejoice for it; and if humiliation come upon thee, do not mourn because of it, for a time shall come when both of them shall cease and be no more.

O Son of Existence! If thou art stricken with poverty, be not sorrowful, for at some day the power

of riches shall descend upon thee. Be thou not afraid of humiliation, for exaltation some day shall be thy portion.

O Son of Existence ! If thou lovest this Everlasting and Eternal Kingdom, and this Ancient and Everlasting Life, thou shalt abandon this mortal and temporal kingdom.

O Son of Existence ! Do not occupy thyself with this world, for with fire We try the gold, and with gold We test the creatures.

O Son of Man ! Thou desirest the gold and We desire thy separation from it. Thou hast known the riches of thyself in obtaining it, and I have known that thy richness is to purify thyself from it. By My Life ! This is My Knowledge and that is thine imagination : How can My Thought agree with thine ?

O Son of Man ! Distribute the money that I gave thee, upon My poor, that thou may'st distribute in Heaven from treasures of Exaltation which have no end, and from stores of Glory which cannot be destroyed : But, by My Life, the sacrifice of thy life is more glorious, couldst thou see with Mine Eye.

O Son of Humanity ! The temple of Existence is My Throne : Cleanse it from everything, that I may occupy and be seated upon it.

O Son of Existence ! Thy heart is My Residence : Sanctify it that I may descend into it. Thy soul is My Appearance : Purify it that I may be manifested in it.

O Son of Man ! Put thy hand into My Pocket,

(trust in Me) that I may raise My Head from above thy pocket, (thy heart) shining with brilliancy.

O Son of Man! Ascend to My Heaven that thou may'st attain nearness to Me, and drink from everlasting Cups of Glory, pure wine which has no likeness.

O Son of Man! Many days have passed away in which thou hast occupied thyself with what thou desirest of superstitions and imaginations: How long wilt thou remain asleep upon thy bed? Lift up thy head from slumber, for the Sun has arisen and reached the Zenith, that He may shine upon thee with the Lights of Beauty.

O Son of Man! The Light has shone upon thee from the horizon of the Mount, and the Spirit of Holiness breathed in the Sinai of thy heart: Therefore cleanse thyself from obstacles and imaginations; then enter into the Court, that thou may'st be fitted for the Everlasting Life and prepared to meet Me; that no death, no trouble and no exhaustion can befall thee.

O Son of Man! My Eternity is My Creation and I have created it for thee; therefore make it as a garment to thy temple. My Oneness is My Invention and I have invented it for thee; therefore clothe thy soul with it, that thou may'st be the Dawning-star of My Unity, forever.

O Son of Man! My Greatness is My Gift to thee, and My Pride is My Mercy upon thee, but that which is due to Myself, no one can comprehend and no soul can realize! I have stored it in the treasures of My Secret and in the stores of My

Command, as a favor upon My Worshipers and a Mercy to My Creatures.

O Children of the Unknown God ! You shall be prevented from loving Me, and your souls shall be disturbed when I am mentioned, for your minds cannot endure Me, and your hearts cannot inclose Me.

O Son of Beauty ! By Myself and My Providence, and by My Mercy and My Beauty, everything of texts that has descended to thee from the Tongue of Might, which I have written with the Pen of Strength, We have intended to fit thy position and thy condition, rather than My Supreme Attitude and State.

O Children of Man ! Do you know why We created you from one clay ? That no one should glorify himself over the other. Always be mindful of how you were created, for as We created you from one substance, you must be as one soul, walking upon the same feet, eating with one mouth and living in one land ; that you may be able to show from your being and your deeds and actions, the signs of the Unity and the essences of abstraction. This is My Advice to you, O people of Light ; therefore profit by this advice, that you may attain the fruits of Holiness from the Trees of Might and Power.

O Children of the Spirit ! You are My Treasures, for in you I treasured the Pearls of My Secrets and the gems of My Understanding ; therefore preserve them. Otherwise some of the unbelievers of My people and the wicked ones of My creatures will discover them.

O Son of Him Who Stands by His Own Identity in the Kingdom of Himself. Know that I have sent to thee all the Fragrance of Holiness and have accomplished in these the Utterance, and have perfected the Grace by thee, and I have willed for thee what I have willed for Myself ; therefore dwell in Me and be grateful to Me.

O Son of Man ! Write all our Utterances to thee with the Substance of Light upon the tablets of the soul ; and if thou canst not, make the Substance out of the essence of the heart, and if impossible to do so, then write them with the ink of blood shed in My Cause. It is dearer to Me than all else, for its Light shines forever.

CHAPTER XXXI.

LETTERS OF INVITATION SENT TO THE RULERS OF THE EARTH.

Beha 'U'llah sent the following letters to the great people of the earth, summoning them to come to the banquet of His Kingdom and partake of its spiritual food, "eat and drink with the elect." No one of them came; and the prophecies, foretold by Christ and Enoch, were fulfilled. These letters are translated by Prof. E. G. Browne of the University of Cambridge, England.

LETTER TO THE POPE.

"O Pope! rend asunder the veils! The Lord of Lords hath come in the shadow of clouds, and the matter hath been decided on the part of God, the Powerful, the Unconstrained. Disclose the (divine) splendours (?) by the authority of thy Lord; then ascend into the Kingdom of Names and Attributes: thus doth the Supreme Pen command thee on the part of thy Lord, the Mighty, the Controller. Verily He hath come from heaven another time, as He came from it the first time: beware lest ye oppose Him as the Pharisees opposed Him without evidence or proof. On His right side floweth the River of Grace, and on His left side

the Sweet Waters of Justice: before Him go the angels of Paradise with the standards of signs. Beware lest Names withhold you from God the Maker of the earth and the heavens. Dost thou dwell in palaces, while the King of the Manifestation is in the most ruined of abodes?¹ The breath of God is diffused throughout the world, because the Desired One hath come in His Most Great Glory. Lo! every stone and clod crieth, 'The Promised One hath appeared, and the Kingdom is to God, the Powerful, the Mighty, the Pardoning.' Beware lest sciences prevent thee from the King of what is known, or the world from Him who created it and left it. Arise in the Name of thy Lord the Merciful amidst the assembly of beings, and take the Cup of Life in the hand of assurance; drink therefrom, or not; then give to drink to those who advance of the people of (different) religions Remember when the Spirit² came; he who was the most learned of the doctors of his age gave sentence against Him in his city, while those who caught fish believed in Him; be admonished, then, O people of understanding! . . . And when We come unto you another time we see you fleeing from Us, therefore doth the eye of My compassion weep over my people; fear God, O ye who are in expectation! . . . Look likewise at this time. How many monks seclude themselves in

1. *i. e.* Acre (Akkà), which is often thus described by Behà in his writings.

2. *i. e.* Christ, whom the Muhammadans call "*Ruhu'llah*," "The Spirit of God."

churches in My Name; and when the appointed time was completed, and We disclosed to them perfection (?), they did not know Me, after that they call upon Me at eventide and at dawn Do ye read the Gospel, and (still) do not flee to the Glorious Lord? 'This beseemeth you not, O concourse of learned ones ! 'The Word which the Most Faithful wrote hath appeared : It hath indeed descended into the form of man in this time : blessed is the Lord, who is the Father : He hath come with His most mighty power amongst the nations ; turn towards Him, O concourse of the good ! The Father hath come, and that which hath been promised unto you in the kingdom is accomplished : this is a Word which was concealed behind the veil of Might, and when the promised (time) came, it shone forth from the horizon of the (Divine) Will with manifest signs My body longeth for the Cross, and my head for the spear (?) in the way of the Merciful One (i. e. God), that the world may be purified from sin The people of the Furkán (i. e. the Muhammadans) have arisen, and tormented me with torments whereat the Holy Spirit crieth out ; and the thunder roars, and the eyes of the clouds weep because of the unbelievers. Whosoever imagineth that calamity will hinder Behá from that which God, the Creator of (all) things, willeth, say (unto him), No ! by the descent of the rains, nothing shall prevent him from the mention of his Lord. By God the Truth ! even though they burn him on the earth, verily he will

lift up his head in the midst of the sea, and will cry, 'Unto God indeed belongeth whosoever is in the heavens and in the earth.' And even though they cast him into a dark pit, they shall find him on the summits of the mountains, crying, 'The Desired One hath come by the authority of Might and Sovereignty.' And though they bury him in the earth, he will arise from the horizons of heaven, and will speak with the loudest voice, 'Behá hath come to the kingdom of God, the Holy, the Mighty, the Unconstrained.' And though they shed his blood, every drop thereof shall cry out and call upon God by this Name whereby the perfumes of the Garment are diffused through (all) regions. And regard the pearl, that its lustre is in itself: if thou coverest it with silk, verily it veileth the beauty and qualities thereof: such is man; his nobility is in his virtues.... O people of the Son!¹ we have sent unto you John (the Baptist) another time.² Verily he crieth in the wilderness of the Beyán, 'O creation of beings! make clear your eyes! The day of vision and meeting hath come nigh. Prepare then the way, O people of the Gospel. The day wherein shall come the Lord of Glory hath come nigh: prepare to enter into the Kingdom.' Thus was the matter decreed on the part of God, the Cleaver of the Dawn.... This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter whom the Spirit (i. e. Christ)

1. *i.e.* Followers of Christ the Son of God.

2. The Bab, who was the precursor (*mubashir*) of Beha, is here intended.

promised. . . . Hasten unto Him, and follow not every denying infidel. And if the eye of any one oppose him in this, it behooves him to pluck it out; and if his tongue oppose him, it behooves him to cut it out. Thus was it written by the Pen of Eternity on the part of the King of Contingent Being (*Imkān*); verily He hath come another time for your deliverance, O people of creation: will ye kill Him after that He desireth for you enduring life? Fear God, O people of discernment. . . . The Glorious One crieth continually from the horizon of the Pavilion of Might and Greatness, and saith, 'O people of the Gospel! He hath come into the Kingdom who was out of it; and today we see you standing at the Gate. Rend the veils by the power of your Lord, the Mighty, the Munificent, and then enter into my Kingdom in my Name;' thus doth He command you who desireth for you enduring life; verily He is powerful over all things. Blessed are those who have known the Light, and have hastened towards it: behold, they are in the Kingdom, they eat and drink with the elect. And we see you, O children of the Kingdom, in darkness: this is not meet for you. Do ye fear to meet the Light because of your deeds? Advance thereto. . . . Verily He said, 'Come, that I may make you my fishers; come, that I may make you fishers of men;' and today we say, 'Come, that we may make you the vivifiers of the world.' Thus was the decree ordained in a tablet written by the Pen of Command."

LETTER TO NAPOLEON III.

“O King of Paris! tell the priest not to ring (*lit.* strike) the bells. By God, the True One! the Most Glorious Bell hath appeared on the Temple of the Most Great Name, and the fingers of the will of Thy Lord, the High, the Supreme, ring (*lit.* strike) it in the World of Eternal Power (*Jeberutu 'l-Baká*) through His Most Splendid Name (*Ismuhu 'l-Abhá*): thus have the most mighty signs of thy Lord descended once more, that thou mayest arise to commemorate God, the Creator of the earth and the Heaven.... We have sent one whom we have strengthened with the Holy Spirit that he may give you tidings of this Light which hath shone forth from the horizon of the Will of your Lord, the Exalted, the Most Splendid, and whose effects have appeared in the West, that ye may turn unto Him in this day.... Arise amongst the servants (of God) in My Name and say, ‘O people of the Earth advance toward Him, who hath advanced toward you, for verily He is the Face of God (*Wajhu'lláh*) amongst you, and His Evidence in your midst, and His Proof unto you.... This is that whereof the Spirit¹ gave you tidings when He brought the truth, and the Jewish doctors opposed Him, until they committed that whereat the Holy Spirit lamented.... Say, O concourse of monks! do not withdraw yourselves in churches and sanctuaries; come forth

1. *i. e.* Christ, “*Ruhu'llah*,” as before stated.

(thence) by my permission, then occupy yourselves with that whereby your souls shall be profited, and the souls of mankind. . . . He who cleaveth to the house is indeed as one dead ; it is meet for man that he should produce that whereby (other) beings shall profit ; and he who hath no fruit is fit for the Fire. . . . Verily, O King, we heard from thee a word which thou didst speak when the King of Russia asked of thee concerning what was settled as to the order of war : verily thy Lord is Wise and Informed. Thou didst say, 'I was asleep in my bed (when) the cry of the servants (of God) who were wronged, even till they were drowned in the Black Sea, awoke me.' Thus did we hear, and God is the Witness of what I say. Thou canst witness that it was not (their) cry, but (thine own) lust (of war) which awoke thee, inasmuch as we tried thee and found thee afar off. . . . Hadst thou been the speaker (*lit.* owner) of that speech, thou wouldst not have cast the book of God behind thy back when it was sent unto thee on the part of one Mighty and Wise. Verily we tried thee therewith, and did not find thee in that state whereto thou didst pretend : arise and make reparation for what has passed away from thee. The world shall perish, and what thou hast, and the Kingdom remains to God, thy Lord, and the Lord of thy fathers who were of yore. . . . *Because of what thou hast done affairs shall be changed in thy kingdom, and empire shall depart from thine hands, as a punishment for thine action :* then shalt thou find thyself in mani-

fest loss, and commotion shall seize the people there, unless thou arisest to assist in this matter, and followest the Spirit in this Straight Way. *Thy glory hath made thee proud: by my life! Verily it shall not endure, but shall pass away, unless thou takest hold of this firm rope. We have seen humiliation hastening after thee, while thou art of those that sleep.*"¹

LETTER TO THE EMPEROR OF RUSSIA.

"O King of Russia! hear the voice of God, the Most Holy King! Then advance unto Paradise (which is) the place wherein abideth He who is named with the Most Comely Names amongst the most high assembly, and in the Kingdom of Creation by the name of God, the Splendid, the Most Splendid (*Alláhu'l-Bahiyyu'l-Abhá*): beware lest thy desires prevent thee from turning towards the Face (*wajh*) of thy Lord, the Merciful, the Clement.... One of thine Ambassadors did assist me when I was in prison, in chains and fetters. Therefore hath God decreed unto thee a station which the knowledge of no one comprehendeth, save He only. Beware lest thou change this lofty station; verily thy Lord is able to do whatsoever He willeth: He cancelleth what He pleaseth and confirmeth what He pleaseth, and with Him is the knowledge of all things in a Preserved Tablet....

1. The passages in italics contain the prophecy of the downfall of Napoleon III.

Be not of those who used to call upon Him by a Name amongst His Names, and when the Named One came, they denied Him, and turned away from Him, until they pronounced sentence against him with evident injustice. Look, then, and remember the days wherein came the Spirit,¹ and Herod gave judgment against Him : God hath helped the Spirit with the hosts of the Unseen."

LETTER TO QUEEN VICTORIA.

"O Queen in London ! Hear the voice of thy Lord, the King of (all) Creatures from the Divine Lote-tree that 'There is no God but Me, the Precious, the Wise.' Lay aside what is on the earth: then adorn the head of dominion with the diadem of thy glorious Lord : verily He hath come into the world with His most great Glory, and that which was mentioned in the Gospel hath been fulfilled. The land of Syria hath been honored by the advance of its Lord, the King of men, and the exhilaration of the Wine of Union hath seized upon the regions of the South and North : blessed is he who discovereth the scent of the Merciful (i. e. God), and advanceth to the dawning-place of Beauty in this clear Morning.... It hath reached us that thou hast forbidden the selling of slaves and hand-maidens : this is what God hath commanded in this marvelous Manifestation. God hath recorded unto thee the reward of this: verily He is the Dis-

1. *i. e.* Christ.

charger of the rewards of the well-doers.... And we have heard that thou hast entrusted the reins of deliberation into the hands of the Commonwealth.¹ Thou hast done well, for thereby the bases of the edifices of (all) affairs are made firm, and the hearts of those who are under thy shadow (i. e. protection), both of high and low, are made tranquil. But it behooves them² to be (as) trustees amongst the servants (of God), and to regard themselves as guardians over whomsoever is in all the earth. And when any one turns towards the assembly, let him turn his glance to the Supreme Horizon, and say, 'O God! I ask Thee by Thy Most Splendid Name (*bi'smika'l-Abha*) to assist me unto that whereby the affairs of Thy servants may prosper, and Thy countries may flourish; verily Thou art Powerful over all things.' Blessed is he who entereth the assembly in the regard of God, and judgeth betwixt men with pure justice: is he not of those who prosper? And look on the world as the body of a man who was created sound and whole, but diseases have attacked him from various and diverse causes, and his soul is not at ease for a day, but rather his sickness increaseth, in that he hath fallen under the control of unskillful physicians who are hurried away by vain desires, and are of those who stray madly. And if one limb of his limbs become sound in one age of the ages through a skillful Physician, the other

1. Alludes to the system of Representative Government.

2. i. e. those who are chosen to represent the people.

limbs remain as they were : thus doth the Wise and Knowing One inform you And that which God hath made the most mighty remedy and the most complete means for its health is the union of whomsoever is upon the Earth in a single Matter,¹ and a single Law. This can never be possible except through a skillful physician, perfect and strengthened (by God). By my life ! this is the truth, and aught else is nothing but evident error."

Rulers are next exhorted to seek after peace rather than war as follows :

"We ask God that He will help the Kings to be at peace : verily He is able to do what He willeth. O assembly of Kings ! Verily we see you increasing your expenditure every year, and placing the burden (thereof) on your subjects : this is naught but manifest injustice. Fear the sighs of the oppressed and his tears, and do not burden your subjects above that which they can bear, neither ruin them to build up your palaces : Choose for them that which ye choose for yourselves : thus do we expound unto you that which will profit you, if ye are of those who enquire."

1. *Amr*, i. e. Religion, in which sense the word is much used by the Babis.

TO IBRAHIM WHOM GOD CONFIRMED.

HE IS THE LISTENER AND THE ANSWERER.

A remembrance issued from the Presence of the Oppressed, to the one who confessed the Oneness of God and His Singleness, and that He is the Beginning and the End, the Visible and the Invisible. There is no God but He, the Single, the One, the All-knowing, the All-wise.

Verily We heard your supplications, and granted them to you, and remembered you with such remembrance, whereby the hearts will be attracted to you. We command you and My redeemers (those who redeemed themselves) to be charitable, upright and pious, holding fast to that which will draw you nearer to God your Lord, and the Lord of all the worlds.

Say : Praise be to thee, O God my Lord ; I ask of Thee, by Thy prophets, Thy chosen and Thy redeemers, to send down upon me, from the heaven of Thy Bounty, Thy special Providence and Thy particular Mercy ; and open, before my face, the doors of Thy gifts and blessings.

Indeed Thou art the Rich, the Compassionate, the Giver, the Generous. There is no God but Thee, the Forgiver, the Merciful.

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