

KNOWN AND UNKNOWN LIFE OF JESUS THE CHRIST

Giving accounts of his travels and wondrous works during the entire 35 years of his manifestation on earth, together with the correspondence with, and demonstration of, the two fundamental sciences, Astrology and Numerology, by which all suns and worlds were created and placed by the Father on High, before ever the earth was formed; and which contain the basis of the understanding of the hidden knowledge given to man in the Scriptures, and without which the Bible is a closed book.

Written by

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*Dedicated to the much loved Master of
Nazareth, Jesus the Christ, that men may
know him better, and hence will love
him more.*

INTRODUCTION

It is not the object of this book to teach astrology, as there are many books of reference for those who desire to get more information on this subject; but this volume is for the purpose of giving to the world the story of the life of Jesus through the entire time of His mission on earth, covering 35 years; His great and wonderful works, together with accounts of the character of the country, conditions and customs of the people He taught, their needs and the lessons they called forth from Him; so that in the study of these, each one may find his own problems and needs with the lesson therefor.

We also desire to show the totality of being, in the fact that the life of Jesus is 1 with, and manifesting in all ways under the same laws of unity in all things as is found in all other forms of God's infinite creation. When the universe was created, the laws of the manifestations of the heavenly bodies in all ways were calculated in accord with the laws of numbers as now used by man, showing that these 2 grand sciences were evolved, and in force, æons before even the earth was made,

or man dwelt thereon; having been already given, fully perfected, from the Father on High.

Man, in his egotism, has thought that *he* evolved numbers and their uses, not realizing that through their laws all the majestic suns and planets were measured and weighed, and their orbits calculated with such nicety and exactness that through countless ages they have moved in perfect harmony, and all their vibrations of sound, color, and physical matter are under the same law of numbers, perfectly showing the divine completeness, and hence infinity of meaning in numbers.

Since time began has it been so; and because of this, the deepest truths written in the Bible are hidden under the symbol of the numbers which give the key to the great message to be found therein.

The numbering of the Children of Israel contained much sublime, hidden truth. So important a part of creation are numbers, that even the hairs of our heads are numbered; and we find the same law of numbers working in all other directions, notably in the exactness of the rule governing even the tiniest and most insignificant blossoms, that are 1 parted, 2, 3, 4, or 5 parted, always exact,

never varying in the same order, ever in numerical harmony.

All this shows how very significant in the great wholeness is the use and power of numbers; and how completely the numbers, as well as the vast galaxy of stars which no man can number, are *one* with all there is, not to be separated or set apart as something less than the whole, but part of Infinity itself, and perhaps the most perfect manifestation of grand and majestic oneness in the entire physical world.

As an illustration of this, all know how earnestly master astronomers have sought for certain planets that the sacred No. 7 might be accounted for; because they recognize that the law of numbers must be manifested.

The fact that numbers, their uses, relations, and powers in all these creations were thus established an infinity of æons before our earth was begun, gives them a significance worthy the earnest investigation of every mind that desires to know God.

In this study we find that in these 2 sciences received direct from the hand of God, are prefigured the manifestation of the Christ soul who should show to man how to master all conditions and influences; and that man

is not simply a ball to be kicked around in every direction by what we term as "fate"; but that the Great Father endowed him with the power though his oneness with him and with all things he contacts, to attain all he needs to fulfill the command, "Be thou perfect, even as the Father in heaven is perfect;" and thus to attain in the fullness of time to the Christhood which the Father desires to manifest through him. The working out of the inner meaning of numbers gives man the key and the pattern, that he, too, may evolve.

To reap the greatest benefit from this study, it will be well to keep in mind the great creative plan whereby the One Life, with its perfect power, wisdom, and love,—beginning expression in the most simple form of a single cell,—has, through æons of time, been struggling in this prison house of matter with varying steps of success and failure, until it has reached the present status now attained by man and all the earth; and that step by step he will continue to manifest more and more of this Divine Life, until through many experiences, he will finally complete his lessons; for they must all be mastered and his consequent attainment reached before he can

write "Finis" to his work and arrive at the goal.

Jesus, having achieved, and thus become the greatest of all illumined souls, had reached His Divine Sonship, and was therefore the "Only Son"; and must needs reach out and help those who could not find the way, and knew not their divine heritage.

Thus it is that He is evermore our leader and helps to keep us from straying and becoming "Lost"; and when we lose our way, He brings us back, if we will; and for this He has gone ahead and opened the trail; showing us how we must learn every lesson, perfect every number, and manifest *our* sonship also.

As some have pushed forward with more or less vigor, and obedience to the divine guidance within, while others have loitered by the way to seek life's pleasures, with no time for the inner life; and still others have wandered in paths of lust and greed; we find ourselves today in different stages of the journey, bringing the call for helpfulness to those who need our aid as we touch upon the way; while all look to our one great leader who is truly called "The captain of our salvation."

When the earth in its travels nears a dis-

tant star, a glimpse of its glorious light becomes visible to the searcher; and so it is that as one nears a goal which he is seeking to attain, he is vouchsafed a glimpse of its light; and this scatters the clouds of doubt and discouragement, and gives the courage which will press on and reach out to lend a helping hand to those who cannot yet see; and nothing advances one on the path so much as does this effort to help others to achieve.

When *one* goal is reached, it is then possible to forge ahead to the next; and thus step by step does man attain.

The many lessons he must learn, and the helps given for each, may be found in the signs of the zodiac with the ever-changing progress of the influences of the planets; and also in the numbers which are so blended with them as to make a complete whole, a harmonious part of Totality, one with all. We hear superficial students sometimes refer to one having been born in a "Good" sign, inferring that some are not good; but the true student who searches, finds that all are "Good."

How could it be otherwise when all have been given to us by the Father, planned and completed for us before our own adventure

into the earth life; with all our needs met in advance; and only good can come from the One who is all and perfect; and the appearance of not good is the result of man's destructive use of the vibrations and powers he receives from them; so that several men born in the same sign may differ in varying degrees of expressing good and less good, until we call them evil.

Some lessons, in fact all, seem hard oft-times, because all lessons of progress mean climbing over obstacles; and those who choose to take a holiday or go aside for the pleasures of the hour only, are like the man who becomes very jolly over his cups in the evening and pays the price later; each lapse bringing greater consequences, and making it more difficult to return to the path, in proportion to the distance he has gone from it. Only when one is true to his sign, or to the place and condition where his work is placed, can he make any headway.

Every man is placed in the very best sign and number for him, as he is also in just the place where it is possible for him to travel the fastest, though from appearances he may be most hampered; and so our wise guide has told us to "Judge not by appearances."

The omnipresent life in which each one

now is, is riches untold; and we are in verity "Children of a king"; and this king has spread before us all the riches Omniscience could offer us; all that we ourselves have asked for, by our choices in the past.

No true student of the Bible and the 2 sciences, astrology and numerology, can fail to find that the Bible is so full of references to the fundamental truths contained in these sciences, that to study the Bible without being able to interpret its occult references to numbers and the stars and constellations in the sky, is to fail in finding its true spiritual significance. They feed not on the strong meat of the word, but on the milk which is food for young souls; for these 2 sciences will be found to be chief cornerstones in the temple of truth which have so long been rejected.

Christ and all the Prophets and wise men before him, showed that they were well versed in this lore; and when it is found that every thing spoken of in the Bible, from the garden and the serpent, to the cross and the crown, were depicted in the heavens æons before they were placed between the covers of the Bible, and all with a meaning which throws the searchlight of knowledge on the corresponding references in the Scriptures; then will we be able to exclaim with the Psalmist,

“How wonderful are Thy works Oh Lord!”

In this is shown in the most striking and convincing way, that there is no separation in Truth, but that to divorce God's later messages in the Bible, from His older messages in the stars, is to claim separation and not unity or perfect wholeness in God's creations. Remember! “What God hath joined together, let not man put assunder,” is eternal law in every condition. To harmonize with all the vibrations the Great Father has given us in our first breath, and live to our highest all the time, must bring the most complete success possible, and is the quick and easy way.

Knowledge is power, and the better we understand these truths, the more will we be able to receive the help of these influences to create a closer union with the One Intelligence back of all, and avoid the experiences so common to men, of the round peg in the square hole.

Let it be remembered by all, that each one is given the conditions which may bring the truest success, not from the standpoint of what appears to be, but from that of the wisdom that knows no present apart from the whole; but which ever sees only the way

to the final goal which is all that really matters.

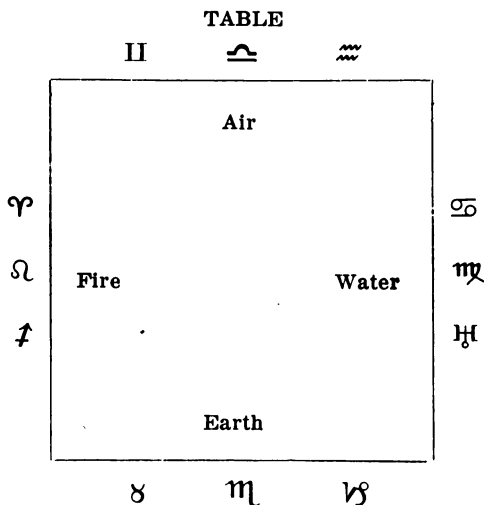
We, in our limited vision, may prefer what seems to us who have fixed our gaze on time alone, to be present ease, happiness, and success; and for this we may choose as we so often do, to work in harmony with other vibrations than our own; but the final end will bring untold regret. To be really wise and successful, is to know that we are born under the very best vibrations for us, and are placed in just the environment necessary for the consummation of our perfect progress, and the development that comes from overcoming or neutralizing all that seems to be in our way.

These being the objects we have in view, we give only so much of astrology and numerology as are necessary; hence, in order that we may be better understood in our references, we append the following table with a short explanation of the astrological signs and their meanings as they apply to the life of man, for the help of those entirely unacquainted with those laws.

In the appendix will be found a further short exposition of each sign for those who wish. In the book on numerology which fol-

lows this volume, this subject will be further elucidated.

We use the 9 digits; 10, 11, and 22, making 12, or completeness.



Names of signs:

Fire	{	♈ Aries ♌ Leo ♐ Sagittarius	Water	{	♋ Cancer ♏ Scorpio ♒ Pisces
Earth	{	♈ Taurus ♌ Virgo ♐ Capricorn	Air	{	II Gemini ♎ Libra ♒ Aquarius

This is the city 4 square, with 12 gates, 3 on each side, perfect in every part.

The apparent pathway of the sun around the earth has been, from time unknown, divided into 12 equal parts which are called signs, and which correspond with the 12 months of the year.

The stars and constellations in each sign give out certain vibrations or influences, just as does a color or a tone which may be measured and computed with exactness through the use of numbers and their mathematical relations; and these influences or effects are found to be in accord with the quality of these vibrations, as for instance, red calls out power of action, while green cools and harmonizes.

The child at the moment of birth draws in with its first breath the One life, with the quality of the vibrations that are in power at that moment; and these influences are given to help them all through life to attain to the purpose for which he came, if he will work in harmony with them; and they also warn him, if he can understand, of certain inharmony or lack in his development which he must overcome.

All people are born under the influence of one of these signs, just as all are born under certain influences of race, country, language, parentage, etc.; and each one is in the very

best place for him to attain mental and spiritual progress, and is given these aids to enable him to do so. Success depends upon intelligent, constructive use of all that is given him.

Thus it is that the 12 signs signify all people who have ever lived or ever will live, or totality of earth life; so that each one has equal opportunity, since the lessons each need are different.

This wholeness is also indicated in the 12 sons of Jacob, the 12 tribes of Israel, and the 12 stones in the breast-plate of the high priest; all of which designate Totality, or completeness, or ALL.

In the Book of Revelation is taught the same thing by the 12 gates of the city, through which all must enter.

We all enter earth life through the 12 gates of the zodiac, and we will all enter the Celestial life through the corresponding 12 gates to the Celestial City.

Such wonderful and beautiful harmony which we thus find in all God's truths, must cause, in the sincere seeker after God knowledge, a desire for greater light on the truth of being and the knowledge of God, which are the same thing, for no man has yet

attained to more than a mere beginning of this knowledge.

These 12 signs, signifying allness, are divided into 4 groups, standing for the 4 elements, fire, water, earth, and air; and these are each found in a trinity of expression as shown in the table.

These 4 great influences cover every quality of vibration that exists or ALL that there is; for it now fully demonstrated that every thing consists of merely a rate of vibration; and as these may all be used constructively to bless and comfort man, so may each be used as an engine of destruction, just as fire may bless or destroy.

The condition of each soul depends entirely upon how he uses this great gift from his Creator, hence each one brings certain lessons to master and all lessons must be mastered sooner or later, that we may earn promotion and thus enter a higher class in the Father's school.

The seeming difference between men is simply the result of this choice which is daily being made, hence the necessity that the lessons now before them must vary accordingly.

The perfect completion of these lessons is well indicated in the mystical number 144000 "saved" as given for our instruction in the

Book of Revelations. This 144000 is simply the squaring or perfecting of the 12 in an infinity of expression denoted by the ciphers which always indicate the spiritual or the Infinite, being circles.

Like many other mystical expressions in Scriptures, this number has been totally misunderstood and debased into a weapon of fear to coerce mankind, instead of the beautiful message given that, in spite of our many mistakes which have brought sorrow and trouble of all kinds into our lives, we will finally conquer and win, since this beautiful number includes ALL.

Thus are we told, that sooner or later, according to our sincere efforts, we will have run the race, and finished the course, or as John expresses it, are "Saved."

CHAPTER I

Number 1

As all readers of prophecy know, the coming of the Redeemer, the King who was to redeem Israel, had been prophesied to the world for more than 2000 years before his coming, and was symbolized to the Jews, in a way, by their great leader Moses. For 400 years before the birth of Jesus, this great one had been expected, and all people had been preparing for His coming. Knowing that He could not come in a body that was not fine and pure, many Jews had therefore given special care and protection to their women during that time, by surrounding them with art and beauty, peace and harmony, to the utmost extent of their ability.

As the generations came and went, each woman prayerfully hoped that she might be the honored one, or if not, that mayhap her daughter or granddaughter might be the blessed one; and so she would endeavor to live and rear her daughters in such a manner that peradventure they might be found worthy. Because of this, and the need of

financial ability, the most of these special surroundings for women were confined almost exclusively to those of means. Notwithstanding this, many of the middle class who were well to do, held the thought that if they should only be able to make the proper conditions, peradventure He might come to them; and for this hope, nothing was too much for them to do or sacrifice, hence they made every effort possible to provide the requisite conditions. The very poor, having no means to make the effort, had no hope, and so made no attempt.

It was in this hope that Mary was prepared for this. For three generations her ancestors had been Vestal Virgins, until they were married, thus living pure and spiritual lives, so that purity and spirituality were the inheritance of Mary, and, as with many other Jewish maidens, no effort was spared, that peradventure she might receive that greatest boon ever given to woman, the desire for which had lain so long in every Jewish woman's heart. Among these people it was not thought necessary for women to have any education except in things pertaining to the home, religion, and what they might gain through hearsay. Most of the people, men as well as women, were uneducated in those

times because no schools were free; but it is also true that the great masters of that day were far more advanced in knowledge than those of the highest attainments in our time. They specialized in their education along the lines most desired, and in which they attained distinction and greatness.

Since it was the highest desire of every woman to be the mother of the expected one, who was to be the Savior of the world in all things, when Mary received the announcement of the Angel Gabriel that she was the one selected for that blessed office, she kept it secret in her heart lest she should suffer persecution and harm from the nobility who thought this glory belonged to them. Not only had the women of her people kept themselves pure in this hope, but the men also; and this was the case with Joseph who was also a virgin or pure, having been born under the same race conditions. They belonged to the middle class, overburdened by taxation, yet holding to honesty and purity, supported by the Most High. Thus both were of pure and sacred intent. They were near the same age, had grown up together in the same circle of friends, and had loved each other since childhood. In those days, women took care of the lights, oil and wardrobes belonging to

the temples, while men performed the heavier labors belonging to men. Joseph, in his carpentry work of repairs and improvements of the Cathedral, often met Mary there, she being one of the Vestal Virgins; and hence their life long affection culminated in their union, and they became the Earth parents of the greatest soul ever created by the Infinite Father. One who, because of having attained all purity, wisdom, and power, was fitted to be the instrument of saving the world from its darkened condition.

God, having promised not to destroy the world again as at the great disaster of the flood, was thus compelled, as it were, to provide some way of escape from the terrible consequences of sin. The sages of all lands were well informed of the expected birth through their mystical knowledge, and they had been instructed as to the help they must give. The Angel Gabriel, who was the special guardian of Jesus, told Joseph and Mary that they must not remain in Nazareth for the birth, because it was so far north of the highway out of Judea, that it would not be possible to make the necessary journey to Egypt in safety. Because of this, they were on their way to the ford of the Jordon, the highway of travel out of Judea, and were going by

way of Jerusalem that they might be taxed, when Mary was overtaken before her time as a consequence of the fatigue of the long journey, and they were directed to the cave by Gabriel, because escape from a public house would be extremely difficult. The sages, under the direction of Gabriel, had prepared every thing for their escape. They had placed priests, not Jewish, with food, clothing, and comforts in various caves along the route to be traveled, where Mary and the child might rest and be cared for by day, so they could travel with greater safety through the night. Thus was the way prepared beforehand between the ford of the Jordon, and the highway traveled by caravans to and from India and Egypt.

Hillel, the president of the Jewish Sanhedrin, was secretly a member of the order to which the wise men belonged, and from which we have the Masonic and Rosicrucian orders today, who have preserved much of this wisdom, even through the darkness of the last 2000 years. Being chief of the Sanhedrin, Hillel could not be known as one of the Brotherhood, but because of his affiliation with that order, and because of his fitness, almost all the care of Jesus through life was given by the Angel Gabriel to him and to

Kaspar the wise man. Under the instruction of Gabriel, Kaspar had, long before the birth, prepared a caravan to travel from Thibet to Egypt. It was ostensibly simply a merchant caravan, and carried merchandise in reality, but its true object was to furnish safe and comfortable transit into Egypt for Mary, Jesus and John, after they had reached the highway of travel. Notwithstanding all their care, the soldiers of Herod pressed close to Mary and the child, and would have captured them and destroyed the children, had they not been able to use their mystical power. Through this power, Mary dematerialized and immediately materialized again at the caravan.*

When Mary thus escaped from the soldiers of Herod she took with her Jesus and John. Let us remember that Elizabeth, through the direction of higher forces, had previously fled to the caves east of the Jordan with John. Finding only Joseph and Elizabeth, the soldiers pressed on, but because Mary had left no train, there was a gap which they could

*This is a well known and much used power in India today, where the mystics do not make the arduous trips across the jungles and almost impassible roads, on foot, except for some special purpose. The practice of this power by these people today, proves the truth of the ability of the wise men to use this power for Mary in her extreme need.

not cross, having nothing to guide them as to direction. Having searched thoroughly, they returned without their prey. Thinking Zachariah must have taken care of John, they went to him in search of the boy, and when they could learn nothing from him, in their rage at being foiled, they stabbed him to death at the altar. Elizabeth and Joseph went to Egypt after the death of Zachariah, in company with the priests who had been sent to care for them, and all later joined Mary and the two boys on the 3 Mountains of Egypt.

We will now return to Mary who was journeying in the caravan. Every thing sacred manifests a trinity, and this prepared caravan was no exception. This caravan was owned and conducted by three sages, Hierseus, Feiliexus, and Kaspar, who was always the agent of Gabriel in this work. On the journey across the desert of Arabia and Egypt, they passed many Pyramids of wonderful architecture, some of which are now covered by the sands of the desert, and whose interiors have never been opened, where 2000 years ago and more, the great priests were hermetically sealed when their life work was done. In some, especially those of the closing Pharaoh of a dynasty, are buried vast treas-

ures of jewels and gold.

After the long journey of weeks, they reached their destination, the trinity of mountains in Egypt. These mountains were high, and were the homes of monks and people connected with them.

The first was Mt. Lisbon, on which were the homes of the families of the monks, and of all others staying here. Here the people lived, each performing his tasks, and each supplied with whatever he needed for his comfort and happiness, following the law of kindness. There was therefore no greed or contention among them.

The second mountain was Mt. Æolian. This mountain contained wonderful caves which were used for worship. Vast audience rooms of marvelous beauty and mysticism and vast natural cathedrals, with sparkling pillars of stalactites and stalagmites were there. As the wind passed through its beautiful and wonderful natural organs, sounds of heavenly music were produced, grand and perfect, as well as ethereal, such as is made on the Æolian harp, and from which the mountain received its name.

The third mountain was called "Mt. of the Rising Sun." This was used entirely for religious services, and here were held the

marriage feasts, as well as other services of worship. No blood sacrifices were ever allowed on these altars. There was one exceedingly beautiful and interesting service observed here when all the people took pigeons from captivity, and throwing them up in the air from their hands, sent them up into freedom, as message bearers to the Most High, to carry their love and their messages, which were in reality prayers given to them as they were sent from the hand of the worshiper. Virgins sent up pure white doves, while the married people sent spotted ones. As the birds rose to heaven, all the people lifted up their hands and gave the message to be carried, and stood for a time with hands and arms uplifted, looking up into the heavens. Could a more beautiful, sacred, and uplifting ceremony be conceived? These birds would always seek their home on Mt. Lisbon again, so there was never any lack of birds.

With these beautiful and harmonious surroundings, Mary lived with Jesus and John, having also been joined by Elizabeth and Joseph after the murder of Zachariah. Joseph soon returned to Nazareth to care for the home and perform his work. When Jesus was five years old, and it was no longer necessary that Mary should remain to personally care for

his body, she returned to Joseph in Nazareth, leaving Jesus in care of the monks. With them he studied, but they were astonished at his knowledge of every thing which he had received from the Most High in his wonderful creation. He could teach the wisest of them. In the midst of magnificent scenery, and under these beautiful conditions of harmony in the physical life, and progress in knowledge and in wisdom of spiritual things, Jesus passed the first 7 years of his life. This was his first cycle—the completion of his No. 1 vibration. 7 is always the number of a cycle, and is sacred and mystic.

Jesus was now, at the age of 7, put into a hypnotic sleep or trance, under the direction and care of Gabriel, and His power to know how to read and write were taken from Him, and never again was He able to acquire that knowledge, so from this time on, books were closed to Him. His birth into the middle class brought Him into rapport with the people of that kind, but He must needs also establish relationship with the poor, the ignorant and the outcast, for they needed Him most of all. It was for this that His power to read and write was taken from Him; otherwise His language would not have come within their understanding, and He would

not have seemed as one of them, and so able to know and sympathize fully with them. Because of this, it was said that He came to the ignorant and the needy to bring them hope and uplift. So was He, "Anointed to preach the Gospel to the poor." All poor were necessarily ignorant where there were neither free schools nor books.

It was very necessary that Jesus should seem to be as they, in order to fulfill His mission to those who needed Him most of all. There was no necessity for John to have this experience, for he did not come to make the great sacrifice; and so, because of His wonderful opportunity to study in this center of knowledge, he was later able to write his wonderful Book of Revelations, which prophesies in detail the life and sacrifice of Jesus; and it also contains full knowledge of the soul through its journey of unfoldment. Its meaning is double and little understood because it has generally been attributed to a time after the life of Jesus instead of before, and the references to the coming tribulations of that time have been accredited to this age. John's mind was plastic, and knowledge soaked in, even as a very small child, so it was that he was able to reach such a brilliant attainment at such an early age

as that evidenced in the last book of the New Testament.

The first house in Astrology refers to the formation of the body and the period when the individual is under control of the parents, and the conditions of the childhood home. The first sign of the Zodiac also refers to the time of nature for another cycle of manifestation, and the forming of bodies for the souls of all life manifestation in nature, whether in the vegetable or the animal world. This sign is called Aries or the Ram, and is the significator of the lamb. Jesus was born just before the close of this Arian age, and hence he was called the Lamb of God, and his birth occurring in the first sign of the Zodiac signifies his leadership, as Aries leads all other signs of the Zodiac. The Ram (Aries), leads the whole circle in its journey around the heavens as a ram always leads the flock of sheep, so is it the mission of Jesus to lead all who will follow the path.

CHAPTER II

Number 2

On recovering from this hypnotic sleep, Jesus began his No. 2 expression of life, and the wonderful, individualistic, creative No. 1 period had closed. The No. 2's are equator people, standing in two worlds, as it were, being drawn first one way and then the other, so that they are always restless, never remaining in one place. It is also the number of companionship, the complete union of the two forces, magnetic and electric into one.

A No. 2 cannot express alone, any more than a magnet can manifest its power to attract alone. Only by its association with the other side of its force, can any union or manifestation be made. It represents the duality always expressed in life. It is in Taurus, the 2nd month of the Astrological year, or the second sign of the Zodiac, when the duality of nature is most active, preparing for the fruit that is to mature in later months. No. 2 means companionship, wherever expressed, so we find that when the No. 1 period of the life of Jesus closed, He was returned to His

home in Nazareth, and to the companionship of His family.

For this journey, to fulfill the lesson of No. 2, He was taken in charge by a sage who conducted Him to His parents. Owing to family cares, his mother could not make the journey. This journey occupied 7 weeks, another perfect cycle of fulfillment. 7 is the number of the cycle given us in the story of creation, denoting 7 complete manifesting ages. We have 7 days of the week, 7 years of infancy, 7 more to complete youth, 7 more to reach full manhood or legal age, 7 times 7 does man progress to complete maturity, and then comes the change where the journey starts down hill, unless one can correlate with his higher forces and consciously appropriate the universal life. 70 is the symbolic number of the close of the life cycle, where 7 is raised to a higher octave. The old Jewish cycle of 7 times 7 or 49 years, brings in the time of the Jubilee during the 50th year when the land rested that it might take in a full abundance of life for use through the next period.

This is a lesson to man if he would preserve his body in the highest condition. There are to be 7 races; and in the Apocalypse we read of the 7 pronged candle-stick, 7 seals to

be opened, 7 vials, 7 angels, and many other 7's, showing the sacredness of the No. 7. Jesus remained in His home 7 days in happy enjoyment of the companionship belonging to Him as No. 2, and during that time he studied the conditions of life as they existed in Nazareth. They were so far removed from those of peace and plenty he had experienced on the 3 Mounts that they distressed him greatly. These conditions among the people of Nazareth, of filth, lack, suffering, and unkindness, stirred His very being with sympathy and desire to help. At the close of this 7 days cycle, he returned to Egypt; and after another journey of 7 weeks, reached again the home of his friends, the Sages of the 3 Mounts. He had returned to Egypt with a knowledge of the sad plight of the people, and was fired with a divine zeal to prepare Himself for the work of lifting men into a happier condition. With these new longings filling His being, He again took up His studies of preparation for His life work, with all the powers of His mind and soul. Here He continued to unfold in Divine wisdom until He reached the age of 9. 9 also denotes a cycle, though different, and is indicated by the 9 digits. At this time, His mother having been directed by the Angel

Gabriel, went to meet Him as He was returning to Palestine. By the instruction of Gabriel to the Sages, He was taken by them about half the distance to meet His mother. They all traveled together from there to Jerusalem. When they came to the Temple, Jesus enquired of the priests the cause of so much suffering and want and unkindness, when there was plenty for all, and why it was that one who expressed a criticism would have his head cut off. When the priests asked where He had been to get such ideas, He replied as He had beforehand been instructed, "In the hills of the Nile." He desired to remain at the Temple for study, and when ready to leave. Mary was compelled to seek Him as she did later in the account given in the Gospels. Obeying His mother, He returned with her to Nazareth and mingled with the family and people there in the companionship belonging to No. 2.

At the age of ten years, He returned to the Temple at Jerusalem to study with Hillel and the other priests. It was here that He learned all about magic; how to heal and how to use all the forces of nature for self-preservation and the good of mankind. Here He also learned how, by power of thought alone, to cause a cloud to surround Him for protec-

tion, and to dematerialize just as Mary did in order to escape from the soldiers of Herod and protect Him. He learned how to create bread from the atmosphere by the power of His thought, to walk on water, to cast out demons, to bring water out of a rock in the desert, and in fact He here learned from Hillel to be complete master of all the forces of nature.

Hillel was the high priest, President of the Sanhedrin, and the greatest master among the Jews. Secretly he was a member of the brotherhood of Sages who had a center on the 3 Mounts, but because of his high office among the Jews, he was compelled to keep it secret. He was informed of every thing connected with the birth of Christ, and we will find him helping him all through life under the direction of Gabriel. Because of this mastership of all the knowledge of the Brotherhood, above and beyond the knowledge of the priesthood, there was nothing known of this magical power that he did not impart to Jesus. It is from this Brotherhood on the 3 Mounts, that we have today the knowledge which comes to us through the Masonic and Rosicrucian fraternities. They have lost much through the dark times of persecution since then, but their bravery and loyalty to

truth has preserved much also. It has been thought, during the age just past, that these were powers belonging to the Master Jesus alone; but we are now learning that many to-day have these same powers and are expressing them, and that each of us can have that knowledge when we are far enough advanced to receive it.*

It was the use of these powers that made possible the protection needed for Jesus all through His life, by which He often escaped

*In the entire history of India, no religious order has ever been persecuted by another, so they have been enabled to retain their knowledge through an unbroken chain of sages to this day, as witnessed by the committee of men sent out recently from 3 of our greatest universities to India to study, find out, and report all they could learn about these strange powers, that we might no longer be entirely ignorant concerning them. These men spent 3 years traveling all over India, China, Thibet, and Persia in the close companionship of 3 great sages of that land, who proved to them beyond a doubt the truth of every claim.

The reader may find a short and interesting account of part of the work in the "Comforter" magazine, 1922, written by B. T. S. of the University of California, who was one of the party. This is a wonderful verification to us of the words of the master Jesus: "What I do, ye shall do, and greater things than I do, shall ye do, because I go to my Father."

This was an official investigation, by men of education, that we might no longer declare them to be possible to Jesus only, but know that man may so live in his highest, that he may also attain to this knowledge and power. In the western countries of that hemisphere, there sprang up churches who desire to rule the people, hid from them this knowledge, so that by claiming such powers for Jesus alone, they might have control of people and material wealth.

death; and it was by these same powers that Philip was transported immediately a long distance that he might perform a helpful service. The astonishing fact in reference to Jesus, is that through His marvelous creation, He was able to master as a child, what others required a lifetime of study and devotion to attain, even those of extraordinary development. As taught by Jesus, the apostles were also able to do many wonderful things. Jesus often declared this knowledge He gave them was for the apostles alone, and not to be given to others, hence He so constantly used parables. 2, being a number of companionship, no one can work out a full and complete expression of this number if they are alone. Though this companionship be inharmonious, yet still it is helpful, for it causes discussions which are good to bring out the hidden thoughts of the mind. We may thus consider this period as the best for acquiring an education, and this is most truly brought out in the No. 2 period of the life of Jesus which we have just considered. Out of this practice of discussion and deliberation, the No. 2's are able to arrive at a proper state of mind to think and plan within themselves; and for the accomplishment of this, a period of silence and meditation following the les-

son or discussion, is absolutely necessary. Unless they can have this opportunity to express and talk over plans, their execution seems almost impossible, because they appear to be undecided until they can have this contact with another. We might illustrate this by saying that they are always seeking inward and outward expression, just as the 2 forces in the blossom are ever seeking to express inwardly as the seed or germ, and outwardly as the fruit which is the perfect expression belonging to No. 3. Thus have we come with the Master to the place where He is ready to express His No. 3.

CHAPTER III

Number 3

Number 3 in the life of Jesus, begins when He had finished His lessons in magic with Hillel and the other Jewish priests, and returned to Nazareth with His parents at the age of 12 when they made their regular trip to Jerusalem to pay the annual tax. A knowledge of the laws and customs pertaining to the paying of taxes at that time, will help much in understanding the conditions prevailing which brought such great misery to the people, and so much distress to the Master.

This is a short explanation: All lands belonged to the Government, and no man except those of the nobility could own a home or make a lease on one, consequently there was no permanency of abode, and no opportunity to have what we would call a home. Whenever the head of the family was called to Jerusalem to be taxed, he was required to take his entire family and belongings, leaving his house empty. This was a costly proceeding for one who lived as far away as Joseph

and Mary. When a man's belongings were examined, he was taxed according to the will of those in power, for any reason, or for no reason, or for any supposed offence; hence no articles of value, not even a keepsake or their clothing was exempt. Often the clothes they wore were their only possessions after leaving the tax official, and if they had nothing to pay their expenses home, they were obliged to wander out in the desert and find the best abode they could in vacant places that no one else had thought worth while to appropriate. If they had any thing left, they could return to the place from which they came, and take up their lives again. After a sufficient number of days had elapsed without their return to their old residence, the public crier would go through the streets and call out the vacant house, and any one who had been disposed could take it, and if the family returned a little later, they were compelled to seek another abode. If a man had an attractive daughter who pleased a ruler, and her father refused to give her to him, the father would be taxed so heavily that his women would be taken as slaves. This was fashioned after the custom they had learned in Egypt. History tells us that all a man owned, even his body, was subject to be

taken for taxes, in Egypt. Such an almost unbelievable state of things prevailed at that time, that the misery of the people was great. No home fireside recollections, no tokens of loving remembrance, and not even the surety that necessary clothing would be left them. How utterly barren must have been the lives of such people!

After the return of the family of Joseph with the belongings that were left to them, Jesus took up his father's trade. He did not like that or any other physical labor, and His brothers taunted Him, and called Him a laggard. He would often take time to converse with a scribe, or go apart to meditate. This condition lasted only 6 months, and that was all the carpentry work Jesus ever did. Joseph and Mary, understanding his nature and mission, did not require this labor of him.

His parents were much censured for not requiring Him to work according to the customs of the people, and again the Angel Gabriel appeared to them and told them that the time had come for Jesus to go out into the world alone and meet the problems before him, so that at the end of the year when he had reached the age of 13 years, they must send Him alone to Capernaum where He would meet all the temptations which His physical

body would bring to Him, that He might make the great choice which would decide whether he would fulfill His great mission, or fall by the way into the earthly life. It is said that Solomon came to be a great Master and teacher among men, but being unable to overcome his sex nature, he became a great king and ruler instead. What he might have been—who can tell! Among the Jews to this day, a boy's 13th birthday is celebrated as the time when he comes into manhood and makes his own choice as to what he will do in life, having been under the direction of his parents until that time. This shows why Jesus must needs be left to make His own choice in life when He had reached the age of 13 years.

So it was that Jesus went to Capernaum at this time, and there He was tempted by a very beautiful scarlet woman; and, mingling with the world, was also tempted in all other things pertaining to the lower senses. Sometimes men fail to realize as true the statement made in Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." This was because Jesus never yielded to the temptations which he was compelled to meet

in order to fulfill His mission. Coming into the darkness and heaviness of the dense physical body, brought forgetfulness of His high estate, just as it does to all men; and the great strength of the senses of this physical body brought Him under the power of every earthly temptation that besets any man, and which it is his present task to master or overcome as did our Great Teacher. This was His first great temptation.

Number 3 is marked by the power to express; and to know this, is to realize the importance of the choice of the direction in which this expression is made. At the age of 13 the physique is strong in power, and so it was at this time, when temptation is so strong that it takes a powerful and determined soul to conquer, especially when not shielded, that he must overcome. This is also a number of action, and so the physique would always express before the higher faculties if permitted; and there is also a great outpouring of the love nature in a No. 3, hence one should know that mastery must be attained along these lines. 3 is the great emotional period, so that in this culmination of emotional and sense natures with great desire to express, Jesus was required to meet His temptations, that His overcoming might

be complete. This is also the period when one is open to inspiration, and receives great longings to work for the uplift of humanity; hence it brings a restlessness and desire to be working towards this end. It also means being misunderstood, and consequently alone. It is because of this, that when the No. 3 people live to their highest, they become united to the 1. (2+1), their source, and are very wonderful people. Since these qualities belong to 3, and this is the time of the great choice between following the tower or the higher nature, is it not most fitting that Jesus at this time, should meet and overcome all earthly conditions, and establish His mastery of all things belonging to this number? To make this individualistic overcoming number, we can see that it was necessary for Him to leave the watchful guidance of parents and teachers, and meet the tempter alone, to assert His mastership.

It was for this that the angel sent Him out alone, and among strangers. The third sign of the Zodiac, Gemini, the twins, is a double sign, indicating the dual nature. The choice as to which of these two natures shall reign, decides the life. Thus does this sign in the Zodiac indicate this period of the life of Jesus, and the struggle just outlined, most

perfectly. Toward the end of this period He called to Him His spiritual brother John, to help and strengthen Him after his sore conflicts, and this also is indicated by the 3rd house in the horoscope, the house of brothers and sisters, and this prepared him for the next period of No. 4 which is again a number of companionship.

CHAPTER IV

Number 4

As we have seen, No. 3 persons, being dual, are uncertain until they have made choice between these two natures, the higher and spiritual, or the lower and sensual. When they have thus chosen which side of their nature shall control the life, they become steadfast and established, and are ready to express the 4 square foundation of character in accordance with the choice they have made. We have seen how Jesus had made perfect the subjection of the lower self and established Himself on his 4 square spiritual foundation, that He might build His work solid and firm, established forever. Thus it is that He enters His No. 4 experience, fully and perfectly prepared in all things. The companionship indicated by the even number, brings John into His life to share His experiences and him help through this period. This companionship, indicated by 4, is higher than that of 2, and this is manifest in the close, harmonious, spiritual fellowship of John, contrasted with the lack of understanding of

his brothers in Nazareth who were never fully able to grasp his mission or understand him.

After the severe experiences of No. 3, and in order to fit Himself to work out the great urge that was pushing Him forward, it became necessary that he should be more fully and completely joined in perfect unity of purpose with the All Source, the Father in Heaven. For this purpose, He joined with John and they repaired to the wilderness, to a cave furnished with running water, and there they observed a 40 day fast, with no other physical nourishment save that obtained from fresh air and pure sparkling water. This was Jesus' first 40 day fast, and it is not recorded in the New Testament. This was one of the numerous writings which were omitted in the compilation of the New Testament as we have it, but no doubt it is still preserved and may be given out in the future.

In this fast and meditation, Jesus made His perfect at-one-ment with His divine source and thus laid the 4 square foundation of a perfect life. During the 2 years of His No. 3 expression of overcoming worldly temptations, He realized fully the great distress of the people through the awful taxation, and other unnecessary conditions of suf-

fering among them because of the injustice imposed upon them by the ruling powers; so He undertook and did lay the foundations of Christology which has reached down to the present age though in a very imperfect way. While in Capernaum He had decided there must be some way for these poor people to know within themselves that no matter how much they were oppressed by crime, debauchery, and losses, in some way through Faith (OM-nipotence), Hope (OM-nipresence), and Love (OM-niscience), this great oppression that was upon them would one day be relieved. He also learned while in Capernaum that the people were hopeless and looking for nothing higher than some earthly power to relieve them of their hardships and He knew from His training, that tyranny by man might go on through all the ages unless a higher power was invoked, and that only by uniting their mentality with their spirituality could the great things he desired be accomplished.

So it was that He wished to kindle hope in their hearts, knowing that if hope and faith and love could be encouraged, no matter how hard their burdens were, they could still go forward. The problem before Him was, "How can this be done?" In this He needed

the help and counsel of John, and it was for the purpose of seeking higher wisdom on this great problem that they went into the 40 day fast in the cave of the hills, and both became united to the All Source, the Father, Son, and Holy Ghost. This is the 4 square foundation on which rests the corner stone of the unity of God and man, or the Blessed Trinity. After this 40 day fast where they received divine wisdom through visions, both being entranced, they were given the word to go forward and promulgate the good work. With this intent they journeyed to Nazareth. When He who had been termed a laggard tried to preach to these people, He was rejected and denounced; so that they soon saw they could do nothing there, and consequently made their plans to journey to other lands and establish a hearing elsewhere. The 4th sign of the Zodiac is Cancer the crab, a water sign; and people of this sign are either submerged, or else they are riding on the crest of the wave, through air or spirit. This being the 4th sign must needs begin, or be established in the 40 day fast, 40 being 4 lifted into a higher place or joined to the divine principle. Cancer people have the quality of never letting loose when they once take hold, but are steadfast, or 4 square. These people

must have the companionship necessary to them to make 4 and this must be congenial and harmonious as was that of Jesus and John. Should they fail in securing this desired companionship, their nature becomes perverted and they resemble the crab, the symbol of their sign, which withdraws within its shell and buries itself in the mud on the approach of any inharmony. No. 4 represents 2 times 2 or double 2, being 2 bodied, as it were, like Gemini, only double or higher. The numbers in Numerology and Astrology compare with each other on the same basic principles always. 4's may be compared to a church that either gives out all good for the betterment of mankind, or otherwise it is crushed in between the 2 walls like a jail, and hence if perverted is like a man in a prison behind bars. As it was the Master's task in No. 4 to keep away from the rabble and seek higher companionship, so should all No. 4s do; and by seeking this higher companionship they will be enabled to see results in their work later on. This closes the No. 4 period in the life of Jesus, and He is now ready to begin the many wonderful lessons of His No. 5.

CHAPTER V

Number 5

We have seen how Jesus through His various accomplishments had made His complete 4 square foundation, and come into his own, by overcoming temptations and finding his polarization with the blessed Trinity. Having thereby completed that cycle, He is now ready to enter a new cycle; so He finds himself again a No. 1, but in a higher polarization. This 1 added to the 4 square foundation, which has been made perfect, brings him into the vibration of No. 5. Being odd, this is not a number of companionship, and so Jesus and John here part company, and Jesus travels on alone.

No. 5 people are restless, always changing, never long in one place, ever filled with a divine dissatisfaction, which is always seeking a higher and better condition than the one prevailing; hence, when they express their highest, they are very wonderful people; for the activity belonging to that number is ever urging them forward into a higher expression of life. This activity, and their strong im-

pulse to advance, when used constructively, can accomplish anything, and save all that they contact from stagnation. Thus do the vital activities of the 5's bring to the world the things that are worth while. This is also the number of intuition, and spiritual discernment if rightly lived. Because of their constructivity, No. 5 people are saviors of the world, and we are now to consider this number in the life of the greatest Savior that has ever come to earth, Jesus of Nazareth, who came to blaze the path that all men might find the way by following him. By making complete in His own life every number, he thus shows us how to make them for ourselves, and so ascertain the true direction to take, in whatever number we find ourselves manifesting. Each one of us is destined to make all the numbers complete; and where we fail we must repeat the lesson until we finally conquer it. The result must be accomplished, but we choose each day whether we advance or retrograde.

Having laid the corner stone of His earth work in No. 4, Jesus now goes forward, manifesting the restless activity of a 5, and preaching the gospel of hope and right living.

To begin His No. 5 expression, He started out alone, unheralded and unknown; helping

the downtrodden, and ministering to the needs of the people, in mind and body; helping them to look higher so as to bring better mental conditions into the world, as well as to relieve their suffering bodies. On leaving Nazareth He traveled south for two days before He began his work, in order that He might be far enough removed from His own people of Nazareth to be unknown, in order to avoid the antagonism they ever manifested towards His work. In saying that he went alone, we refer to human companionship only. That He was always attended by an innumerable host, and guided by His guardian angel Gabriel, is indeed true. In order that He might be tested, and through mastery prove His complete control over thoughts and deeds of evil, He was beset with various temptations on the way, through money, beautiful women, and all the varied pleasures of earth which are shown in the influence of the 5th house in astrology. By overcoming these experiences He must prove His powers of endurance in mastering difficulties. As we have said before, this is the special work of a No. 5. L

When He reached the ford of the Jordan at the highway of travel from Jerusalem to the east, leading to the caravan route to

Egypt, He was faint from hunger and fatigue, and was taken into the homes of the very poorest and lowliest, who lived in what we would call sheds. A number of families crowded together in the worst conditions of filth and lack we could imagine. Want, squallor and uncleanness were all abounding; and because of these, and of the many indignities that had been heaped upon them, they were in very terrible conditions of sickness, including fevers of all kinds. The reader may recall that in the account of the manner in which the people were taxed, we found that many had every thing taken from them except the clothing they wore, and they were required to move on empty handed to seek an abode, and the only places open to them which they could reach, were these desert, rocky or hilly places which were considered worthless, because foods could not be raised there, and no wild animals could be found to furnish meat for the body.

Thus it was that they had become hopeless, and had no more heart to strive for attainment. They scarcely existed, so great was their distress. In this place, and among these poor unfortunate ones, Jesus healed many diseases of every kind, even leprosy, blindness, and evil spirits. His experience with

the good people on the 3 Mounts in Egypt, gave Him the knowledge of great possibilities of betterment of their condition. So it was that he could give them a picture of the fulfillment of happy and helpful companionship, which these poor people had long thought to be impossible. When we remember that in all the past history of the Jews, during their centuries of life in Egypt, as well as in Palestine, it had been the custom of their government, as well as that of Egypt, to hold all lands in common so that there was no incentive to industry and frugality in the hope and expectation of a little home of their own where they could rest by their own fireside, and enjoy the fruits of their labor when weakness and old age should overtake them. As conditions were, the aged were universally objects of charity. That expression of life so full of all that is tender and peaceful and happy to the American people, "The old homestead," with its memories of the past, of loved ones who have gone before or have gone out into the world; of love, kindness, cheer, hospitality, and wise counsel; its many lessons of right and kindly living, is a speech in an unknown tongue, beyond their comprehension.

The sweetest condition of real American

life, so sacred to us in all its loving memories of keepsakes, reunions, rest and comfort, is the simple old home. By comparison with the entire lack of homes for the poor in the ages culminating in the beginning of the Christian era, we may rejoice that we have progressed as far as we have towards the ideal of happy, wholesome, contented life; and bless the teachings of the great Master which has brought such advancement to the world with even the small degree of understanding and co-operation with His teachings that have been manifested through the dark and troubled age that has passed. May we now be encouraged to go forward to better and better conditions, and farther and farther away from those prevalent in Palestine when Jesus came to help. Understanding now more clearly the lessons He tried to teach, we should with thanks for present attainment, press forward towards more perfect conditions. After helping these poor discouraged people and bringing much of health and hope into their lives, Jesus pressed on further in His journey, and crossing the Jordan, wended His way toward the south and joined a caravan going to Egypt. All along the journey he received food and other kindnesses from those with whom he traveled, which he re-

paid in turn with the help he was able to give. In this manner he journeyed on and reached Egypt in 6 weeks.

The first people with whom he lived and taught in Egypt, were of a race similar to the American Indians, and who have long been extinct; so that knowledge of them, and of his visit with them has not reached us; causing a gap in the story of Jesus as told in the New Testament. They were a free and wandering people, belonging to no particular emperor. They formed a clan, and were controlled only by the clan, something like the Gypsies of today. They paid no taxes and when in need of food they filched it from a caravan or a harvest field, being what we call lawless, today. They had no written language save that of hieroglyphics, and their tablets telling of the coming, teaching, and healing of Jesus in their midst, are covered up and lost in the sands of the desert, but are just now beginning to be found.

Other records of the life of Jesus in Egypt are still in existence and preserved to this day in the monasteries on Mt. Sinai, Mt. Horeb and the mountains of Egypt. These will probably be released in the nature of things, when the time comes that a sufficient amount of peace and harmony has come to

the world, so that they may safely be preserved inviolable by those who receive them. The conditions are not ready yet. These wandering people of whom we have spoken, were at this time near the 3 Mounts where Jesus had lived as a child. They had previously joined some wandering bands of people who were remnants of those who escaped the destruction of Atlantis, and thru mingling with other peoples, have been lost to knowledge. They belong to the white race, though not fair, as their lives of wandering over deserts had brought a dark or coppery color to the skin thru the years. They had no education, hence as we said before, no written language other than hieroglyphics.

Here Jesus also met many temptations thru money, beautiful women, and religious cults which seemed to be perfect, just as those we have today. After Jesus left Nazareth, Joseph and Mary heard nothing from him for 6 months. News and mails were almost unknown in those days, and we must not forget that the knowledge of reading and writing had been taken from Jesus by his great spiritual guide, Gabriel.

Finishing his experiences in Egypt, Jesus turned his face eastward, and, joining a passing caravan, started on the long journey to

Thibet thru Persia and India. Thibet with Egypt and China formed the triplicity of centers of mystical knowledge of the world after the destruction of Atlantis, which was the center in its day. On this long journey from Egypt to Thibet, Jesus walked almost the entire distance, but was accompanied by a few mystics who kept close to him all the way, to protect and help him.

Often when the people and the camels were suffering from thirst, he would thru his great divine power, bring water from a rock in the desert, just as Moses is said to have done when leading the Children of Israel out of Egypt and thru the wilderness. In Isaiah 35:6 we will find this prophesied concerning Christ. In all his journeyings, the members of the caravans gave him food and comforts in return for the wonderful blessings of healing, water, etc., which he brought to them. They passed many villages on the way which have long since been destroyed and covered by the shifting sands of the desert. Some day this vast desert will give up its dead, and then much knowledge concerning these times will become known. While in the Nile country, Jesus was lost at one time, and was attacked by wild beasts, but overcame them thru his powers learned from Hillel in the

Temple in Jerualem, by surrounding himself with a protecting cloud, or distracting the beasts by forming a cloud around them. As in every moment of his life, he was under the strong protecting care of Gabriel.

On finishing his journey, Jesus found himself in Thibet. Here he saw that the conditions of the people were far less deplorable than in Judea. While in Thibet, Jesus was cared for in those most ancient monasteries which were built 960 B. C., and which are among the oldest inhabited buildings in the world today, and contain vast libraries of writings and tablets which are undoubtedly the most ancient known to exist in the world at this time. In the hospitality of the Lamas of these ancient monasteries, Jesus was cared for, and in peace and quietude he rested and recuperated entirely in mind, body and spirit from the deletion of his forces thru the fatiguing conditions of the journey. To attain to this result, he went into a 14-day fast, rest, and silence, in which his only food was milk and honey. Thus through rest, meditation and the 14-day fast, the weariness and distraction he had experienced on the long journey were overcome, and he came once more into perfect harmony and at-one-ment with his divine source, the blessed Trinity,

and thereby gained the power and strength to go forward into a higher spiritual condition.

In the sacred archives of these ancient monasteries in Lassa are preserved all the knowledge of that time as well as what they have since acquired. When the world is given access to its scrolls and tablets, many problems will be solved, for these are no doubt as we said the oldest writings in the known world today, except those that have been found by excavations in Egypt or elsewhere. Among these tablets may be found those telling of the stay of Jesus among them.*

At this place Jesus taught, studied, and performed many miracles such as are told in the New Testament, besides bringing water into desert places. It seems well at this place to say that when we speak of miracles in this book, we do not mean an act contrary to the laws of nature or of God, for such an act is impossible, but we take the word as it is used in Scripture to refer to the use of a higher law than those of the physical world, or than those we know.

*A very interesting account of some of these will be found in a work called, "The Unknown Life of Jesus," by Nicolas Notovitch, which will well repay the reader and give more understanding of this account.

Jesus remained in this place some 30 days, engaged in this work and in recuperation. At the end of that time, he continued his journey and almost the entire populace followed him across the deserts of India. While traveling thus a plague of insects was sent on them that he might have the opportunity to overcome them, and show to these people his power to control material conditions. In every test he proved to these great masters that he had been taught in the highest wisdom. He was a marvel to them because, being only a youth, he nevertheless had all the highest wisdom yet given to man. Because of this, they were glad to learn from him, and he was also glad to learn from them.

In his travels in India, Jesus visited the various temples, and the Master Sages of every part of the country came to see him, often from long distances, to reason with him and reach a deeper understanding by listening to him; and all of them proclaimed him "Master of Masters, the wisest who had ever taught in the earth plane."

Finishing his travels through the greater part of India and Thibet, Jesus again continued his journey eastward and entered China. On this journey he encountered added

plagues of insects, unlike those previously experienced, and which were likewise prepared that his power might be made manifest; as he long after explained was the case in the healing of the blind man in the Temple at Jerusalem, and the raising of Lazarus. John 9:3, and John 11:4. Thus did he again prove his wisdom and win their faith. He also furnished food and water when needed by travelers, through his great divine power, showing that a No. 5 who lives in his highest, can demonstrate over all physical conditions. See the story of David with the 5 pebbles, against Goliath.

In China, Jesus also preached and taught the people how to live in a higher condition, telling them of the ways of the people on the 3 Mountains in Egypt, who lived in perfect accord, in peace and plenty; and how this could be brought about.

Because of these teachings, he was considered dangerous to the government by those in power; and when taxed about it later on, he taught there the same lesson he afterward gave in Judea, "Render unto Caesar the things that belong to Caesar."

He taught also that no man had a right to take what belonged to another, either pertaining to worldly goods or otherwise. That

each man must live to his highest if he would bring relief to the bodily conditions then prevalent; and that only through this nobler living could man fulfill his destiny and advance to the next higher condition for him.

The 5th house of Astrology shows this. It is the house of all worldly pleasures, speculations, and games of chance. The character of this house therefore indicates this influence which must be overcome if success be attained.

The sign of this house is Leo, a fire sign; and as fire either purifies or destroys according to the use that is made of it, so it is that a No. 5 person who does not choose the purifying influence of his number, manifests its destructive side, and becomes engulfed in the whirlpool of sensual pleasures. This then is evidence of 5 as being the number of overcoming temptations. Poise, constructive action, and self control, are the important lessons for those find themselves in the vibration of a No. 5. Only by right living can they advance in their unfoldment.

Returning to Lassa after 9 months spent in this work, Jesus once more entered into a period of 14 days' fast, recuperation, rest, and gaining greater strength and knowledge, by once more reaching His union with His

Divine source, in that wonderful time of silence and meditation. Again He subsisted on milk and honey only, that His body might become purified. We have in each of these two fasts, 2 cycles of 7 days each, all together making 4 No. 7's, or a perfect 4 square foundation of complete union with His Father in Heaven, and thus becoming fully prepared for the work before Him. In this 14 days of meditation and communion with His higher self, knowing that He had almost reached the place where He must begin His work of a No. 6 or Cosmic Mother, He realizes that He must have help and companionship, in order to make this perfect expression of 6, so He called to Him John, who came at His word of command in his astral body, while his physical body lay in a trance, and they talked over everything concerning the work and the best way to accomplish the greatest results.*

According to this decision, John was instructed to select and prepare 6 disciples who should go before Him (Jesus) in His work, 2 by 2 in every town and village, and announce the coming of the Savior, that the people might be prepared for Him. These 6 disciples were to be ready for the work on the Master's return to Judea. Six being an even number, declares the need for compan-

ionship; and the selection of 6 is related to this period. John proceeded to work according to this plan, as soon as he came out from his sleep or trance. Those who have sufficient knowledge today, can do all of these wonderful things which Jesus and John did, proving the truth of the Masters' words, "What I do, ye shall do also."*

After having arranged all His plans with John, Jesus prepared to start on the return journey to Palestine to take up His work there. When He left Thibet, He journeyed as usual with a caravan; but this time He was escorted by three officials of the Chinese Government which ruled Thibet as it does today. These men were special envoys sent by the Emperor of China to travel with Him, to learn the source of His great power, and to watch and test Him in the effort to see if He could be influenced to yield to temptation and

*A very recent and notable demonstration of this power occurred when a Guru from India came instantly to Alaska at the need of his friend and pupil B. T. S., when, in his travels in Alaska, he was overtaken by a large pack of wolves, 10 dogs were killed, and the men almost in the jaws of death, when the Guru appeared. He had come instantly in his astral body, and was seen by all, for the astral body is very real. The wolves immediately fled on his appearance. This was a great need instantly supplied. The 10 torn dogs were left as witness to the reality of the occurrence. This was told by B. T. S. in a public lecture in California as told us by one of his hearers.

consequently lose His power. This was done because they were desirous of learning more of the great truths He was teaching, since all were attracted by such marvelous powers in one of such extreme youth. Each of these men had a helper or scribe such as might be called a secretary today.

The first man was an Astrologer known as Arcturas. Many astrologers in those days were named from stars. With him, as we said, Arcturas had his scribe and helper whose business it was to secure any information he desired, as well as to act as scribe.

The second man, was Nathieus, who also had his scribe or student and helper. These two were given to the search and unfoldment of spiritual things. Nathieus was very learned, like a King's secretary or official, and he levied the taxes on certain towns and villages within the empire, hence was a man of great authority in the realm.

The third man was Ta Hoaha, who also had his underling. He was a worker sent to get out the official report of the expedition for the emperor. In reality these men were acting as spies.

The road over which they journeyed was exceedingly rough all the way; across deserts, and mountains, through great woods and over

stony places they went. About half way between Lassa and Judea, they passed through a city not now known, because long since destroyed by earthquake. It was named Pleides because at the time it was named, some of the stars of this group were extinguished and suddenly disappeared. All through this long and fatiguing journey, Jesus brought wonderful healing to the sick, the lame, and the blind; casting out devils, and doing many other wonderful works. Some of the cases were called witches, or possessed with devils, and some were crippled, especially from infant paralysis, besides all other forms of physical and mental suffering. In the midst of the mountains where they found the cattle dying of thirst, He caused a living stream to flow, and thus proved His claim to the 3 men, and to all others. Isaiah, 42: 19.20. This was a great blessing in helping to bring better conditions of comfort and health to all the people He reached. These great works He could not do until a sufficient number of people had been brought into an awakening, just as Sodom could not be saved without a sufficiently strong center of spiritual power as a receiver of divine protection. The lack of this was the cause of the failure of Jesus to do His mighty works in Nazareth.

The people who were with Him on this journey who had reached spiritual power, were the means of His having strength to attain such marvelous success. From this we can learn our lesson, and know why healings are possible under certain conditions only, and that each one who fails to help furnish that power by a spiritual life, is responsible thereby for all the misery, unhappiness and sickness in our world. Each one has the blessed privilege of helping to make such a center. When we fail to do this, and live for self and sensuality, we become thereby responsible. How great then is our responsibility!

As Jesus neared Palestine, He passed through a city where, through the connivance of the three men who were to test Him, He was sorely tried by a very beautiful scarlet woman who clung around his neck and by every artifice and pleading, sought to influence Him to give up his purity. He succeeded in passing through this great test, but the touch of the woman, and the great strength of the trial, depleted Him so of his magnetism that He could do no more healing; so when within 3 days of the place where John was baptizing, He disappeared in a cloud from the caravan, and was next seen when He came

to John for baptism. Not only was this experience of the baptism for the purpose of giving the example of this religious ordinance to others, but He needed it for His own washing and purifying, to remove the last taint of His great temptation and the touch of the woman. He had been intensely surprised at the attack of the woman, and it had required all His vitality and power to force her away. He felt ashamed and debased by this experience, but through it He proved the unassailability of His purity to the 3 men who helped to bring this severe test to Him. As we mentioned previously, 3 days before arriving at the Jordan, Jesus had disappeared in a cloud. This was for the purpose of being alone, free from the magnetism of the crowd so that He might overcome the effects of His great trial.

Jesus brought His priceless teaching to the world in the beginning of the sign Pisces, the fish; a water sign, and hence the fish was the proper emblem of the early Christians, and was so used by them. It is also because of this influence that baptism by water was the ceremony established by John as a service of washing and cleansing. Another reason was that the teachings of Jesus, if followed, would purify all things as water purifies all in the physical, and so Christians were called fish

as a symbol of purity and truth because the fish comes out of water. It seems also and for the same reason, to be a symbol designating that through baptism, the Christian had been drawn out of water, and by this becoming symbolically, "fish." The zodiacal sign Pisces, always brings the influence of everything connected with water, so we find that in addition to the fish and baptism, the Master called fishermen to be his helpers, promising to make them fishers of men.

After His baptism and public acknowledgment in Judea, Jesus went out into the wilderness, and in a cave with only pure running water for His subsistence, He spent 40 days in silence, meditation and trance. Those who desire, may find references to this trance condition in many places of Scripture, in both the Old and New Testaments. One of these is 1 Cor. 14: 18-39, and this shows that the trance state was in common use by the apostles in public speaking, and in Acts 10: 10, and 11:5, will be found accounts of visional trances. Its common occurrence in Scripture will be explanatory of its references in this story. In the New Testament this period is called the 40 days' temptation by the devil. This devil is desire of the things of this world. Jesus was a young man with all the

cravings of any other normal young man—so it could truly be said that, “He was in all points tempted like as we are, yet without sin.” Heb. 4: 15.

He was compelled at this time to choose between a life of earthly comforts, money, the love and companionship of a beautiful woman dear to Him, or a life of celibacy necessary to the accomplishment of His great mission to bring to the world the knowledge of the “I AM”, the one-ness of God and man, that the world might be brought into the path of the higher progress it must take to escape destruction. This was the greatest choice ever made by man since time began.*

One half of this 40 day fast, Jesus spent in trance, guarded always by the Angel Gabriel, and when this sacred period was passed, He was prepared to begin His work as a No. 6.

*The unwritten work, concerning this, may be found in the Vatican at Rome, with many other priceless manuscripts, and this is the foundation of the law of celibacy of the priesthood of the Roman Catholic Church.

CHAPTER VI

Number 6

Number 6 is universally considered by all students of the divine meaning of numbers, as the number referring to motherhood, teaching, and all works of love and helpfulness to others. Virgo the Virgin, is the 6th sign of the zodiac. It is the only woman in the zodiac and is the symbol of the Cosmic mother, the great universal principle of motherhood. With this understanding of its significance of motherhood, help, and care, we take up this 6th period in the life of Jesus with the expectation of finding our perfect pattern for a No. 6 life expression, which is for all to follow.

The Master Jesus being supreme above all others, came not to manifest this mothering and helpfulness to a few, but to all mankind. His mission was thus universal to all, to all then living, to all who had lived, and to all who ever should live. This may be found mentioned in Isaiah 49:6, and it is also seen in the symbology of the 12 signs of the zodiac as given later. The 6th house in a horoscope

refers to service. Service given or service received. The world knows a little of the service given to humanity by the Christ, and we will find that the service He received was just as beautiful, though of course more limited. The first trinity through which Jesus received in this period was John, Kaspar, and Hillel. We have already seen how John served in giving his help and companionship during the No. 4 period, and afterward in answering His call; and then later in preparing the 6 disciples to be ready to help when the Master should begin His work; and also in the service of baptism. Later we will find that this service led him to join Jesus in Jerusalem, where He met so much opposition in his conflict with the hierarchy, at the Capitol of the nation, the stronghold of the nobility.

After the 40 day fast and temptation, Kaspar and Hillel joined Jesus and ever after supplied His material needs; and from this time on He always wore a fine, white linen robe and sandals. No longer did He spend his strength in walking or lose his magnetism (odyllic force) by being jostled in the crowd, but was furnished a camel on which to ride, and He always carried food with Him that He might not be dependent upon strangers.

Kaspar and Hillel walked on either side of the camel to protect and care for Him, thus giving the most beautiful and generous service possible in that day.

A true 6 has made complete, His two trinities; material and spiritual. This is symbolically expressed in Masonry by the 2 interlaced triangles. Sixes are tireless workers for the benefit of humanity; continually hovering over and trying to bring all into a higher understanding of the principles of right living, just as an earth mother hovers over her brood, and tries to lead them upward into good and right principles. The sorrows and wrongs they see, grieve and hurt them in their very souls; and a wayward child often breaks a mother's heart. This universally accepted influence and meaning of 6, is indicated so perfectly in this period of the life of Jesus, that only the details of its application are needed to give a complete understanding of it. It matters not in what place in life we find a No. 6, His mission will be that of mothering tendencies. Even though this may not appear outwardly, yet it is always true that inwardly it is their intent, and all through life they will be very unhappy if this tendency is held in restraint by their environment; so that in time they will break all

bonds and prove to the world their ability for helpfulness.

This expression of the No. 6 period of the life of the Master began at the close of the 40 day fast as previously mentioned. To get more fully into the spirit of this wonderful story, let us picture in our minds the scene before us as Jesus begins the work of this No. 6 epoch. The 6 disciples journeyed ahead, 2 by 2, in different directions; for the line of their travel was mostly through the byways and not on the public highway. They prepared the people for the message, so that no time was wasted. They told the people of the great miracle worker who was to follow them, and opened their minds to receive the teachings of the great truths that Jesus would bring to them, and filled their minds with hope and expectations of better things to come into their lives, so that their minds might be turned godward and hope be born in them, that they might eagerly open their hearts to the lessons the Master came to bring. Unlike the Master, these 6 were not permitted to carry food or other necessities with them, but were to trust in God, and give an opportunity for service to those they taught. As these prepared the way, they were followed by the Master and the other

disciples; Jesus in pure white linen on his camel, with Kaspar and Hillel walking on either side, followed by other disciples and those who had joined them; forms the picture to hold in mind. All together they formed a large concourse of people. The whiteness and fineness of the robe of the Master, represented one who had overcome all things; and the companionship and care of Kaspar and Hillel, manifested the service of the No. 6.

When they started out on this journey, John returned to his own work on the Jordan which he left again some 2 years later to help in Jerusalem as mentioned before. This cortege did not travel along the straight highway, but went in circuitous routes in order to help the greatest number of people. They went in and out, here and there; often in untrodden paths, through little villages and country places as well as the larger towns. Thus did they endeavor to bring help to as many as possible. If we carry this picture in our minds, we may in reality be there and share with the rest, through the knowledge that with the Infinite Father there is neither time nor space, but all is here, in the Infinite now.

Having fulfilled the perfection of His previous numbers, Jesus is now ready to do this

great work of helpfulness with the perfect companionship and service belonging to a No. 6. He had realized that in order to give the greatest help possible to the people, it was absolutely necessary for them to be prepared to receive His teaching, just as it had been necessary for Him to complete His preparation, before He could begin His work. Thus does the Master teach us that "Knowledge is power," and it is our duty to learn as much as possible for any work we would undertake.

Because of this careful preparation, the people were ready for Him, and when He arrived at each place, they were already sending their thoughts God-ward, and He could therefore more easily reach their minds and arouse their hopeful desires for a better future. We must not think from this, that the life of the Master from this time forward, was altogether fraught with pleasure, and without sorrow and distress, for it was not so. He no longer needed to be tried and tempted, for all had now been overcome, but His heart was torn and bleeding from grief over the sufferings of the people, and their apparently hopeless condition; so that He continually grieved as does a mother over her destitute and suffering children. This condi-

tion of want and suffering He witnessed on every hand, and as He approached the provinces under Herod, this distress was more pronounced. Everywhere was want and squallor, and many of these unhappy people followed Him until He appeared to be gathering an army. This attracted the attention of the monarch and seemed to cause disturbances among the people, because so many left everything to follow Him. It was when He reached Cana that the multitude attracted Herod, so that he sent men to investigate and report. Their objections caused Jesus to send out criers among the people, telling them to collect on a certain mountain that they might listen to His teaching. The message He received from Herod was: "This must be stopped!" and so it was that the people gathered on a mountain in the vicinity of Cana, and there Jesus taught them of the things of God, for 14 days, and then told them to return to their homes and take up the various duties belonging to them.

Here it was that He fed the multitude with 5 loaves and 2 small fishes, and there were gathered 12 baskets of fragments. This is not the incident recorded in the New Testament, which occurred later in Galilee, but was identical in every way. This was a most

marvelous symbol of His mission to feed mankind with the "Bread of life," or spiritual food, until men were fully satisfied. The 5 small loaves represent the 5 physical senses, developed in only a small way compared with their possibilities, and the 2 fishes stand for the 2 higher faculties which are only partially unfolded by the masses. Through these 7 senses are we fed in all kinds of knowledge until we have received as much as we are able to assimilate; and the reference here is particularly to the great wisdom which Jesus came to unfold. The 12 baskets of fragments that were left contained an abundance to feed all mankind after the chosen people had been filled. The No. 12 in this connection had two great and wonderful meanings. First it referred to the 12 great nations outside of the Israelites who lived in the world at that time. These nations were, Arabians, Persians, Chaldeans, Egyptians, Ethiopians, Assyrians, Hindus, Chinese, Greeks, Romans or Latins, Franks, and the "Isles of the Sea."

With these 12 baskets then did He signify His coming to feed all nations then in the known world. The strength and significance of this miracle is made very evident by its being repeated several times. The other meaning of the 12 baskets is cosmic. During

each year the earth, in its journey around the sun, passes through the 12 signs of the Zodiac, hence all people are born under the influence of these signs for there is no other time in which to be born. Thus do the 12 baskets of fragments refer to all people who ever were born, and also to all people who ever will be born, and so does Jesus say in this symbol, "I came to bring spiritual food to all men of all time; present, past or future." In other words, He is the Savior come to help all mankind; universal in His work and not to any favored few whatsoever. As each sign of the Zodiac brings a certain influence into the life of one born under that sign, so there are 12 great groups of people in the world, according to these 12 influences. That is why these fragments were gathered into 12 baskets—all are provided for. See Gen. 22: 18. Here on this mountain Jesus taught again His law: "Render unto Caesar the things that belong to Caesar."

He taught these people to take up their work in the hope of better conditions, and strive to do their duty while on earth, and live the best they could, looking to God for better things; and to observe chastity and continence in their lives. It was here that Saul (later called Paul) first met Jesus and

was attracted to His teachings but rejected them. Being an infidel, he scoffed at, and ridiculed Him; often asking questions in an effort to catch Him.

After this 14 day period of mental and spiritual food and drink, these people saw the folly of their ways of not living to their highest, and they returned to their several homes and again took up their various tasks, thereby dispelling any cause for fear on the part of Herod that Jesus was collecting an army of the poor; but so great was the influence of Jesus among the people, that Herod could not rid himself of the fear that there was some secret device or plan which he could not fathom, but which later might bring on a revolution. We must remember that he reached these conclusions through his own state of mind because he was not a Christian, and because Jesus was so poorly understood in the great message He was giving out. Jesus was sore at heart and grieved very much, but this soul experience gave Him more power to do his wondrous works. Jesus and His helpers stayed in the vicinity of Cana some time, doing much good work that has not been told. We must remember always that very few of all the things Jesus taught and did have been translated. John 21 : 25.

Among these great and noble works in Cana and vicinity, were curing the blind and all other physical ills, and telling the people how to take advantage of conditions, and how to take dissatisfaction out of their hearts by their rebellion against the high taxation. He taught them that this was only a man made law, and if they would serve God, it would be possible for better conditions to be brought into their lives. It was while here that He gave the parable of the vineyard. Matt. 20: 1-16. There were many baptisms here and washing of feet. Jesus did not himself perform these baptisms, but His disciples. In the washing of feet He taught them that the friendliest act they could do was to minister to the physical body, and this act would bring a spiritual reward. He himself bathed the feet of the lame, and the footsore, with the milk that had been given Him to drink. In this way He gave a lesson of the need of self-sacrifice for others in the little kindnesses of life. In a hot, sandy country, where sandals were the only protection to the feet, this deed of kindness meant more than we can understand in our surroundings. This is the motto He gave them at this time: "Keep thy feet ever in the path of righteousness, and thy body and heart shall know no want." The

spiritual significance of this act of feet washing was: "Keep the understanding clean and unsullied from any contamination, so that you may be ever ready to receive more truth, and so reach greater spiritual purity and understanding." By washing the feet of another we symbolically help to bring that one into this blessed condition.

When He had finished giving His message to these people, He journeyed on that He might bring help to others who also needed it, and thus He traveled north to the people of the mountains of northern Palestine, east of the Jordan. He had learned through His experiences near Cana, that unmarried men, having less financial obligations than those with families depending on them, were the ones He should permit to follow Him, since he wished to cause no distress to the people; hence it was that on leaving this region, He had a number of such men to follow Him, and they ministered greatly in help and comfort to Him as he journeyed on. As He went on His way towards the north in the same circuitous manner as before, in order to reach as many as possible, He found that as this was the time of taxation, most of the people had gone to Jerusalem for that purpose, con-

sequently few were at home and so He did not tarry long, but passed on.

As he journeyed north He found the conditions of the people were better and better all the way, for the land being much more fertile, there was not the lack of food, and hence less destitution. Here it was that He gave the parable of the sower as one they could readily grasp. The meaning of this parable He did not explain until some years had passed and He was nearing Jerusalem, because most of these people, and we now refer to the country north and east of the Sea of Galilee, were in a condition of plenty and felt no need. They did not care to listen to His teaching of brotherly love and sacrifice for the needy, so there was little accomplished here now, especially since so few were at home, not having returned from Jerusalem. Saul was here on his official duties at this time, and again came into knowledge of the work of Jesus with the people. It was at this place that the Angel Gabriel appeared again to Jesus, directing Him to go to Jerusalem and bring His message to the Hierarchy, who were so much in need of it.

This command caused Him to change His course and journey towards the south. On the way they came to a town called Anti-

phoebeus which was afterward destroyed by an earthquake, and all the people perished because of their wickedness, just as Sodom had been destroyed many years before. These people would not listen to Jesus, or have anything to do with Him and He suffered much from their indignities, such as burning His body with hot irons, and in all other conceivable ways of torture. They wanted to hear nothing against their ways of licentiousness and other sins, and thus they created the conditions that resulted in their destruction. Passing on, wandering up and down the land in every direction from His path, He spread the word in parables.

On reaching Jerusalem he was joined by John, as mentioned earlier in this chapter. John knew that his help would be needed, so he was led to come. Now John, with the two Masters Hillel and Kaspar, made a complete trinity, the perfection of power, to give to the Master. Jesus here appealed to the Hierarchy, the rich and the powerful; but they would have none of Him. The inequality of life between the suffering of the poor and the ease and luxury of the rich, brought many a pang of sorrow to the loving heart of the Master; and so he preached to these people the wrong of some living in luxury while

their brother man lived in abject want, and this kind of teaching they would not have. In addition to this, Jesus taught that it was right and best that a man should have only one wife, and that also aroused their enmity. Because of their lasciviousness; so they turned upon Him with great malignity, and scorned Him in every way. Oh, how the Master did weep in Jerusalem for the poor debauched people of the nobility! He made every possible effort to teach these people lowliness of heart and conscientious right living, but they were too much given to their lives of luxury and enjoyment of the senses in all their various ways, including the excitement of the amusements held in the amphitheater.

In this great effort to better the conditions of the city by bringing greater equality between the rich and the poor, He made no headway at all. His greatest sorrow was over the maidens of that city, who were considered as mere chattel, and so had no opportunity to live a life of their own choice. On attempting to plead with the people from the amphitheater, He was thrown out and down the stairs, because they wanted many wives.

A few days after this, Jesus drove the money changers out of the Temple. John 2.

Following so closely after the occurrence at the amphitheater, this created so much antagonism that He was compelled to close His work at this time and flee. John then returned to his own work at the Jordan, and his place was taken by Lama, a member of the Jewish Hierarchy, but a tried and true follower of the Master.

The experiences of Jesus in His work up to this time, showed very plainly that He needed more help, and a stronger center to attract more spiritual force. To arrange for this He once more took His way to Galilee, where he made the necessary changes to enable Him to manifest the next and most sacred and important period, that of No. 7. He had now, as it were, completed His 6 days of labor and was therefore ready to enter the 7th day, the day of completion or consummation of all that had been prepared for in the previous 6 days.

So it is that we now approach the sacred cycle of 7 in the life of the great Master.

Virgo is the 6th sign of the Zodiac, and is said to be a very good sign to be born in; and that is true, as in all other signs, when one is born true to the sign. Some undertake to portray the fact that Virgo people are very hard to deal with, being critical, exacting and

domineering; but this character is not true to a Virgo who lives in harmony with his sign; still like all other signs, it varies according to the planetary conditions. Virgo renews the body, hence is creative in its character, having more recuperative and rebuilding power than any other sign; because it seems that nature with all her forces brings to the Virgo the substance that they need for these two great offices, so that they can send out the great ray of motherhood; and because they send out more of this ray than other signs, they also have power to draw *in* more than any other sign, therefore always replenishing in conformity with the law, "Give and ye shall receive."

Virgo is the only woman in the zodiac, hence is emblematical of motherhood, and so Virgo people give out to, and mother suffering humanity in a very special degree. They are like the soil of the good field which brings forth a bounteous and grateful harvest; not on great mountain heights like the rocks which do not bring forth, but they represent the destination of the seed that falls on good ground which bring forth, some 30 fold, some 60, and some 100 fold. They have hope, a strong eye, and are critical in a constructive way, that they may bring help to those who

need it, by showing where the trouble lies, and how to bring better harmony, and in this way to better them and help them to draw from the higher source also. They are not licentious, but reproductive. They broaden out and do much in their given work. The ancients considered that Virgo and Libra were the great influences to bring reproduction and balance, being on either side of the polar or balancing line.

CHAPTER VII

No. 7

As Jesus is about to enter into the sacred mystical cycle of 7, He finds Himself in Capernaum; and after His rest and recuperation in the companionship of John, they both repair to the north and east side of the Sea of Galilee. In the account of creation in the first chapter of Genesis, we find the full significance of 7 as the number of a great spiritual cycle, under the designation of "The Sabbath Day." After 6 days of labor and preparation, the cycle of creation or manifestation closes with the Sabbath Day, or day of rest and fulfillment.

This great truth is of universal application, as are all great truths, presented in that wonderful book, The Bible, so little understood by man. As in this account of creation, so it is in the life of Jesus, and also everywhere else. The preceding 6 numbers are but preparatory to this great day. This is the sacred "Holy Day" and so, as we approach this holy period in the life of the Master, we hear a voice say: "Put off thy shoes from

off thy feet, for the place whereon thou standest is holy ground." This means, in our way of speaking, make your understanding free from all obstructions, that you may reach a true knowledge of holy things. Should one desire to seek this wisdom, he will find rich rewards in the study of prophecy, both in the Old Testament and in the book of Revelations which are so prolific in the use of the No. 7, and so full of the meaning of this number. Not only in Holy Writ will the mystic meaning of 7 be found, but also in profane history. Through meditation, or coming in touch with the universal mind, one may still more turn the light of understanding on this subject. Since this number is so significant of spiritual things, those who live entirely in the material, have no power to comprehend its deep and mysterious meaning.

The No. 7 is composed of $3 + 3 + 1$ or the 2 trinities, material and spiritual united to the 1 the All, and is expressed by the Masonic emblem of the two interlaced triangles with the dot or the all-seeing eye in the center. This dot, or all-seeing eye, represents the Divine 1 from whom all proceed. We name this one God, but other peoples with other tongues, have other words for the Infinite One. The Chinese called Him, "Tao", the

American Indian said "The Great Spirit", the Mohammedan called Him "Allah", and the Hindu says "OM", but they are only different expressions of the same idea. The Hindu term "OM" has been adopted by us in our effort to express the trinity of divine attributes, OM-nipresence, OM-nipotence, and OM-niscience, which means the presence of OM, the power of OM, and the wisdom of OM; which is all presence, all power, and all wisdom. We are told that no man knows the real or true name of the Infinite One, and that so holy and sacred is it, that if it were possible one could speak it, so high a rate of vibration would be produced, that all manifest would be resolved into unmanifest. Since no man knows the true name of the ONE, why should men quarrel and criticise each other on account of the different terms each people uses to express their conception; much less should they take life for so insignificant a cause.

In this chapter we will now take up the life of Jesus as He passed through this wonderful cycle of No. 7, and in this we will find the key to a perfect 7 period in the life of man; a perfect pattern, which will enable all who follow to reach their own attainment or "Sabbath Day." At the close of the No. 6 period in

this most wonderful life, we left Jesus, John, and their followers in the country north and east of the Sea of Galilee.

Jesus now chose 6 additional disciples from among his followers. He had in reality been preparing them all through the No. 6 period, and they were chosen out of some 2000 followers who desired to be selected. Thus he had now prepared 2 groups of 6 disciples each, and these he ordained as apostles at this time.

The No. 12 is another number of very special significance, so it is very certain that He did not select this number at random. 12 is the number of the sons of Jacob, the tribes of Israel, the months of the year and the signs of the zodiac, which compose the cycle of the apparent pathway of the Sun around the earth. Since every man must be born when the Sun is in one of the 12 signs, because there is no other time to be born, for the Sun repeats this apparent journey over and over again through the ages untold; this No. 12 has the meaning of including all people, not only those now living and those who have ever lived, but also all who ever will live on the earth. Is it not plain then that 12 includes all people of all times and all races? All belong to the one group, and all are

brothers. Thus in order to show the universality of His message and His manifestation in earth life at this time, He chose exactly 12 to be His apostles. This number is also all-inclusive because it is the 4 square foundation of perfect trinities. Here is the occult reason for our foot of 12 inches, a number that means all understanding. That it is not a modern measure made by man, is evident in its use in the measurements of the Great Pyramid, which was built and based on this measure many centuries before known history, showing that it must have been divinely given to man. Even the most materialistic persons must concede this point. The Hermetic axiom "As above, so below", is also here shown. As there are 12 great divisions in the path of the earth around the sun, or the apparent path of the sun around the earth each year; so there are 12 centers in the body of man, for man's body contains in miniature everything in the universe.

The 12 apostles, who were now to be ordained, were the 6 chosen and prepared by John, who are Peter and Andrew, James and John, Philip and Bartholomew, and the 6 now selected and prepared by Himself. These were Thomas and Matthew or Levi, Simon the Cananite, James the Less, cousin of Jesus,

and Judas, the brother of James the Less, also Judas Iscariot who betrayed Him. Many desired to be chosen, as mentioned, but only 6 could be called. These 12 had all been baptized, as were all disciples and followers of Jesus, but now they were again baptized as apostles. As each one came out of the water, after the baptism, Jesus laid His hand on the head of the one coming up, and bestowed upon each one a special gift with the words, "This gift you shall have." Some of these gifts have been recognized by Bible students, though from lack of the manuscript, they did not know their origin.

There is also a very interesting and lost meaning in the use of the fish as a designation for the followers of Jesus during the first 3 centuries of the Christian era. It is well known that they called themselves fish, and always signed any writing with a picture of a fish drawn with their name, to indicate their discipleship. It is also known that when fleeing from persecution they would indicate the direction they had taken to their friends who followed after, by scratching a fish on a rock, and these may be found in the catacombs to-day. This emblem of the fish was for the purpose of saying they were Christians and so

had been drawn out of the water in baptism, thus becoming fish, or Christians.

In speaking of the 12, we may recall that the 6 selected by John, had gone ahead of Jesus 2 by 2, and prepared the people to receive His message so that more work might be done during the No. 6 period. From this time on, needing more personal help and a greater center of spiritual power for the greater work He was to do, Jesus desired to keep the 12 near Him and to delegate much healing to them. In order to do this He selected 70 from among His numerous followers, to do the work that had been done by the 6, that is to go ahead 2 by 2 and prepare the minds of the people to be ready for His message, and also for the great work of the apostles when He should reach them. This completes our picture of the Master and His followers as they start out on this wonderful sacred period of 7 which followed the ordination of the 12.

Jesus, heading the procession on His camel in His pure white linen robes, His great teachers Kaspar and Hillel walking on either side, the 12 near them, the 70 in pairs ready to prepare the way, and the multitude of disciples following, was the ensemble. The number of disciples was not as large as it had

been, because after ordaining the 12 and selecting the 70, Jesus had disbursed the larger part of the crowd by sending the men home to cultivate the land, as it was the season when the ground must be prepared for the planting of the grain for the annual harvest, if the people would have food. So it was that most of the crowd turned their faces towards their homes. Some went east and some went west, some went north and some went south; to the 4 winds they went, and as they traveled, and also after reaching their home, they continually sowed the seed of the teachings they had received from the Master.

In this way it was that the teachings of the Master had been sown broadcast over the land, and much good accomplished. Some had gone on boats, others on asses, or bullocks, and a few on camels; while still others went on foot. Each one became an advance agent, a missionary to prepare the people for the great Teacher when He should come their way; so that many became filled with the hope of receiving his teachings and healings, and eagerly looked forward to the time when they should receive; hence their faith was built and strengthened, making greater healings possible. Among these men were a party of Ethiopians from the region of

Damascus, and so it was that these people also had a chance to see the light.

As Jesus traveled slowly along, He taught the people in parables, for He had already learned that this was in many respects the better way. From this time on, Jesus Himself performed fewer miracles, wishing the apostles to take up this work that they might be better fitted to work alone when He should leave them. They often needed to appeal to Him for help and guidance, because they had not yet attained to the wisdom He wished to give them, nor to the faith in their own powers from their union with the God within.

About 25 miles south of the site where the 12 apostles were ordained, they reached a place where there was a bog, such as we term quicksand, which engulfed both men and animals who should step on its treacherous surface, and carried them down to their death. It was like unto a bottomless pit of ooze. Here He found men and cattle disappearing, and He spoke the word and healed this earth condition; first commanding it to cease its motion and become firm and safe for passage of man and beast. It was so, as He had commanded. Those who were returned to the surface were indeed in a sad condition. The horrors of the struggle had forced the

souls of men out of their bodies and so they had lost their souls, because the souls were not able to function in the bodies. This is a condition that our medical men term insanity in the worst form. No medicine or surgery will ever help these people. The only thing for them is patient love and the use of suggestion. This, in time, will return the body again into the control of the soul. In order to restore these men and animals to a perfect condition, Jesus remained here about 6 months. There remains to this day a monument at this place to commemorate this wondrous deed, the like of which has never been known before or since. This monument consists of the stone figure of a man from the waist up, placed on the ground, thus signifying a body partly submerged in this terrible place. The healing of the land has remained permanent to this day.

Having had no previous instruction to do this work, Jesus looked for approval from Gabriel, and so He awaited His coming that He might be sure He had done nothing which was against the will of God. The people were wonder-struck at this great deed, and exclaimed: "What manner of man is this, who can do such a thing? Never before was such a chasm known to give up its victims!"

All who followed in His train now passed in perfect safety over this place which has ever since been safe as said before.

Here, as was said, Jesus spent 6 months in completing the perfect restoration of the victims given up by the quicksands; and with Him He kept 2 apostles and 2 disciples. The rest went about the surrounding country, teaching and doing good. He desired them to carry on the work without Him, when He should leave them. It was here that He sent out the 70, 2 by 2, to prepare the way for the apostles.

At last, after 6 months in this place healing the blind, the maimed, and all kinds of sickness and insanity; the Angel Gabriel appeared to Him again and told Him to have no fear, for any act He could commit for the preservation of man was in direct accord with God's law; and the stoppage of the action of the sand was a difficulty He was necessarily compelled to overcome in order to prove His birthright; and had it not been the will of God that it should be done He would not have been given the power to accomplish it.

This experience as related, concerning the healing of the shifting sands, is a great lesson to teach the true meaning of life. Earth life is ever shifting and full of menace and

danger; an almost irresistible power, ever seeking to draw us down and engulf us in ruin, just as was this body of quicksand; and before we can attain to perfect individuality, which is our mission in Earth life, and stand erect, which is our birth-right; we must be able to control these shifting sands of life and make them obey our mastership, just as Jesus made these sands obey Him and come into harmony with all; instead of being, as it were, at enmity with all. This is the lesson Jesus brings to the world in the symbology of this great and wonderful experience.

After further instructions from Gabriel, Jesus again took up His journey south. Gabriel, we have seen, was the "Guardian Angel" of Scripture, who had full charge and guidance of Him all through His life and work. Just so does each one of us have a guardian angel, one more or less advanced according to our needs and development, or in other words, according to our deserts; and this guide is ever trying to lead us in an upward path, and is happy or sad according to the success we attain. As Jesus traveled on toward the south, He halted the procession after a short time, and selecting a number to go with Him, He turned to the coast of the Sea of Galilee. In sight of the land was an

island on which was a large leper colony. Jesus wished to work there, but would ask none of His apostles to go with Him, so He hired a fisherman to take Him over alone, and upon nearing the shore, He left the boat and walked on the water to the land. This was the first time that Jesus was seen to walk on water. On this island there were about 5000 of these poor souls, more dead than alive, without hope or comfort or joy of any kind. He first taught these people how to keep their dwellings sanitary, and their bodies clean. Then He taught them of their sonship of God, their oneness with Him and with all men, and that each and every one must seek to attain to this Christ consciousness, which would bring them into oneness with their Father in Heaven.

When He had thus instructed them concerning God and their relation to Him, and taught them how to live in sanitary conditions and eat proper food, He sent them one at a time into the water, until they were entirely covered and during this time the people on the shore, so interested in watching them, saw a great and glorious manifestation of Divine Power, causing a massive funnel to appear from the sky, of all beautiful and bright colors, inverted over their heads. This

funnel scintillated and glowed in the sun with a richness and beauty indescribable. All the most beautiful colors that can be seen by the eye of man were shown in their most gorgeous array.

Thus did the Father again publicly acknowledge His work. It was a most glorious sight, one that could never be forgotten. No one who saw it could fail to realize that it was a glorious manifestation of Divine Power, testimony from the Most High, for this wonderful work. As each leper came up out of the water, his skin became clean and pure, so that the entire 5000 were free to return to their homes and live their lives with their loved ones. His lessons of bodily cleanliness as well as those of cleanliness of mind and soul; how to live right and make the best they could of every opportunity in life; and to look within for guidance from the heavenly Father; had prepared them to live happier and better lives; and that means to live in their highest. This must have been an occasion of the wildest joy and enthusiasm, congratulations and hand shakes. It was in reality being born again, with a new life before them, in expectation of again mingling with the world and having another chance to build their lives according to their great urge.

We can hardly realize what this meant, or imagine the change from utter hopelessness to a state of ecstasy and fullness of joy.

When all was finished, Jesus Himself went down into the water until He was entirely covered; and when He came out, His robe appeared like scarlet, but when He stepped out on the land it immediately appeared white, pure and sparkling as snow. This was given to teach men the lesson that they must not judge by appearances for what seems to us to be white may be blood red, and what seems scarlet with sin, may be white and pure. That those who appeared to be white as He did, were in reality having their hearts blood wrung from them. Thus did He show how His heart was bleeding over the sad condition of the people, and so it was that in this symbolism did He say to the world, "Judge not."

This act of going under the water until they were covered, or self-baptism, was an act manifesting in outward form the cleansing of the whole man. That this was practiced during the early apostolic times, whenever there was need, as in the case before us, may be found in the records of the early church. A notable instance of this self-baptism is told of Thecla, a disciple of Paul, and one of the early martyrs. This account may be found

in the Apochryphal New Testament in "Paul and Thecla." 9: 7. 8.

This great and marvelous work of Jesus which has just been described was fully pre-figured and prophesied by Elisha in the account of the healing of Naaman. He was sent to the Jordan with the command to dip 7 times. This was self-baptism, prefiguring the use of this ceremony, the coming of the Christ in the water sign, and His cure of these lepers; plainly indicating this great work, while the positive command to go to the Jordan, made the prophesy more definite; and shows why Elisha refused Him healing in the rivers of Syria as He desired. May this not teach us that each and every detail of the accounts told in the prophesies would yield rich rewards of spiritual knowledge if rightly sought.

The Sea of Galilee is but the widening of the River Jordan, as it fills this valley, so the place of this great work is specified particularly, while the 7 times in the healing of Naaman indicates the time of this event as being in the 7th period in the life of the Great Deliverer whom the writers of the Old Testament were endeavoring to predict. Summing up this great prophesy given in action rather than words, we find here foretold the time,

place, character of the healing, and the ordinance; which fully identifies, without any possibility of doubt, the Master Jesus.

We now find that in this act of Elisha, there was a far more significant meaning than a mere testing of the faith and obedience of Naaman; but it was also a testimony to the whole world that He was prophesying this great event just recorded; and proclaiming through all time, the identity of Jesus of Nazareth as the promised Messiah, to whom all prophets pointed through all the ages, even many thousand years before Bible history begins. The prehistoric symbol of the mermaid was but the token of the One who should be born of woman and bring His work to the world in the Piscean age or the age of the fish. Lacking its spiritual significance, it has been a mystery unsolved. From the tiny electron to the mightiest sun that ever soared in the heavens, everything in the universe declares this One who should come to save mankind by showing in His life and teachings, how man may be saved from entirely losing his way to the goal for which he started, and thus fail to reach the Christhood, for which he was created.

On the return of Jesus to His followers on the shore, He found that many thought

that on account of the cleansing of such a multitude of lepers, the water and the fish must be contaminated. The rebuke of Jesus to this was: "Oh ye of little faith!" We learn from this that the source of purity and impurity is within. Another lesson this brings us is, "Judge not."

As they passed along their way south of this place, keeping near the sea shore, they passed the mouths of many ravines coming down from the mountains into the sea. Beautiful deep glens they were, with streams of sparkling spring water and all kinds of beautiful vegetation in great abundance. Down one of these beautiful glens came Gabriel, who was seen by all those who were clairvoyant or clear seeing, and they heard Him say: "Thy work hath been well done, follow me." He then appeared to go towards the south in the direction He had instructed them to go.

After resting at this place all night, they went forward for two days, when they reached a fishing village of from 500 to 1000 people, where Jesus found much suffering from what is now called ptomaine poison and malaria. These maladies came from a condition of filth in their water and surroundings. They knew nothing of sanitary laws, and had allowed the reservoir from which they ob-

tained their water, to be contaminated by dead fish which they did not remove, and because they had allowed the sources of their streams in the mountains to become defiled. Because of this ignorance of right living, many were sufferers from this poison in a variety of ways. Some were blind, some covered with sores, some had fevers, and other troubles. Many were old and ragged and their disease had become much like leprosy, though not true leprosy. It had not rained for some time, for in this place the rains were equinoctial, and every condition of filth prevailed. Jesus healed them and directed them in the work of cleaning up their reservoir and village; and taught them how to keep clean in mind and body in all ways, that their bodies might keep in health, and life be better lived. Among the many troubles with the water was the prevalence of minerals in solution, especially copper. So here He taught them that their bodies contained all the minerals. (More upon this subject will be found in a volume which will follow this.)

Here Jesus remained 2 months, teaching and healing them and helping them to a better condition of living in every way. Besides these things, He also taught them of their divine sonship, to which they would attain if

they would keep their hearts pure, as well as their bodies clean; and also how to realize and live in their highest, that they might attain greater happiness and harmony in all things.

The next place He reached, was a small place called Ophir. This was a mining camp, named after the far famed camp whence Solomon obtained gold, the location of which is lost at the present time. Naturally these people had copper in their water, as the mines contained both copper and gold. Jesus healed them of this condition, caused by too much copper, causing a spring of clear pure water to flow for their use; and showed them many wondrous works. He also taught them of the water of life which would keep them in peace and harmony of every kind; and of the love of the Father, to them. That He was their Father, and that they could attain to a realization of their sonship, by right living in thought, word, and deed; and that each and every one became a disciple when they had Christ in their consciousness. Having finished his work here, he traveled south about 14 days' journey when he came to an Assyrian camp of about 15,000 souls. These people had heard in their home land of the great teacher who did such marvelous works, and

they had taken the long journey across the desert from Chaldea just to see and hear him, and perhaps receive some of his wonderful healing. They had made their encampment on the edge of a small lake about one day's journey from the Sea of Galilee. This is a very mountainous country and there were wonderful healing springs and plenty of cool clear water there. The lake abounded in fish so that it was an ideal place for a camp.

Thinking that they would not understand his language, they had brought interpreters with them; but since Jesus had the gift of tongues, He surprised them by speaking to every man in his own language.

“What manner of man is this!” they cried; “Who can speak in all tongues?” Here they built a platform for Him that He might be raised above the crowd, so that every one could see and hear Him.

With the help of the 2 apostles and the 2 disciples who were with Him, He spoke and talked peace to them. They had been idolaters and He now taught them of the One God; and that they were all sons of God, and if they only worshiped the one God, and lived right lives of purity and usefulness, and did no wrong to any others, since all are children of the One

God, they would thereby manifest their sonship and bring themselves into harmony and happiness.

He found they had willing minds to receive His truth, so He tarried with them about 4 months, and so thoroughly did these people learn the lesson of the one God only, that on their return to their homes they taught this great truth to their people so well, that ever since then they have held strictly to the worship of the One God.

This is shown in the hourly cry of the Arab today: "There is no God but God." Allah is the word in their language for our word God, and so their cry today is, "Allah Akbar!" Allah is just another form of the Hebrew word, "Eloah," and the word Akbar means great, so that in our language their cry is, "God is great." When we really understand what the words of our eastern brothers mean, we will not feel that we are so far away from each other. The differences are man made.

When the minds of these people were thus disillusioned, and fully impregnated with His teachings, and all their ills of mind and body had been healed, they were ready to return to Assyria, their home, happy and well; so He sent them on their way to become better

men and women, and to gradually reach the fruition of a more spiritual life.

They had brought with them, large stores of gold and jewels as well as all other valuables of that day, which they pressed Him to accept, but He refused. They were so anxious to show their appreciation of the great help He had given to them, that they persisted in the effort to give Him some return, but He said "No, this is a work for the Father and is not given for money, and so I cannot accept these gifts you offer with so much love."

There was one gift they especially wished Him to accept for His own use, and that was a very beautiful and valuable snow white Arabian horse, which they felt really belonged to Him, but He refused even that gift of love and accepted only necessary supplies for the use of those who followed Him. They could not understand this unselfish impersonal work and they cried out again, "What manner of man is this!" The treasures they offered would have made him very rich had he accepted them.

This work being completed in 4 months, Jesus again journeyed on to the south.

The next place at which He stopped was a government prison. It was a camp, mostly

in the mountains. A place so barren and destitute of every attractive condition, so hot and dry and glaring in the heat, that it would be called "God forsaken." The place was rainless, with little water and positively no alleviating conditions, hence it was a place of extreme suffering. In addition to these distressing conditions, some were chained to the rocks, so that they had no opportunity to move or change their position so that they might even take advantage of a slight breeze or shade. Their condition was pitiful in the extreme; with the glare of the sun, the reflection from the rocks, and no freedom to move and rest the body. Besides all this, the presence of quicksilver kept them in physical torment. This quicksilver was not in the condition that would quickly kill the people exposed to it, as was the case in the mines of Russia; but its effects were slow, and men lingered in torment a long time before they could be relieved of their suffering bodies. A very sad feature of this prison was that most of those compelled to suffer here had committed no crime which could give any cast of justice to their condition; but there were forced among these prisoners, men of high and honorable positions; whom some one in a still higher position desired to put out

of the way quietly, that a revolution might not be started, because of their many and prominent friends; also many of them had attractive wives or daughters who were desired as servants, or slaves, by some official of the hierarchy who ranked above them in the government and wished to confiscate them. These men could have those under their control spirit these poor victims to the place of torment; and so they simply disappeared from life, and the guilty escaped punishment, for these men were never returned alive.

There were about 10,000 of these poor suffering creatures when Jesus reached here. They were termed prisoners of war, and were kept by an army of guards. The great heart of Jesus bled in sorrow for the sufferings of these people who seemed so undeserving of their fate; so He taught them of their true inheritance as sons of God; and that if they would bring their minds and hearts into harmony with God, they would reach a better condition. Then He taught them the laws of mercy, wisdom, and patience. He then placed all the guards under a hypnotic sleep, and all the prisoners who had sufficient strength left, escaped. Many had been there too long, and could not make the attempt.

Others were in such a condition of fevers and suffering that their only desire was to pass out of the body, and thus be relieved of their agony, for they had been there long, and their great sufferings had aged many of them. For those who desired to go, the Master prayed to the Father to take them if it be His will; as the Angel Gabriel had told Him was right. So it was that when the guards awakened from their sleep, they found that many had escaped, and numbers had died. Their sleep would have cost them their heads if known to the authorities, so the matter was never reported. While these guards were in this sleep, they were given visions which taught them to be kinder and more humane; so that the prisoners who were left, found conditions less difficult thereafter. The guards now hated their work, and made conditions as good as possible.

This is even a sadder picture than that of the leper colony; and since it was controlled by man, the help given them could not be as full and complete as that given to the lepers. After 4 days spent in the effort to relieve these people of their sufferings, the Master once more turned His face to the south. The name of this prison was Rae (ray) because the sun's rays created the conditions of ex-

treme heat found there, and there were no trees or other vegetation to ameliorate the conditions created by these powerful rays.

The next stop of Jesus and his followers was at a "School of the Prophets," so called in those days. Here they tarried about 2 months, that the disciples and apostles might have this opportunity to study with them; and Jesus himself taught, and also learned from them more about the laws appertaining to the stars, or what we term Astrology. He also desired His followers to know more of this science of the stars, their relation to, and influence upon man; and upon his progress towards a fuller knowledge of the unity of all things, and the relation of all of God's creations to each other. This School taught the wisdom of the Chaldeans, which was similar to the teachings of the order of Rosicrucians today.

This "Jacob School of the Prophets," was so named from Jacob, because it was founded by Jacob and his followers and hence it was very old. These Schools of the Prophets of ancient Judea were not considered to represent a religious sect, but were schools of higher learning for all people, with master teachers from every land. In them was taught all the higher knowledge

which had been handed down from the masters of wisdom through many thousands of years; such as Astrology, clear vision or what is now called clairvoyance, de-materialization and materialization, besides all other ancient mysteries, including healing. Not only master teachers, but also pupils, came from all lands of the advanced peoples of the then known world; from India, China, Chaldea, Egypt, and Assyria; as well as from Greece, Rome, and other less ancient countries.

This Jacoba school was not as advanced as the school on the three mountains in Egypt, but was preparatory to that; and those able to become initiates in this school, were then admitted to the higher one; which was to them a great university of all higher knowledge of which the world at large is totally ignorant today, because of its persecution and suppression of knowledge through the conditions prevailing during the dark ages. Some of the pupils attending this school did not desire to enter the higher school for several reasons. A few were unwilling to be separated from their families for so great a time and distance, but still they loved much. Some were lacking in ability, and others did not have the proper chemicals in their bodies

to be able to accomplish these things; and many refused to purify their bodies by pure thoughts and life, and by a vegetable diet and proper fasts, consequently they failed in mastering the lessons given.

Though these people did not master all the knowledge taught here, yet their hearts were filled with love and they went out into the world and became prophets, or sooth-sayers, as they were then called, and sowed the seeds of knowledge among the people. Those without families became wanderers, carrying help wherever they went. There were more women prophets than men, because in those days, as it is now, women kept themselves more pure minded wherever possible, lived more in their ideals, and less in the sensual and material than the men.

The situation of this school was on the top of the highest mountain where the conditions for astrological and meteorological observations were most perfect, and here were gathered all the appliances used in that day for calculating and examining eclipses and all movements and conditions of the heavenly bodies. The name of this mountain was Mt. Lisbayean, meaning "Mt. of Knowledge." There was a very large house built on this mountain, with many apartments, so

that there would be plenty of room for all the Masters and pupils who should come from foreign lands, as well as for those of their own people. The advantageous position of this place for that work, attracted the highest and most earnest masters and pupils of all educated peoples. This knowledge taught here has been lost to the world since that time, through the conditions that have prevailed so long; but still there have always been a few who secretly obtained some of this knowledge, which they were forbidden to impart to the world. These were mostly confined to members of the highest degrees of the Masonic and Rosicrucian fraternities. Their courage and persistence in getting some of this knowledge and keeping it from the world that it might thus be preserved; and then in passing it on to their brothers in these latter days, have placed us in a greater debt to them in this day and age than the world now realizes.

The era of suppression of knowledge has now closed, so that men may study all of God's works and powers without danger, hence it is that once more the door of knowledge is open to all, and whosoever will may come and avail themselves of every opportunity to obtain this knowledge; and for this

we should appreciate the bravery of our brothers who have been so great a means in bringing it about.

The truth that Astrology and other studies of which we know so little today, were mastered and developed by the ancients many thousands of years ago, is proven in the wonderful construction of the Great Pyramid of Giza, the date of which is calculated to have been either about 7,000 years ago or about 25,000 years ago, or more, according to the positions of the stars indicated in its construction, for it is now well known to be an Astrological monument unlike the tomb pyramids built later in imitation of it. Still more ancient evidence is found in the remains of pyramids in Mexico and Central America, especially in Yucatan. The construction of these, and of the serpent mounds of Ohio, point to a vastly different astronomical condition.

Before the dawn of history, the Egyptians are known to have calculated and proven the precession of the equinoxes through many long periods, also the Polar day of 2,620,000 years. These well known facts show that the age of man runs back further into the past than man today can calculate.

Isaiah refers to this great study in Chap.

21: v. 11: which reads—"Watchman what of the night? Watchman what of the night?" The repetition emphasizes and shows the importance of its meaning, for in those times, men of great wisdom were keeping watch all through the night for any special indications in the heavens; and also to make the records by which they made all calculations of the heavenly bodies. This much neglected work is just beginning to be sought for again at this time by our most advanced thinkers; and no doubt great good to the world will come from this fuller knowledge of God in His works.

At this school, much time was devoted to the study of the inner self, in what is now called "Going into the silence", in order that man may relate himself to higher things. This prepared them for the study of the occult or hidden wisdom of God.

At this place Jesus was met by Lamaas, one of the greatest sages of India, who had become much attached to Him while He was in India in His No. 5 period. Lamaas had come the long hard journey at great risk, for if the authorities under Herod should find him in Palestine, his head would pay the penalty, as he favored those who had revolted against the government. He came

nevertheless, in spite of conditions; not only to see Jesus and learn more of his wonderful mission, but he also wished to teach in this school the unwritten work on dematerialization and materialization. Jesus not only taught here, but he also desired to learn more of the science of the stars, as taught by these masters. The advantageous situation of this school for that work, and also the fact that here was the best known equipment to be had for that purpose, caused Him to seek here for a more perfect knowledge of the heavenly bodies and their influence on man. Three months were there spent in the work of study and teaching. At the end of that time, they departed from here and went down the mountain into the valley.

This was a wonderfully beautiful and fertile valley, one of the granaries of Palestine, similar to our own granaries in the most fertile parts of the Mississippi valley. As they approached it, from their elevation, a most beautiful picture presented itself to their view. An unusually abundant harvest had been given these people that season in order that the conditions might be right for the Master to do His work here, and it was now at the beginning of harvest.

The heads were heavy with grain, and as

they waved in the breeze they presented a most beautiful sight in the view which extended for miles and miles. There were oats and wheat, and rye, and barley; and as the earlier crops of oats and wheat were now ready to cut, the wheat not yet perfectly yellow, and the rye and barley still fresh and green, they presented a picture of abundance that filled the Master's heart with joy in the thought that here was food for many who need not go hungry during the coming winter.

The season had been very propitious, and abundant prosperity gladdened the eye. On reaching the fields, Jesus found that though the harvest was abundant, it was not being properly cared for. These people were not trying to do their work well because they had become discouraged, expecting all to be taken for taxes. Those whose grain was ripe were slow, and much was being wasted while those whose grain was not ready were waiting.

Jesus found here His opportunity to teach them that they were brothers, children of the one Father Mother God, and that if they would cooperate and each one do his best and help one another, they would reach success and prosperity.

They desired to leave their work and listen to His wondrous words of wisdom but He

said "No!" and told them that they must first do the work in hand; and to prove that all men are equal, and that He would remain and teach them after they had gathered their harvest, He joined them in their work as did His followers also, and He led them all into the ripest fields and quickly harvested one field at a time, always selecting the fields that were ripe for the harvest.

In this way they passed from field to field just at the right time, so that nothing was lost, and each field was so quickly harvested, that in the rapidity of accomplishment, and the joy of companionship, the work became a delight rather than a task; and each man found himself richer than he had ever expected to be. In this way did Jesus teach them the great value of and joy of co-operation. Besides the great personal benefit each had received, lo they found there was food provided for a multitude! Such a harvest had never been known before, and every man was happy and encouraged. During this time, while they worked together in the day, at night when all was done, and men and animals abundantly fed, Jesus would teach them by the light of torches which they had made from wheat straw. In this fashion the days passed in the happiest manner. So re-

joiced were they over their prosperity, that in their gratitude they desired to go up on one of the mountains and offer up burnt offerings to their gods.

Jesus then taught them that there was only one God and that He did not delight in burnt offerings, but in loving and grateful hearts; and so only praise and solemn prayers should ascend.

According to instructions from the Angel Gabriel, who thought this way best suited to these people, He taught them the service of prayer used in the 3 Mounts in Egypt, when doves were released and sent up into the heavens as messengers to carry their petitions to the Most High. (Chap. I.) This they did, and so discarded their idolatry; and came into the knowledge of the fatherhood of God, and the brotherhood of man.

He also taught them that they must work and live by the sweat of their brow; but they must also live for spiritual things and not material things alone, and that in order to do this, they must live pure and right lives, and fulfill their duty in every way; remembering to help all men as they have opportunity.

He taught them in simple words they could understand, that seeds should not be

allowed to go to waste on the ground, but should be all be gathered in; and that though the labor was great, the reward was correspondingly great. He also taught that words were like the seeds of ripened grain, for they were the product of ripened thought, and they also must not be wasted. He likened this harvesting to life, and said that we must conserve our strength and unify our forces that none of our efforts may be lost; but that greater harmony might be realized. He taught them that wheat, and rye, and barley, are like unto a man. They spring up out of the earth and grow to maturity, fulfill their mission, and pass from view. The grains of the harvest are like man's thoughts, and, if carefully tended, will bring abundant blessings.

He also taught them that all men are equal, and are brothers; and that complete satisfaction, and the overcoming of every difficulty may be attained through co-operation and full expression of brotherhood. Because of His great help to them, their gratitude caused them to desire greatly to give Him money, but He refused to accept any. The food they had consumed was all that He would receive; but we shall find later how they provided food for His company for the

coming winter also. This refusal of pay seemed very strange to them, but made His teachings more real and permanent.

They were amazed at their bounteous harvest, for never before from time immemorial, had such abundance been harvested in this place. The people had not previously done their duty in caring for the products of this valley, and the ruler had planned to confiscate the land this year for taxes; for it was one of the few worth while tracts not yet in the ownership of the government. This magnificent harvest interfered with their plans, and consequently Herod was very angry at Jesus and His works. It required about 2 months to complete the harvest and the lessons, and at the end of that time, all the company departed from the valley and continued on their way towards the south. They were joined by the men of the valley with their animals heavily loaded with grain; they had asses, bullocks and a few camels. This was necessary, for they must now present themselves to the officials for taxation, and they desired to prove that the teachings of Jesus had been of benefit and not harm. They wished to show the bountiful crop and say, "Look! See what a wonderful harvest He has taught us to

gather with His help!" This they wished to do so that the rulers could not bring their accusations against Jesus who had done such good work for the country; for it was plain that He had not hindered them in their work or caused any loss as the rulers intended to claim. Because of the presence of the harvesters, there was an army of about 3,000 souls in this march, which must have been very impressive to the beholder.

They first turned west towards the Sea of Galilee, for they were at all times working in the country east of the sea from the time they started out with the 12. When they had journeyed 2 days, they reached, just at sunset, a large town of about 25,000 people, situated high up in the mountains where there was no productive land, but only rocks, and the trees which supplied them with fuel. There were beautiful, clear mountain streams, which gave them an abundance of pure sparkling water, besides plenty of fish. There was also an alabaster mine here from which they obtained the material for many very beautiful and useful things which they made for sale.

These people were extremely industrious, as well as artistic; and made the most of every advantage they possessed. They raised

fowls for food, and in the clefts and woods of the mountains about them they kept such animals as could find pasture and live there. They had small native cattle that were adapted to a mountainous country, such as sheep, goats, and llamas. The wool of the llamas was used to make fine cloth for different purposes, and also beautiful pillow lace for shawls and other things.

They also made cloth from the wool of the sheep and goats, and fine white linen from the flax they purchased from those who raised it in the valley. They also kept bee colonies in numerous places, so that they had plenty of honey and even some to sell. They were also skilfull workers in glass and made a variety of beautiful articles of many kinds. Some were clouded, others opalescent, and many were beautifully clear. These above mentioned, together with the alabaster mine, completed their assets; and being skillful and industrious, besides prudent in their affairs, they lacked nothing for they always had attractive wares which they readily exchanged to advantage with caravans and with those who were agriculturalists or fishermen.

This place was named after the mountain, Lisbayean on which was located the Jacoba School of the Prophets. Because of the un-

desirability of the land, no one wanted it; so the Roman government had given them permission to occupy it. They owed allegiance to no government, and paid no taxes; hence were not protected. Their situation in this place, afforded them no chance to protect themselves, consequently they were defenceless against any enemy. They were a mixture of Roman, Greek, Jew, and Assyrian; and were fine law abiding people. Their artistic traits were inherited, and they were all artists of one kind or another. This trait could be seen in all their work, and so the beautiful things they made for the trade always found a ready sale.

They spun and wove many kinds of cloth of various and especially fine quality, and made very artistic garments enriched with embroidery and other exquisite work; besides making many useful and ornamental articles, among which, in addition to those before mentioned, were many varieties of baskets made of straw. The many handsome and useful articles made from the alabaster were much prized by the wealthy class who could pay high prices; and these found their way to the large cities and found ready sale with all lovers of the beautiful who could buy them; and the government which permitted

them to live in that place, was benefited thereby.

They were also talented as traders, as well as artistic manufacturers; and exchanged their wares with passing caravans for food; and in this way their wants were always bountifully supplied. Their architecture was distinctive, and also artistic, like all the rest of their work; so that altogether this was a beautiful and interesting place. Some might term them a high class Romany people, governing themselves and living to themselves.

Notwithstanding all these blessings, they lived in a constant state of fear and dread. Their girls who, because of their mixed nationality, had beautiful white skins, dark eyes, and black hair, were noted for their beauty; and at longer or shorter intervals, a band from Macedonia would swoop down on them and carry off a number of these beautiful girls for the nobles and wealthy of their country. Having no situation where they could defend themselves, they were powerless, so life was lived in constant fear of these raids. Their city resembled somewhat in location those of the ancient Cliff Dwellers, but was not sufficiently inaccessible to afford them protection.

These bands from Macedonia sometimes

came by land from the north, and sometimes by sea from the south, and their coming was sudden and unannounced; and so these people had no way to protect themselves from these marauders. Because of the mixture of different races, their language was peculiar. Jesus reached here just at the beginning of winter for, be it remembered, it was after the gathering of all the harvest in the fall, and the completion of the lessons to the people at its close, that they left the valley.

Because of the near approach of winter, Jesus tarried in Lisbayean for only a short time; but while here he taught them that God is all; and that they were filling their place in life because they made such useful and beautiful works of art, and that all these were pictures of God Himself.

He taught them patience, and told them not to rebel at the terrible trials to which they were subjected in having their girls stolen, but to ask God to guide them and help them to do their best; and that when the girls were stolen, they would carry the Christian teaching to others, and thus help the world and do a great work which would bring its reward from the Father.

Thus it was that when He left them, He left hope instead of despair in their hearts,

and a knowledge that their lives did not end in death, but that if they only lived in their highest, and brought the knowledge of God and His truth to others, they would find themselves progressing into ever better and better conditions, wherever they might be. The friends from the valley who came to Lisbayean with Jesus as they went on their way to Jerusalem to be taxed, stopped here and traded much of their grain for beautiful manufactured articles which they obtained to sell to the rich in Jerusalem; and they also bought goats, honey, and other things. In this way these people were provided with grain for themselves and all their animals for the coming winter.

When the lessons and the trading were finished, Jesus and his followers, with the friends from the valley, continued on the journey towards the west for 3 days when they reached a fishing village on the Sea of Galilee. Here Jesus and His followers encamped for the winter, and His friends continued their journey after leaving grain, honey and other supplies sufficient for the winter, besides goats to furnish them milk. From here on these farmers traveled as speedily as possible to Jerusalem, which they could now more easily do since their loads

were so much lightened; not only through the large amount they left for Jesus, but the still greater amount they traded to the people of Lisbayean, for articles which were far less burdensome and heavy to carry, making it easy for them to travel swiftly.

The fishing village where Jesus tarried for a season, meaning 3 months, was a place of about 10,000 people in the winter but very small in the summer. There were fertile valleys nearby, and those who cared for cattle or sheep, or who harvested grain, lived in this place in winter, but were engaged during the rest of the year in their work in the valley. The name of this place was Assyeanne, from a past queen who had been drowned in the capsizing of a boat. This was not only a fishing village, but a market for the products of the fertile valley nearby.

As the cold season was at hand, Jesus tarried here through the winter, or a season of about 3 months, during which He passed His 25th birthday. Jesus did not do much healing here, but left this work to His apostles that they might learn to carry on the work alone when He should leave them; and thus it was that they performed many miracles during the winter. At this place the Angel Gabriel again visited and in-

structed Jesus. While here Jesus arranged with His apostles for a 5 day fast, and so He retired into a room, giving directions that none should come near or disturb Him until the appointed time he had declared to them. Instead of a simple fast, he dematerialized His body and materialized it again in Capernaum, where He joined 4 of His disciples in their work of healing and teaching, and was seen thereby many.*

At the expiration of the 5 days, when the apostles went to the door of the room, Jesus came forth as usual. This knowledge will materially assist in harmonizing certain passages of Scripture that are apparently at variance.

After this incident, Jesus performed some very remarkable healings of such diseases as tumors, cancers, and various other serious and difficult conditions. In the New Testament are the accounts of similar manifestations of materialization by the disciples as well as the apostles. One of these was the passing of Philip immediately, to a place

*This incident we have here given, shows how there has arisen much confusion between the accounts given by different writers, by whom he was said to be in two different parts of the country at the same time; and so created an apparent contradiction in the history of the Bible.

called Azotus which was a long distance northwest of Jerusalem, after baptizing the Ethiopian eunuch at a place far to the south of Jerusalem on the road to Egypt. The same thing was performed by Peter and John when they escaped from jail and were found in another place, preaching.

We have also seen (Book 1) how the Angel Gabriel thus carried Mary, Jesus and John to a place of safety from Herod's soldiers, in the flight to Egypt. Mention has also been made in Book 1 of similar work by the Hindoo masters of today. There have been various and numerous writings on this subject all through the Christian Scriptures, as well as in the sacred writings of other peoples; and indeed, so numerous are they, that the text from John 21:20 certainly applies to them.

They were written by many people in many languages, and hence those we have received were in many cases beyond the ability of the translator to render in the exact meaning intended by the writer; and in addition to this difficulty, dots were in use in different parts of letters which altered their meaning, so that unintentional errors were bound to come in. This was the case with the Hebrew language, so that in the various changes from

one to another, we have cause to examine closely and note the correspondence of each passage with the great ideas of the whole, so that the true thought may be found.

Not only did the translators often misunderstand the text, but there was also a purpose to confuse the reader, that these things might not be clear in the minds of the people, in order that the influence of the church over the people might be greater. In addition to this, many writings which would have made things plainer, were omitted for the same reason. When the Jewish Hierarchy compiled the Old Testament, about 500 B. C., this same thing was done that the people might not get too clear a knowledge of its teachings. They also omitted the books that gave the key to a better understanding of the others.

These various books had come down from the past in separate manuscripts, and from widely different sources, just as had the manuscripts concerning Jesus, except that these latter had all been written during His life or after. It is thought that many of these missing manuscripts, as well as copies of those already translated, will be found in the near future in some of those old hidden monasteries in oriental countries. On ac-

count of these conditions, the knowledge of the wonderful doings and teachings of the Master have not reached us save in very small part, and hence is very limited indeed. It is with the hope of bringing Him closer to the love and understanding of the people that this book is written.

At the opening of spring, Jesus and His followers again took up their journey toward Jerusalem. Leaving the fishing market town, they wandered on down in an irregular way as usual, teaching here and there wherever there was a group of people until they came to the river Thebes. Following the course of this river up among the mountains for 3 days, brought them to a large plateau or mesa, occupied by a government camp of shepherds with their large flocks.

This was in reality a prison, for the people were compelled to stay here all the time and work without pay, or without being allowed to own anything whatsoever; and they were required to give a strict accounting for every sheep, and for the estimated approximate increase, as well as the amount of wool that should be taken that season. To fall behind what was expected brought severe punishment. This condition caused them to leave nothing undone that might prevent loss,

hence they worked very hard in order to reach the requirements. Besides all this, they were not provided with proper food, clothing, and other necessaries for the comforts of life; hence they were in a sad condition indeed, and life was filled with work and care, without hope or cheer of any kind.

They lived in mere huts with not even a moderate supply for their needs; and so crowded together, and also in such close proximity to the sheep, that they suffered from sheep's itch, and all other contagious diseases to which these animals were subject; besides all the diseases of man resulting from lack of proper food and comforts, such as fevers, scurvy, yellow jaundice, and various other troubles. So great was their responsibility; so exhausting was their work, so feeble their bodies, and so hopeless their spirits, that they often felt like casting themselves down the precipice and ending it all. There were men, women and children among them; some very old, others crippled, paralyzed, blind and otherwise entirely disabled, and these could not leave the huts on account of their condition, so they had not a ray of comfort, for the squallor of their miserable homes can hardly be realized. Every one was diseased in one way or another.

The first thing Jesus did for them was to cause a living spring of pure water to flow in the center of the mesa; which brought great and lasting relief to both man and beast, and lightened the labor to such an extent that they could now care for the flock in a very much better way, and with vastly reduced time and effort, so that they felt as if they had time to think a little and rest occasionally. The added comfort to the sheep also caused them to be in better condition, and consequently easier to be cared for. Obtaining this abundance of clear pure water without labor, not only helped the animals, but brought new life, health and comfort to the people.

In this work of giving the spring of water on the dry and thirsty mesa, is taught one of the greatest of all the great symbolical lessons that Jesus has left for our benefit. As he, for the needs of these people, and in response to their desire for His help, brought from the great within of Mother Earth a living spring of the water of life for all the thirsty bodies of earth, of plant, of man, and of animal; so also if we desire His help, will He open from the great within of the souls of men, the living water of everlasting life which will flow eternally from the great

source of all good, ever bubbling up with joy, health, and every blessing from the Father. This mesa can be traced at the present time, as well as the spring which continues to give forth its pure life-giving water to this very day.

The next help Jesus brought to them was the healing of their bodies of their various ills, in order that they might have physical strength to perform their labors; and the cleansing of mind that would enable them to listen to the great truths of life and eternity that He was about to give them. His coming with gifts of healing to the body, of every ill, such as curing the blind and the lame, casting out devils, restoring the paralyzed, and even raising the dead; added to His bounteous gift of the precious spring ever flowing, clear, cool and abundant, relieving them of a vast amount of hard labor and giving them so much refreshment, caused Him to be to them as an oasis in the desert. They were in the condition of Hagar in the wilderness; cast out in the desert, forsaken and waiting for death, when the angel called to her and gave her a spring of water in the same way. These shepherds also received from the Divine messenger, rest, peace, health, and the blessed water symbolizing everlasting life. They

were now in the condition to be eager to listen to His words of knowledge and comfort; and they drank in His teachings as the thirsty desert does the rain when it comes.

The lambing season was just beginning when Jesus arrived at the mesa, so every one was very busy looking after the little lambs that none should be hurt or fall over a precipice, and in this even the children did their part. This work kept them all too busy to stop in the day to listen to Him, and everywhere the Master taught that the duties devolving on men must be first be attended to, before they could rightly receive knowledge; for this gift is not given to those who are unwilling to perform the tasks necessary that the conditions of this world should be met, and none should suffer through their neglect. Because of this principle, Jesus went among them during the day helping them and teaching a lesson here and there. He would take a little lamb in His arms and tell them how they were the little lambs of the Great Shepherd, the Father in Heaven, and that the Great Shepherd loves every little lamb and cares for it, seeing that no harm comes to it; and so they must be careful to keep in the fold and not wander away from His protecting care. In this way He drew a spiritual les-

son from every incident of their lives, and they understood and accepted His teachings with joy. In the cool of the evening when all the sheep and lambs were fed and safe in the fold, they would gather and listen to His words of wisdom. It was here that all the lessons that Jesus gave concerning the Good Shepherd, and the care, and protection of the flock were given. He taught them that they were guided and controlled; and that the Father not only desired their bodies to be strong and well, but He also wished that their souls might open to receive His blessings. The great bodily help they had received, brought them hope, and made them able to understand and receive in their innermost self His wonderful teachings.

After the close of the lambing season, they were compelled to work very hard in the labor of shearing, for full returns to the King must be accounted for, and they dare not risk any loss. Jesus did not desire that they should, but taught them that no great blessing could come through neglect of the duties life has brought, hence they did their best in every way, but the gift of the water made the tasks lighter, as did also their renewed bodily vigor; so He was able to lead them into a different frame of mind, and a realization

that after all, their life was worth while and there was a goal ahead for them to reach. The thought that they were lambs of the Great Shepherd and were cared for, made all labor lighter because hopelessness is the greatest burden man can carry.

He not only taught them that they were being protected and cared for, but also that when they cared for and protected the sheep for the King, they were also doing it for themselves and for their Great Shepherd who was King of all the land, and who cares for all; and that only their own wanderings from the fold of God can bring them into trouble, pain and want. He also taught them that shearing was a picture of life; that the weak, under the care of the shepherd become stronger, and grow continually more vigorous as they mature; that life continually shears us until the end; but always there is a new coat provided, each one more perfect and abundant than the last; and each one is removed when it becomes a hindrance to freedom and progress; and then a new coat is given in time to protect us from the next winter or trial of life; so that all the shearing as well as the growing of the new coat, is the work of love to bring us to the goal of our

highest destiny; each new coat protecting and comforting more than the last.

He made them to understand that all this is in the guidance of Supreme Intelligence which knows the plan and has the pattern, and that all is good and for our benefit even if we resent as the sheep objects to the work of the shearer, until he has been through the experience so many times that he can realize that only good and not evil will come to him through the experience. He also showed them how that many would be turned aside from His teachings, and through selfish purposes would become wolves in sheep's clothing; representing themselves to be His followers when they were not, hoping to overthrow the flock He had brought into Christ knowledge.

In order that the work might be continued after He left, He ordained among them 6 apostles, and these He taught and prepared for this work. Two of these were young men about 20 years of age, whose names were Gerome and Bellil. The latter was very gifted in speech and so could attract and teach and persuade His hearers into receiving the knowledge of truth. Two other apostles were centenarians. They had been Pharisees, but had become converted to the teachings of Jesus.

The other two apostles were women, Martha and Sarah. They were about 50 years of age; and so it was that the Master in His wisdom gave leaders to the young, the mature, and the aged; to the women as well as the men, in order that the work might be universal, and all needs be met. Martha and Sarah greatly desired sons, and so Jesus asked the Father to grant their prayer, and the Angel Gabriel gave his help to bring about the necessary conditions; and so it was that their prayers were granted, and they were given sons who should also be apostles. The names of these sons were Jesse and Josephus. The life of Jesse may be traced down in history. He perished in a massacre of Christians in Alexandria about 40 years later.

Jesus depended more on the younger apostles and disciples for work in the future than He did on the others, because their minds being more plastic, the change from old conditions of mind would be more permanent since they more readily caught the flame of the Holy Spirit, and could set this flame of mighty truth vibrating so that it might feed other minds; whereas those whose ideas had been fixed for many years, even when changed, had always a tendency to slip back

into the old groove, and old beliefs seek entrance again.

Having led them out of their sad condition by His faithful work, during 6 months, so that they had now attained to hope and better conditions in every way, and with leaders to help them who would be under-shepherds over them, Jesus now bade them farewell, and took up His journey again, going to the north side of the mesa, and then across the river proceeding on His way in the direction of Jerusalem for about 7 days when He reached a little city called Cireus.

This also was a government prison for people of little importance and influence, who had committed misdemeanors of various kinds. Some were citizens of other countries, who had been in Jerusalem some months without visible support, which placed them under the suspicion of being emissaries from their various governments to obtain secret information, and on this suspicion they were put here that they might be out of the way until their government should send for them. Those guilty of small misdemeanors which did not antagonize the rulers were also often sent here. Most of these people were somewhat artistic in their tastes, given to writing lyrics and other things of little value. They would

not work, and loved luxury of all kinds, yet were poorly provided for by the government. They were lax in their morals, and so it was inevitable that they should obtain their luxuries by such means as pillaging caravans and the agriculturists of the valley.

Though they had a kind of artistic taste, they were totally unlike the people of Lisbayean, for there was no quality in their nature that was elevating; and they were too indolent to work to create beautiful things. They were unwilling to live as simply as their situation required, but demanded every luxury their tastes called for, at the expense of any one who could furnish it. Naturally they were people of no moral character in any direction, lazy and shiftless. This condition necessarily led to outlawry in every sense of the word. Besides the offenders from foreign countries, they were mostly scribes, and educated people whose development was in the mental and not in the moral or spiritual realms. Many others were banished here for political reasons, when it was not thought best to make way with them. They were of no special religion, and presented many contrasts. Some were Greek and Latin peoples, some Jews and Pharisees of various kinds,

and all these obtained a very luxurious living in the most precarious ways.

Jesus taught here only two days, for He could not get their attention or make any impression on their minds. Not only would they refuse to listen to Him, but they mocked and jeered Him as He attempted to teach the golden rule, and were very wroth at Him, so He realized that He was sowing seed on the rocks which could bear no fruit; consequently He left them and traveled on towards Jerusalem.

He now no longer wandered around and taught as He had been doing, but kept on the direct road of travel until He reached Jerusalem. There He was met outside the walls by His apostles and disciples who had been waiting for Him, as they were to hold a conference and report the work done, and lay out other work for the near future. All 10 of the apostles were here, but some of the disciples had not yet arrived, so they tarried in this place 30 days waiting for them to come. While here, Gabriel came again, and told Jesus not to enter Jerusalem at this time; and not to tarry long. This meeting at Jerusalem had been arranged for the purpose of holding a conclave and hearing the reports of the workers who had not been with Him for

some time; and in making plans and giving instructions for the future. Because of the word of Gabriel, they did not enter the city but tarried outside the walls, for as some of the disciples had not arrived, the conference must be delayed in order that it might be complete. When all had arrived, they reviewed the work done, and the Master pronounced it "Good."

While they were thus encamped outside the walls, waiting for their comrades there came a woman out of the city to draw water from a well there. She had been seriously ill for a long time, unable to support herself or receive any help from the physicians. She was also in deep grief because her husband and sons, who were sailors on the Great Sea, were long over due, and she feared they were lost. Jesus first healed her of her infirmities, and then said to her: "Be not sore in thine heart, for before the sun cometh over thy head tomorrow, they will be with thee." On hearing His words she fell at his feet, wondering what kind of a man He could be to do such things.

Despite His great care, many others who heard He was there, came out to greet Him. Many of these He had healed, and others came with them hoping to receive His help,

and all their prayers were granted. As soon as they had finished the task for which they came, they immediately departed, for being wandering teachers without holdings, they had no need to enter the city on account of the taxing, having no taxes to pay. They were in this camp only 30 days, as we said, for Gabriel had explained that for Jesus to enter the city for healing at this time, would create excitement and commotion in the gathering and greeting of the great numbers of those who had been healed, and those they brought for healing; and this would direct the attention of the rulers to Him, and they would then stop His work; and thus interfere with what He had yet to do; and it was not well for Him to come prematurely into their power.

Two days after leaving Jerusalem they reached the ford of the Jordan, and there they crossed over. Here they met a large concourse of people on their way to Jerusalem for the taxing, and so greatly had His fame reached them, that they blessed Him as they drew nigh to Him. There were a few with them, who for various reasons, mostly political, opposed Him, yet even these loved Him much. Most of them were seekers after truth, and many desired to find some way by which the unjust tax might be abolished, and

it was well known that Jesus greatly desired that this might be brought about; and this contributed much to the confidence of the people as well as to the enmity of the rulers.*

These people all begged Him to turn back with them so that they might have the blessed privilege of listening to His teachings, and so He finally agreed to return as far as Bethlehem.

Thus it was that Jesus and His followers recrossed the Jordan and traveled back with them, teaching as they traveled, and wherever they tarried by the wayside to listen to Him which they often did, as well as when they camped for the night. In this way they journeyed on until they neared the vicinity of Bethlehem where they found a party of Herod's soldiers in a deep defile of the mountains guarding the pass. Jesus refusing to go further, they made camp for two days in order to listen to His blessed words; and after this service to them Jesus returned to the Jordan.

This time they did not cross the river, but turned toward the north, traveling west of the

*Jesus chose Judas Iscariot for one of His apostles that particular plan was imposed upon them by Rome, and History will furnish details of this corrupt and tyrannical system.

Jordan valley. Jesus and Joseph had not seen Mary for a long time, and all three felt a great hunger to see each other and be together again; and so also did all those who had attended Jesus through His two years' ministry in the country east of the Sea of Galilee, desire to see their relatives and friends, and visit the old homes once more; so all began the march to Nazareth and Capernaum through Judea, Samaria, and Galilee. They wished to go direct, so they did no new work along the way, but simply greeted old friends and looked over the field, reviewing the work done.

As they journeyed over this region where the gospel was first preached, and where Jesus and the 6 taught through the No. 6 period, and saw how much had been accomplished here by His apostles and disciples while He was making that marvelous journey east of the Sea of Galilee, He was well pleased and again He pronounced the work "Good." They traveled quickly and were soon at home where they had great joy in the companionship of their loved ones. The time for this pleasure being short, they soon started on after finishing a retrospect of the work done here as well as elsewhere.

This time Jesus started on a series of long

travels, so He took with Him only the two disciples ever near Him, the 12 apostles, and His master helpers Kaspar and Hillel, and these journeyed north into Asia Minor which is called "Asia" in the Bible. As they journeyed they taught by the way, according to their custom, wherever they found people to listen. They went through the principal cities, Caesarea, Ephesus, Antioch and many others. While the people here marveled greatly at His wondrous words and works, they nevertheless refused to accept His teachings or listen to Him. Seeing He was but sowing seeds on the rocks for the birds to pick, He tarried not, but passed quickly on.

Crossing the strait, He entered Macedonia, the land of Alexander the Great. There also He was not received, so He continued on into Greece. Neither would the people of Greece learn of Him the wonderful things He desired to teach them, so He took ship and sailed south through the Ionian Isles. At many of these he stopped and taught, and the people heard him gladly. These islands were mostly government prisons, and the people being in very unhappy conditions, were ready to find relief; so that He first healed their physical ills and then taught them His blessed truths; and thus brought hope and

courage once more into their hearts, and so He left them all brighter and better.

In this way He sailed from island to island, helping all who would receive His help, until He finally reached Judea in time for His 26th birthday. Let us not forget in reading about this journey, as well as all others that preceded this, and also those we will speak of later; that in every land, be it Macedonia, Greece, Spain, China, or Egypt, wherever He may go, he speaks to every man in His own language and dialect so that all can understand Him perfectly; and this great power caused many to listen to Him who might not otherwise have realized His mission.

In these, as well as all of the following voyages of the Master, He was carried at all times in ships belonging to members of the tribe of Dan.

We may recall that in the division of Palestine, among the 12 tribes at the close of the Dan was given a strip of land along the Mediterranean or Great Sea, as it was then called, wars of conquest after the return from Egypt which included all the safe and available ports of the country. There were currents and rocks and other coast conditions, on account of which the coast of Judea, as well as that north of Dan, were not suitable for com-

merce. Thus it was that this tribe whose country was mountainous and with no agricultural land, became the maritime tribe of the nation, and controlled the commerce of the seas of all the world. They also established many Jewish settlements in points strategic for commerce, of which the most powerful and famous was Carthage, at one time the seat of wealth and power of all the countries bordering on the Great Sea. Thus it was they sailed from port to port over all the then known world. The sign of Dan is Aquarius, which means great power to judge people, and this quality assured them success in any business, and with all kinds of people. The 12 tribes of Israel correspond to the 12 signs of the zodiac, and the study of this relationship, and comparison of it, will bring much of interest to the student.

Aquarius is the sign referred to by the Master as the "Sign of the Son of man," Matt. 24: 30. and also, "When the man with the pitcher shall come." The symbol of Aquarius is a man pouring water out of a pitcher, and all through the Christian Scriptures from the first chapter of Genesis to the end; water is used to symbolize spirit; and Jesus referred to this sign when He said: "My spirit shall be poured out upon all

men." The symbol of this sign we see is a perfect presentation of this. The fact that the Sun has lately entered into this sign of Aquarius points to the present time as the one referred to, and so the world may expect during its period of 2000 years, and more, the fulfillment of these prophecies which we see rapidly coming to pass as the "Man with the pitcher," pours out His blessings of spirit force upon mankind. This will come when all the birth pangs have been experienced. They seem severe now, but time and suffering will finish and complete all things.

The services of the men of Dan to the Christ in this way, to help carry the message to all the world, as we will see, cannot be overestimated; and as Dan spread the word (as an instrument) to the then known world, so it is that in His sign *Aquarius* will the Christ message be completed and all men know the Lord. The influence of this sign will bring to the world a better knowledge of the great truths which all the great Saviors of the world have endeavored to bring to mankind. This is the influence that is causing the knowledge of the brotherhood of man and the fatherhood of God to permeate the entire world. The awful condition of discord prevailing in the world at this time, is but the

friction caused by man's refusal to follow the Christ and practice His teachings of love and brotherhood. Man's selfishness and desire to force all things to his will, brings very severe discipline, as we have experienced in part, with more still to follow as we continue to live contrary to His teachings, because we create these conditions by our own choice of thought and action.

From Palestine, Jesus and His followers sailed to Alexandria, teaching at every port at which the ship stopped. One of these places was at the island of Rhodes where Paul later on desired the Captain to spend the Winter when he was on his way to Rome; and another place was Melita, where the viper stung the hand of Paul some 40 years later. All who were open and receptive to His wonderful truth, received benefit and help in every way since He could speak freely in their language.

From Alexandria they traveled across the country to the Red Sea and sailed away on the long journey to China, which was then thought to be the end of the world. Now, as always before, He was carried in ships of Dan. They landed in China in a city called Tie Hi (pro. Teah Hi), which was later destroyed by an earthquake; an account of

which could no doubt be found in the records in the Forbidden City of Pekin.

In Tie Hi He was joined by the great Chinese astronomer Chang Foo, who was a sage or wise man. His record also may be found in the annals of Chinese history. Jesus learned much of him concerning the science of the stars. The Chinese and the Egyptians have the honor of being the first recorded astronomers and astrologers of the world. The name they used for this study was "Starology", and this name covered all studies concerning the heavenly bodies. The Chinese people would not receive Jesus and His teachings, so He did not remain with them long, but soon returned to Egypt.*

Since the people of China, because of their age old hatred to Cain, refuse to listen to Him, Jesus does not tarry long, but sails back to Egypt, as we said. They went again to Alexandria, and from there they set sail for a voyage on the Mediterranean Sea. They

*This tax had always existed in some form, but this race, and this carries us to Cain, who went to the land of Nod, China (see concordance), and they disliked him extremely, and his descendants also, who were like him.

In Isaiah 49:12 we find another prophecy that is verified in these records: "Behold these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim," (China), and thus does the prophet see this journey prophetically.

sailed west and then north, stopping at many ports, and wherever tide and storm might make necessary. They went in this way, up through the Adriatic Sea, stopping at many ports, teaching everywhere, and sometimes they would go by land to the next port where the ships would meet them, if there was opportunity to reach more people in that manner.

In this way they continued to travel until they reached the head of the Adriatic Sea, and there they were met by a company from the very center of Europe, known today as Czecho Slovakia, who had come after them. Some people from this land had been traveling in Palestine where Jesus was doing some of His wonderful works, and had brought the story home with them, so that many were anxious to see and hear Him, and have Him come to their country and perform some of His marvelous works in their land; and so it was that on learning of His approach, they sent a large escort to conduct Him there.

Thus it was that in the very heart of Europe, the true word was preached; though this was in later years choked out by so-called Christian organizations.

On finishing this work as far as time permitted, they returned to the head of the Adri-

atic Sea, and from there they marched directly west across what is now Italy, and met the boat on the opposite coast, the Mediterranean Sea. All this country they visited was then Spain, for in that day her territory included what is now northern Italy as well as all the country east as far as Russia of today. These people debauched themselves, and consequently their country was reduced little by little until they have reached their present limitations which is a great contrast to their former greatness. So it has always been that no people would profit by the lessons they might learn from the fate of those who preceded them. History furnishes many lessons if we would heed, but the love of luxury and pleasure overbalances all else, and hides from us our good.

Sailing along now in their ship, they continued their voyage west; Jesus teaching as many as possible all along the way until He reached the western end of the Mediterranean Sea. His stay in any one place was necessarily short, but the people of this land heard Him gladly, and carried the word inland, so that many were reached, and they received the best help Jesus was able to give. In this manner He traveled and taught in every land bordering on the northern side of the sea.

In Africa the people were yet too undeveloped to understand Him, for they had not then even created a language. These travels have not yet been incorporated into history, because of the suppression of knowledge during the dark ages, but it will not be long before an account of the visit of Jesus to Spain will be found in the archives of that country.

Finishing this work, Jesus again turned east toward Egypt. In Isaiah 49:6, we find: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." This covers the land from China to Gibraltar, and all the earth, and is again referred to in Jno. 10: 16. "Other sheep have I that are not of this fold," for He had many sheep in many lands. Isaiah, the great Messianic prophet, thus tells of His work all the world of the Gentiles, as well as of the Jews; and here it is well to remember that "Gentiles" refers to all who have not come into the Christ knowledge, and Jews symbolize those who have, so that in reality many who are called Jews are really Gentiles, and many called "Gentiles" are true Jews. Since all Scripture is said to have 7 meanings according to the enlightenment of the student, may not this also mean that Christ is to be a light to all people of earth,

or to the "End of the earth"? May it not also have reference to the bringing of this teaching to America by Columbus and those who followed him? In the "Book of Mormon" is a very wonderful and beautiful account of the coming of Jesus to America during His earth life, teaching His great truths to those who then lived in this land.

At the approach of the spring equinox, Jesus had completed His work for this voyage on the Mediterranean, and He turned back to Egypt. Again they crossed the country to the Red Sea. This time they desired to meet a caravan from the far east bringing 4 great Hierophants; Lamaas, Jesus' Hindu friend, and the 3 wise men who had visited Jesus when a babe in Bethlehem; Lun, Hor, and Mer. (These names may be found also in the Aquarian Gospel).

Before the time of Christ, there was only one way by which caravans could cross from Asia to Africa, and that was at the Straits of Babel Mandeb. This place was narrow, and when the tide was low, was shallow and could be crossed on what we would call barges, which were paddled or polled or propelled in any way whatsoever. We can see by this, that it was difficult to pass from one continent to the other, causing the people to be

isolated and protected from each other. The rest of the sea was deep and rough, and these people had no ships large enough to carry camels and other heavy burdens safely across.

The Isthmus of Suez was not available in those days, because it was entirely of quicksand; hence not possible for the passage of a caravan. At the word of Gabriel, Jesus had healed this condition; and had it not been for this, the great work of building the canal could never have been attempted. The impossibility of armies passing by land from one continent to the other had protected one nation from the other, but Gabriel said that the time had come when the people of these two great continents must mingle, consequently the land must be healed that this might be possible. Because this work had been done previously, Jesus met the caravan at this place, and they all traveled together to the great school on the 3 Mounts. The 4 Hierarchs who came on the caravan, together with Jesus, Kaspar, and Hillel made the complete No. 7, so necessary at this time to the fulfillment of the vibration needed to perfect and finish this No. 7 period in the life of the Master; and it was for this they came, this will be referred to again.

In the days, when there were no mails or telegraphic facilities, these men of real knowledge, thousands of miles apart, could communicate and keep appointments, just as easily and surely as we can today. They could, through this great knowledge, make all their plans to cooperate in any thing they wished to undertake, and even with their poor means of transportation, meet at any date and place they desired. Our methods of today, advanced and wonderful as they are, are much more clumsy than their's, and more subject to error; and yet some of our newspaper writers boast that no people were ever so far advanced as we. It is indeed true that never in all the annals of history have people as a whole, the great mass of humanity, had even a fair measure of the knowledge they have today; but, on the other hand, our wisest men are mere tyros compared to the sages that worked with the Christ and taught Him so much, and with perfect ease used their knowledge to forward His work.

After this digression, we must again join the caravan and continue our way with the great masters.

When they had traveled about half way to the forks of the White Nile and the Blue Nile, they came upon some warring tribes, but

Jesus, by His word, was able to put the fear of God in their hearts and thus quell the fight. In this way they continued on into this most beautiful and interesting country to which they were journeying; and since it was the early childhood home of Jesus, and is to be again the scene of a great spiritual preparation, both for Him and His followers that they might be ready with every qualification for the great crisis before them, it seems well just here to picture to ourselves this wonderful country, that we may more fully and clearly place the Master and His followers in their surroundings, and consider the influence and effect on them at this time, of these magnificent environments of nature.

In this way we can create and retain the picture.

In No. 1, was described the conditions on the tops of these mountains where the great school was located, and some of the extremely interesting occurrences there; so now we will try to picture in our minds the country in which it lies. This region is the source of the Blue Nile which has its origin in a most beautiful lake called Lake Tzana. This lake is of crystal clearness, in a valley 6000 feet high, and is 35 by 45 miles in size. This valley is one of the most fruitful of that fertile land,

one of the great granaries of the country, and produces two or three crops per season. At the time of which we are studying this part of the country was included in Egypt; but with frequent wars between the tribes, the boundary would change, and it is now in Abyssinia, which in ancient times was called Ethiopia, and so named in the prophecies.

Ethiopia was an exceedingly beautiful as well as fertile country, with its mountains and valleys, ravines and table lands, all thrown together in the wildest confusion; creating an ever changing panorama of beauty and grandeur for the eye to behold. The table lands were mostly without wild vegetation, but the ravines luxuriated in the greatest profusion of vegetation of all kinds.

The lower valleys of about 4000 feet elevation, contained all forms of tropical life, both vegetable and animal, such as coffee, ebony, dates, cotton, indigo, sugar cane, lions, hippopotomi, crocodiles, monkeys, and birds of wonderful and gorgeous plumage.

The next plateau of about 6000 ft. elevation, includes the one on which we find Lake Tzana, and its outlet the Abia River, which lower down in its course is the Blue Nile. Most of the rivers of this entire country of Ethiopia flow into the Nile; and this land is

the source of the rich alluvial soil which they carry down into Egypt once a year, making it the granary of the world in all ancient times. The phenomenal fertility brought down in this silt, shows the extraordinary richness of the country from which it came. This valley surrounding Lake Tzana, and all others of a similar elevation, has a temperate climate and produces all the plant and animal life belonging to that zone. Here are grown all grains for bread, including a native grain called tiff, which was a favorite bread grain with these people.

The climate is delightful, in fact it is claimed that this land is perhaps the most salubrious of any country known in the world. The air is always fresh and it is very healthy everywhere, save for a malarial condition in some of the lower river valleys during the rainy season. All kinds of animals common to the temperate zone may be found here, as well as its flora.

The higher plateau, from 9 to 10,000 ft. high, are wonderful for grazing and timber, besides growing all the hardy grains, vegetables, and fruits. Here may be found the ox, goat, long wool sheep, and in fact any animal that can find its food here and endure the winter.

There was also timber of various kinds and sizes, according to the elevation. Thus it may be seen that the school on the 3 Mounts had access to the products of every clime without going any great distance to secure them. In the mountains could be found sulphur, iron, copper, salt, and coal. Salt was used as a medium of exchange. Above these beautiful valleys or table lands, rose the mountain peaks in every direction from 12 to 15 thousand ft. high, the tops of the higher peaks being covered with perpetual snow.

We can thus picture in our minds the beautiful surroundings of the first home of Jesus and the place where He is now to spend a season with His disciples, apostles, and companion sages, in preparation for the finality of His life drama. Just as He here received the preparation to begin His work, so He has come again to prepare for its close.

Much of inspiration and uplift into closer thoughts of the Infinite Creator of all, must have been received from the ever changing view of the majestic mountains on all sides, with their gorges and table lands in all directions; rivers and lakes, especially the beautiful Lake Tzana, lying just below them, and the snow clad peaks in every direction, all to be so plainly seen in the clear, dry air of

that region. No description can picture its beauty. Often the bluffs would rise in a precipitous manner hundreds of feet; and the homes surrounded by their gardens, fields and orchards added the human touch. There was little manufacturing done here except that of the cotton cloth universally worn, and some few articles of iron and copper for every day use.

This country was the home of the Bedouin Arab and the Black Gallas, besides others, for there were several different races in this land of so widely different origin and conditions. The Falashas were descendents of Abraham through Ishmael, and many Jewish characteristics were common to them. They had come here from Arabia, and followed a corrupt form of Judaism. In the south eastern part lived a race of African pigmies, or dwarfs; and north of these were the Ichthyophags or fish eaters. There were also the Macrobins or long livers, the Troglodytes who dwelt in caves, besides other groups, so that in the many kinds of people who dwelt here, was a perfect correspondence with the varied and wonderful topography of the country, seeming to be a whole world in one land. The predominant races were those of straight intelligent features resembling Hin-

dus. Some were descendants of Seth, and some were of those who escaped the destruction of Atlantis. The people who carried the caravans across the Strait of Babel Mandeb in their barges were some of these last named races, looking like Hindus, tall and straight, with even intelligent features, though they had black skins.

Many noted names in history find a placement in this land. The Shepherd of Hermes mentioned in the book of Enoch, lived here. Menelik, the son of Solomon and the Queen of Sheba ruled, inheriting his mother's throne. Memnon was also one of their kings, and Candace of Bible fame was a queen of this land, and besides these, many others of note may be found in their annals.

The name of the southern part was Meru, a name that carries us to Atlantis and Mexico, showing the origin of these people. The Etruscans, the Cretans, and the Myceneans of the country north of the Mediterranean, were also from those who escaped from Atlantis, and this accounts for their superiority over the surrounding peoples, causing the wonder of our historians, but which they fail to explain. In the far distant days of tradition, some were so far in advance of others, that they were called Gods by the Greeks and the

Barbarians; no doubt possessing knowledge and powers beyond their comprehension, but which were well known and ordinary attainments in Atlantis.

Naturally, among so many different tribes and races, there were many religions in Ethiopia, but the principal one was called "Copts", and was a form of Christianity. These people had been taught in the ages past by Enoch, and though they had become superstitious and their worship had lost much of its original purity and truth, as have indeed every sect of Christians to this day, yet still they had not gone off into an organization with priests and creed so that they could control their brother man through religion, hence they benefited by the teachings of the Christ, which restored their pristine simplicity, so that when in the 4th century, the Roman Catholic monks from Alexandria came to convert them to "Christianity", these people of Ethiopia resented the order of priesthood and the binding of creed, hence there was a constant condition of warfare between them, and after a time they drove them out; proving they still held, at least in degree, to the simple Christian brotherhood of the days of the Master, though without Bible or leaders to help them remember. They had drifted

far from the exact teachings they had received, and yet they had used no power or effort to try to coerce others. Having had their foundation from Enoch, makes them the oldest organization of Christians on the earth today that we know of. Others in this land followed the religions of their ancestors. Isaiah says, Chap. 43. v3, "For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee." We now see how this has been fulfilled.

To the Greeks, the Ethiopians lived at the "ends of the earth," and entertained the "gods" themselves as guests. This no doubt refers to the visits of the wise men of the world, at frequent intervals to this great school on the 3 Mounts, just as these 7 masters are now spending a season with them.

We can now picture in our minds this beautiful and delightful country in which Jesus passed the first 7, or formative years of His life, and to which He has returned to spend the last winter of His No. 7 period with His companions and disciples, and prepare His apostles, through the higher teachings of this school, for the trials they should be called upon to endure in His No. 8 period, and through the years that were to follow when

He would no longer be their leader in this earth plane. He must needs also prepare Himself for the great sacrifice, and all that should lead up to it; so it was necessary for Him to come to this sacred place of peace and spiritual knowledge, to rest and receive the help that the 6 great masters had come so far to give.

To get this picture well in the mind and meditate on its vital far-reaching meaning, will open up avenues of thought that will surprise and delight the student. Look in the narrative of the No. 1 period of the life of Jesus, and you will find an account of this wonderful place; the school and all the interesting conditions there, and then place the Master, His 6 companion sages, Kaspar, Hillel, Lamaas, Lun, Hor, and Mer, and His 2 disciples, Joseph and Nathaniel, with the 12 apostles, in this place and you will have this picture complete.

The 7 thus gathered not only to commune together and create a strong spiritual force to help the Master to furnish great lessons to the world, but also to give higher knowledge and preparation to those who would later be responsible for the work. The 7 masters made complete the vibration conditions necessary for the complete fulfillment of this

perfect No. 7 period, which was to be a pattern for that number through all time. Judas was an exception, in not being given this higher wisdom, because these masters saw that His character was such that it would not be safe to entrust this knowledge to Him, for He would be tempted by His lower nature, to use it in black magic; so that He received only that which He was fitted to use.*

Thus it was that the entire party passed the winter in this inspiring place; in rest, meditation on higher things, study of the great powers possible to the spiritually enlightened man, and in contemplation and enjoyment of the marvelous beauties of nature by which they were surrounded. In this atmosphere of peace, harmony, and beauty, all were renewed and all had helped each other so there was nothing more to be desired, and by the time of the spring equinox, the rest was complete and the work finished; hence they all departed from here at this time in order to bring the Master again into the borders of Pales-

Jesus chose Judas Iscariot for one of His apostles that he might be forever an example to the world; to symbolize the fact that in the midst of seeming security there is invariably a traitor, so that people might understand this and watch, wait, and compare. Not only does this apply to those with whom we associate, but even more to the faculties within ourselves where we will find our Judas.

tine, where He must do the work of His No. 8 period, which time is partly covered by the accounts in the New Testament.

The time of the spring equinox is the season when new life and a fresh beginning comes to the physical world; typifying the coming of new spiritual life, which in truth always comes with the new physical life at that time, or there would be no manifestation of fresh physical life, for there is only one life and that is spiritual, and is infinite in its manifestations in every realm in the universe.

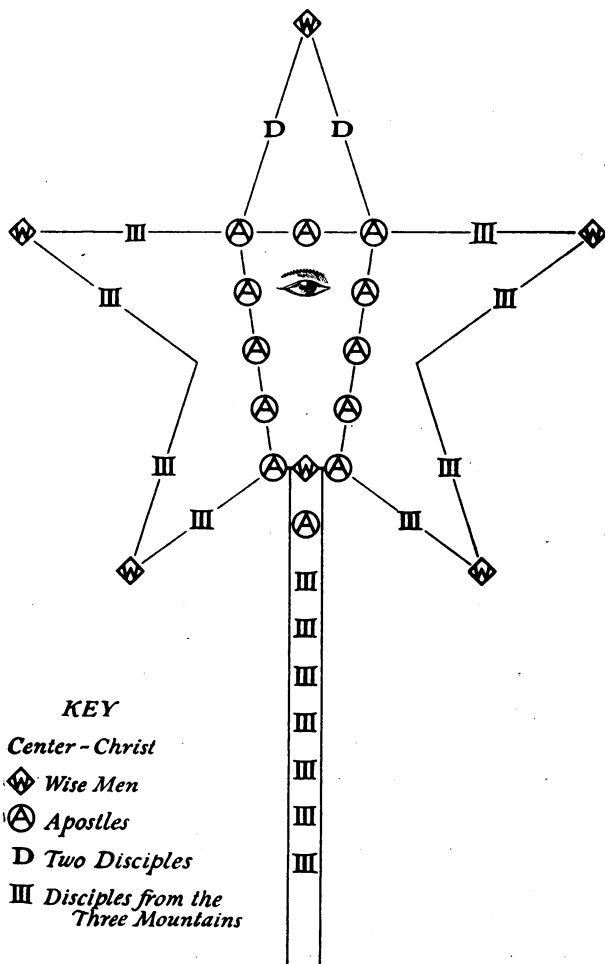
Jesus had just passed His 27th birthday. 2 and 7 make 9, the close of a cycle for the next number is 10, or 1 in a higher manifestation,—a higher cycle. This shows that Jesus is finishing up His cycle of 7 in His life at this time, and this is occultly expressed in the form of march taken as they leave 3 Mounts. 9 is the number of spiritual work, universally expressed, or to all men; in contrast to the limited few connected with us personally, as family friends, neighbors, and countrymen. To make this perfect, have the masters come to reinforce him and make a great center of power for the accomplishment of all things. The companionship of the 12 shows universal completeness as expressed in the 12 signs of the zodiac. This also prefigures their contin-

uation of the work after His crucifixion as will be seen when we follow Him in His journeys during this year. During His 26th year, He was doing the work of a 6, or cosmic mother, in a far wider sense than when He was going through His No. 6 period, because He was not simply working in the housing and helping of people Himself, but in this 26th year He was preparing the apostles, so that the field might be enlarged.

These workers have no caravan now, so they march on foot down the Nile valley to the caravan route at the Isthmus which has now become the great highway of travel between Asia and Africa since the Master healed the land, and made it safe for man and beast. As they start on this march, Jesus arranges them in such a manner as to express great divine truths in the symbology of the occult. This arrangement was in the form of a 5 pointed star with a key-stone in the center as is shown in the accompanying plate.

In arranging His followers in this occult fashion, Jesus invoked all the great powers of the universe, indicated by these sacred symbols which the Masonic order has brought down from the most ancient times and incorporated into their mysteries.

As shown in the plate, each point of the



KEY

- Center - Christ*
- ◆ *Wise Men*
- ⊙ *Apostles*
- D *Two Disciples*
- III *Disciples from the Three Mountains*

star was marked by a wise man; also the base of the standard, sometimes called the hilt. The 11 apostles formed the key-stone; and Judas walked next behind the wise man at the top of the staff. This indicated, as did also His failure to receive the highest lessons though He much desired them, that He was not fitted to be given the same work as the 11, and it was also prophetic of the loss of His power. Since He walked in the rear of all of the masters, being unfitted to take a place in the key-stone with its's meaning, his lack of true spiritual character was made known.

The 2 disciples, Joseph and Nathaniel, were in the lead, just behind the Master in the upper point who led the march; and thus they marked the directions of the lines of this point of the star. This was symbolical of their high spiritual attainment.

Wherever the 5 pointed star might appear in symbol in any manner whatsoever, it represents the awakening of the Christ principle; as the star is formed with the 2 downward points representing the 2 feet of man, the out-flying points representing the out-stretched arms, and the up pointing point representing man's inspirational and intuitional powers located in the head; and Christ

in the center is the soul. Thus does the 5 pointed star always symbolize the body of man, or the mental man, or the man as he appears to be. That 5 is the number of man in the physical is so plain that none may doubt who will call to mind that not only has the body 5 extremities, but there are 5 fingers on each hand, 5 toes on each foot, 5 physical senses, and 5 lobes to the brain.

Thus it is that no other number could correctly describe the physical body, just as no other figure save the keystone, could be fitted to the 5 pointed star. This entire symbology is so beautiful, that all, especially the Masonic fraternity, must glimpse the vastness of its meaning. The Wise Man at the hilt represents the higher, or inner, or spiritual mind, called by some the sub conscious mind, which never changes, but is always perfect, and is the mind of the soul. Judas is placed in the rear of all the masters, including the 12 apostles, the 2 special disciples, Joseph and Nathaniel, who followed the leading Master, and the 8 highest disciples from the 3 Mounts; to show that the lower mind must not lead the higher faculties, but though it desires to lead and control and debase the higher instincts of man, it should always follow their lead, or it will meet disaster.

Ever does the conscious, or mortal mind, or sense mind, desire to lead mankind in the way of its own choosing, which is the road to sorrow and failure; and only by placing it in harmony with the higher or spiritual man who always leads to the perfect way, will it bring blessing and not cursing. The Wise Man at the hilt of the staff also represents the knowledge that we have gained by experience, connected and corrected by our inner or spiritual mind. The disciples in the staff are as follows: 1 innocence, 2 truthfulness, 3 falsehood, 4 misrepresentation, 5 desire, 6 will, 7 reason. These 7 also manifest the No. 7 of this period just completing, together with other meanings found in 7 days of the week, 7 complete senses, 7 planets belonging to our system, 7 years in each cycle of earth life, 7 colors in the spectrum, 7 letters in the musical scale, and elsewhere; showing the great significance of 7 as the number of a complete cycle. These 7 disciples in the staff, with Judas and the Wise Man, make 9 the number of Christ's execution, the number of the complete trinity of trinities; the trinity of the body, the trinity of soul, and the trinity of spirit, or the fulfillment of the complete man, when he will either unite with divinity, or degen-

erate into nothingness; and this is that which lifts man up into perfect expression.

This arrangement of the march with Jesus in the center, was depicted that it might remain indelibly printed upon the sands of time, that all men might learn that the intellectual, expressed through the 3 senses of sight, hearing and feeling, when developed, will raise them to a higher and finer expression of life, so that all may realize the necessity for acquiring greater knowledge.

The number of lessons to be adduced from this star formation are many, so we will give only a few more of the most important ones. As the standard has its weak point, through the position of Judas, as shown by his well known actions later on, so is the personal self, the conscious mind, and the physical sense of man, the weak point in his character which must ever be watched and led into true thoughts and deeds, if the higher man is ever to be manifested as he should be. Another great lesson is, that "In union is strength." The outer points of the star are held by the wisest and most powerful, that they may cognize any danger that may threaten, and give warning that all may unite for safety; not only for themselves, but for the Christ within, the most precious

of all. Failure to heed the warning of these, the very highest guides given to us, would result in disaster to one and all; as always results to men every where, if their highest or spiritual guides are unheeded. In the physical sense, this care was absolutely necessary in this march, for the Nile valley had many perils from lions and other dangerous animals which roamed at will in search of prey during the night, but the co-operation of all, protected each one from every danger.

Thus was taught unity and co-operation for the good of all; for the protection of the weak by the strong, which should be followed in every department of life, that all may be helped in their progress towards the great goal for which man was created. In this symbol was also depicted the work that the apostles were to do in the future years in spreading the gospel of the Star of Bethlehem to all nations; and also that the Christ was the center of all interest at that time; and that all eyes were looking towards Him and surrounding Him; until they would finally crowd Him more and more until they closed in on Him and crowded Him out; as will be shown later when He manifested His work of No. 8, when He returned to Pales-

tine; beginning when he separated from His helpers and companions, the Wise Men, and started out alone.

There is one other lesson on the star which we would emphasize before we leave it, and that is the great importance of protecting with all the powers at our command, the Christ (soul) within. This Christ within is the keystone of the arch of man's character. The keystone forms a wedge that separates and also binds, and is the solution of the statement of the Master as found in the Bible, that He would separate husband and wife, parent and child, brother and sister, and scatter families to the 4 corners of the earth, which has come to pass because of their belief in the Christ principle. Thus does a wedge ever separate and a keystone hold fast; so that until the keystone of an arch is in place, there is no strength or stability to it, and it is fit for no purpose.

This seal was given to Solomon as a sign and seal to the people through all enduring time, showing that as long as man lives on the earth, or as long as time endures, this emblem which stands for Christ, shall be the keystone between earth and sky, which binds Him to the earth. This is why the face of the clock is so often found on this seal. It

is in reality a wedge which shall separate the spiritual from the material, and is the only symbol outside of itself, as we mentioned before, that could be made in a 5 pointed star.

Thus is Christ delineated as the "Only way." The Christ within, shown by Jesus in this wedge, is the keystone of the arch of man's character, and without this perfect keystone, or wedge, which both separates and binds, there is nothing safe and permanent in nature, and it is ever in danger of collapse at any critical time.

This symbol of the star and keystone, was designed and formulated by the angel Gabriel, to symbolize also that the star that rose over Bethlehem at the time of Jesus' birth, had come to the earth, and should be laid low; which was later fulfilled, as we all know, in the culmination of the earth work of Jesus; but this star must also be lifted up again, until its rays shine through the whole earth, and bring light and life to every man. How very important then that we should constantly go straight forward, as the upper point of the star, or the higher forces lead all the rest, and look neither to the right nor the left, and stretch out our arms, symbolically, in all embracing thoughts for all human-

ity, keeping ourselves ever firmly planted upon the arch of God's love—the keystone by which man is held to the earth. Wherever the 5 pointed star is met in symbology with the point down, it portrays the degradation of the higher or spiritual man which is centered in the head; and the elevation of the body, or physical, or sense, or lower principles of man.

In this march formation they journeyed through the night, resting during the day. There were two reasons for this; one was the desire of Jesus that they should not be seen, and thus attract a following, and the other was because the extreme heat of the desert in the Nile valley made marching by day impossible. They spent the day in rest, meditation and sleep, and at high noon each day, all arose and joined in prayer and meditation. From this was taken the custom of high mass in the Roman Catholic church services, and also the ringing of the Angelus. The knowledge of this was handed down traditionally through Peter.

They marched in this way very slowly to the head of the Red Sea where Jesus had healed the land, and there they were met by a caravan from the far east which carried from Him all His Wise Men companions,

leaving Him without support in leadership, but with all the responsibility of directing His followers without other help. Thus was closed the period of No. 7.

CHAPTER VIII

Number 8

Before we record the events of the No. 8 period of the life of Jesus, let us turn back to the beginning of the No. 4 period, and recall the condition appertaining to the significance of No. 4, that we may see what is the meaning of 8 which includes two 4's.

During the No. 3 period, Jesus had been sent away from the care, guidance, and shelter of the home, so that He might without help make His personal overcoming of all temptations that come to man through the great desires of the physical senses; and this mastery of His own personal temptations, gave Him the power through the 40 days of communion with the great divine ONE, to lay his 4 square foundation of character achieved, which made it possible for Him to make His No. 4, in order that He might be able to attain master in the higher numbers that were to follow. Since 4 is the number of companionship, He then called John to join Him so that with His aid he might be able to lay this 4 square

foundation for his future work. The overcoming of temptations of the physical body, and the consequent attainment of purity and righteousness had made this possible, so that preparation for advance in the work was now complete.

Before He can enter His No. 8, which indicates a foundation on a higher plane added to the one already made, a similar though broader preparation must be made. He had, through the overcoming of all physical conditions in His marvelous works in the No. 7 period, prepared for another "40 days" fast, and now He unites with the 6 great masters, and with them enters a period of meditation, fasting, prayer, and advance in knowledge; making full preparation, not only for Himself as at the close of the No. 3 period, but also of His 14 companions who were to be with Him in the completion of the vibration of companionship necessary for a perfect expression of No. 8. This association with the 6 masters and the 14 companions was even closer than the previous one with John, as well as greater in numbers, their harmony being complete, preparing Him for all His wondrous achievements until He should finish the 12 or the complete whole of His earth life, just as His preparation at

the beginning of No. 4 had made possible His works which had now been accomplished.

At this time 6 masters joined Him instead of 1, showing the double trinity, all together making 7 the perfect spiritual cycle, the cycle of creation. This "40 days" (not time, but completeness) made perfect the fulfillment of His No. 7 as shown in the formation of the star—complete in every detail, which proved the absolute perfection of His work. The 12 and the 2 were also prepared here, not only to furnish Him the companionship and help necessary through this No. 8 period, but also to work for Him when He should no longer be with them. The preparation of the 24 ambassadors a little later in this number 8, also makes this more complete by furnishing messengers to go out to the whole world, indicated by the 12 countries they represented, as 12 signs in the zodiac represent the complete circle of earth life and physical expression.

The 8th house in the horoscope is called *the house of death*, and the conditions that lead to the death of the subject are depicted by the planets in that house, with their configurations. Likewise does this No. 8 period of the life of the Master bring into expression the conditions which led to the death of

His body. Here, as always, we find that all knowledge given to man from the Father is ONE, and so do the lessons He gives us prove that the knowledge of the stars is a most important part of all knowledge, whose source is the ONE. Scorpio is the 8th sign in the zodiac, and this is his home where he rules. Scorpio stings and hurts and brings sorrow and pain to all, when mastery is not given to the highest; and Jesus must now suffer from the stings and hurts of Scorpio in all the undeveloped people of His land.

This sign has wonderful powers of love and beauty of character when lived by the enlightened soul who keeps point up, looking to higher things, with his lower principles in subjection. Jesus was now to demonstrate this principle and so make His life a pattern for all men to follow. Not such as this were the people with whom the Master worked in Palestine, but they were powerful in their stings and hurts through their devotion to their lower sense faculties; and so the Master was overwhelmed often and often with their way of life; and needed frequently to go alone and apart to commune with the Most High; and regain His peace and poise. 8 being an even number, is a number of companionship, but having passed the 7 it

has mastered all things, and is not understood in this companionship, and must needs repair to some place of solitude, in order to restore balance. This condition we find often spoken of in the New Testament, as when Jesus withdrew from the multitude in order to commune alone.

When the caravan with the hierophants left Jesus at the Red Sea, he was supplied with food for a week, when he should reach a place where he would be furnished with fresh supplies. From the Red Sea they marched to the Mediterranean, and then north by west for about 40 miles along the coast, when He reached a village named Meadsa. This place was later totally destroyed by a tidal wave which occurred when the English Channel was sunk, and England separated from the continent. Meadsa means butcher town, and being the port for a large surrounding valley where much agriculture and cattle raising were carried on, the animals were butchered in this town and shipped from here to the various markets, hence the name.

In Meadsa Jesus found the people in a very needy condition spiritually, though they lacked nothing in worldly things. They were indeed in a sad state morally and spiritually,

whether they knew it or not; and also in a deplorable physical condition, for almost every person was afflicted with some form of disease. He performed many miracles of healing among them, and then preached the Gospel to them. Here He performed the same miracle as casting evil spirits into swine, which ran down into the sea, as is told in the New Testament; though this transpired at an earlier date than that mentioned as having occurred on the Sea of Galilee.

He taught these people always in parables, because they would not listen to Him otherwise, being too unlearned and too crude in their manner of living to understand. They were very superstitious, and with scarce any education; following the customs handed down by their ancestors, of sacrifice; even sometimes sacrificing their own children. He taught these people that sacrifice was a false understanding of God's message, but they refused to listen. When He found that He could not prove to them this truth, He called upon Gabriel, who told Him He might perform the work of splitting the altar in twain. It crumbled to dust at His word in the presence of the entire population, and thus He caused the sacrifice to cease at that time. How prophetic this was of the

rending of the veil of the Temple at the hour of the crucifixion, telling the world that physical sacrifice was finished, and that only the sacrifice of a true and contrite heart would be acceptable to the Most High.

Though they recognized and acknowledged His great power, yet they would not follow His teachings, but wanted to worship Him as a living God, just as so many have worshipped a dead God through the dark centuries since then. This He would not permit, but charged them that when He should leave them they should desist from their kind of idolatry, for they worshipped graven images as well.

When the Jews were in bondage in Egypt, the sun was in the constellation Taurus, which was symbolized by the bull; so to them, the bull was a symbol of the great solar influence then being expressed. The extremely ignorant no doubt degraded this to worship of the animal, just as some of the Christians have done to symbols of the Christ, but that was not the true way. When the sun passed over the equinox from Taurus to Aries at the time of the inauguration of the Passover supper to celebrate this, the symbol was changed to the lamb or ram to indicate the change to that sign and then

it became a "sin" to use the symbol of Taurus; for being no longer in force, it became an "idol;" and all the prophecies of the coming Redeemer pointed to "The Lamb of God," who came just before the passing out of Aries, Moses was given to them as their teacher and leader for the Arian age.

Aries is a fire sign, hence fire was used in all religious ceremonies of that age. Jesus, being born in the last of the Arian age, the age of the lamb, fulfilled all prophecies and none coming after Him could claim that title, since the sun had passed from that sign. His life work of teaching began after the sun had passed over into Pisces, the fish, a water sign; hence fire was forbidden, and the ordinance of baptism was inaugurated. Those who followed the Christ were drawn out of water in this service, and were universally known as "Fish" therefor, and most of those called to be apostles were fishermen. In this we see that nothing was accidental, but every thing was full of meaning.

At this writing, we have just been entering the sign of Aquarius, an air or spirit sign; consequently the true spiritual knowledge will become better understood and followed, and a new teacher may be expected to give

the key to the next forward step. It did not "happen" that electricity and the wireless are given to the world at this time. In considering all these changes which have come from influences set in the heavens by the Most High for a purpose, we see the great ignorance of these people in still holding to the worship of the bull as their ancestors had learned thousands of years before.

Because these people were butchers, they were ostracized by all other people and called "unclean," since they raised and killed the animal with the cloven hoof; hence they were isolated, consequently had no knowledge of the outside world, and lived only in the thoughts of their ancestors. They paid no taxes, this land having been assigned them, and they were in a most deplorable state of ignorance and immorality. The valley was extremely fertile, so that all their needs and vastly more, were supplied without contact with the outer world save that necessary to sell their products. Immorality was practiced by all. Through their sale of meat, they had become extremely wealthy, and had many concubines, often stealing them from other lands. This valley still retains its wonderful fertility, and some remains of this place may yet be found, so that it is not entirely lost,

but could not be located. There are vast caverns in the surrounding mountains, and they contain the wealth of these people which they always kept there as in a safety vault as it were. In one large cavern were placed all their idols or images after Jesus had stopped their worship; and there they may be found today, kept sealed through all the centuries since the destruction of the place and all the people, when they were caught as in a trap by the tidal wave, and suddenly washed away. These images were not destroyed because many, through fear were unwilling to have them melted up; but all consented that they might be sealed in this cave, and so it was. When the Master saw they were so crude there, and that they must needs have some tangible form of worship before they could take hold of it, he taught them the religious ceremony of sending up prayers with doves as was practiced on the 3 Mounts, as described in No. 1.

This symbolism taught them the return of spirit, because the pigeons invariably returned to their cotes. It also taught them to look up in worship and supplication to a higher and unseen power for all their needs. This sacred custom was in usage in most ancient times in many lands, showing its

origin to have been from one source. The fact of its presence among the American Indians when our people came to America, handed down through centuries, shows how wide spread was its usage, and points to its origin in that mysterious continent of the flood, Atlantis.

The Indians in the region of the Great Lakes had the custom of going each year to the top of the highest mountain when the spring brought new life to the earth, and carried away the snow from the paths through the forests, and wakened the buds and flowers to the new life. They took with them, in new wicker baskets made for the purpose with reverence and devotion, the doves who were to carry their prayers to the Great Spirit. Those who were not able physically to go, or for any other reason, as age etc., sent their doves by some one else that all might be represented in this great service of gratitude for the new year of life that would bring food and comfort to them.

On the top of the mountain they built a great fire that could be seen by all the tribe, with a thick smoke going up as incense. When the fire and smoke were seen, all who were left behind joined in the reverent thought with those on the mountain,

while their doves were being sent up with the rest. This made it a universal service with every member of the tribe. The fire was a symbol to them as to all the ancients through countless ages, of the Great spirit, the Infinite, or as we say, God, and the fire and the upward flight of the doves were to carry their praises for the past, and their petitions to the Most High for a bountiful new year.

When the fire was sufficiently great, the doves were released, with uplifted hands, and arms, and hearts, with the prayer that the Great Spirit would send them plenty for the year. They then threw the baskets into the fire, for they considered them too sacred for any other use, and so they became a sacrifice. After all was finished, they watched the fire until it had burned entirely out, and then they gathered up the ashes and carried them home to those who had not been able to go, and they took them and buried them in memory of their ancestors. After awhile the doves returned and always brought others with them. Thus began the development of carrier pigeons. The children were always allowed to think that the doves were new and sent to them by the Great Spirit, but the older people knew them by their markings. This holy, ancient service gave to the dove

such a sacredness through all the ages, that it is no wonder that the Savior was so outraged at their desecration in the Temple; and to know this helps us to know and understand Him better.

When this sacred service was performed in Meadsa, during the years after it was instituted by Jesus, those who went out on the sea to transport the meat to the various markets, carried their doves with them, lest they might not be able to return by the time of the service, and these sent out their doves from the ships with their prayers, and so they also developed the carrier pigeon, for the birds always returned to their cotes. As said before, these people were not sufficiently advanced to concentrate their prayers without this physical symbol.

Because of the prevalence of this custom among ancient peoples through many ages, the Jews of today are fond of using the bird with the wide spread wings in ornamentation.

This work in Meadsa occupied a "Season," or 3 months, and at the end of that time Jesus and His followers traveled north to a place called Bhanacolouras. This was a famous health resort for people of wealth. There were many medical springs here which were noted for curing rheumatism and

all other diseases, especially those caused by impure blood; and many, because of this impurity of the blood, were compelled to live here all the time.

This city of Bhanacolouras was situated in a broad ravine between two mountains, and the different springs were scattered around in various places. The mountain on one side was a volcano which belched forth at frequent intervals, and the presence of brimstone and other chemicals, caused it to throw out many beautiful colors, in fact all the colors of the rainbow; and because of this the place received its name, Bhanacolouras, a place of color. The sulphur in the air was fine for health in certain troubles. Lava was continually thrown out from this volcano, covering its sides which were consequently barren of all vegetation. On the other side of this ravine in which this place was situated, the mountain was covered with trees and all kinds of vegetation according to the elevation, hence was a complete contrast. The ravine was also covered with all kinds of plants for which the situation was adapted. Because of the wealth and education of the people, they lived in luxury, enjoying all that could be obtained to please the senses.

The time came that a very great eruption

from the volcano occurred, which covered up and destroyed this place, and it was lost to history.

There was a stream here, and the view of the mountain with its marvelous colors in all the varied hues of the rainbow in the most beautiful display, made it very attractive to those compelled to live here.

When Jesus arrived at this place, He was treated with mockery, sarcasms, tauntings, and scorn just as they would treat a king's clown. They offered Him money if He would heal them; tempting him with large sums, but he would have none of it. There were also other kinds of temptations offered here to Jesus and His disciples; of wine, women, and all kinds of debauchery. This was where Judas gave the first outward proof of his avaricious nature. He wanted Jesus to heal these people and accept their money to provide for old age, not knowing that the Master's time was allotted. Not only did he wish Jesus to secure their money, but also their good will, and thus did he show his insincerity and lack of understanding or development, and remind us of many today, who would sacrifice principle, honor and loved ones, to gain the favor of those of wealth and high position. Thus do these

people show their relation to the Judas of their nature, and allow it to control their life.

Jesus would have none of it, nor would He demonstrate in any way except to cure the blind; and this He did that through the opening of their physical sight, they might get the lesson of the opening of the inner or spiritual sight. The angel Gabriel told Him not to heal these people because they were unworthy, and had brought this punishment on themselves; and that they would eventually recover, and by this experience learn some of the lessons of life; because after becoming healed, they would be more circumspect in their mode of living.

It was here that Jesus met Saul of Tarsus who was there for the purpose of collecting the taxes from some of these people who were under his jurisdiction. Again as before, Saul scorned Jesus and taunted Him to do this healing, and could not understand why Jesus would not heal. The mission of Jesus in this place was to test Judas, and also to teach the lesson of the life bringing power of the higher spirit to the minds of these people; and that there was something better than money and licentiousness to live for. Though they reviled Him and refused His teachings, yet their hearts were after all

somewhat softened by the awakening of higher knowledge, even though not in a very large degree. He remained here one month to help them, and then continued on His way together with His followers.

From here they withdrew into the wilderness, known as the wilderness of Shur, in order that He might be alone with the 12 and the two disciples, that they might meditate and recover their equilibrium. This rest and silence as all should know, is absolutely necessary for one who is living in the No. 8 vibration. Since Jesus refused to heal these people and take their money, He was not furnished food as heretofore, so they went out into the desert to fast as well as to rest. After traveling two days, the food and water gave out and they stopped and rested for two weeks. There were no people within many miles of them, consequently there was no food, and neither was there any water. The angel Gabriel appeared to them then, and smote the ground, and water streamed forth as it did for Moses, and so an oasis was begun in this place which has remained to this day.

All who were with Jesus saw Gabriel at this time; and all fell on their faces entranced at the sight, except Jesus, who com-

muned with Gabriel and was by him cleansed from the contamination of the association with the people they had left behind in Bhanacolouras. When Judas Iscariot saw, he believed; and his soul sickened within him as his conscience smote him for his thoughts of greed. With Gabriel at this time appeared Moses, Elisha, and Joseph, ruler of Egypt. These 3 and Gabriel conferred with Jesus over the city and the people there, and Jesus plead their cause, asking forgiveness for them because they were ignorant of the great law, and His pity for them was so great.

When the angel smote the ground and brought forth water, all drank and refreshed themselves and then slept. While they were asleep the angel caused manna to grow, which consisted of such things as mushrooms, may apples, and other vegetation that grows over night, so that when they awoke there was food. The soil was extremely fertile, so that as soon as water was applied, vegetation grew like magic. Here they stayed and rested and fasted for 2 weeks, when they were all purified from the conditions with which they had touched in the city of color; and then they turned towards the sea in a southwestern direction, and there they took

a sailing vessel and sailed north past Bhanacolouras about 100 miles. This direction of travel was taken in order that they might not touch again with the people of that city.

The place where they were put ashore was a large and prosperous fishing village of about 3,000 people; situated at the mouth of a stream that came down from a mountainous district, that led into a very fertile valley. Jesus tarried in this village a season, or 3 months, for He found that these people had some knowledge of Him and His truth; for many who had listened to His teachings in Judea and Galilee had traveled here and told them much of the great work being done by this wonderful miracle worker. Some of these travelers were relatives of the apostles, and of those who later became apostles. Because of this, these people were anxious to welcome Him, and learn of Him, and receive His help.

Through His visit to the city of color, the news of His coming in their direction had been heralded all around the country, even beyond Beersheba; and many had gathered from every direction until the place was crowded to its utmost capacity, and he was royally received by all. While here he was again overtaken by Saul (Paul) who came

here also to collect taxes from certain ones of the village who were Romans and under his tax jurisdiction. Many of the former followers of Jesus joined Him at this place, because it was easy of access, and they wished to listen again to His words of wisdom. So hungry for truth were all these people, that they pressed upon Him day and night, seeking help.

From the great contrast shown between this place and the last one, it can readily be seen that the people of wealth and high position were not receptive to thoughts of higher things, as were those of the middle class whom we call the common people, those in the lower walks of life. These felt their need of the great truths, and were anxious to receive higher knowledge, while those of the aristocracy had become debased through wealth. In this we get a clear understanding of the words the Master uttered later, "How hardly shall they that have riches enter into the kingdom of God."

The people of this thriving little city of fisherfolks lived in a condition that today is called communism. All shared in every thing, and no one lacked, while no one was burdened with the goods that another needed; therefore there was no want or need

except for health and spiritual knowledge; and so all were anxiously waiting for this divine truth, and gave to Jesus every care affection could devise. They washed His feet and anointed Him, thus giving to Him the highest courtesy their customs taught.

Here He was given a room to Himself, and so He repeated the experience of leaving His body and materializing elsewhere, as he did in the fishing village east of the Sea of Galilee; closing Himself in for 5 days. During that time he appeared in Joppa and was seen by many. As has been said before, this will explain one of the causes of confusion of times and places in the accounts of His work.

The name of this village was Zeh, and while here He cured the blind, the lame, those afflicted with palsy, crooked spines or hunch-back, and drove out the intruding spirit from so called idiots, restoring the body to its own spirit. He even restored one who had been mourned as dead, and brought him back to life. There were no lepers here, but there were many with running sores who were like unto lepers, though these were not true lepers. He made the deaf to hear and cured all manner of ills, and commended them on their universal love and fellowship.

Their pleadings for more and more, kept Him working in their midst for 3 months, so that it was now drawing well into the time for the payment of tax; and most of the people were compelled to be on their way to fulfill this duty; and Jesus Himself desired to reach Beersheba before it was too cold to cross the mountains, in order that He might spend the winter there.

When He left Zeh, He was not only followed by the 14 who had been His constant companions, but also by many others. Quite a number of these were young men who had no need to go to Jerusalem for the tax, since they had no holdings. They went with Him to help and serve in any way they could. They carried the food and so relieved the apostles of their heavy burdens, and hence contributed much help to the Master's work. There were about 100 in all in the company, consisting of people of varied races and nationalities. There were Romans, Greeks, Jews, both orthodox and converted, Ethiopians, Bedouin Arabs, Philippians who followed the Greeks, Persians, Atlantians, Chaldæans, Damascenes, Roman Jews, and Norsemen. From each of these nations there were two emissaries.

In that day, each government sent out

messengers, as it were, to every other country to find out what conditions prevailed. They were sent out two by two, so that if anything happened to one the other could bring the report; and besides this, it was often necessary for the messenger to have a helper. Indeed this was the only way the various governments could keep posted as to conditions and plans of other governments, and this knowledge was of vital necessity to them. These men had heard of the gathering at Zeh, and the great influence of Jesus on the people. They knew that the reign of Pontius Pilate was nearing its end, and they also knew of the disapproval of the tax system by Jesus, so they were in reality giving unofficial police surveillance to the political situation regarding the tax, hoping to find some misdemeanor by these persons who were so influential with the common people, in order that they might thereby gain credit for themselves at home, and through this secure reward. These 12 different classes who followed Jesus from Zeh, were the beginning of 12 factions, each of which set up a different church after Jesus had been taken out of His body. Their great curiosity to see what was being done by which the people were so stirred up, was also

a strong factor in the beginning to cause them to join His company.

The mountains, which they were compelled to cross after they left the vicinity of Zeh, were of limestone formation, very rocky and filled with deep ravines, making the trip across very difficult indeed. There were in these mountains many animals but not those of the most dangerous kinds. These were wild boar, mountain deer, goats, and many other of the less dangerous mountain animals. The mountains being mostly rocky, were barren of vegetation; but in the deep defiles where the streams from the mountain springs wended their way down to the sea, there was abundant vegetation. Here the Lebanyan grew in great profusion, forming good sized trees with bodies a foot in diameter. There was also abundance of myrrh, scrub pine, aspen tree, and other varieties. One specie of pine with long needles in clusters similar to our white pine, was full of a kind of pitch which, when burned, gave out an odor similar to sandalwood, and was used for torches and otherwise, and was held as sacred.

This company were 2 days in reaching the first defile of these mountains, from the time they left Zeh, and there they stopped and

rested before they began to climb. When night came and all was still, the angel Gabriel again came to Jesus and conversed with Him; giving directions concerning their journey over the mountains; and he told Jesus to fear not because of the 24 messengers who were accompanying Him, hoping to get something against Him; for they were also there with the expectation of learning more truth for themselves; and to be able to carry this wisdom to their rulers; for which they might receive credit from them later.

They rested in this place 1 day, and then continued the journey over and through the defiles of this mountainous country without further stop or rest. They sometimes refreshed themselves with the milk of the goats that made their home there.

At the rising of the sun on the 5th day from the resting place, they topped the crest ready to begin their descent into the valley. When Jesus reached the crest of the ridge He was amazed to find before Him a large expanse of table land, some 300 miles long and 25 miles wide; and this was occupied by many shepherds with large flocks. On reaching this mesa He found the shepherds gathered together in one place awaiting His arrival; and when they saw Him, they knew

Him and fell down at His feet in supplication and prayer. These were all just men who lived right lives of kindness, industry and good will to all; and so the angel Gabriel had visited them and shown himself to them; telling them of the coming of Jesus, and directing them to gather at a certain place where He would pass, so that all might hear His wonderful truth. They did so and consequently they were ready for Him and knew Him.

Jesus tarried with them and taught them until the setting of the sun; and also healed many sheep which had been hurt by falling by the wayside. The people with Him marveled that He would heal dumb animals, but He replied to them: "These sheep are My Father's children also."

In talking with these shepherds, they told Him of their people who lived in the valley below, and begged of Him that He would turn aside from His journey to Beersheba and help these people, for they were all physical as well as spiritual weaklings; and were in such great need of His help. This was a very large and fertile valley, called The Valley of Noe. Many people lived in this valley, so that it was covered with homes on the parcels of land allotted to each one,

much as such a valley would appear in this day. Seeing the great needs of these people, Jesus decided to change His plans because He would not have another opportunity to make a journey through that land.

He thus turned aside from the direction he had planned to take, and after the sun had set, the company made the descent into The Valley of Noe, at the base of this range. They were 2 days in making the descent, and the first place they reached was the parcel of land set aside for the priests, about 1,000 acres, and contained the buildings used for religious services; for this was one of the very great religious centers of the country, only inferior to the great temples. These priests and Rabbis were called the "Holy Ones," and those in the highest offices remained always in retirement because they must not be defiled by contact with the outside world.

There was established with them a tax collecting station for those who were, through age, illness, weakness, or crippled condition, unable to make the journey to Jerusalem, where all who were able were required to go. This valley was settled almost entirely by these weaklings, and they cultivated the land for the priests, for which

they received only a bare living. There were also underlings and outcasts who stayed here and performed the menial tasks of this center, hoping to be taken into the brotherhood some day. The priests took care of the tax, the services of worship, and the management of affairs; and all these were under the head ones who remained in retirement. At this time they were preparing for the tax, and the people had commenced to gather from every direction.

Besides the tax station and building used by these people, they had constructed what might be called a portico. This was a very large roof with no side walls, and under its protection the people gathered to listen to speakers of any kind. Under this canopy, Jesus and all His followers camped and rested from the long and laborious climb over the range.

This beautiful and fertile Valley of Noe, many years before had all been assigned, as stated, to the priests for their use, free of tax; but when Pontius Pilate became the governor, he brought all again under the tax except the 1,000 acres mentioned, which was still left for their use as before, without tax. Because this valley had been for so many years used by the priests, many weaklings

and cripples had gathered here, because they were given the absolute necessities of life in return for the little work they could do; for the small pay given for this work would not satisfy one who could give efficient service. Thus it was that as the years went by, the valley became filled with those who were in very great need of both physical and spiritual help; and this condition, as related by the shepherds, had decided Jesus to change His plans and come and help them. Those who paid tax in Jerusalem were away at the time Jesus came to the valley, and those who paid tax to the priests were assembling. It was just 2 weeks before the time of the sacrifice, when this work should be finished and all the absent ones return from Jerusalem; consequently the priests and other workers in the Temple were very busy getting ready for the sacrifice, as well as collecting the tax.

As Jesus was an independent preacher, He was allowed to gather His people together in the portico; and the priests being very busy, did not pay any attention to the work He was doing, so the people gathered from all parts of the valley, and listened to Him while he taught under this portico the word of God by parables, though to unwilling

ears; and also by miracles of healing, through which He gained their confidence, attention, and faith. They had no knowledge of Him heretofore, so they were ignorant of His work, but still they gained much, so that during the 2 weeks preceding the time of sacrifice, they had changed greatly in their thoughts and desires, and thus was the way prepared for what followed.

The day at last arrived for the great event of the sacrifice; the people gathered and the elders came forth to perform their office of sacrificing the sheep and doves on the altar; and the money changers received their tax. The reader may now call to mind that the altar of sacrifice was always outside of the temple. When these officials came forth from the temple for this service, they were amazed at the great works of healing that had been wrought by the Master. Those they had known as cripples, blind, and invalids, were now before them in perfection of body; and they knew not what to think.

Jesus now rebuked the elders for the blood sacrifice, and consequently they wished to scourge Him, but the people had been so blessed by Him that they would not allow it; and this caused a great riot to be started as the people wanted to bring these elders from

the sacrificial chambers. Jesus rebuked the people, and told them that only by love could the word of God be made manifest. When the elders persisted in their blood sacrifice, Jesus warned them again by these words: "These lambs and fowls are God's children as much as you are; and the doves are sacred emblems of love and hope; and no man should lay unkind hands on the dove, lest he be stricken dumb." One of the elders who feared the power of Pontius Pilate, should he receive word that they had desisted from the sacrifice, forthwith took a white dove and laid it on the altar. Then was heard a voice, seemingly from the fire, speaking to the elder in warning; and a great fear fell upon him, and he fell upon the ground, stricken deaf and dumb; and the altar of sacrifice was split in twain.

This marvelous and unexpected transaction filled all the people with awe and wonder; but the priests, like Pharaoh of old, refused to heed; and fearing that Jesus was casting a spell upon them, called for the guards; and ordered them to drive Jesus and His followers out of the valley. Just as they were ready to charge upon Him, a messenger brought news that a band of Arabs had entered the valley in a raid, and so all else

was forgotten for the moment, and every one rushed out to defend the homes, food, and women.

The Arabs were in the habit of making raids in this valley and carrying off, not only the winter's provisions, but also their women; and they had timed this raid for the hour of the sacrifice, when they would not expect to find any effective opposition, the people being away from their homes. The guards, of course, were under orders to protect this valley, and could let nothing interfere with this work; hence all the people together rushed to the defense. In the midst of this conflict, Jesus caused a heavy cloud to cover over these people, and so the sun became darkened, so that they could not see to continue the conflict; and out of the darkness came a voice saying, "This is My Beloved Son, oh heed ye the words." Immediately the conflict ceased, and all became quiet; and Jesus taught this infuriated mob the law of life that God is love; and then He again taught the form of worship in which the doves were emblematical messengers, carrying to the Most High the petitions of the people, as has been described before.

The awe and wonder that this great manifestation brought to the people who

thought the sun itself had been shorn of its light, was so great that peace and harmony were now established between all these people, so widely different. Much grain had not yet been garnered, and Jesus taught them the law of brotherhood and co-operation; and showed them what wonders could be accomplished by each one helping the other and doing his best, just as He had shown the people in the valley below the Jacoba School of the Prophets east of the Sea of Galilee, in a previous year; so all joined together to help in gathering the harvest, and then He showed them how to separate the wheat from the tares; and the Arabs who came to debauch these people, bent all their energies in help and brotherly love; so they soon had these stricken and feeble ones well prepared for the winter, with all the harvest gathered and cared for.

These Arabs here learned the lesson of the One God only, which they carried to their people, and have still kept to this day as is heard in the hourly cry, "There is no God but Allah!" Thus they became teachers to their people, and Infinite Wisdom alone can sum up the great good that came from this contact with the Master.

Jesus then healed all who needed His help,

and was no longer disturbed by the priests; and the people followed His teachings. Thus He remained and worked with them all winter, preparing to leave at the time of the spring equinox; hence it was in the Valley of Noe, that he spent his 28th birthday. He gathered the people regularly under the portico, and taught them; and the priests often questioned him, resulting in what is termed "debates." Not only did the weak ones who lived in the valley, and the Arab raiders receive His teachings, but those who were stronger, who soon began to return from the tax paying in Jerusalem, also joined with the rest in learning of Him and receiving His help. So great was the need of these people that He could not leave them sooner than the time of the spring equinox, for He wished to do all that was possible for these needy people who listened to Him so earnestly. The Arabians, who were Bedouin Arabs from Arabia, had also lingered long; so much were they impressed by what they had seen, and so much did they desire to follow His teaching. The elders feared Him, and disliked His preaching because He taught a different gospel from their's; and they went about in fear and trembling, causing them to question Him in order to find out some-

thing more about these mysteries, and the source of His power, fearing injury to their work which would result in large financial loss to them. This caused the nightly debates in the portico, spoken of before, where many gathered at every meeting.

Having completed this work by the spring equinox, Jesus and His followers then left the valley, retracing their footsteps over the mountain pass, and then turning in a more southerly direction than the one by which they came, they went to the village of Rhinacoloura, which is situated south of Bhanacolouras and may readily be found on the maps we have today. Their journey to Rhinacoloura was without special events. They marched by day and rested at night, and each evening they held a service of fasting and prayer.

They found at Rhinacoloura, a city not greatly unlike the city of Bhanacolouras in many respects, being also near a volcano, much like the one near Bhanacolouras, from which it was named Rhinacoloura, or Reign of Color, or colors of the King; for the colors thrown out were those of both Egypt and Palestine. This city was situated at the mouth of a large river, the Shihor, or river of Egypt, which formed the boundary be-

tween Egypt and Palestine. The city was on one side of the mouth of the river, and the volcano on the other. Our maps do not always locate this city on the same side of the river, but it was situated on the Palestine side, hence belonged to that country. This was an unusually favorable situation for a city, being the port of a rich inland country; and consequently it was larger than Bhanacouras, and the volcano was equally beautiful, making it very attractive also. Not only was this a large seaport which was an outlet for the produce of the rich inland valley, but it also had important fisheries of all kinds, as well as being a manufacturing place of considerable importance, so that it was one of the most prominent sea-ports of the Mediterranean at that time.

Those who lived here, unlike those of Bhanacouras, were here from choice, and there was much wealth here also. This city was founded by one of the sons of Dan; hence it must have flourished all through the years of the captivity in Egypt; having been established long before the captivity, as the founding by a son of Dan and a grandson of Jacob himself, shows; so that it must have been founded soon after the 7 years of famine, when Joseph ruled.

The number of Dan is 1 and, like all true ones, they were ever in the van leading the way, and those who were true to their number could not settle down in Egypt to be led by others until they finally reached servitude, so it was that the real leaders established many important cities of which Carthage and Phoenicia are notable. The exodus occurred at the passover of the sun from the sign Taurus the bull, into Aries the ram; hence to make an image of the bull when they were no longer under the influence of which this image was the symbol, was very wicked and idolatrous, for the symbol of the new age was the lamb or the ram. This occurred about 2000 years and more before the birth of Christ. The captivity was about 400 years before that time, and during the life of Joseph and for a long period following, the Israelites were honored guests of the nation, until a new dynasty came into power; so this city was evidently founded more than 4500 years ago, making it one of the most ancient cities existing today.

The coast line in both directions from Rhinacoloura, was a series of high bluffs, and this mountainous broken condition extended in from the coast for a distance of from 5 to 20 miles. Back of this was a large and very

fertile valley, bounded on the opposite side by a ridge of mountains in the shape of a horse-shoe. Being exceedingly rich, this valley was a garden spot full of all kinds of agricultural products. There were also large herds of animals, such as the swift and beautiful Arabian horses so greatly prized, and all other kinds of stock, such as cattle, sheep, hogs, and also poultry. These products supplied Rhinacoloura with all that was needed in that direction for her own use and for export also.

In the mountains near by, were rich mines of various kinds, such as gold, silver, copper that was found in the pure leaf, and other valuable minerals. Besides these, there were large bodies of jewel crystals of various kinds, embedded in cavities in the earth. There were amethysts, sapphires, great white crystals like diamonds, and many other precious stones found in these fissures. The chemicals that had been in the earth, were used in the production of the beautiful eruptions of the volcano, and this left the silica and other minerals in their pure state in the form of these precious stones throughout the various veins and fissures of the earth. Among the many manufacturers of this city, was one of making very fine and highly val-

ued incense from the different herbs that grew here, and this was much in demand, hence was largely exported.

Having extensive fisheries, many manufactures, minerals, jewels, fine stock, and all kinds of agricultural products, the city was full of wealthy and industrious people, much resembling a prosperous seaport of our time.

On a small mountain near the city was a very ancient burial place, and it was filled with hordes of earth bound spirits, ghouls, and vampires. At night these evil spirits would come down into the city and draw the life force from the people, thus causing much sickness and even death. Before Jesus came to the city, Gabriel had told Him He must first do some great miracle that would cause the people to listen to Him and learn His truth; so He decided that He would rid the city of these evil spirits as His initial work, for when He first reached them, these people warned Him not to go far outside of the city at night, as was His wont, for the purpose of fasting and prayer, lest He be overtaken by the ghosts of their ancestors and harm should come to Him. Jesus answered that He feared not, neither by night or day.

For the purpose of ridding the people of these tormenting spirits, He went out to the

mountain where they dwelt, taking with Him the 12. He conversed with these evil spirits, trying to teach them a better way and show them how they might progress out of their dreadful state; but they would have none of Him, and He could not help them as He wished, so He returned to the city. Securing a herd of swine, He again went out to the mountain with the 12; and this time He ordered the ghouls to partake of these swine instead of the people they had been debauching. At His command they attacked the swine and the entire herd became panic stricken, and voicing the most unearthly squeals of terror, rushed madly down into the sea; and the evil spirits went with them. Thus were the inhabitants of Rhinacoloura rid of the great and awful terror they had experienced for many generations. Jesus then blest this place that it might henceforth be in the rule of love, and so caused vegetation to flourish and flowers to bloom in this once barren place.

Here Jesus found 12 bodies of those who had recently died, which had been placed here preparatory to burial; and He called to Him the 12 assigned to each one of them a body; instructing them that they must raise them to life, and He would help; but they must

obey Him in every particular. Each one then took his place by the body assigned to him, and Jesus stood in front of them, and all sent up their petitions to the Most High, and 11 were raised. Judas alone did not succeed because of his lack of faith. His doubts and fears preventing him from giving the necessary help. Jesus said to him: "What fear ye, Judas Iscariot? All these others have arisen, and what thy brother has done, thou canst do if thou only believe." Judas was a coward, so full of fear was he, but Jesus brought him back to normality; and then straightway restored the one who was dead. This is a most important lesson to all, when we realize that Judas stands for the conscious or sense mind; and this mind will often not obey the higher or spiritual mind as it should; and the inner guide, which ever tries to lead us higher, though disregarded, will always forgive and continue to use every effort to save us.

These miracles of relieving the people of the tormenting spirits, and the restoring of life to the 12, amazed all the inhabitants and made them willing to listen to Him, and learn of, and accept His great truths; so that He remained with them about 3 months, healing all manner of diseases, and teaching them to

look to a higher force than idolatry; for they were idolaters though they did not practice the sacrifice. Here again He encountered Saul (Paul), who scorned Him as before, and asked Him why He did not visit the Philipians. Jesus then told him to go before him and scatter the news that the teacher of redemption was coming, that they might be prepared for Him. Thus did Jesus cause him to be a messenger of the Savior, to the Jews. In all other ways save those stated, the work of Jesus here was a repetition of the healing, helping and teaching done elsewhere.

At the summer solstice, after spending the spring season here, Jesus and His company sailed north to Joppa. He still had with Him the 24 ambassadors besides the 14 who helped Him always. At Joppa they were among friends, for Jesus had visited them as we have found, when He left His outer body elsewhere; besides the apostles had taught there also; so that all were ready for Him and many already believed on His words.

On His arrival at Joppa, Jesus met Hillel who had secretly come to meet Him. Hillel had been the president of the Sanhedrin, but he had embraced all the teachings of Jesus and accepted Him as the one so long looked

for by the Jewish people; and we know he had been taught all the advanced wisdom by all the great sages before the coming of Jesus; and had been the teacher of Jesus in his youth; so he had been banished from Palestine; hence he must come secretly if he would not lose his head. This explains why he was lost from Jewish history, and thus is reported dead by many writers.

Jesus went outside the city to meet and commune with him, and they spent 3 weeks in a cave in the mountains where there was running water but no food. While Jesus was in this cave, thus fasting and communing with Hillel, the disciples were going about doing good; and even Judas performed many miracles of healing, because almost all the entire people believed and were ready to receive these great gifts.

Let us learn from this that others are equally to blame when a spiritual teacher is unable to accomplish all he wishes; and should look to their own lack of faith, in cases of failure, rather than blame and criticize the efforts of those who desire to do good in their midst; for they need not expect a spiritual teacher to succeed in their work unless they are supported by the faith of others. Each one is helping towards the at-

tainment of success or failure, whether they know it or not; therefore we should be careful how we condemn the efforts of others, and also our own efforts; lest we bring upon ourselves responsibility for lack of results.

After His conference with Hillel, Jesus returned to the city and did many miracles. He healed about 100 persons who had just been examined for leprosy and been ordered to the leper colony. No lepers were allowed to live in this place, hence there were no advanced cases here. Many were cured of St. Vitus Dance, who in that day were thought to be under the control of witches, or those who practiced black magic; who had put upon them this condition. There were also many severe cases of illness of long standing which were cured. One man and his wife who had both been bed ridden for over 30 years, were healed, and so it was that there were many remarkable cures among them. In addition to this, He also cured many animals; giving sight to blind horses and cows; curing their broken bones and their physical ills of every kind. Not only did He do these things, but He also taught the people how to care for sick and injured animals, and bind up their broken bones. This art was unknown to them and also to most of the world, but has been

for long ages kept among the Germans as unwritten work, which was handed down to the oldest son or daughter; or lacking these, to the oldest nephew, and to no one else; so that it became in reality a birthright inheritance kept for the few, and not for the many.

The elders rebuked Him for using His great powers on dumb animals, but He made answer that His Father had commanded Him to do these things. Many of these animals had been given to the poor because they were blind, or lame, or incapacitated for much labor, and hence of little value. In this service Jesus was able to render, the poor found themselves in a much more favorable situation financially, and so could live in greater comfort.

Near this city there were springs containing arsenic and other poisonous ingredients, and those which were putrid, causing sickness, and Jesus made all these clean and good for healing purposes. Here as elsewhere, Jesus healed on the Sabbath whenever there were sufferers who needed His help. The priests and elders rebuked Him for this, but He answered that His Father did not rest on the Sabbath day, for He caused the sun to shine, the rain to fall, the flowers to bloom, and the harvest to mature on the Sabbath

day, just the same as on every other day; and then He said: "I am about my Father's business. Every day belongs to the Master."

He tarried and worked here for 3 months, which brought Him to the time of the fall equinox, and then He prepared to continue on His way. At this season, the weather in this land was very hot and dry, so when they left Joppa, they traveled by night and rested by day. The same company which was with Him in the Valley of Noe, still accompanied Him. Many in Joppa wished to travel on with Him, but Gabriel told Him He must allow no others to join Him lest the size of the crowd should draw the attention and antagonism of the rulers; so He called His company together privately, and told them He would leave at night, and they must be ready, and tell no man.

Thus they journeyed towards the land of Bathsheba, which was north east of Joppa about 4 days' journey, or near 40 miles. On this journey they traveled over mountains less high and rugged than those they crossed when entering the Valley of Noe, and these were covered with verdure. Bathsheba, means Place of Sorrow, and was what we would term a colony; and was made up a miscellaneous mixture of people from different

places and races, who were without a home, a people, a government, or a religion; living much after the manner of Gypsies; on a portion of land consisting of about 1000 acres, which had been allotted to them.

Many of them had been thrown out from their families and their native lands because they would not follow the religion of their ancestors and the sacrifice. Others had been sent here just to get rid of them. They were not criminals or prisoners, but just a miscellaneous group of homeless people. Solomon often had slaves given him by other rulers, and if they were not especially desired by him he would send them here. He was a kind man, and not wishing them to be mistreated, he often gave them their freedom and sent them to this place. These people had also at various times intermarried with people whom they contacted, and that also made them of very mixed nationality. Thus in various ways were these people collected together, so they were an irresponsible lot; carrying on no agriculture or other useful work; but found fish, game, wild plants, and fruits, which, with black bread, furnished their food. Those who had been driven from their families or tribes because they would not join in the worship of their people, had been given gold

and jewels as their part of the family inheritance when they were sent out into the world to shift for themselves. They bartered these valuables among themselves in exchange for what they wished; and many had already used up all they had and were without any means. They were in a manner lawless, obeying the laws of no country, and owning no king; somewhat like unto the race of the Gypsies today; having as we said, no means, and camping in tents, loafing, trading, bickering and doing no useful work.

Through intermarriage with those of different tribes, they had lost any place that might have belonged to them in the various groups of people; and were to a great extent what might be termed outcasts; a mixture of the 12 tribes with many other peoples; having no church and no tribe; without God, and not using the burnt offering. In this condition they did not build homes, but lived in tents with no definite purpose in life; hence Bathsheba was merely an inland city of tents. They had adopted among themselves a kind of worship of the moon. Their devotions began as soon as the new moon appeared, and lasted as long as the light continued.

When the light was sufficient for them to be able to see, they all arose and stood on

their feet with outstretched arms lifted to the moon, and with prayerful supplication repeated in unison these words without ceasing, as long as the moon gave her light: "I am in darkness, open thou the window of my heart, and beam on me thy great face of happiness. Oh, Moon, thy face is like unto a friend; turn not thy face from me. Thou showest a way in the night, that I may hide from the face of mine enemy. Shine on my friend;" Then with arms uplifted, they fell flat on their faces, and this form of worship was continued, as said before, as long as the moon shone. They believed the moon to be God's face, and worshiped it as such, but they had nothing to do with idols such as Diana. They felt that all their people had driven them away, and the moon was God's face which had come to shine on them and comfort them.

When Jesus witnessed and understood their worship, He prepared this lesson for them; and before the hour for the next worship arrived, He caused His trumpeter Luke to sound the call, so all the people gathered in one place, and this was the lesson. He taught them that the light of the moon was a false light, a shadow from the sun; until all understood what this meant. Then He taught

them that all nature is God's face; that everything is God, that no man, not even Himself, had ever seen God's face, but that God is love; and that love, fellowship, and good deeds, would bring reward from God; and that those who had nothing, would be rewarded most of all. Because their sad situation was not the result of crime, but of their refusal to worship the idols of their fathers, they would be doubly rewarded for their good deeds.

Because these people felt their isolated position so keenly, they were ready and willing to be led into faith; and through faith they hoped to be established in a religion; so that they would once more be at home in some kingdom. To bring them into a clearer understanding of God's truth, He gave them this lesson. He took a small fish in one hand, and a loaf of beaten bread in the other, and said: "Look thou on the bread! It neither moves nor speaks, nor ever can; yet when man partakes, it filleth him full, and becomes a part of his very strength and life. Look thou on the fish! Once it swiftly moved through the waters of the stream; and the light that man could behold scintillating from its shining scales, was not unlike the light that comes to man from the moon which thou didst worship.

Its quickness was greater than that of thine eye, yet thou didst trick it, and bring it to thine own table to eat. When this fish did dwell in its native haunts, it were like unto thee in quickness of thought, able to move about at will, and yet hast been snared by false beliefs; and now thou hast been filled with these false beliefs, as a belly is filled with meat and drink; and some day, thou wilt be like unto the fish that hath passed into decay; for verily I say unto you, that thou hast something within thyself that shall never die, but be forever renewed; so be thou comforted and know that when thou dost lie down by thy mortal body, this thing which doth inhabit this body, as does the life animate the bodies of fish, fowl, and all living things, shall see the Father. Then thou shalt be taken on wings to high places." Then He brought forth from His tunic a white dove, and holding it aloft, He bid it fly upward with the story of their faith to the Father on high. The dove at once rose high in the air and flew away. This dove had been given to Him by Hillel at Joppa, and when liberated returned to Hillel.

When Jesus first arrived at this place, these people wondered what he wanted and why He should come to join them, asking for

nothing; but after receiving these wonderful lessons, they realized that He had come among them just "Doing good"; and being outcasts from their various relationships, and feeling so alone and apart, they were ready and willing to be led into the faith that would establish them in a kingdom, a home, and a people. So it was that they became His earnest followers, and roamed all over the land, carrying the good news of God's love to all they contacted; and thus they were afterward found in all parts of the kingdom, spreading His truth. This place was an inland city, and after their great rebirth into the knowledge of truth, they changed the name of the place from Bathsheba, Place of Sorrow, to Bethshean, signifying reborn. Jesus spent one month with these people, and they had become transformed in life and filled with hope and purpose.

In recounting the moon worship of these people we should note as an item of interest in this connection, that a certain ancient tribe of American Indians still in existence, are said to practice this form of worship in a certain degree, though they still realize that all life and light and power even of the moon is derived from the sun. This tribe is said to be the Taos (pro. toss) Indians and live in

quite inaccessible places in part, in the northern part of New Mexico. They are said to differ from other tribes in having somewhat African cast of features, and are quite exclusive. The origin of the great bulk of American Indians, with their straight features and forms, seem definitely traceable to that ancient and mysterious continent of Atlantis.

It is said that in the days when the buffalo, deer, wild turkeys and other game roamed the desert in great numbers, these people would hunt at night because of the extreme heat of the day and the scarcity of water; and only when the moon gave her light could this be done, hence they recognized their dependence for food on the light furnished them by the moon, and this caused their appeal for help, in the worship to that planet. They began their invocations as soon as they could see the light of the moon when she became new, and continued them nightly as long as the moon shone, until the light was sufficiently long and strong for them to carry on the hunt. This was their invocation: "Great Spirit of the night, shine on, that we may see the great herd of buffalo, that we may go and get something to eat for our chiefs and our families. Great Spirit of the night send

us plenty of buffalo; my baby she cry, my squaw she very hungry, all the chiefs and warriors are very hungry. Oh Great Spirit of the night, shed thy great light, that our warriors can come home safe. Great Spirit of the night, shed thy great light that our warriors can come home safe. Shine on us bright, that the arrow may be true in flight, and the warrior may string the bow at night. Shine bright, shine bright, shine bright, shine bright."

Then all the warriors would gather in a circle around the campfire, raise their hands and arms as high as possible, then reach towards the center forming with them a symbol indicating a wigwam. After this they would raise their hands as high as possible again, then bow the body until the head rested in the sand to show their humility and dependence on this power of the moon. This entire program they repeated over and over again during the whole time the moon shone, until it was large enough to enable them to hunt.

All Indian tribes honored the moon, we are told, by giving the first born in the family some name relating to the moon, such as "Moonlight Bright," "Moonlight Dark," "Pale Face", "Chief Hunting Moon", and any other name that might indicate the phase

of the moon at birth. They also used the name of the sun for chiefs, as "Chief Rising Sun," "Chief Setting Sun," and others, descriptive of the birth hour. After this digression we will return to our story of the travels of Jesus.

Desiring to reach Beersheba before the people left to go to Jerusalem to pay the tax, having planned to spend His 29th birthday there, Jesus left Bathsheba at the end of a month, and started on His journey south. There were diverse routes He might have chosen for this journey, but desiring to reach there as quickly as possible, He was advised to go through a deep defile in the mountains which extended much of the distance from north to south and was very direct. This defile is what we would call a canyon and was quite dangerous to enter at its northern extremity, for the pass which gave entrance to it, led down a very steep and dangerous declivity on the inner side of the ridge, and it was not generally known that this entrance was possible.

After traveling south on the regular highway for about 100 miles, they reached this entrance to the defile, passed through safely and continued on south. The 38 companions who had been traveling with Jesus so long,

still accompanied Him. They had been given abundance of food at Bathsheba to last until they reached Beersheba as they were not expecting to contact any people until they reached there. After passing some distance down the canyon, they found to their surprise a small, well wooded, well watered tract, consisting of about 50 or 60 acres and very fertile; containing a village inhabited by prisoners of war awaiting exchange, hostages and the like, prisoners of many kinds and nationalities, but not criminal in any way.

These people were greatly surprised to see them, thinking it impossible to penetrate any farther north in the defile. Here Jesus found all manner of antagonism, because these people were so unlike each other in every way that there was no harmony among them; and they were very resentful on account of being, as it were, entombed alive in that lonely place. They were too diverse and antagonistic for Jesus to be able to help them; so, after resting 24 hours, He passed on. He gave them one message only, and that was that they must find peace within themselves in spite of the hardships without; and that being hostages, they were in honor bound to their own country, and also to the country that held them there, as a matter of interna-

tional necessity; but that no man could hold the spirit, and they were free to let the mind and heart soar to the Most High. Jesus saw that for them to gain their liberty, would cause injury to all the nations represented, and hence should not be attempted.

After His rest, the company continued on down the canyon, and when they reached the southern entrance, they found the guards stationed, and these men were amazed to see this group of footsore, dusty travelers dressed in white raiment, where they thought it not possible for any one to be, except their prisoners, and none of them dressed in that manner. On their appearance, the guards questioned the Master, asking from whence He came, and whither He was going. Jesus answered, "I am about my Master's business." Then they asked, "Who is your Master?" Jesus made answer, "No man on earth is my Master, but only my Father in Heaven." Then again they questioned, "What seek ye in Beersheba?" The answer was, "To rest for a space," and then He in turn questioned them, "What do ye here at this place?" They replied, "We guard prisoners." Then Jesus said unto them: "Thou canst guard the bodies of prisoners of war, but the soul belongs to no man, therefore guard ye well to see that none

escape, and so do the work thy Master hath given thee, which is of the earth earthy.' Then He inquired of the guards if He and His company might pass down into the city. The answer was: "Whither thou cometh and whither thou goeth is not for us to determine, but for the master of customs to decide."

Then Jesus and His companions went forth into the city of Beersheba, after 10 days' journey from Bathsheba.

The city of Beersheba is one of the most ancient cities that have survived until our time. Its history is interesting indeed, and its beauty at the time Jesus reached there, made it famous. To find its origin one is carried back to the very beginning of the Jewish race, to Abraham himself. When Abraham's son Ishmael, the son of the Egyptian handmaiden Hagar, was cast out of his father's house, after the birth of Isaac, it was on this wise: "The Lord", as the Bible calls a master teacher, to whom is given charge of a mortal, and whom we term a guardian angel, told Abraham to cast out Hagar and Ishmael. This grieved Abraham, but after supplying them with the bread and water that they were able to carry, he sent them out into the wilderness to make a home

or perish. This "Lord" was seemingly one who favored Sarah, and would rid her of any element that disturbed her life.

Later, though this is not recorded for some reason, another angel or "Lord" or teacher, told Abraham it was not well to send his own son out unprovided for, but that he should furnish Hagar with herds and servants that she might properly rear his son. This advice evidently pleased him, for he acted upon it forthwith. In the meantime, Hagar had wandered away from Abraham's home in Gerar, until she came to the place where Beersheba is located. Here she stopped, for the water was spent and they could go no farther. This place was then a desert, barren and waterless. Here she laid her exhausted son under the shade of a desert shrub, and she herself went apart to weep and pray where she might not see him suffer and die. As she prayed, an angel spoke to her and told her not to weep, but to open her eyes. He then caused water to flow in a perpetual spring which has never failed to this day. Hagar took heart now and carried water to Ishmael and revived him.

This angel, or being of a higher realm, one of the Father's children, even as we, was evidently the one who had been appointed to

guide and help Hagar, and may have been the same one who persuaded Abraham to provide for her. The command of the "Lord" to cast out Ishmael, seems strange to us today; and only as we see the ultimate destiny of Ishmael in the founding of his own race; even as Isaac founded his; can we see why the command to cast out was given; in order that proper provision might be made so that this fulfillment of destiny might be accomplished; and so it is that today the world is watching and wondering what is to be the future unfoldment of this race.

It was not long therefore before Abraham with herds and servants to care for them, came to Hagar; bringing comforts of all kinds that were necessary to establish a home suitable for his son. Having previously had no water, this land had not been appropriated, and the gift of water to Hagar, made it her's. Because of this, Abraham improved this desert place; prepared the land; planted trees and all other vegetation; making it a beautiful oasis in the desert; and so it has remained to this day. He also dug wells that there might be greater abundance of water for the herds; and for these wells, there was in later years much conflict between his herdsmen and those of Abimelech, King of the

Philistines. After making every provision for their comfort, Abraham returned to his home in Gerar. This is the story of the founding of Beersheba by Hagar and Abraham. Many years after this, Abraham moved his family to Beersheba which was his home ever after. When he removed here, he made an oath with Abimelech that there should be peace between them forever, so that the servants of neither one should contend for any well digged by the other; but should always respect the rights to the water of the one who had dug the well. Because of this, Beersheba was given the name, "City of the oath."

When Abraham moved to Beersheba, Hagar had settled in the far south, in the Wilderness of Paran near to her native land, Egypt; at the spring Beerlahairoy where she had fled from Sarah 15 years before she went to Beersheba. The beautiful grove and park, planted and cared for by Abraham, lay in an open plain in front of Beersheba, and was filled with all kinds of tropical and semi-tropical trees, shrubs, and plants. In the rear of the city, rose a ridge of mountains with high precipitous cliffs; making an almost impregnable barrier against marauding bands of warriors from that direction; and its rocky,

rugged sides formed a view of great beauty and attractiveness in the rear of the city, and the two contrasting scenes formed altogether an exceptionally beautiful setting for this place, being no doubt a deciding influence in causing Abraham to select it as his permanent abode.

Since Abraham became the most powerful and wealthy prince of this land; and since as time went on it formed an attractive center for the peoples of all the surrounding country as far as Egypt, Arabia, and Chaldea; it drew to its borders from these countries, great wealth and talented artists of every kind, the very finest known to that day; thus it became famous far and wide for its beauty and splendor. Its temples and palaces were examples of the highest art known, and were lavishly ornamented with all precious metals and jewels in great profusion. Onyx, alabaster, ebony and indeed every known material of richness and beauty, all assembled by the most skilled artists and workmen in their best manner, were here displayed. Having been built during different epochs from its beginning to this time, it was a place of rare enjoyment for a lover of the artistic. The draperies used in all the buildings were also the richest and rarest; so that these tem-

ples and palaces may best be imagined by the reading of the magical buildings described in that much loved book, "Arabian Nights." Today we have but the ruins of this great magnificence, and our story will tell of the great tragedy which converted this city of beauty and art into a pile of ruins.

The palaces of Beersheba were filled with concubines, and all possible luxuries; for being extremely rich, it naturally became a very lascivious city. There was a large stand for musicians; a semi-circular platform with an arch over it, adorned in the most beautiful manner with gold, jewels, alabaster, and other materials, with workmanship of great beauty and art. From this, there extended elaborate porticos in different directions, so that the people of this much varied population might be assembled in different compartments, and thus be grouped as harmoniously as possible. Far in the rear were simple unadorned porticos for the poor. Having in mind this picture of the city and its conditions existing at this time, the reader will be able to visualize the events that follow.

When Jesus entered Beersheba, there were many there who had heard of Him and His works; and some were ready to receive Him, and others to stone Him. Because of this

opposition, they were ordered by the councillor of the city to enter the prison yard and pass the night there for safety, and wait until the court should convene the next day, when they would be given their instructions. They did so, and when Jesus was taken before the court of politicians the next day and questioned, they were all amazed at the knowledge He displayed; and they were afraid of Him; but Jesus was, as always, kind and quiet, and ever ready with a wise answer; so they allowed Him to remain. He then went about His work; preaching, healing, and doing all manner of miracles, such as He always did, but as quietly and privately as possible, for the space of about 2 months.

For purposes of this feast, which occurred about the time of our New Year, the sacrifice being held at the time of the solstice, there were being driven into the city large herds of wild and ferocious food animals; steers, oxen, bulls, sheep, and others. There were great numbers of them; and they were frightened and angry; bellowing, shaking their heads and stamping their feet, so that all the people were very much alarmed and fled to shelter; the men in charge being on horseback. Jesus had no fear, and when these animals were at the highest pitch of excite-

ment, He went out among them and stood still. Immediately a great peace and quiet came to them, and they obediently entered the enclosure prepared for them; and all the people were amazed at His influence over these maddened creatures, which caused them to become docile and subdued in a moment of time.

These animals not only served for the purpose of the feast, but also for the sacrifice. Their blood at the slaughter was saved and used in the sacrifice, making it unnecessary to kill others for that especial purpose. Their blood was partaken in the raw state by the elders, councillors, and high officials; and this was considered a mark of distinction. The rest of the blood was placed in large brass kettles, of which there were many; and was cooked over fires in the open air until it was congealed; and was finally reduced to a brown powder. This was used with garlic and without salt, to prepare a dish of which every one partook, men, women, and children. With the partaking of this dish, each one, even the children pledged a solemn oath to their ancestors that they would at all times, and in every way, do their best to bring success and plenty to their land and their people, in whatever work should be given them to do. The

blood of the slaughter was carefully saved that there might be sufficient to last all through the year; thereby furnishing constant suggestion and reminder of their oath that they so solemnly pledged to their forefathers who had passed into the great beyond; that they would strive to do their best for their country and their people.

This feast and sacrifice had been conducted in this manner for thousands of years by their ancestors. These people were not idolaters, and it was generally supposed that the sacrifice had ceased here, but while no animals were actually slain for that purpose, the sacrifice and oath had been continued by this custom of saving the blood of the animals used in the feast.

At the close of the questions and discussions between Jesus and the hierarchy, and when the cattle began to be driven into the city, Jesus after some weeks questioned the hierarchy concerning the sacrifice. He said, "Why do you save the blood of the oxen and other animals for the sacrifice?" The answer was, "Because our forefathers did it before us." He then asked if they did not know that the Father in Heaven required no sacrifice. They scoffed and mocked Him, and would not accept anything He said. Many

hours were spent in these conferences without result; until the tax was collected, and the time of the sacrifice had arrived. Now Jesus pleaded earnestly with them not to use the blood in this manner for sacrifice to their forefathers; but to pray to the Father in Heaven who needed only spiritual recognition. He said they should use the Lord's Prayer, which had been handed down to them from Abraham and their forefathers. They asked Him to explain to them just how to pray and His answer was: "Remember the covenant my Father gave to Abraham, and make thy prayer in accord with that." Again they scorned Him and continued to carry on the preparations for the sacrifice. Jesus now said to them: "As truly as I and the Father are one, unless you do as I advise, yonder mountain shall be split in twain; and out of it shall come living fire."

On hearing this, the hierarchy were in a dreadful state of fear, because long before, this very event was prophesized by one of their own prophets in their temple; yet still they feared Caesar greatly, should the sacrifice not be carried out; so they were much troubled as to what they should do. Jesus had taught here as elsewhere, "Render unto Caesar the things that belong to Caesar; but

the soul belongs to God, the Father in Heaven." In their quandary, they decided that this sacrifice was something they must render to Caesar; and so they proceeded to carry it out. Soon the noise of a great earthquake was heard; the earth rocked; temples and palaces were thrown down; the mountain opened up, fire and smoke belched forth from beneath the earth as He had spoken; and great fear and confusion fell upon the people; who ran here and there, shouting and crying out in despair; none knowing what to do, or what more might come upon them. About 300 men were so frightened that they were cast into a state of coma; were supposed to be dead; and all their friends were weeping and wailing, bemoaning their loss; and everything was in a state of panic. The soldiers who had come to the feast, scattered in every direction to their several homes; runners with relays speedily departed to Jerusalem to bring the news to Pontius Pilate; the soldiers guarding the defile fled, and their prisoners escaped; and pandemonium reigned in every direction.

Jesus spoke to those who were grieving over their supposed dead, saying: "Why do you weep? They are only sleeping!" Then He proceeded to restore each and every one

to consciousness and health. These men were so changed through this experience, that they became, as it were, reborn; with a clearer understanding, so that all became followers of the Master and wished to join in His work. When He left there, every one of them followed Him that they might learn of Him and be permitted to help Him. This great and awful occurrence, as said, had been predicted long before; but the people had refused to receive it. It seems almost impossible for man to receive and believe any prediction or warning that He does not wish to see fulfilled. Most men believe only that which is agreeable to them, as these people did, and hence, "Having ears they hear not, neither do they understand."

The rumors about the crowds who followed Jesus in His No. 6 period, and the wonders of some of His greatest works, had reached Jerusalem through their emissaries, and had put fear in the hearts of the hierarchy; who, knowing of His closer proximity to Judea, supposed He was organizing a revolution to overthrow the government; and this was the cause of the order issued for so many soldiers to gather in Beersheba to await further orders. So many gathered here from all the provinces; south east, south, and south west,

crowding the city in every direction, causing an unusually large number of food animals to be brought in.

At the feast that followed the sacrifice, it was customary for the people to gather in the large porticos mentioned before; and the rich fed on only the very choicest bits of the meat; gorging themselves again and again as much as possible; for they were so given to indulging the lower senses that they had developed their animal nature almost exclusively. All the meat except these choicest pieces, were sent out to the poor in the other portico; and these people had learned to preserve the meat, so that it kept throughout the year; preventing any lack of food. From time immemorial this had been done and these people depended on it.

After the great tragedy, Jesus did little teaching, for the people would not listen; so He immediately left this place and journeyed on to the Salt Sea; having added to His company the 300 followers who desired to learn from Him, and help spread this truth throughout the land. When they reached the sea, they crossed over by ships to the boot shaped peninsula on the other side. They made use of the boats here on account of the very high and rugged mountains at the south

end of the sea, which made a long and difficult detour necessary to make the journey by land. It required 7 ships of the size used there, to transport this company across. Reaching the peninsula, Jesus and His apostles rested and fasted.

There were fine fish in this sea, and because there was no fresh water here, Jesus gave the command, and fresh water sprang from the earth. They spent 7 days here (note the large numbers of 7s used), waiting for the appearance of the masters: Hillel, Kaspar, and Lamaas, His old and true friends, who were on the way with a caravan to take them north through the country east of the Jordan valley, where they could travel without danger from Herod; into the plains of Dan, north of the sea of Galilee where His next work was appointed.

These masters are the same ones, we must remember, who furnished a caravan for the escape of the infant Jesus, as well as John, when they fled to Egypt; and also later whenever He needed the help of a caravan. This caravan consisted of the choicest camels, all pure white and what were called "fleet footed camels", because of their great speed; and were valued very highly. Having in their wisdom known just how many would join

Jesus at Beersheba, they had provided camels for all; and these new disciples were to be sent about, here and there on any errands the Master might desire. They had also brought an ample supply of food of various kinds. They met many as they went north, but no account of this journey has ever been given us, nevertheless in Asia Minor are hidden records of this, which will be brought to light in the near future.

Their camels were so fleet that they reached the plains of Dan in less than a week from the time they left the Salt Sea. The Plains of Dan formed quite a large territory, about the size of one of our larger counties; and was very densely populated with a race of white people. This country is arid today, but at that time it was extremely fertile and covered with luxuriant vegetation.

It was in January when the caravan arrived here, and they found much work to do, since there were so many inhabitants who desired help. Though the people of this jurisdiction were supposed to belong to the tribe of Dan, like other groups in that land, the majority of them were subjects or slaves to the people of the land, having been mostly bought or stolen; and class distinctions were held with great strictness. These subject

people, though well supplied with material needs to make them comfortable, were yet very unhappy in their minds. Sometime before this they had heard news of one who had appeared, dressed in white, who would point the way to them; for though physical needs were supplied yet were they in great spiritual need, or as they would have expressed it, need "to be upheld by the Holy Ghost."

Thus it was that they were anxiously waiting for the Savior who should come and free them from the bondage of ignorance in which they were held; and so when Jesus drew near with His companions, the message went forth through the land that the Messiah had come; and when they saw Him, they fell down and worshiped before Him. Jesus rebuked them and quoted, "Thou shalt have no other gods before me." Then He said: "I am but as thyself, an instrument in the Father's hands, and have come among you to show you the way. Look thou upon the face of the Holy One through thy soul. See thou the Lord thy God in everything thou doest."

As He had done in other places, He taught that God is in all living things, just as He taught the people in the city of tents, with the symbols of the loaf and the fish. He also

taught a lesson from the bare and dreary appearance of the ground in the winter, which became covered with beautiful verdure in the spring; when this one life manifested into expression; filling all the earth with joy and beauty. Thus did He compare and teach, and after that He healed all who came to Him, both man and beast.

Word went forth to the King of the House of Dan, that the Messiah had come; and forthwith Jesus and His company were brought before the hierarchy of the House of Dan; where the feast still reigned; the same feast that was held in Beersheba; for this feast lasted not only for a day or a week, but often from 4 to 6 weeks.

Coming before the hierarchy, Jesus was scorned as in Beersheba, and they would have stoned Him, but for the fact that some knew He had been prophesized by their own prophets, and these counseled so strongly against it. The prophesy had been, that when He came, the golden altar set up by Jeroboam would be split in twain; and the calf of gold be thrown down; and those who worshiped at the altar would be scattered to the 4 winds of the earth; their land be wasted; and they would be a nation no more; if they did not cease from their idolatry and licentiousness.

They willed to stone Him, but they were afraid, since some knew of the warning; and counseled against any violence or scourging; for the prophesy had declared that this terrible thing would come when one should come among them dressed in white; thus indicating that Jesus might be the one; and since this prophesy had come from one of their own prophets at this very altar; it would be better not to do any violence; and it furthermore stated that this one in white, would lay the city in ruins.

Notwithstanding this warning, they mocked Him again, saying: "If thou be the son of God and hast power to split this altar in twain, why dost thou not do it?"

His answer was: "I came to give the warning, that thou mayest know that the time hath come; so that thou shalt no longer bow down to graven images, but shalt love thy neighbor as thyself; and look unto Holy Spirit; and cease thy collection of wealth and concubines; and if thou dost not do this, in 7 days from this day, the angel Gabriel will appear before you and your golden altar will be split in twain, and the House of Dan crumble into dust. Remember! I have spoken!"

Straight away after this warning, Jesus

and His followers left the House of Dan, and shook the dust off their feet, and moved north and east towards Damascus; and as soon as He had left the city, the round of feasting and merriment increased; and they celebrated with more enthusiasm than ever; thus defying the prophesy and the warning.

When the morning of the 7th day dawned, the entire tribe, with the King and all the leaders in state, or religion, assembled around the altar to make this the greatest day of all; and prove false the great pretender who had promised their destruction. This was to be the day of all days in feasting, merriment, lasciviousness, and idolatry of the age long feast; and when they were in the very height of the orgy, the loud blast of a trumpet burst on their ears; paralyzing them with terror. Gabriel then appeared; fire and smoke arose from the altar; the earth trembled and shook; temples and palaces were hurled into ruins; the altar was split in twain; and the idols cast down. Many were killed, and the rest fled in fear and terror, and were scattered all over the country; and became wanderers on the face of the earth.

No man was brave enough to enter the city afterwards, and so it remains the same to-day. The once fertile land became a desert,

remaining so; and the House of Dan was no more. Those who had the understanding of God in their hearts, and these were mostly if not entirely among the slaves; spoke love and helpfulness to the panic stricken people; but little help could be given. We have heard many ideas concerning the blowing of Gabriel's trumpet at the "last day," and in this great event we find the explanation of its meaning; and we may learn by analogy, that to each person, and to each nation, and to each race, there will come a last day, when the trumpet of destiny will blow, the chapter be closed, and the opportunity past.

The city of Dan was famous among all people for its magnificence and costliness. It was surrounded by a strong wall about 50 feet high. After its sudden collapse, it remained a forbidden city through all the centuries; all men fearing to enter its confines. The country became a desert, sandstorms brought the sands against and over this wall, until its place was hidden and forgotten; and today is supposed to be a mountain. Some day its treasures of wealth and the images of gold with the split altar, will be revealed.

So it was that the word of God spoken by

a prophet has been fulfilled; for people, land, and city are no more.

As Jesus traveled on, the knowledge of His power and the works He had done grew apace behind Him, and also before Him. This was the beginning of the still greater unrest of Pontius Pilate, and the spread of the accusation that the "Man of Galilee," was again collecting a vast army; and this was the source of much of the fear and hate of the hierarchy of Jerusalem, who feared a like fate for their temple and people.

Be it remembered by the reader, that when the kingdom was divided, Rheoboam erected altars in Shechem and Dan, placing a calf of gold on each, in order to draw the hearts of the people away from the altar in Jerusalem; and it was thought that a Galilean would not be likely to destroy Dan and spare Jerusalem; hence fear filled the hearts of all the hierarchy. Since this was one of the 3 greatest altars of worship among the Jews; this was a national calamity, and not local as others might be considered.

When Jesus left Dan, a large concourse of those who had accepted his teachings followed Him; so that when He neared Damascus, and the inhabitants saw Him approaching with this multitude, they were demoralized,

thinking He was coming to overthrow the city; for Saul of Tarsus had just lately been there collecting the tax; and following out the instructions of Jesus to carry the news of His work and teaching, had told them among other things, of the great destruction at Beersheba; and they had also heard of the fears of Herod and Pontius Pilate that Jesus was fomenting a revolution to overthrow their power, so these people were in a panic when they saw Him approach with what they feared was an army. They immediately ordered all the gates of the city closed to Him, so that He of necessity encamped outside the walls. This wall extended all around the city, and was about 25 feet high with many gates. Some were small for the use of foot passengers, and others large enough to permit the entrance of all kinds of vehicles and loaded camels, and for each gate there was a keeper.

This city of Damascus is one of the very oldest known, being a place of importance at the very dawn of history. Josephus claims that it was founded by Uz, placing it before the time of Job, since Job lived in the land of Uz; and no one can give even an approximate date of the time when Job lived, so far back into antiquity does it extend, supposedly at least 25,000 years. Many times has this

city been conquered and re-conquered; and its people carried away into captivity and replaced by others; so that its population has always been of very mixed peoples and races. At this time many were Jews. This was the home of Abraham's steward Eliezer; and also of Naaman, whose healing prefigured and symbolized the coming and work of Jesus. Thus it is that this city has seen the rise, progress, and decay of many of the great nations, civilizations, and religions of the past; among which were Babylon, Assyria, Greece, and Rome.

Its streets have been trodden by the world's greatest warriors and rulers, such as Alexander the Great, Xerxes, and in fact all the greatest war heroes of those ancient times; and if the stones in her walls could speak, many a tale they could unfold of thrilling interest. Most of the conquerors of that ancient world have ruled over her, one after another; so that it has been possible for her to have had the best of all civilizations of ancient times, had she improved her opportunities. To have had such an important place in history, her location was necessarily at a pivotal spot, and well situated. In this we see that she was the central point of travel to and from every direction; so that all car-

avans passed through that land on the way between Asia Minor, Babylon, Egypt, Palestine, Syria, Ninevah, and all other points.

Just west of the city, were the foot hills of the Anti-Lebanion Mts., a range extending north and south for a long distance, even to Asia Minor, part of which was very high, as mountains were in that land; being from 4,000 to 5,000 feet high, while Damascus itself had about 2,000 feet elevation, giving it a very favorable climate. From a wild and deep gorge, reaching through these mountains all the way from the west side, came the Barada river on which the city was built, furnishing abundant water for all purposes, and which from very ancient times has been piped into all the houses. The city was about a mile from the outlet of the gorge. Extending for long distances eastward from the mountains, was a large and fertile plain crossed by many rivers. The architecture of Damascus was of the Moslem style, hence round in construction, and very attractive when seen from a distance. At regular intervals around the walls were minarets which relieved its sameness. The view from the crest of the mountains, extending over the city and the wide plain, was famous as being of rare beauty and grandeur. In far ancient

times, the buildings of Damascus were made after the specifications laid down by Moses; and later buildings followed the measurements given by Isaiah. After the Council of Nice, the temples were converted into churches.

This was a famous mercantile city, for the many caravans passing to and fro in every direction, traded here and bought supplies; hence she was always a busy mart, known all over the world; and much wealth passed through her coffers. West of the Anti-Lebanion range was a large and fertile valley reaching to Asia Minor, called the Valley of Lebanon. In this valley was the caravan route to the north; the upper end being the gateway to Asia Minor and all the countries north and west, including all Europe.

West of this valley was the Lebanon range, and this valley between the two ranges contained about 60,000 sq. mi., was shaped like a horse-shoe, well watered, and covered with vegetation and crops of all kinds. The mountains were no other than the far famed "Mountains of Lebanon," whose choice cedars furnished the finest building material for the whole world. From them were made the ships for Tyre and the timbers for Solomon's Temple. Both ranges

were covered with these firs in perennial green, and all this beautiful land belonged to Syria. Through the mountains were passes in various places, so that travelers could go anywhere.

Though there were many Jews in Damascus at this time, yet it did not come under the jurisdiction of Palestine, but belonged entirely to Rome; so that it was the duty of Saul of Tarsus alone to collect the tax; hence he had just lately been there, and thus had spread the story of the doings of the "Man of Galilee."

Returning to our story of Jesus and His companions who were camping outside the walls, we find that He was spending the time in teaching and helping the large crowd of people who had followed Him from the Plains of Dan. Some few came out of the city to listen and find out what He taught, and what was His purpose in coming. In due time, which was 7 days, runners and refugees came from Dan, bringing the news of the destruction of that city, and that greatly increased the terror of the people, who had at His first appearance, offered Him all kinds of treasure, gold, jewels, horses, and any thing he desired, if He would only go away and leave them in peace. He declared

that He wished no treasure, and that it was not His purpose to injure them.

In 7 days after they had received the news of the destruction of Dan, they invited Jesus and the 3 wise men to enter the city for a conference with their wise men. Some in this city had been pupils of the 3 masters, and they counseled that nothing but good could come from them, so that the fear was in a slight measure abated, just enough to make them willing to have the 4 come inside the city for examination. Besides this, those who had gone out to inspect, found no indications of evil intentions. Thus it was that the 4 masters entered the city to report to the wise men of Damascus, as they had been directed.

When asked His purpose in coming among them, Jesus told them that he did not come to destroy the city, that the mission of destruction given Him by the Father had been accomplished; so they could listen to His words and follow Him; that He came to tell them the story of the White Messiah, and give His message, and that if the people of Dan had listened to Him, the city might have continued forever. Their question was: "Why tarry Ye here? What have Ye to do with us?" Jesus answered, "I am about My

Master's business; I have nought to do with ye, except ye will partake of the bread of life which the Master on High has offered to you."

They then asked: "What is the bread of life, and where will we find this bread of life? From whence comes this bread of life?" Jesus answered, "It is the breath, the smell, the spirit that dwelleth within." Then He taught them about their 7 senses, through which they might learn and know these things. He then began to teach them the wrongs of their self debauchery through the great quantity of wine they made; and which they kept through such long periods of time, that it became so strong that its use debased them. They had great fields outside the city, of immense vats of wine; many of which had been standing for generations. Jesus pointed to these and said: "My Father giveth this, and through all the many generations since this place was founded, the people have become more and more debauched through the wine; changing to evil the gifts of the Father which He intended for the help and benefit of man. Look out on the fields and see the innumerable vats of this wine, much of it of great age and power to debauch, if not properly used. Some vats are near burst-

ing, because of the great age of the wine. Thou who art wise in the making of rare wine, know and understand well, that the same grapes which give food and comfort, may be converted into sour vinegar. You think you know, but I say you do not know as much as the eye of yonder raven, about how to bring thyself into perfect accord with the Father. It can not be accomplished by vain repetitions of words, and loud lamentations; but only in the secret soul can these things be done."

They then said to Him, "What manner of man are you that you shall tell us this?" He said, "I am appointed to be a teacher, to sow the seeds in the Father's vineyard." They ask, "Where is the Father's vineyard?" "In the hearts of men," He answered. "And it is His business to gather the weeds which are drawing out the sap from the vines." They then ask, "Why do you speak to us in parables? Why not from man to man?" The answer was: "I came not to speak to you in words, but in parables; and unless I give you parables of things such as you have knowledge of, you could not understand. A wise keeper knows how to care for the vines, but you who set yourselves before the people to collect the tax

and teach them salvation, do not know one iota about the Father.”

Then He caused a light to shine all around Him, that all might see; so that they might know what manner of man He was, and listen to His words. They decided not to scourge Him; but again, as upon His first coming, offered Him gold and treasure of any kind He desired, if He would only depart in peace and do them no harm. He refused their treasure, and told them that this thing did not come from Him, but that He must do the work He was appointed to do. He then advised them to tear up part of their vines, and plant other foods that there might be plenty; and not to keep the wine until it was old and made the people drunk; but to turn the grapes into food stuffs. They wanted Him to show His power by bursting one of the vats of old wine. He would not do this, but advised them to keep such wine as they had, and apply it to proper use; making less in future.

Jesus remained in Damascus a month from the time He reached there, teaching, healing, and helping these people; and many became His followers, so that this city became a great Christian center for many years, until they were all massacred by the

Turks, and their city burned.

There is no doubt that among their possessions thus destroyed, were writings of the early fathers, accounts of the work of the Master in Syria, and the destruction of the city and Plains of Dan. So strong did they become in the early Christian centuries, that several from this city were numbered among the members of that famous Council of Nice, which decided so much for the religious thought of the world. At the end of the month Jesus left secretly at night, as He did at Joppa, that no one might know where He went, taking with Him the same companions as on the former occasion; with the addition of the 3 wise men only.

When Jesus and His companions reached Damascus after leaving Dan, the camels were returned with their care-takers to the place from which they had been brought, so that from now on, all must travel on foot. It was now at the time of the spring equinox, and the next point desired to be reached was a place on the western side of the Anti-Lebanion Mts. south of the latitude of Damascus. He could have reached there by taking the southern route through the wide pass between the mountains, but that road led through a portion of the territory of

Dan, and Jesus did not wish to enter that country again; so he chose the road through the canyon of the Barada river which passed directly through the mountains from east to west. The large and valuable traffic from caravans to and from Antioch and Asia Minor, made it necessary that this road should be passable at all times of the year. It was well built, and was called a "Roman" road, because Rome always saw to it that it was kept in order for her armies to pass rapidly through. It was steep in places, but nevertheless was a fine road, running along the banks of the river all the way. Because of the depth and wildness of the gorge, the beauty and luxuriousness of the vegetation on the mountain-sides, the many picturesque water-falls, and the rushing river at the base, this was a very attractive highway for travelers; especially those who passed long days on the desert.

The western end of the canyon was reached in 2 days, and then they turned south until they came to a place called Nicenbria (Ne-a-bria). This place was situated high up on the western slope of the mountains, which from its character might be termed a summer camp; and from its use, might be called either an inn, or a health resort, or

both. This inn or camp was kept by Publicans, and was open to, and occupied by all kinds of people, young and old, of every country, class and race. In this place differences of every kind were laid aside, and all dwelt in peace and harmony, because this place was free to all alike; open as a government park would be.

The Publicans had large houses or inns for the accommodation of great numbers of people, and extensive enclosures for animals; so that an army could find abundant accommodations here. Besides these, there were many small and simple houses, cabins, or hamlets by the way; constructed in simple rustic style from the material that lay at hand, for those who desired greater privacy than the large inns afforded. There were also many places prepared for tents, for many travelers preferred to live in their own tents; so it was that all could be comfortable in their own way, and their needs were looked after by the Publicans.

At various places around the camp, were fine mineral springs of great health value. The view was a never ending source of delight. The valley extended in every direction, but its greatest length was from east of north to west of south, and as far as the eye

could reach, was most beautiful in its rich spring verdure, and full blossoming orchards at this time. The valley was filled with little houses, each one in the center of its own small plot of ground. Along the streams which threaded their way all over the valley in every direction, were lumber mills run by water power, where the far famed cedars were made ready for use. In the midst of all these, could be seen the people engaged in their various occupations. This picture of peace and plenty was framed by the mountains, now called Lebanon and this picture was never tiring to the beholder, adding much to the charm of the place, and thus contributed to its power to heal, for the mind, as well as the body was brought into harmony.

The Publicans had also prepared porticos under which the people could gather together and loaf, or rest, or talk, and enjoy the beautiful view and the fine invigorating air. These porticos were merely large spaces covered over with rustic roofs which sheltered from sun or rain. Because of the high elevation, the air was very pure and strength giving; and this added to the medicinal qualities of the springs, the beautiful view of bring pleasure to the mind, and the conditions of

peace and harmony that always prevailed, caused this place to be much sought by those needing health. These qualities also made it very desirable as a place of rest for caravans, and large numbers of these were always coming and going, and they often left those who had been taken ill on the way, that they might receive the benefit of these conditions.

While the movements of Jesus were not known to the people in general, there were wise men throughout the country who could follow Him by the movements of the stars, and by other higher knowledge; and these had passed the word along to a very few, mostly to the greatest sufferers who found no relief elsewhere; that they might be here at this time and receive of His healing blessing.

The learned ones throughout the land, and the 72 Jesus had sent out in His No. 6 period, had thus sent a goodly number of these "Incurables," so that when Jesus came here, there was a city of these sufferers alone, waiting for His coming; hence His company was given a warm welcome by all. Jesus Himself did not enter the city at once, but turned aside with the wise men to a cave, where they spent 3 days in secret meditation and prayer, having no food except milk and

honey, which were brought to them every morning by a special messenger.

There were not only 3 wise men with Jesus now, but 4, because He had been joined here by Matthias from the Jacobean School of the Prophets on Mt. Liseyan, who had instructed Jesus in the higher knowledge of the stars while He was there. Matthias, knowing by the stars when and where to come, had journeyed from Mt. Liseyan that he might join the Master here, and assist in the great work just ahead where his help would be needed.

When Jesus and the wise men turned aside to this cave, He sent the apostles, disciples, and 24 messengers ahead into the city, that they might in this place of peace and faith, learn to do the work they were to do when He should not be with them; for He knew His time was short; and that here they could do much good, where the conditions were good; and through this work gain self confidence that would prepare them for the work under less favored conditions. The great faith and expectation of those who had come here for healing, was a most powerful factor to bring them success in their work, and thus build up their own faith and powers.

Besides Matthias and those who came for

healing, Mary had also come to meet Jesus, bringing with her His youngest brother, Seth, meaning complete. Jesus had visited her in spirit, and talked with her and told her to be here at this time, and so she came.

The meditation and communion in the cave lasting 3 days, at the end of that time all entered Nicenebria; but Jesus went privately to the hamlet occupied by Mary; and there He remained in secret converse with her as to the work He had done in the past, and the work now before Him; in the intimate manner of mother and son, who are close in spirit. This communion with Mary lasted 2 days and nights; and on the morning of the 3d day, Jesus joined His followers in their morning service of prayer, preaching and healing.

Nearly all the people attended this meeting except those who could not receive "The Man of Galilee." All those who had come for healing were there waiting and ready. Jesus found that each and every one of the apostles had done splendid work, and the result was very satisfactory to Him. Jesus Himself now taught these waiting people that disease and sin is death; but that the divine love of the Father is everlasting life. He taught them to have faith in God, and ask Him to heal them. Many had not

sufficient faith, but they tried to come closer to the Master that they might more readily receive His help; and some who were unable to walk, crawled to Him; and some not able even to crawl, were borne to Him on litters.

He said to them, "Why did you not have faith to seek and obtain this healing?" Then He commanded them to get up and walk and they did so, hundreds of them. Some of these had been waiting long to get healing, but had not sufficient faith to receive it. Jesus then taught that the body is nothing, but that God is all.

Thirty days were occupied in the trip from Damascus and the work in Nicenebria, and then Jesus prepared to continue His journey. This time He told only the 12 and the wise men, that He would start when the cock crew at midnight, and they must be ready. In the morning when He could not be found, there was much grief among the people. The 24 ambassadors enquired where he was and Mary said, "He is about His Father's business." After waiting a short while for His return, they departed on their several ways to their own countries, to report to the rulers who had sent them out, for it was now time for their return. They had followed Jesus, listening to His words and seeing His

great works so long, that all were now His disciples, and carried the teachings He had given them to their various countries; so that through them their 12 nations, widely separated, were given the opportunity through knowledge, to accept the great truths Jesus gave to the world.

If the reader will notice the oft recurring use of 3, 7 and 12, a deeper meaning of each incident will be revealed. Not only are these numbers pregnant with inner meaning, but also the 4 which refers to the 4 square foundation of truth laid down by the great Master.

Many of these people left in Nicenebria were not satisfied, so anxious were they for more truth; and they grieved sorely; so that Mary with Joseph and Nathaniel, remained for 2 months longer; thus making their time of instruction 3 months in all or a complete trinity. All this time they spent in healing and bringing them into the knowledge of truth, and at the end of this 3 months' stay at this place, these 3 with the lad, departed for Nazareth, after completing the works of love and mercy which Jesus had left behind.

In commemoration of the great work of Jesus here, and His sacred meditation and communion with the 4 in the cave, this place

has always been held sacred as a holy place; and so, later, a monastery was built here where any one should be welcomed and freely entertained for a limited time for healing, or rest, or religious meditation; or if they wish they can enter for life, without regard to sect, or creed, or race; and thus it is open to this day.

On leaving Nicenebria, Jesus took neither food nor drink, and all were clad in white linen, with sandals on their feet, and with no covering on the head. There was no need to carry provisions, for the road to Antioch, the next point He wished to reach, lay through this fertile valley of Lebanon we enjoyed looking at while in Nicenebria, and since it was filled with the homes of happy people, living near together with abundance of life's needs, His wants were well supplied.

It may be noted that in that day, religious teachers were hospitably entertained, and their wants provided for by the people every where along the way of travel, just as was done in America in the early days; and whenever Jesus had a journey of days or was always supplied at the last place with abundance to last until a new source of supply was reached; hence the direction to His

disciples not to burden themselves with food when they went out to teach.

Because of this beautiful custom, the Master never lacked. They now traveled towards the north through this fertile valley, full of kindly people; and on through the valley of the Orantes River, which flows north and then west into the sea; where in the harbor at its mouth the beautiful city of Antioch was located.

Though this land was very fertile, and all had plenty in comforts, none could have fine homes or other pleasant things, for the surplus was always taken for tax, so that none could hope to accumulate wealth.

The center of the Lebanion valley was in the shape of a bowl, and many streams issued from the mountains and flowed into one place, forming a lake. The rivers around Damascus all flowed east and emptied into lakes which became morasses in the dry season. This lake in the Lebanion valley has an outlet in an under-ground river which carries its water to the sea, so that it is always fresh and sweet. The products of this valley were very varied. All kinds of grains, vegetables, fruits, flax, hops, and all other things grown in this climate were found here in abundance, besides domestic ani-

mals, fowls, and every thing pertaining to the farm.

The people were industrious, and the women made linen from the flax, baskets from the hop vines, and many other things, besides caring for the crops and fruits that they might be preserved through the year. These people having no wealth or education, considered themselves to be a lower class, and so were always ready to do homage to those of wealth and learning. Recognizing that Judas Iscariot was from the people of wealth and learning, the aristocracy, they wanted to bow down and serve him, but he said: "No! I am only as these others. Long ago I gave up any claim to any superiority of caste, and I am no more than my brother."

Jesus then taught them that the noblest work that man can do is to produce from the earth that which will conduce to man's sustenance, comfort, and happiness; and that to work with the hands was most honorable; hence they were not inferior to any class, but that farmers are God's chosen people. These people were all peace loving and lived in a simple, industrious, wholesome manner, so there was little sickness, hence almost no work of healing, so He did

not tarry except at the noon hour of rest, and at night. So it was that at noon and evening these people crowded around Him every where to learn His great truths of their oneness with the Father, their son-ship to Him, and their brotherhood to each other.

These people treated them with great love and kindness everywhere; anointing their feet and making them comfortable in every way. Jesus compared them to the vine, because they gave out the fragrance of a good life and good servitude; and taught them that for their toil they would receive benefit hereafter; that their labor was a vintage to feed the inner man, and keep the soul and body in unity; and when their souls should leave the body, they would receive credit as laborers in the Master's vineyard.

He also taught that their labor with their hands did not place them by comparison in a low cast, but that they were working with the Father, because they were bringing into perfect condition the gifts of the Father for man's sustenance and welfare; and that the Father in Heaven would reward them; and that He would not have them be, or feel, as slaves; but as His chosen ones.

The land in this large and fertile valley had belonged to priests from time immemo-

rial, and hence had been allotted to farmers in small plots. It was originally held by Elijah, and handed down from him; and since then had been held by priests of all kinds, Jewish, Alexandrian, and Roman.

In the leisurely way of marching by day, with a long rest at noon filled with teaching; and another session of teaching every evening, often until very late hours; Jesus reached the northern pass of the valley in 8 days. On a pinnacle of the mountains were portals which must be passed by all who should travel from the valley to Antioch or vice versa; and keepers were stationed here to guard this pass; for a conflict with Syria was expected at any time; so all were alert and watchful. Having had little rest on the way because of the time spent in teaching, they finished the climb and then stopped 2 days at the portals and rested that they might be better prepared for the difficult experiences before them. While this journey through the valley had been very uneventful, because of the character of the people and the fact that Saul had brought word of His coming all along the way, so that the people were partly ready for Him; yet nevertheless it was productive of much good through the teaching given.

After the rest, they left the pass and came into a country which was deeply wooded, well watered, and sparsely settled, with many waterfalls amidst a luxuriant tangled vegetation. They found guards stationed all through these woods to give warning of the approach of any enemy. These guards stopped them many times and questioned them, on account of the feeling that war was brooding between Antioch and Syria. The coming of Jesus, as mentioned, had been heralded by Saul, who had told the people in the city that Jesus was marching towards Antioch with a vast army; and this had raised great excitement and anticipation of trouble, since it was well known to Saul that He was a man of great power.

His chagrin at the appearance of only Jesus and his 16 companions was great; and he declared that the army must be hidden some-where in order to take them by surprise, and accomplish some great feat. Knowing the great power of Jesus, he felt very insecure; and had prepared a vast army to defend the city; so that he was in a very ludicrous position; and insisted there must be some kind of a plot, and a hidden army somewhere to carry it out. In order to discover this, he put Jesus and the apostles

to severe inquisitorial torture of all kinds, to force them to tell.

Not getting results from this, he put Jesus in prison; but when he went with others of the hierarchy to see Him, the cell was empty though everything was in perfect order. They were violently angry, and were going to behead the guards for their neglect in permitting Him to escape; but while they were angrily accusing the guards, Jesus suddenly appeared amongst them, telling them not to harm the guards, for they had nothing to do with it; and said that if they would give Him 3 minutes time, they would find Him in the cell again. Then He said to Saul, "Have you not seen enough of My Power not to blame the guards in this manner?" Saul hung his head a moment or two and when he looked up, Jesus had disappeared, and they found Him in His cell as He had promised.

Saul then said that there was no use putting such a man in jail, for no jail could hold Him. Jesus then proposed to go with him to the gate of the pass, and prove that He had no army. The other rulers said that Jesus could hypnotize Saul, so they too would go and prove this thing. They did so, and when they reached the portals, and from

the crest could see all over the valley that no army was hidden there, they returned to the city and allowed Him to enter and prepare to sail to Galicia which He had told them was His intention.

Here Jesus desired to send the 12 apostles back to Palestine to continue the work there without His help, while He traveled farther on as He had planned. All were willing save Judas, Andrew, and Simon Peter. These begged that they might go with Him as far as Galicia, and, teaching throughout all the provinces of Asia Minor, make their way afterward to Jerusalem and join the others at the time appointed. Jesus agreed to this, so that the 9 set sail from Antioch for a port at the mouth of the Kishon River near Mt. Carmel where they wished to stop for a time. All were to do as much work as they could, and meet in Bethlehem in time for the next, or 30th birthday of Jesus. Thus they went their separate ways when the 3 left Jesus at Galicia, not to meet for many months; but ere they parted, Jesus taught them many secrets of healing, which they were not permitted to give out.

The city of Antioch at the time Jesus and His apostles went there, was far beyond in richness and beauty, any thing our wildest

fancy can picture in this day. The streets were of marble, the houses mostly of alabaster, trimmed with gold, and some times having roofs of gold, so that the whole city appeared like a page out of fairy-land. There were some of the finest temples here in all the world; built of the most splendid and costly materials; and decorated with gold and jewels of great beauty and dazzling brilliancy; so that their magnificence cannot be described. The richest materials of all kinds to be found anywhere, were used in their construction; and the greatest talent in every line of workmanship that the entire world afforded had contributed to its beauty.

Antioch was a metropolitan city, and each group of people had a separate portion assigned to it; and the buildings in each part were fashioned after the style of architecture and ornamentation of their own native land; so that this city was composed of a number of smaller cities, each one of which placed the visitor in a different land, as it were, with all the characteristics, customs and people of that land; so that a visit through Antioch was like unto a trip around the world, making it exceedingly attractive to all people.

The magnificent temples, filling the be-

holder with awe and wonder, contained many idols of the greatest beauty and skill in workmanship. The Jewish temple contained the figures of the bull, Diana, and many other idols. Almost every kind of idol was found in the Roman temples, for they derived their worship from any and every source, so it was that all, both Jewish and Roman, were idol worshippers; having forgotten the teachings of all the wise ones throughout the ages before them, that there is ONE God, and ONE only.

CHAPTER IX

Number 9

We have seen that before Jesus was permitted to enter the city proper, He and the apostles were persecuted and tortured in every cruel way; for no cause, but only for the purpose of forcing a confession from them concerning something of which they were not guilty; or in other words to make them give false testimony. When they were finally permitted to enter the city, Jesus was stoned in the Jewish temple, and also scourged in the Roman temple, until His back was covered with great welts, and the blood streamed over His body. Thus did the Master suffer that He might bring the true knowledge of God to a world which had forgotten Him, and debauched His truth. In this manner did the entrance into Antioch, mark the beginning of His crucifixion, which was to continue until it reached its culmination on Calvary.

So it is that we now enter His No. 9 period.

As our record from now on covers this

period in the life of the Master, we will find it indicated often in the events through which He will pass, and we have found how severely He suffered in the entrance to this number. In the 9 (3x3) apostles, who went south, in the 3 (root of 9), who went north, we find this number shown. Jesus with the 4 masters, going to the place of holy meditation and prayer, and there joining 4 additional masters, gives us the 9 masters who were to work together.

Another number expression comes from the 4 who came with Jesus, indicating His 4 square foundation built on the plane of man, while He is the 1, the Christ; and the complete 8 masters show this 4 square foundation perfected on the spiritual plane, by which man may build to heights unscaled. Knowing the great heights to be reached by a true 9, will bring joy and patience in the suffering, just as Jesus lost no time bewailing His sufferings belonging to this period. No. 9 is always known as the number of crucifixion, carrying with it, and belonging to, spirituality. This is the key to many a sad and sorrowful life, where the individual who has reached this lesson which all must master in time, passes through much sorrow and pain, seemingly so undeserved; while

others less advanced and hence with lower numbers, find life far more easy and pleasant without seeming cause. Not knowing that each one must learn all lessons, brings discontent and sometimes rebellion towards God; but knowledge makes lighter every burden man carries. Because of this deep and mystic meaning of 9, it is most important that No. 9 people bear their crosses bravely, and rise above the troubled conditions; for a No. 9 who lives in the sense life, goes to the lower end of the No. 9 scale; and their condition is sad indeed, being opposite to the place in which they belong.

Having received permission to leave Antioch after his sufferings at this place, Jesus with the 7 companions, making 8 complete, left Antioch in a small boat for Galicia, which was on His way to the sacred Mt. Taurus. This was just a small symbol of the ending of the No. 8 period just closed; or we might say it marked the transition period since one boat carried 9 in one direction towards the land in which His No. 9 work would culminate, and the 8 went away, or in another direction.

In Galicia, He found a city of small population, but it was crowded with many people from all over Asia Minor: Galatians, Ephesians,

sians, Phillippians, and others who, through Saul, knew of His coming and had gathered to meet Him. Some were antagonistic, and wished to stone Him, some were merely curious, while others came for help and wisdom.

As we have seen in our earlier records, Jesus Himself had passed through this land on His way to Greece, teaching in the more important places; and since then the 72 disciples sent out by Jesus in His No. 6 period, had also, at least part of them, taught here; and some of the people had been present and heard Jesus preach in other places; and had brought home reports of His wonderful work, so that the crowds were great.

Those who wished to stone Him prevailed on the Governor not to let Him land; but this ruler deemed it wise to let one so famous enter the city and be put under test for the works which He was purported to do; so he straightway sent for Jesus to appear before Him. When Jesus thus presented Himself to the Governor, the great light shone about Him, so that all could see that He was not as other men. He was questioned by the Governor and his officials, and then given permission to stay in the city with His

followers as long as He created no antagonism and made no disturbance, departing in peace when He left. Upon the rendering of this decision, Jesus and His followers went into the home of a Jewish high priest who had been hoping to have Him come; for having been a pupil of Lamaas, he had much of the true wisdom, and desired more, since he was a very wise astrologer and a sincere man. He therefore was glad, rejoicing that he could have the honor to entertain such guests; hence he provided for them every comfort hospitality could suggest. Their feet were washed and anointed, and all that they desired of food and drink were prepared for them, besides fresh linen and all other comforts.

In this place Jesus had the experience of saving another young woman who was being persecuted as Mary Magdalen had been. He taught that those who criticized and scorned the scarlet woman, would find all such manner of things in themselves; and that they should look to higher things. He did much healing here of many diseases, some of which were of the most loathsome kinds; so that the news went abroad all over the city, that great sufferers; and from all parts they gathered to listen to His teachings on the

open street; and many from all over the provinces who had gathered there to meet Him, received His blessings. Here He taught again the parables of the wheat and the tares; and also of the sower who went forth to sow, and some seeds fell by the wayside, and some brought a bountiful harvest; as recorded in Matt. 13.

His teaching in this place lasted 8 days and nights, and when He preached on the Jewish Sabbath, he was stoned as in Antioch, for it incensed the Jews greatly that one of their own race should break their rules concerning this day, by going about healing and doing good. When he went into the Roman temple on Sunday, which from time immemorial had been kept by all races, who regarded the Sun as the giver of physical life, health, food, etc., He was scourged; and again was His back covered with great welts from which the blood streamed down; but He answered back no word. The kind high priest cared for His comfort in this also, as in every other way.

Jesus was asked, "Why do you heal on both the Jewish and Roman days?" He answered: "No days belong to man, each day belongs to God. Though the Romans and Jews and every kind gave one day for

religion, yet none kept the true God-religion, because all worship man more than true spirit.”

Then He taught them to discern the difference between the worship of the One Great Spirit, and the idols they held sacred. He said: “The Romans worship Diana, and the Jews the holy Ark, and both are equally idol worship; and each one using idols in this blasphemy, forget the One Master of All.”

The silversmiths wanted to scourge Him out of the city because He was interfering with their gain in making the beautiful figures in gold and silver; but because of Judas, they were afraid, for all knew that an army would come back and punish them. Jesus was therefore allowed to depart in peace, having done much work here. He had prophesied that the time was not far distant when their idols would be shattered, which truly came to pass.

Leaving here, Jesus proceeded up the coast to a small place called Pheone, where He was met by men with white asses to ride, and all necessary provisions for a long stay. These were to carry Him and the wise men to the holy place of resort at the top of Mt. Taurus, the highest mountain of the Taurus range.

The 3 apostles, Simon Peter, Andrew, and

Judas Iscariot, left Him here and journeyed on to do the work they had chosen to do, until the day they should again join the Master in Bethlehem at the time of his 30th birthday. These 3 traveled in this work all through every province of Asia Minor. As they journeyed from one city to another they would separate, taking different routes in order to reach more people in the rural districts, meeting again each time in the next city, and there teaching together. In this way they reached with their truth the greater part of the population as they continued on in this manner until about Dec. 1 when they returned to Antioch and sailed for Judea.

They taught all these people that Jesus would come again and teach them; coming in a cloud, and appearing to them in the same manner as did their ancestors; for in that day, a majority of the people were clairvoyant; and could see those who came in an astral body as their ancestors had done; and also those from somewhere in the physical world, as in the case of the Yogi before mentioned, who came from India to Alaska at the need of his pupil; and also as in the case of some of our own western people, as when a well beloved rector of a church in one of our Pacific coast cities returned to his

family during supposed sleep in a New York hospital; was seen and conversed with by them, and satisfied himself concerning their well being, thus bringing his mind into peace and harmony and hastening his recovery.

The apostles prophesied to these people also that great tribulations would come to them, and begged them to repent while it was yet time, for the ways of the Lord are peculiar and divers. They taught them thus: "Repent! Lift up your hearts and ask God for wisdom. Seek the kingdom within." They spent a little time working together in the cities, in periods varying from one night to a week at a place, always leaving by different routes after having appointed the next meeting place.

Judas, being of the wealthy and highly educated class, spoke many languages so that he could make the people understand better than the others, and in the cities acted, we might say, as interpreter. Besides this, he had great powers of eloquence, so that he received great ovations all the way even more than the others, since all understood him and were greatly surprised and pleased because of this. No Jew refused him money, but no where in the Bible records was it shown that he was a teacher. Not only was he a fine

teacher and linguist, but he was also a wonderful sculptor, and besides these gifts, he wrote on many tablets which were scattered everywhere, and some remain to this day.

Simon Peter did most of the healing.

In these 3 we find that Judas represented intellect, which has ever been found, even in the history of nations, to bring a great fall if not united with an equal or greater spirituality. The two are necessary, and when working in harmony, express great power. Andrew stands for reason, which makes the perfect balance between intellect and soul; and Simon Peter represents the soul or spiritual, and thus it may be seen that by working together, these 3 brought a most completely expressed three-fold message to these people. Thus it was that they had a wonderful harvest.

They also cautioned these people to be careful of their life that it should not be laid waste as their land would be in the years to come. This land was rich, fertile and productive then, but it has been long since that was the case; this prophesy having been fulfilled. When all their work was finished, and the time arrived, they sailed from Antioch, about December 1, as planned; to land, as had the other apostles, at the mouth of the

Kishon River at the foot of Mt. Carmel; from whence, after a short stop with the holy men on Mt. Carmel, they went their way to Bethlehem.

When Jesus and the wise men left Pheone, it was for the purpose of spending all the months until December in seclusion without interruption; so that everything was prepared before hand, and all needs provided for.

This resort to which they went, was apparently a simple house, plain and small, but in this house were entrances to natural caves, similar to those on Mt. Lebanon, consisting of a number of rooms which had long been used as secret places of meditation and prayer, and were always used by holy men only. Some of these rooms had many stalactites and stalagmites, besides other varying cave conditions, and they were all supplied with rugs and all other necessaries for the comfort of the occupants; and there were a sufficient number of them to afford a private room to any one who should so desire.

Having been expected, everything had been made ready for them, and so the first thing done was the holding of a rest and feast that the body might be in strength and condition for the work at hand.

They found here, 4 great wise men who had gathered from the ends of the earth to meet Jesus and help make His work complete in every respect. One was from the north, one from the south, one from the east, and one from the west. They represented every place and every race for one was white, one was black, one was yellow and one was red. They also represented the 4 great divisions of the earth. The white man was from the far extreme of Europe,* the black man was from Africa, the yellow man from China, and the red man from America. Could the universality of the mission of the Christ be more fully expressed than was done here?

No country, race, or clime, can either claim Him as their's alone, or disclaim that He is theirs. The full occult meaning of this, would make a long and interesting lesson. These wise men represented also in an occult way, the 4 square foundation of the great work then being given to the world on both physical and spiritual planes, on which all teaching shall rest and which was then being laid down so completely in all its entirety.

Here in this secret place which had been prepared for the purpose and which has since

*What is now the most northwest part of Norway.

been destroyed by earthquakes, when the rest and preparation of the body in full strength and vigor was completed, Jesus dematerialized and again materialized His body in order that He might travel and carry His message to all lands. He had desired to do this in His physical body, but the angel Gabriel told Him there was not time for that, so He must needs go in the same manner as other wise ones less powerful than He have done. Each time He journeyed in this manner, He took as companion one of the 4 wise men who met Him here. These 4 it may be said, had come to Him in the same manner He was now to travel with them.

In this connection it might also be said that when the Spaniards first landed in Chile, they found graves marked by crosses and a well defined legend from the remote past, of a great spiritual teacher dressed in white who had visited and taught them. The legend also said this teacher was a white man.

When Jesus taught in Europe and among the white race, the white master accompanied Him and helped Him. When He went to Africa, the black master went with Him; in Asia the yellow master helped Him; and the red master was His guide in America. Jesus

and these masters traveled to America, to the farthest part of Finland, now the northern peak of Norway; to South Africa, and all over Asia; to all lands, and all races, without regard to creed, or color, for He taught that every man is a child of God, and all men are brothers.

We may also learn from this story that in every age, and in every race, and in every land, have there been those who were wise in the knowledge of God, though often not recognized as such, for it is said that God has never been left without a witness, though intellect alone often masquerades as such. It is also said by those in a position to know, that today in every country, in locations supposed to be inaccessible, are those sacred places, such as this one that harbored the Master, where wise men now living in the body, meet, confer, meditate, and pray, unknown to the world.

On these journeys, Jesus would sometimes be absent ten days at a time, and at other times not so long, until He had completed this work. When all was finished, the angel Gabriel again appeared, and all the 8 wise men, as well as those who had entertained them, saw Him and heard His message.

These were the words He said: "The time

has now come when thou shalt return to the land of thy people, from which thou hast been brought into this world; because thou hast sown seeds of understanding throughout the whole world where it shall continue to grow through all eternity. Go from here with the wise men with whom thou didst come; and return in the boat which will be made ready for you; and land not on any shore until thou comest to thine own native land.”

Jesus then asked where He should land, and He was told to land at Mt. Carmel, at the harbor at the mouth of the Kishon River. All now rested for 3 days to be ready for the journey, and then they departed from the mountain to the sea. The 4 wise men from the 4 races returned to their several homes in the same manner in which they came. The 4 who came with Jesus; Hillel, Kaspar, Matthias, and Lamaas accompanied Him to Palestine.

They embarked in a small boat which put out to sea until it came in the path of a large Roman ship, and all boarded this vessel with the stipulation that they should not teach on the ship nor show themselves at any port on the way, until they landed; and by Gabriel's directions they were also not to teach anywhere until they should reach Bethlehem.

When they had been out at sea two days, a great storm arose and the ship tossed so much that all on board expected it to go down. The angel Gabriel came to them then, and told Jesus to secretly quell the storm and He did so; while all on board wondered much at the marvel of the sudden cessation of the storm. The Roman prejudice was too strong to make it best to let them know the cause of the calm.

Reaching the harbor at Mt. Carmel, all were taken up to the retreat in the mountains, which remains to this day a temple of worship. After a rest and meditation here, all departed to Bethlehem on white asses which had been provided for them. The 4 wise men went incognito as pilgrims, for they would pay with their heads if found in Palestine, where they had been forbidden to go; and as they dare not enter Bethlehem, where they might be known, they left Jesus at the gate, and departed for the ford of the Jordan, to leave that land; and since the future work of Jesus was in Palestine, they could no longer accompany and help Him with their presence. Jesus found all the disciples outside the gate waiting for Him, except Mary and Joseph who had not yet come.

Mary had sent here a carrier pigeon to be

released as soon as Jesus arrived, and so He now freed the bird and sent it on its way. All the friends in Nazareth had been watching for this winged messenger, and when it was seen, there was great rejoicing; and Joseph and Mary started immediately, having made all preparations before. They had to go at this time on account of the yearly tax, as well as to meet Jesus. They were met outside the city by Jesus and the apostles and all entered Bethlehem together to enjoy a feast, a visit, and the rejoicing at the conclusion of the work of Jesus outside of His native land. They made their home in the house of a Good Samaritan, who had prepared to entertain the entire company. Here it was that Jesus and the apostles had tarried until the coming of Joseph and Mary. They not only had the feast of hospitality provided by the Good Samaritan, but also a great feast of joy and praise and thanksgiving for the return of Jesus and the pleasure of being together once more.

It had been long since Jesus was in Judea, and on the eve of His 30th birthday they all together entered Jerusalem. This was the first appearance of Jesus in the ministry of 3 years which are partially recorded in the 4 Gospels. He had done much good in His

work heretofore, had taught all the way, and the report of His works had gone before Him through all the land.

The entry into Jerusalem was after the close of their joyful feasting and visiting in Bethlehem, and the entire party entered the city just before sundown on Dec. 24th when the Jewish Sabbath began, for Dec. 25th came on the Sabbath in that year.

The party went immediately to the home of Mary's sister Rebecca, who lived here, and was prepared to entertain them all in a most royal manner. Her home was situated on the upper side of the street; was 3 stories high in front, rising sheer up from the pavement; and because of the steepness of the mountain, the 2nd story opened on the ground in the rear. The first floor, where guests were mostly received, contained a large rectangular room with a long table in the center, and a raised platform at one end; and here Rebecca entertained large companies at feasts; and when any one wished to address the company, they would occupy the platform which was provided for that purpose; for this was not only a dining room, but also an assembly hall where gatherings of all kinds could be held. This room seated about 100 guests at once, so that it was of ample size

for all this party, and hence all were made most welcome and seated together. The party consisted of Jesus, Mary, the 12 apostles and a number of others including Joseph and Nathaniel.

They had a great feast, not only of food, but of joy and loving companionship, and all such visitation as might be expected at a gathering of loved ones who had been long parted. This was a secret gathering, known only to those who attended; a reunion before Jesus should begin His public work in Palestine on Dec. 25th, His 30th birthday, and in the temple at Jerusalem.

On the roof of this house, as of many others in that country, was a grand pavilion, from which all the city and the surrounding country, as far as the eye could reach, could be seen in a wide and magnificent view. The interior of this house was finished in the greatest richness and elegance, as well as the utmost simplicity and in the purity of spotless white, beautiful to look at and of the finest workmanship. There were also wonderful hangings of white damask, and all other furnishings of the day. In this beautiful home, belonging to a near kin of the Master, so that it was a real family gathering, this family and their friends met to cele-

brate this momentous and festive occasion. Around this table they feasted and discussed the wonderful work the Master had done in all lands, the work He had before Him, and the great part performed by the apostles and disciples.

John the Baptist was not present, but all wished to know concerning the part he had taken in preparing the way, and the great success and value of his work through all the years of this wonderful movement. Thus, though he was not with them, his work was reviewed, appreciated, and praised by all in the highest manner.

Each one of those present who had not been with Jesus for some time, felt that on this occasion they must have at least a short greeting and personal touch with Him, so that the time passed rapidly until suddenly, at 4 A. M. they heard the crowing of the cock. At this occurrence, so unusual at that hour, all became still and listened so that there was a time of perfect silence in the room. The first one to speak was Judas (intellect being ever ready to speak first), and he questioned the Master, "Why doth the cock crow at such an hour?" Jesus answered so that all in the room might hear, "The time cometh when the crowing of the cock shall mark the end

of my days." Judas again asked, "What meanest thou?" Jesus answered, saying: "While ye all slept in the house of the Good Samaritan in Bethlehem, the angel Gabriel did appear to me, and did say unto me these words; 'Jesus thou son of man, whose father art in Heaven, the time draweth nigh unto the end of thy days as thou hast before time been warned.' Then asked I of Him saying, 'By what times and signs shall I be given to know that the end is near?' He said, 'When thou dost enter Jerusalem and hold a feast there with thy kindred, near the end of the feast a cock will crow, and be thou careful to count the number of times, because as many times as the cock doth crow, that many years shalt thou remain upon this earth.'"

All had noted the crowing of the cock 3 times, so that when Jesus told this to the guests around the board, they fell at His feet sorrowing that this should be so, but Jesus said to them: "Arise and mourn not for the earthly body, because the spirit body will live on through all eternity, and this shall be the way of all that doth depart from the body. Some shall be raised to the Most High, and some shall continue to grovel on this earth; so look well to thy soul that it shall not remain in darkness forever. Thou hast had

great teaching by John the Baptist, and many have seen my work throughout the land, for which all know I have received nothing but the maintenance of my body; and I have no place to lay my head.”

Many in this company were very poor in worldly goods, and Jesus taught them that worldly goods is of this world, but spiritual goods is of the eternal; and their own good welfare after they had left the body, was the only thing of consequence, and this made them very happy.

When He had delivered this wonderful message to those assembled at the feast, He went up on the house top, there to commune with the Father at the rising of the sun in the early dawn; and through all the morning until the time of the noon meal, when He should go forth into the streets in company with Mary and Joseph to the usurer, where they were compelled to go first, to pay the annual tax.

A man named Peter (not Simon Peter) went forward to Pontius Pilate with the news that the “Man of Galilee,” was there. He found Pontius Pilate in a drunken stupor, from the effects of the feasting and wine drinking of the night before, so that he could understand nothing, and therefore no action

not Jesus of the flesh, but Jesus of the spirit; and also men,—not men of the flesh, but men of the spirit; a great multitude of these men saw this man, and when Jesus did perceive and understand that the man saw in spirit only, He said unto him: “Dost thou prophesy, understanding the ways of this world to prophesy for man, not knowing the condition of man in the physical body?”

The blind man did answer in this wise: “But my sight is of unseen things, the future which is to come, the soul of all.” Then Jesus asked him, “Dost thou wish to have earthly sight?” This he desired, so Jesus then gave him sight of both the living and the dead, so that his sight was perfect and complete. Then Jesus said to him: “Behold the sight of thine eyes for the world is opened unto thee. Have pity upon man’s iniquity because ’tis all about, hemming thee in on every side.” Straight way the man’s eyes were restored which from birth had not seen anything, and this work Jesus did on His 30th birthday, Dec. 25th, which was then on the Sabbath day and in the temple in Jerusalem.

All the priests here assembled in the tabernacle were amazed and fearful, and many fell down to worship Him but He would not. The

could be taken on this day; so Jesus turned aside and entered the temple, and while there did preach to the people.

There were those among the elders in the temple who questioned His right to preach because He had not been appointed as a rabbi; and He in turn asked them what miracle could they perform after having gone through all these forms. He asked them if they could heal the blind, the deaf, the dumb, the crippled, and the diseased; and they said there was no such power.

Then they straightway brought before Him a blind man, and scoffed at Him, demanding that the man's eyes be restored. Jesus then said to the blind man, "How long hast thou been blind?" The man answered that ever since birth he had been blind, for he was born so. Jesus then said to him: "Dost thou wish to see the light of day, to see the bird which doth sing, to know the sight of thine own mother's face?" The blind man made answer, "If this miracle could be, would I worship thee as my Lord and Savior." Jesus then said: "Call not me 'Lord' for I am but thy brother in flesh, born of woman the same as thou. Behold thine eye-sight is restored to thee!"

When Jesus said this, lo the man saw Jesus

elders then became very much afraid and asked Him to please withdraw Himself from the temple. He acquiesced, and passing out towards the court of the women, He was stopped by Nicodemus who questioned Him for some time concerning His message, and was so impressed with His truth and His divine mission that he desired to know more; so he went that night secretly, as he supposed, to the house of the Good Samaritan where Jesus stopped at that time, and this visit is recorded in Jno. 3, followed by several detached manuscripts. He did not succeed in keeping this visit secret for it became known, hence is found in the records.

His talk in the temple with Jesus created no comment; but this secret visit caused much animosity from the other priests; for Nicodemus was a very wise and prominent hierarch of the temple; and after this night visit, they accused him of being a follower of Jesus which he truly became.

When Jesus passed out into the portico next to the court of the women, He found the place was crowded, and many who were not allowed to come near, stood afar off. Many of these had heard of the presence of the Master and wondered about Him, being filled with the hope that He would teach them, so

He stood on the steps and called to those afar off to come closer where they could hear, and not to be afraid.

Then it was, that to as many of those who were gathered there who could hear His voice, He spoke in this wise: "Oh woman! Thou who hast been the burden-bearer of all ages past, of all nations and all countries; thou who hast humbled thyself and partaken of the littleness of life (having been allowed only the little that was left after the master was satisfied), to thee, my coming into this world through the humblest of thine own kindred (for thou all hast knowledge of Mary, and how she is the wife of the carpenter Joseph), has brought to thee thy salvation. My advent into life is thy emancipation."

When they did hear the Master's words, all fell upon their faces and did worship Him, so he said unto them: "Woman arise! Bow not to either men of flesh or to the worship of graven images; but look ever within thyself, and hold thy body a temple of purity; looking ever upward to our Father who art in Heaven, who doth give to thee the breath of life and the bringing forth of children."

When He had scattered these words of hope to the burden bearers of the nation, His apostles surrounded Him, and He was borne

quickly away to the house of a Good Samaritan, since it was near sun-down when all Jews would fare forth to the evening meal.

On Sunday morning, Pontius Pilate had recovered from his stupor, and then he was informed of the advent of the "Man of Galilee" into Jerusalem. He then sent for Jesus and had Him brought before Him, and questioned Him as to His plans and intentions. Jesus told him that He intended no injury to either the people or the government, but that He only wanted to teach them God's laws and heal those who needed His help. Pontius Pilate thought it a great joke on the Jews that an uncircumcised Jew should have been allowed to enter and teach in the temple; and this pleased Him greatly; so that His whole attitude towards Jesus was changed to one of friendliness.

He was also surprised that Jesus had come to Jerusalem with so small a company, having heard so much about his gathering an immense army to bring against the government, and this also changed his attitude; so after talking with Him and questioning Him closely in every way, he became interested and invited Him to dine with him. Jesus excused Himself, but Pilate insisted, saying that his wife was a Jewess and would be interest-

ed in His message; and desired to learn of His work, and they would consider it an honor to have Him dine with them. On this invitation, Jesus accepted, and at table He was placed next to Pontius Pilate, and opposite to his wife. The fact of His being on such friendly terms with the Governor as to dine with him and receive his permission to continue His work, gave Jesus a different standing in Judea, so that the Jewish hierarchy could not interfere with Him as they wished to do; He being in a manner under the approval of the Governor. In giving Jesus permission to continue His work, Pilate stipulated that he should raise no army, nor interfere in any way with the government nor create any disturbance. Sychar.

In the night, Jesus secretly departed from the house of the Good Samaritan, taking with Him John and James; another manifestation of No. 3. They traveled north, rapidly journeying to Sychar near to Jacob's well where Jesus met the Samaritan woman as recorded in John 4. Here He did much teaching and many miracles, and because the people listened to Him and desired Him to remain with them, He continued here 2 months, which is recorded in John 4: 43 as 2 days.

The word day is used every where in the

Bible as the translation of a word meaning, "Period of time," an indefinite period, as it is often used today, and in this place it refers to 2 months or the time of two signs of the zodiac. In Gen. 1, it evidently refers to a longer period, possibly a polar day which is over 2,160,000 yrs., if the word is not used allegorically.

During these 2 months Jesus taught in all the country around Sychar, performing numerous wonderful works. Many who lived here were those of mixed races, neither Jews nor Samaritans, belonging no where. They were what might be termed people without a country, who, being half way between, were exploited and priest-ridden by both Jewish, Samaritan, and Roman priests; so were always kept in want. They were industrious, but much oppressed. Among these Jesus healed many cripples and all kinds of diseases, and gave them courage to go on and make their best efforts to attain, and to expect their inheritance of good from the Father after they should leave the body.

On the way to Cana where Jesus was to do His next work, He stopped at Nazareth to see His mother who was ill. Later, when He went to join John, she met Him, and ever

after remained with Him, ministering to Him until the end of His life.

From Nazareth they traveled to Cana where Jesus had, in His No. 6 period, turned the water into wine; and there Jesus taught and healed many, among whom was the nobleman's son. John 4: 46, 53. Many miracles recorded in different places in the 4 Gospels were performed near Sychar and at Cana at this time.

In reading the accounts in the 4 Gospels, the reader who has sought to know their origin, understands that they were made up of various tablets written by different writers, mostly the apostles; collected by edict from every part of the realm, and sent to Rome. These short tablets were selected and arranged by the Church of Rome when it decided to adopt and incorporate the Christian teaching into its own worship which had been taken from the various great religions of the world whose followers had been incorporated into the Roman Empire. This course was decided on about the year 225 A. D., when it was found that even the work of Nero could not exterminate the Christians; and an edict was sent out, commanding every tablet and manuscript concerning the life and

works of Jesus and the apostles, to be collected and sent to Rome.

This was done, and there were thousands of them; sufficient to entirely fill a large hall. From these a few were selected, mostly from those written by the apostles and Paul, which seemed best suited to the purpose they had in view; and these were arranged according to their judgment which did not always place related passages together, for none of them knew the exact sequence. The paragraph marks of the text show the beginning and ending of the various tablets which are very often placed in the wrong connections. On account of the great number of these tablets and manuscripts, only a small part of them could be examined, and those most explanatory were omitted; thus causing confusion and dissension among those who truly desired to follow the Christ. It is to be hoped that in the near future these riches of Christ knowledge will be opened to all students of every land, without restrictions, save those necessary for their preservation. Then will the followers of Christ be more united.

There is one exception to the above statement, and that concerns the last book of the New Testament, which was written by John the Harbinger; and which has been kept in-

tact, because its mystical character was not understood; and perhaps also because of the severe injunction with which it begins.

Let us now return to our account of the work in Cana.

In the vicinity of Cana there were many very poor people living; mostly sheep raisers, who often had no homes; living in the open without any of the comforts of life. Jesus healed large numbers of these people who were blind, crippled, and diseased in every way; and taught them that they were the children of the Father who loved them and wanted them to be happy.

This work occupied 1 month, (again recorded as "1 day") and then He traveled on to Capernaum. All the apostles except the 2 with Jesus, had been sent out to work alone; and they had gone to various parts of the country teaching the word, save that some remained with John, of whom Judas was one. Leaving Cana at the end of the month, Jesus went, as we said, to Capernaum. This city, as we found before, was on the caravan route from Asia Minor and Damascus on the north, to Jerusalem and all points on the south, even to Egypt and Chaldea; and many travelers had brought news of the great work John

was doing; and of the many who came to his baptism.

At this time John was at the Jordan River not far from the Dead Sea. The river was very high and wide at this time, so there was plenty of water, and it was also near the caravan route, so that many caravans turned aside to listen to the wonderful teachings of John; and these brought accounts of the work to Capernaum. John being the fore-runner or harbinger of Jesus, his mission was to rouse up the people from their complacency, and awaken their consciousness of sin, hence it was his duty to speak sharply and sometimes harshly to the hierarchy, who were so immersed in their lives of wealth and lasciviousness that they needed something very severe to awaken them to the realization of their wrong living so that they would listen to, and heed the message that Jesus should bring to them.

John, having been taught with Jesus in his youth by the same masters, and being thus fully prepared for the work; was a man of much education, speaking many different languages; hence he was able to teach all who came to him from any part of the world; and through this could appeal to the noblemen and learned of all lands. From this we see

why he alone of all those with the Master, was able to write such a masterpiece as the "Book of Revelations," which our wisest men try to explain with indifferent success; partly due to ascribing it to a later date than that to which it belongs, and thus not recognizing its sublime prophesies of Christ and His work.

When the caravans which had stopped at John's encampment reached Capernaum and learned that Jesus was expected, they waited for Him. So anxious were they to hear Him, that some had waited many days; and others coming in, caused the city to be so crowded that it had the appearance of a carnival time.

Because of the multitude who came to hear Him, Jesus rarely spoke in the cities, but traveled throughout the surrounding country that He might have vast open places for assemblages and not antagonize the rulers. Capernaum at this time was quite a large city, and the addition of so many strangers filled it to overflowing with people from every direction and every country, until the streets were choked and almost impassable.

From Capernaum Jesus traveled north some distance on the caravan road towards Damascus, and then he turned south and went to Tell Hum, and from there to Chor-

azin and back to Capernaum; thus teaching and working through all the surrounding country north of Capernaum and the Sea; and then He turned south, keeping along the shore of the Sea of Galilee; teaching all the way as far south as Magdela, where he met Mary Magdalen, who later anointed Him for His burial, and to whom He came first after His resurrection. All along the way as He taught, the pressure of the multitude was so great that it pushed Him to the very edge of the sea, causing Him such great loss of His healing magnetism, that He often entered a ship and taught the waiting people who were on the land; healing many from the ship.

It was here at this time that the storm arose during the night when they had gone farther out to sea; and the apostles awoke the Master who immediately quelled this storm. Matt. 8:23, 27. The reader can tell by the paragraph marks that this story is a fragment that was inserted by the compilers in this place according to their judgment, though it belonged elsewhere. It is also found in Luke 8:22,25.

The healing magnetism of Jesus was like a perfect shining light, and this curious magnetism drew many people to him from

every direction, forming a great multitude, so that for self protection He was compelled to keep away from them lest they draw from Him so much as to hinder His healing work. So strong was this wonderful power, that many were healed if they could only get a sight of His body. Through all of this pilgrimage north of Capernaum, Jesus taught great multitudes of the people from the surrounding country and from the caravans, until Capernaum itself became like a city deserted; for few failed to attend these wonderful meetings.

This great pilgrimage from Capernaum north and south, occupied about 3 months, so that it was now about 6 months since Jesus left Jerusalem, and as He wished to return to Jerusalem for His next birthday, and since He had much to do before then, He quietly and secretly departed in the night with John and James, that no one might follow Him; and traveled south on the caravan road in order to reach John the Baptist where he was working. When He was missed in the morning, all mourned His absence, grieving at the loss of His presence and work; and then they dispersed to their several homes or destinations.

Traveling as quickly as possible, the 3

reached John, to spend with him the time of the feasting in celebration of the Jewish New Year which occurred at the time of the fall equinox. They found that John also had a multitude listening to his teachings, and upon the arrival of Jesus, John delegated his work to the apostles that he might spend his time with Jesus and Mary, for she also had come, and there was much joy in the meeting, for Mary had not seen John for a long time. Mary fell upon John's neck in the gladness of reunion, and these 3 retired to a place remote from the homes of man, designated, the Wilderness, because of this, by writers of the accounts.

They occupied a cabin, and were furnished whatever they needed by a Good Samaritan who kept sheep; and Mary ministered to Jesus and John. They were abundantly supplied with black bread, goat's milk, and wild honey. Here they communed and rested while the apostles taught and healed by the river. When this season of quiet, fasting, and rest was completed, the 3 returned to the river, and then Jesus called all His 12 to Him in a place on the side of a mountain. John also had his 12.

It was at this time that Judas began to show his indecision. Jesus endeavored to

lead him away from that condition, and told him that he must not stray from the fold or the wolves would devour him. He taught him that when men with superior intellects would prey on their brother with less of this endowment, they would be devoured by the wolves; that they should be wide awake to the good of the poor, and not take advantage of them or show any thought of superiority, but lead them higher; for after all, all are on a level, children of the One Father; and unless he became humble, all he had so far gained would be taken from him. John then spoke and said to the Master, "Why dost Thou speak so to Judas, why not cast him out?" Jesus answered that Judas had been chosen to prove to the people that not all lambs follow in the wake of the shepherd, but some go astray; and it is the Master's duty to bring back the sheep that have strayed away; and the sheep should always be received back with as kindly feelings as before they stray. He said the Father would forgive 99 times, yea even 100; and that the Lord would save Judas; and that He (Jesus) must seek the one who should go astray.

They spent the entire festival season of 21 days together; and then they separated; each to his own work, and this time Jesus

took Peter as well as James and John; and as we must always remember Mary remained ever with Him from this time on.

The number of the company was now 5, showing restlessness, no permanency; for from this time forth Jesus never remained long at any place, but was always going from one place to another; bringing His last words to the people all over Palestine before He should finally leave them.

Wishing to avoid Jerusalem at this time, Jesus now turned south on the caravan road leading to Beersheba, but turning aside in divers directions, teaching every where, until he came to a place in the wilderness of Tekoa, about 25 miles S. E. of Jerusalem where he stopped to teach, for the multitude was very great.

To protect Himself from the throng and be able to retain His magnetism, besides being able to make Himself heard over the vast congregation, He went up on the side of a rocky mountain and took His place on an outjutting ledge, from where He could be seen and heard by the throng who remained on the level plain below. Half way between was a large flat ledge on one side; and to this, Peter, whose work was to keep order and manage the throng; escorted those of the

crowd who desired healing, sometimes 200 at once; and there they would wait until the Master had finished His discourse, when He would come down among them and heal every one. In this way they taught and performed miracles all the time, save for a very few hours of necessary rest. James and John taught part of the time, thus relieving the Master, so that He could rest. Jesus did not desire to have such a multitude on account of the directions given Him by Pontius Pilate; but the people thronged in great numbers from every direction in order to listen to His words and seek His healing.

These sermons on the mount are not recorded in the Gospels; which give only the account of those which occurred in Galilee.

On the last day, into the midst of this great gathering came Pontius Pilate with a band of soldiers; for word had been brought to him of the great multitude that had followed Jesus to this place, and he came with the intention of charging upon them; but Jesus persuaded him to let them go to their homes, and so He dispersed them. Pontius Pilate then invited Jesus to ride home with him in his chariot, but He would not. This was His answer: "Thou who art of the throne of man, shall ride in gilded chariot. I who am hum-

ble, follow the way of all shepherds, and walk.”

It was now nearing the Christmas when Jesus would fulfill His plans of spending that time in Jerusalem, when from all over the land would come those who must pay their yearly tax, and He wished to meet them.

Pontius Pilate wondered much at the great flow of language of the Master, since he had always been told that Jesus was an uneducated man; while now he found Him speaking to this motley crowd, to each man in his own language and dialect; and Pilate also marveled at the like knowledge of John; but Jesus told him that His was not the education of this world, and said, “Such I have direct from the Father.”

The multitude that had gathered here to listen to His wondrous words, were made up of many peoples, and many nations, from all the countries around; and also those from many caravans. They had come from Asia Minor and Damascus on the north, as well as from Greece and Rome; from all the countries east of the Jordan where Jesus had done such prodigious work in His No. 7 period, and from all the countries south, even from Arabia, Ethiopia and Egypt; as well as from almost every part of Palestine,

except Jerusalem. Many had been listening to John, and now came to hear Jesus. It was this great throng of people who were scattered and sent to their homes by Pontius Pilate.

Just here the reader may be interested in the political situation back of this deed of Pontius Pilate, as well as of all that followed during the last 2 years of the life of the Master.

Herod had been told much concerning the great following of Jesus; and the false reports brought by the Herodians, of His gathering vast armies at different times, caused great fear of losing his throne to enter his heart. He had with him a centurian desiring to please him and be appointed a Governor, who had been with his grandfather Herod at the time of the visit of the wise men; and had knowledge that one was prophesied who would come, "King of the Jews;" and so greatly did they believe in the predictions of the Hebrew prophets, that fear was in the heart of every Roman ruler.

This centurian knew that Mary and Elizabeth both had sons at the time the edict to kill all the male infants was issued, and he also knew that these two had never been accounted for in the slaughter; and so he

reported this to Herod, hoping to court favor and realize his ambition. Knowing that Jesus was the son of Mary, and of the age to have been born at that time, Herod was stirred to the very depths of his being; for through his grandfather Herod, he had been made very bitter on this subject; and so he had been sending his emissaries to watch Jesus, and these Herodians had reported all His doings in their own way.

They had described the vast numbers of people listening to Him, and many of these were from nations at enmity to Rome, or not under the jurisdiction of Rome; so he sent word to Pilate, directing him to take soldiers and scatter these people, and find out what scheme Jesus had on hand; and so Pilate took quite a company of soldiers with him, some of whom he left at this place to make sure the dispersion was thorough. The rest he took with him on his return as his body guard. His invitation to Jesus to ride with him, was for the purpose of getting Him to let slip some hint of His plans; for Pontius Pilate could not help feeling that politics influenced Jesus, since he could not conceive anything else to be true. When Jesus refused to ride, he invited Judas who had just arrived, because Judas belonged to his own

class, and he thought he could in some way make a traitor out of Judas, and get information that would please Herod, and hence be for his own benefit.

Judas asked permission from Jesus to accept this invitation, and Jesus said that if he wished he might ride. Since Judas knew nothing, Pilate failed to get any information, but it brought Judas in contact again with his own kind, and the eternal triangle manifested here, as it has throughout all history. A sister-in-law of Judas, was in secret a favorite concubine of Pontius Pilate; and wanted to be his wife and have him advanced in power; and thinking that Jesus might frustrate that, became His enemy and schemed for His destruction; influencing Pilate in every way possible. She also tried to inveigle Peter, by causing him to be in love with her; but she gained nothing from him either. She wanted the throne for Pilate that she might share it, and made great promises to Judas if he would help her, thinking, as did Herod and Pilate, that some great political scheme was on hand.

The messengers from Herod had directed Pilate to search for Jesus and bring Him in; but Jesus had multitudes of friends, and Pilate was very diplomatic as well as a just

man, and wished to have proof; hence he did not harm any of those who were listening to Jesus, as Herod had expected him to do; but undertook in every way to find the truth of the matter. Two of the 24 emissaries who followed Jesus so long, belonged to Pontius Pilate; and these had made a good report, so that he could find nothing wrong; and he so reported to Herod; allowing Jesus to continue His work.

Pilate and Judas reached Jerusalem from the place of gathering in Tekoa on the same day they started. Pilate was a famous chariot driver, and had 4 beautiful Arabian steeds which made the distance quickly, while Jesus journeyed 3 days, traveling always by night that He might attract no followers.

When the people of Jerusalem saw Judas, they all began to enquire where Jesus was. When he came out on the street he was met by a woman, a prophetess named Ann, who was a student in the School of Prophets on Mt. Lisbeyan at the same time that Jesus was there; and she said to Judas, "Oh, thou Judas Iscariot! Where hast thou left my Lord, and what hast thou done to Him?" Judas said, "Why question me?" She answered, "Because I have had a vision in which I saw my Lord dressed for burial."

Judas then said, "Woman cease! the Master is now approaching the city from the south.

She then ran to the south gate, there to wait for His arrival. When Jesus met her, she fell on her face and told Him of her vision. He said to her, "Arise! my time is not yet; and even if I should die I will rise again."

This is the first time Jesus ever said, "I shall die, but I shall rise again." Not even to His mother had He told this. When He said this, He touched her on the forehead and told her to go on her way in peace and do good to all. Though it is only known now that he appointed 12 men as apostles, yet He then appointed her an apostle, and she did live to be 135 years old, a virgin; and through her many became Christians.

She was wont to ride up and down the country on a white ox, teaching the knowledge of God's truth; and in such great awe and reverence was she held by the people, that she was always safe. No harm ever came to her, for the people were afraid to hurt her, she was so hallowed to them; and she was regarded as bewitched; so that through her long life she rode up and down through the land; healing the sick, the blind, the lame, and doing good to all as she saw

their need, even during the persecutions of the Christians.

In ancient symbolical pictures, her emblem may be seen as a woman riding a bull, meaning that she had conquered all animal passion, including sex passion, and was master of the animal plane. Taurus, the second sign of the zodiac is an earth sign; so the bull is ever the symbol of earth conditions. It is also interesting to note that her name, as well as the name Jesus vibrates 11, the highest spiritual number; and one having this number must seek spiritual things first and always, or their lives will be failures even if they should attain to worldly riches and honor. Whenever this ancient symbol of the woman riding a bull is found, it always refers to Ann the apostle, for this is her emblem.

After this meeting with Ann, Jesus came on into the city, for she had gone outside the gate to meet Him; and He was met by a great assemblage. The first thing that He did as He entered the city, was to heal a man possessed of 7 devils, called insanity by our medical men. Mary Magdalen had likewise been possessed with 7 devils, but these were not of so vile a nature. This is told in Luke 8:2. This man was like a beast, dirty, un-

kempt in every way, with no clothing save a loin cloth; sleeping in any old corner, but never in a house. He was the father-in-law of one of the richest men in Jerusalem, and when Jesus cast out the devils, and the man was clothed and in his right mind, his son-in-law, in his great joy and gratitude, wished to shower wealth upon Jesus, but he would not. Then the man begged Him to stay in his house, but Jesus said he could not for his mother was very weary, and wished to go to the home of her sister from whom she had been separated for almost a year; so He went with His mother to His aunt Rebecca's where He was given a secret room to rest alone and gain strength to appear before Herod which He knew He must do.

While here in Jerusalem at this time, He went into the temple and scourged those who sold doves, releasing all the doves to freedom. He then taught them the sacredness of the dove, and its use in the worship of God as has been recorded elsewhere in this account. He asked them if they did not know that the sacred covenant with Noah was through the dove, and that alone should have prevented this use of that consecrated bird. These men whom He scourged, thought Him

so brave to do this, that they listened to Him and all became His followers.

His principal work in Jerusalem at this time was among the very poor, whom He taught to look above for their help, which would come from within themselves. The southeastern part of the city had been given to the use of these people, who lived in the greatest poverty and squalor, with no homes worth the name, and nothing to make life worth while. They had to work by day to obtain the pittance with which to keep soul and body together, and so Jesus taught them at night; and it was so dark they could not see His face.

Listening to Him night after night, they had a great longing to see His face, and they thought if they could only see Him, they could believe and so He told them that they might see Him face to face, and then He caused His light to shine so bright that all assembled there saw Him as if it were day, and after that, they all fell down in belief and in the light of salvation. He then told them that they must let their light shine forth from within so that it would be felt; and no matter how homely they felt they appeared, the light could shine just the same. Among them He healed the blind, the lame, the halt,

and all diseases; and He even raised the dead in this squalid part. Because of their grief, He did bring life back into the body, so that they might know that life is eternal; and though the body becomes still in death, yet the spirit lives on; and to those whose loved ones had been long gone, He gave power to see them; so that they knew their dear ones lived; and all who were assembled could see this spiritual materialization, just as the 3 apostles saw the materialization of Moses and Elias (Luke 9:28-36) who seemed so real to them that they wished to build houses for them.

All over the city Jesus went about doing good, until the time of the feast at the winter solstice, which was near His 31st birthday. As the time drew near, He retired into the secret chamber provided by His aunt, that He might get the necessary rest and strength to appear before Pilate; because Judas Iscariot had told Him He would be called. As always on previous occasions, He made this a time of rest and prayer for three days; and when the feast was over, He was called to appear before Pilate on Dec. 25th. He did so, and was questioned, but Pilate could find no fault with Him, and the 2 scribes belonging to his court who had traveled with

Him so long, again gave such a good report of Him, that He was once more permitted to go on His way and carry out His work.

After this permission, Jesus left Jerusalem, again going north into Galilee; departing as always in the night, lest a crowd should follow Him. He did not stop to teach in Judea, because He knew the time had not yet come when they would be ready to hear Him.

When He reached the Sea of Galilee, He took a ship and went quickly to Capernaum and His mother turned aside to Nazareth to make a short visit to her home. When He reached Capernaum, He again found many who had come from Damascus to meet Him, for some of the apostles had gone to Damascus and told the people there that He would be in Capernaum at this time. He found so many in Capernaum, that the city was choked up and people could not pass along the streets; all waiting for His return from Jerusalem. Capernaum lies on the side of a mountain which rises directly from the sea, and the streets going up the mountain, were mostly steps. These steps were crowded with people sitting; and many of them sat on these steps and slept; for there was not enough rooms in the city to house the guests.

A little later, even the Governor and Council from Damascus came down to see Him, so interested were they. There was no larger place for the people to gather in this crowded city, so He was compelled to go outside in the open country where there was room; and this time He went to Mt. Tabor where He gave the wonderful Sermon on the Mount, found in the fifth chapter of Matthew, besides many others.

While on Mt. Tabor, during this notable session, Jesus fed the multitude as He did at the time spoken of in Matt. 14:15, 21, but like many other of His marvelous works, this event is not recorded in the gospels, for, as John says, in 21:25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Returning to Capernaum at the close of these sermons, He was teaching in the tabernacle when word was brought to Him that His mother and brothers waited without for Him.

Mary's other sons had escorted her back to Jesus, for, as we stated, she was to remain with Him now until the end of the time given by Gabriel. This statement is not to mean

that she **was** never to be absent for short periods on important work; and this visit of a few days was to see that all in the home was arranged for her long absence.

When Jesus was told that His mother and brothers waited without, He used this opportunity to teach man's true relationships. Since all are children of the one Father, all men are brothers; so that true relationship is based upon that which we bear to the Heavenly Father by our lives of manifestation or repudiation of our source, and our one-ness with Him; and to make human relationships complete, is to be united in the realization and practice of our son-ship to God; and all those who truly do the will of God to their best ability, can claim full and complete relationship to each other. This also teaches that physical relationships must not be permitted to separate us from our Father in Heaven and the duties we have towards Him, and also from the duties we have for this world, even though it may necessitate our separation from our loved ones.

Capernaum was a city of Publicans and Plebians, and hence any one was free to teach here, which explains why so large a part of the work of Jesus was done in and

around Capernaum, and why the disciples could carry the word all over the country that Jesus would be there at certain set times to teach and heal, since people from everywhere were welcome and could gather there.

Like all other cities of that land, this one was walled; but since any taxes gathered here must be taken immediately to the tetrarch who lived a short distance south, the walls were not as high and strong as those of other cities. Not being a government center, and being occupied by peoples of all types and nations, no one of which was in control, and consequently being free, few people were so open to listen and receive the blessings of the great work of Jesus and His disciples, as those found here.

After finishing His work for this time, He sailed across the sea to the Plains of Geneseret which were in that location.

Since the maps, as well as the teachings of the various church bodies do not agree in locating the "Plains of Geneseret," the reader will avoid discord and contradiction by remembering that the term Plains of Geneseret take this name from the Lake of Geneseret, also called the Sea of Galilee; and refers to any low valley lands lying around

it in any direction, not otherwise named. Later on we will find Jesus again in the "Plains of Geneseret," and specifically on the west side of the lake, and again north of the lake. To know this, will prevent confusion. It was this plain southeast of the lake, which is referred to in Luke 6:17; Matt. 14: 34 to 36; Mark 6:53 to 56, where Jesus gave the parables of the sower; Matt. 13; Mark 4:3-23, (which is the more correct account); the mustard seed, Matt. 13:31-32; Mark 2:30, 32; Luke 13:18-19; the tares, Matt. 13:24-30; the leaven, Matt. 13:33; Luke 13:20-21; the field, Matt. 13:44; the pearl of great price, Matt. 13:45-46; the net, Matt. 13:47-49; the new cloth on old garments, and new wine in old bottles, Mark 2:21-22; Luke 5:36-39.

He also taught all these and many more near Chorazin.

These and various other references are given that the reader may arrange the fragments in a more consecutive order as given by the Master, than they have been placed by those who compiled the books of the New Testament, and may thus be helped to adjust the different accounts so as to eliminate much inharmony and criticism that has

arisen, and make the teachings of the great Master more clear.

From this plain Jesus went south into the country of the Gadarenes where the people were extremely and almost entirely idolaters, and in a most deplorable condition of evil, such as cheating and immorality of every description. They were a mixed race, from various nations, much of their wealth having come from Egypt. Jesus taught these people the great truths He had come to give to the world; and endeavored to draw them away from the evil of their lives, but they would not accept His teachings, so that through the great power given, the pillars of their temple of idolatry were cleft in twain and their idols thrown down as had been done elsewhere.

It was in Gadara at this time that Jesus found dwelling in the tombs, those possessed of devils, which He cast out and sent into the herd of swine which ran violently down to the sea and perished. Matt. 8:28-34, Luke 8:27. Following this account is the fragment explaining how these people begged Him to leave their coast, but it is not told how, through His teachings and the destruction of their temple of idolatry, He was able to gain their promise, before He left, to cease

their luxurious, lascivious lives, and worship the one God, the Father in Heaven.

After working in this country 1 month, almost day and night, with little sleep or rest, and causing their ungodliness to cease; He left them and returned by ship to Capernaum, sending out the 12 from Him in various directions that more might receive the message.

After resting and teaching for some time, He went to the city of Geneseret in the plains of Geneseret on the west side of the Jordan, and there entered a fishing boat and sailed north to Bethsaida. On reaching the mouth of the Jordan river where it enters the sea, He took a small boat up the river until He reached the rapids, and from there on He rode a white mule which was furnished Him.

While in Bethsaida He called in the 70. The 12 had also joined Him. It was here that Peter, whose faith had become weak, and who had therefore lost the power to do the good work as hitherto, was questioned by Jesus as to who He (Jesus) was, and Jesus persisted in these questions until Peter was compelled to declare, "Thou art the Christ," and this faith in the mission and teaching of Jesus was proclaimed to be the foundation of the church.

It is quite evident that the use of the word "church" by Jesus, had reference to the inner plane only; for neither Jesus nor His apostles ever organized an outer or physical church body such as have since been manifested; and this "rock" was spiritual understanding, firm faith in Jesus, and self-confession to the Most High. This, then, under the leadership and authority of Jesus as the head, is the foundation of the church, and nothing else is. The indecision and doubting of Peter, brought out through his temptations in association with the wealthy and ruling class, and his attraction to the sister-in-law of Judas, caused the Master to question him closely and repeatedly as to his faith in the Savior, until he finally declared, "Thou art the Christ."

That his doubting and disaffection should have been the cause of his being later assigned to the place of head of the Christian church and made a Pope of Rome, is one of the greatest ironies of fate. Though this is the seeming in the outer, yet must it be, because Peter symbolizes soul, which, though it falls by temptation, is yet the highest principle of the individual. Thus 'tis ever so, that the mental mind (Judas) plays us traitor and causes the soul to sometimes ap-

pear changed and polluted, as was Peter at this time when compelled by Jesus to confess Him.

From Bethsaida they continued north as stated, and taught in the country surrounding the beautiful clear lake called Huleh, (Waters of Meron,) and from there on to Caesare Philippi, where Jesus called in by thought the other apostles, who had been teaching in Damascus and other places around. After this work, they again went south to Bethsaida where Jesus once more fed 5,000, as told in Luke 9:10 to 17. We would also mention that many of the leaders in Damascus came to see the Master while He was teaching in this country so near to them.

Finishing His work here, they again separated, and Jesus went south by boat, disembarking at a place opposite Mt. Tabor; and to this mountain they repaired, entering a period of rest and preparation for the work and trials before them. All the disciples gathered again at this place.

While here at this time, Jesus, by dematerialization, went far up to the top of the mountain, and after a time He called to Him by thought, Peter (soul), James (mind), and John (spirit), the great trinity; and to

them appeared Moses and Elias transfigured before them, conversing with Jesus so that all both saw and heard; and so real (physical) did they appear to the apostles, that they desired to build 3 houses for them and for Jesus to occupy, as told in the Gospels. Jesus was not in His physical body, for He had left that at the foot of the mountain; so that here was manifested 2 great trinities; one in the physical realm and one in the spiritual realm; making universal manifestations of both realms. More of the particulars may be found by a review of the Gospel accounts.

After the transfiguration, the 3 apostles returned on foot to the base of the mountain, and Jesus, after a season of quiet, joined them there, returning in the same manner in which He went, and taking up again His physical body. Reaching His people, He found excitement and contention among them engendered by the scribes because His apostles had not been able to cast out a very evil spirit from a boy who had been brought to them. After healing this one, He taught a short time, again sending out the 70, then all departed towards Capernaum.

They traveled east and north towards the

sea, passing not far from the city of the Tetrarch.

When the runners of the Tetrarch returned to him, bringing word of the approach of the "Man of Galilee" with a large multitude, and told of His many wonderful works, the Tetrarch was very angry and said, "Pilate has done nothing, go and collect tax from Him!" So it was that his emissaries demanded tax of Jesus. During the numerous journeys and teachings by the Sea of Galilee, many fishermen had become followers of Jesus, and these collected the tax among themselves. That they might not incur the enmity of the authorities for this deed, this story was told in the allegorical form of the coin in the fishes' mouth.

After this they returned to Mt. Tabor to rest again in preparation for what was before them. Again the 70 returned and made a report of the work done and success attained.

During all these travels Jesus gave many miracles and beautiful teachings, some of which may be read in the Gospel account, but because of the numerous fragments having been arranged without regard to chronological order, and many others having been omitted, it is hardly possible to secure a

perfectly correct account. Let the reader always remember that each paragraph as marked off, is a separate writing, and rarely belongs next to the ones that join it, and as the arranging and translating were done in Rome, about 225 A. D., when all the writers and hearers had long been dead, those engaged in the work of compiling them had no authority in their arrangement or translation. When the time comes that lovers of the great Book shall take up the study and meditation of each fragment of writing until its meaning becomes more clear, they may, by the help of the One Mind, the Father in Heaven, be able to put them together again in a manner that shall greatly help in restoring the true teachings of the Master which have been so confused in the minds of men.

We wish to note here a few instances of this misplacement that we may be better understood in our references, and the point proven. We will now digress for this purpose:

Matt. 26:1-5, states the time as 2 days before the passover. Verses 6-13 tell of the anointing which was *not* 2 days before the passover, :v, 14-15 tell of the betrayal, while in chap. 21, is given an account of the entry into Jerusalem which was after the anointing, and yet was recorded 5 chapters before.

Luke 10 contains some of the teachings in Jerusalem during the passover, as well as events before the coming to Jerusalem, continuing with some interludes through several chapters, and in 10:38 is given the visit to Martha and Mary which should be placed at an earlier time.

In Luke 13:31-35, is given His teachings 2 days before the crucifixion, while in Chap. 14 is an account of the healing on the sabbath before that and further on in Chap. 17 is mentioned His travels in Samaria which should be placed long before. In Chap. 18:35 is told His approach to Jericho, and Chap. 19:1 speaks of His entry into Jericho. Chap. 17:11 mentions travels in Samaria, followed in v. 20 by teaching in the temple, and in Chap. 18, v. 31 is given His announcement of His determination to go to Jerusalem, together with the predictions of His death, and this places us in Galilee, as He is ready to start towards Jerusalem, and v. 35-43 tells of the healing of blind Bartimeus some considerable time later, but before accounts given in Chap. 10 and interspersed in the chapters between.

Could a more mixed up arrangement have been made intentionally?

John 18:1 evidently belongs immediately

following Chap. 14, being plainly a continuation of the narrative, and all placed between, disturbs the connection.

In Mark 7:24 is mentioned the visit to transfiguration which preceded it, as also the feeding of the 4,000 in Gadara, which antedated both events some time, and also the visit to Caesarea Philippi, which was between these two events.

Mark 44:1-2 states that it was 2 days before the passover, and the next verses give the account of the anointing, which did not occur 2 days before the passover, and v. 10 gives the betrayal, which did not immediately follow the anointing. Seems to have been copied from arrangement in Matthew.

Is it not evident that a careful re-arrangement of these fragments of writings would help greatly in their correct understanding?

After this digression in the interest of better comprehension of the word, let us return to the narrative.

We left the Master and His disciples ready to leave Mt. Tabor for the final return to Jerusalem. His being scorned in Samaria because He would return to Jerusalem, and the healing of the 10 lepers are told in the manuscripts. We are endeavoring in this chapter to give a skeleton outline, as it were,

as correctly as we have been able to elucidate it, in order to help those who desire to find the places for at least a part of these fragments of writing, and to avoid tedium and save space, we omit repeating as far as possible the Scripture accounts which are available to all.

Coming through Samaria into Galilee, the apostles desired Jesus to go with them to Jerusalem to attend the winter festival as they had before, but He refused, going to the country east of the Jordan, where John had taught first.

In this place we will state that John's death did not occur at the time nor for the cause given in the account, but was because of his having written the Book of Revelations with its prophecies of the Christ.

After resting, all departed to work and teach, being directed to meet Jesus in Phoenecia at a certain time. James only remained to accompany Jesus, and after a time they left for Jerusalem, "secretly."

When they reached the city, Jesus donned a purple robe over his white garment that He might not be recognized, and the two entered unknown into the city with the crowds through different gates. Jesus immediately sought the secret chamber set

aside for Him by his aunt Rachel, and there he rested, and from there He went to the temple and various other places by de-materialization. Because he was able to go in His finer body unrecognized, He went wherever He would—disappearing when He would—and thus was able secretly to secure full knowledge of the temptations placed around Judas and Peter, and how they were weakening in their firm stand as His faithful and loyal followers.

This was the time of the feast of the winter solstice, and of His last birthday in the physical body, and He manifested Himself to the Jews in the temple as He desired, teaching and healing the blind man and many others, but when He wished, He passed from their midst unseen. John is the only one who gives any record of this teaching.

At the close of this feast, He left Jerusalem and returned to the country east of the Jordan, and after a time He left His body there and by de-materialization and materialization, joined His disciples in Phoenecia, as had been arranged. The disciples had traveled to Phoenecia in the usual way, but Jesus needed to have time and strength as the close of His work was so near. Having done His work in Phoenecia where He

again fed 5,000 with 3 loaves and 2 fishes, taking up 12 baskets of fragments, He returned to His body which He had left east of the Jordan, and when all were again gathered there, they started on that momentous journey to Jerusalem.

We now approach the time which culminates in the most sacred event in history, the crucifixion of our Lord, The Lord of the Earth, that the world might know the great necessity for sacrifice, the crossing out of the things of the flesh, or the lower senses, that the resurrection into the higher life might be attained. It seems that only by this lesson on His part could man learn of the heights and depths of divine love, and the need to crucify the desires for greed, anger, hate, and all unbrotherliness. In this as in all else He calls to men, "Follow Me." Of all earth lessons this is the most difficult, and the one most rejected. This lesson is to all, that before one may reach his high destiny, the lower or animal senses, spoken of often in all scriptures as "Animals," must be crucified or crossed out.

This is also told in the command to the Children of Israel, the 12 signs of the zodiac, all the children of earth, as a command to kill off all the enemy and leave none alive.

The enemies of man are found within, as well as the Father, "The kingdom of heaven is within," so that the wars are within man and the enemy must not be allowed to live to grow and rule. The blood is the life, and this life of limitations, of slavery to the senses, must be shed, that the soul may be saved from the bondage of its prison house of matter. Thus we are told that without the shedding of blood there is no salvation. Daily must this be done, and the altar as well as the sacrifice is within. This esoteric meaning which our loved teacher endeavored to give to mankind through great suffering and degradation of body, mind and soul, has been give a material meaning, and used for purposes which have dishonored him. The offering of animals and also of men on the altars of worship, through the long past ages of the world, were but mistaken attempts to voice this truth, and prophesy this momentous event when the love of humanity of the purest and most advanced spirit that ever trod the earth, would cause Him to demonstrate in His own body, in order that man might thus be led to know what sacrifice for ourselves is necessary, and sacrifice for others is evidence of the greatest possible love.

Thus are we shown that salvation can come only through the cross, the descent of spirit into matter. Because of this the emblem of the cross has been used through all the ages of the world, though its meaning has been often lost, save to a very few spiritually-illuminated ones. The cross is made of 2 lines, and has been through vast ages the symbol of the two forces necessary for the spirit to express in individuality. Hence it is the one great symbol of man's journey through matter, earth, including all, both spirit and matter.

These 2 forces are found in all expression. We cannot know light unless we have experienced darkness, and so it is in good and bad, joy and grief, companionship and loneliness, positive and negative, electric and magnetic, male and female, higher mind and mental mind, spirit and matter, and so on down the line to infinity, through all of earth manifestations; and only by harmonizing the 2, placing the lower in harmony with and under control of the higher, can the heights be reached, and individuality be perfectly and permanently attained. This is why the cross has ever been the most sacred emblem of man through all the vast ages of time.

Worldly things often masquerade as suc-

cess and appear to be all that is desired, but the lesson is "Judge not by appearances." It may be but a set-back on the path. The Father has given to man all things, and desires him to have them, so he is taught how to have them constructively, for as in all else on the earth plane, there is destructive as well as constructive possession of *things*. The path is, "Seek ye *first* the kingdom of heaven,—and all these *things* will be added." Thus man should not seek pleasures *first* if he desires perfect happiness. That is not the law. The fact that it was not possible for the cup to pass in this great sacrifice for man, teaches us that in no way may man rise if his higher powers are not free from the dominion of the lower.

As Jesus and His disciples were on their way towards Jerusalem, teaching and healing, word was sent to Him of the sickness of Lazarus; but still He tarried, and when He reached Bethany, Lazarus had been dead 4 days. The raising of Lazarus caused so many all over the country and in Jerusalem also to follow Jesus that He had large and enthusiastic crowds of disciples, which so frightened and enraged the priests, that they laid many plans to kill Him, but it was not now the time, and Jesus retreated again to the wilder-

ness to wait until His time should come.

On the Saturday evening before the crucifixion, He had returned, and with Lazarus, Martha, and Mary, was a guest at the house of Simon the Pharisee, where He received His anointing for His great sacrifice by Mary Magdalene, whose love was so great. Early on Sunday morning, Jesus sent some disciples into the village to borrow the colt, the white ass, which He needed to ride as He made that most notable entry into Jerusalem, a partial account of which may be found in the text to which we refer the reader while we add a little to make the picture more vivid.

As He approached the city, great throngs pressed around Him and followed in His train, and so great was His popularity that the priests dare not touch Him. Many blind, lame, sick, afflicted with evil spirits and in many other ways, were brought to Him for healing, as well as those already dead, and all were restored. The priests and Pharisees had collected a mob of people who had never seen Jesus, hence were not under His influence, and these they instructed to block the way, and prevent His entrance into the city. This they tried to do, but the glory light shone so bright from His countenance

that all fell back and left the way open for Him. The priests had also caused a large pit to be dug in the street to prevent His passing, but when He reached the place, the tall buildings on either side which had been undermined by the excavation, gave way and toppled over towards each other, and the stones filled up the pit so that they passed on over without interruption.

As he neared the city in the manner narrated in the Gospels and in this account, many came to Him, as said, bringing their sick, lame, blind, afflicted with evil spirits, and also the dead, and each and every one was healed and made well in every way.

Be it remembered that the healings given by the Lord Jesus Christ were not the ordinary healings so often given these days, but they were complete and perfect healings of body, mind, and soul, so that these were healed in mind and character as well as in body, as were the 300 young men in Beersheba, who immediately became His followers and helpers. Because of this, these were healings the like of which the world has never seen before nor since. This was possible because of the great flow of holy magnetism that He gave forth from His body,

and which glowed in His countenance so that it kept the mob at bay.

One woman brought a son both blind and lame who was made whole and perfect. Another woman approached Him in great emotion saying, "Master, I have been parted from my mother since I was a very small child, and I know not where she is. I am well supplied with goods of this world, and I would like to find her and repay to her the debt I owe from my bountiful supply, so I would beseech you to find her for me in order that this might be done." The Master replied, "She is now living in this city, and if you will pass down this street a short distance" (indicating the direction and the distance as 2 of our blocks) "and pass on from thence to the 3d house beyond, you will find her." Then He sent a spirit guide to go with her and find her mother for her, and there she found her, old and in want, and she bestowed upon her sufficient wealth to make her always comfortable and well supplied.

Thus did He lavish gifts to all who sought His aid on this great day, and many wonderful things were done. There were also many who received perfect healing by merely looking up His shining countenance.

This wonderful work roused the people to such a degree of love and worship that the priests were still more alarmed, realizing that if they did not succeed in having Him executed before the people could bring in their concentrated power to protect Him, they would be lost, for their power in ruling the people through priest-craft would be over, and still they could do nothing while the people were so excited and devoted.

The entrance into Jerusalem was about 9 o'clock in the morning.

Jesus went directly to the temple, and so great was His power that He was allowed to drive out the merchants and money-changers, and so greatly did they admire His courage and feel His power, that all these became His followers from that time forth, and joined with His disciples.

After this, and also during the next 4 days, He taught daily in the temple, part of which is recorded in John. The account of the supper on Thursday evening and the preparation therefor and many of the events following: the betrayal, the arrest, the trial and the crucifixion, may all be found in the familiar record.

One thing connected with His trial is significant. It is told in Matthew that the

robe put upon Him when He was mocked was "Scarlet," in Mark it is called "Purple," while Luke declares it was "Gorgeous." The writers of these different fragments no doubt described the color as they each saw it. One saw only the red in the color, the outer glow, while another was able to see also the blue which made it purple. Luke, being an artist with an eye cultivated for shades and colors beyond the power of ordinary men to see, proclaimed it "Gorgeous," for he saw, besides the red and the blue, still other and finer shades, so that what he saw could only be expressed by the word "Gorgeous." This same principle seems to be shown in the case of the planet Mars which is said to be a purple star, while people of the earth, a red star, are able to see only the red in its outer aura, and they declare it is red. "Having eyes," Luke evidently saw more than the others.

The Jewish priesthood was composed of men of learning in astronomy and hence they knew that an eclipse of the sun would occur on Thursday, "from the 6th to the 9th hour," and in their extremity because of the power of Jesus with the people, they planned to take Him and try Him secretly and quickly at night and, by using the fear of the

people during the eclipse, bring about His crucifixion before His followers found out what was going on and make an attempt at rescue. So great was His popularity with the people, that only by taking advantage of their utmost skill, together with the eclipse, were the priests able to compass it. Not only was the sun darkened, but a storm arose and clouds covered the land, hiding the eclipse from view and adding to the darkness, making it complete.

It was during this darkness, accompanied by an earthquake, that crucifixion was accomplished, because of fear; for the priests told them that their God was speaking to them through the darkness, because he was angry that they had not put Jesus to death, and thus was the deed accomplished.

During this darkness, the account says that "The graves were opened and the dead came forth." This is a mis-translation, for the graves contained but the worn out bodies with the "Coat of skin," given to man in the beginning, Gen. 3:21, and as the preacher said, Eccles. 3:20, "All are of the dust, and turn to dust again," referring to the body, which returns to its own elements, "Dust to Dust," but as our own beloved and inspired

poet has said, " 'Twas not written of the soul."

The truth concerning this event, which was suppressed, is that in Jerusalem and all the country around, during this time of darkness when the magnetism of the sun was weakened, the friends of all the people there, came to them in their homes from the world of spirit, showed themselves in their finer bodies, and visited with them. Such an event on so large a scale has perhaps not elsewhere been recorded.

Although most of them feared to have it known, there were many Scribes and Pharisees who loved and followed Jesus, and among these was Joseph of Arimathea, a member of the council of the Sanhedrin which tried Jesus, and when he found that he could not prevent the vote, and failed to influence them in favor of sparing the Master, he left the hall before the vote was taken, and his next act of love was to provide for His body a clean pure place, which had not been contaminated by having received magnetism lower than His, so that He would contact only His own high vibrations and therefore have the necessary conditions for what He wished to do.

There was still more truth that Jesus must

bring to the world, and also added proof to many whose faith was weak, that His message and His work were true. To do that, He needed a body more material than the astral bodies of those who have passed through death, for He wished to be seen and heard by many, even thousands at one time, of those who had not all the gifts of sight and hearing of the spirit, but belonged to the great majority, those who, "Having eyes see not, and having ears hear not."

Thus it was that He who was master of all realms, provided for Himself a body which was sufficiently physical to appear and speak to thousands at one time, so that all could both see and hear, and that, not once but many times; thus bringing to them His glorious words of truth, and yet at the same time being free from the limitations of time and space, doors and walls, and that for the space of two years.

No other has thus overcome death and by example been able to give to man the knowledge of his divine possibilities, which are in his power of attainment, through the crucifixion of the lower nature, thus freeing the soul from the weight of materiality, making it a spiritual master and bringing into fulfillment some of the conditions referred to by

the words, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath provided for them that love Him."

This great work of Jesus after He had thus escaped the limitations of the physical, the earthy, is told in very small measure in the chapter of No. 11, and this was so wonderful that to think on it is enough to stir the deepest emotions of the human heart.

The 9th house of the zodiac is the house of the higher mind, meaning that during this period, harmony lies in allowing the higher mind to have dominion over the lower.

Sagittarius is the sign belonging to this house. This is a dual sign, showing that one in this manifestation may live in its lower or animal expression, shown by the body of the horse; or, as the archer, the man, aim at the very highest possible to him. There is no half way to one in this sign, for these people either drag others down with them into the depths, or lift them to the highest, because of their forceful tendencies. Jupiter is the ruler of this house, and he is the great generous giver to those belonging to his train. These No. 9's, because of power attained through their work in lower numbers, may live high, and dwell in luxury and ease;

but woe be to them when the time comes for them to pay the price, for no debt may be escaped.

9 being the number of crucifixion, all these must be lifted above the earth in the crucifixion of the lower senses or self, as was the Master whose lower or physical body was sacrificed on the cross on earth, so that He was thus lifted up into a higher realm, that He might draw all men unto Him. In this He has shown the way all men must travel to reach the goal, and, leading the way, has said to all, "Follow me!" because in no other way can attainment be reached.

9's are wonderful helpers and teachers of mankind, and great leaders into higher knowledge and life, as shown by this No. 9 period in the life of Jesus. Through the crucifixion of the sense life, the soul is raised on high; symbolized by the lifting of the body above the earth on the cross; and this brings the soul into a higher embodiment, as shown by the Master, whose body after the crucifixion was not limited, but was master of all things in the physical plane.

No. 9's who live in the higher senses, will be continually sacrificed upon the altar of right living, until at last they have attained to the power of a No. 10, which is a positive

1, or 1 in a higher manifestation; just as numbers from 10 up are higher in mathematical meaning than those of unit denominations. These 10's or positive 1's can lay aside all things of earth, and stand forth perfect, beyond reproach, master of all situations, as may be seen by the life of Jesus and of His followers. All who followed in His train, sacrificed the common things of life; but not necessarily must one of this day lose all friends and finances, but they should by all means take advantage of the opportunities which now spread before them to learn of higher things, of metaphysics and occult law.

CHAPTER X

Number 10

No. 10 is not generally used in numerology, because it is not understood; but since our numerals of this day call for its use, we use it just the same as 11, 12 and 22, for we know that the addition of the cipher to 1 makes it another number, or 2 numbers side by side, with that in the higher position relative to 1 in the unit place; so it differs as is seen, by greater positiveness, uprightness, and leadership.

The crucifixion having plunged the Savior into a darkness of which nothing is known, we see its relation to the No. 1 in the physical manifestation during the period of darkness in the womb, which, by the law of nature precedes and prepares for the new expression it must manifest—the birth. Just so did the darkness of the tomb precede the birth of the Christ on earth into a higher expression; one not subject to the limitations of the physical plane. In this period of 3 days, did the Savior gain greater strength and significance; and equally does the law work for all who fulfill

the conditions, hence the promise, "What I do ye shall do also." Since the aim of these lessons is to bring numerology and astrology into harmony with the life of our Savior, we break through the old custom or rule of skipping 10, and hereby give additional explanations.

The 10th sign of the zodiac is Capricorn, the goat. This means that the Capricorn personality is, like the goat, a climber into higher realms. It often seeks its place at the very top of the highest peak, where it can command the view of all below, and thus lay aside limitations of vision. This did our great leader do.

The 10th month, Dec. 22 to Jan. 20, is ruled by Capricorn, as this sign begins at the time the sun crosses over the line of its lowest point in the darkness of winter, the tomb, or hell, as winter is esoterically called; and starts to climb again to his place on high, or heaven, which he reaches in 6 months. This climb is most perfectly represented by this symbol of the goat, and to understand the esoteric meaning of this sign, and the terms heaven and hell, will bring clear light to many obscure passages and problems little understood; as they have their origin in astrology. The climbing of the sun out of his greatest

period of darkness in Capricorn, gives to the Capricorn personality who works in harmony with that spirit, the quality of ability to go to the top.

Jesus, born in Capricorn, became a climber to the highest point of spiritual attainment possible to man in this age of earth unfoldment, and so He leads the way for all mankind, and has the right to say to all others, "Follow me!"

The sign of Capricorn also gives the significance that one who is born under its rule, as compared with a No. 1 born in sign 1 or Aries, has a higher standard by which he judges things. Aries is a fire and mental sign, while Capricorn is an earth sign, making a No. 1 born in Capricorn very positive and well-grounded, or having a firm foundation, as the earth is the manifestation of the greatest solidity or firmness in the physical plane; while fire, the vibration given out by Aries is ever moving and changing, so that Capricorn gives the well grounded personality that puts into practice the higher things which emanate from Aries, and make them "go" in fullest measure.

Being born in Capricorn and crucified in Pisces, Jesus was then raised to the Most High (in consciousness), and has thus made

the same possible to all who are progressed No. 1's; and it also represents the higher secretiveness of the No. 10's, who are seldom if ever understood, because silent. The life of Jesus shows that He knew and understood these conditions of past units, having passed through all the units; and as He had been born of woman, therefore of the earth earthy, darkened and weighted down with the physical, so that all previous knowledge became lost to Him, had it not been for His extensive training with adepts; and the many visitations of the angel Gabriel; He, like many other 10's or positive 1's could not have had this great knowledge, and been strong enough to rise above them all. The real knowledge of His mission and work did not open to Him in its clarity, until in conversation with Gabriel on His 30th birthday, He was told plainly, and given the sign of the crowing of the cock.

Even so will all who are positive, good-intentioned No. 10's be able to do. These can rise above the inferiority of previous numbers, and conquer every difficulty; and if it were not for the other numbers which might and do appear in their name, they would be much like Jesus; in this earth, but not of it.

The place of progress of one whose name counts to 1, may be found by noting the

abundance or lack of 5's and 6's in the name. A lack or scarcity of these numbers proclaim the person a No. 1, and the presence of several of them, declare the person as a No. 10. 5's are ever changeful and progressive. 6's are cosmic mothers, going about to help their fellow men. Many of these numbers are not found in the name of an undeveloped 1, but when present, they show their obligation to their soul, to live the positive right life; or in other words, to climb to the heights as is the manner of the goat. A No. 1 having the birth date in Capricorn is also proven to be a No. 10 with the same obligation. In this is proven the mission of Jesus on earth. He was continually changing, and always hoping to put His protection over all humanity, as a cosmic mother would.

No. 10 people are very secretive, and this trait is exemplified by the patient waiting of Mary Magdalen in silence and in secret, watching beside the tomb for the coming of her Lord. In the New Testament accounts, we find that Saloam, and Mary the mother of James also waited at the tomb, but these two did not wait constantly, but must turn aside and rest. Mary Magdalen's love was so great that it sustained her at all times, so that she

never left her post, and it was when she was alone that the Master came.

Since we cannot give details concerning the 3 days in the tomb, we would assume that this period was used for rest and dematerialization; and the orderly arrangement of the grave clothes would bear this out; and this would have been for the purpose of being able to complete His work when He should appear as No. 11, before the apostles.

Perhaps the greatest teaching of Jesus on earth was portrayed by the silent secret waiting of Mary Magdalen at the tomb. Loving Jesus more perhaps than did His own mother, and mourning much, searching for truth of higher things; and thus through her great sorrow and seeking, love and longing, was not only given the power to call Him in her great need, but to add to His strength and give the knowledge to others; thereby spreading the hope that those who have sinned and been sinned against, may yet see the great Master. This lesson given us by Mary Magdalen, with the one given by Thomas, are among the greatest of all the lessons we have received from the Master. Mary represents soul, and after the death of Judas, Thomas became the representative among the apostles, of mental mind; and this he shows by his doubt, until

he has received physical proof by putting his hand in the wounds.

So it is with most of those who devote their lives to things of the mentality. These find it difficult to have faith, and persist in demanding physical proof for spiritual truth. Thus it ever is, that as the knowledge of the Christ begins to come to us from the invisible wisdom of spirit, Mary Magdalen (soul) penetrating the greater truth, receives and acknowledges Him with much joy and thanksgiving, as our soul is ever ready to do; while Thomas (mental mind) stands back with doubts, and without faith, demands proof. In this incident, Thomas represents material mind in its last struggle to believe the higher things, while Judas represents the first struggle. Thomas was uneducated, yet intelligent and positive, so that heretofore temptations were of no consequence to Him; and now, after the proof was given him, he was ever after a steadfast tower of strength; while Judas, being a negative material mind of much greater physical mentality, was not able to overcome his temptation. These 2, Thomas and Judas, show the dual nature of mental man or conscious mind. Those who have no trials, remain as they are. Temptations foul men's minds, and also their souls,

shown by the deflection of Peter, who represents soul.

A positive 1 indicated by 10, also shows growth, and may be compared to the first year of physical life, when the child lives and grows without any realization of conditions; just taking in breath and food and giving promise and expectation of fulfillment of all members complete when they have arrived at the age of 7 years, or youth, the close of the sacred cycle. Thus it may be seen that all must be ever on guard against the subtle power of temptations, and must ever keep themselves positive against them, as Thomas later proved to be, and not allow themselves to become negative to them as did Judas; but ever be willing to receive and remain staunch. But still, even in the last extremity, should this positive mind fail, there remains forgiveness of sins, such as Mary Magdalen received.

CHAPTER XI

Number 11

Coming forth from the tomb, Jesus appeared in a more spiritualized body, though still a physical body, as was proven by Thomas, and by his asking at times, for food, as recorded; and then eating bread, fish, and honey with his disciples.

This period is that of No. 11, the great spiritual number; which, when found in a name, indicates that the soul has learned many lessons and is prepared to express in a full spiritual life; so that no one, with a No. 11 name, can advance in the journey of life if they devote themselves to things of physical life, and do not accomplish some real spiritual work. These will regret and pay. The two 1's, side by side, show that character and leadership in both spiritual and material has been attained, and these are now ready to be brought to completion. The Father gives to each man the freedom of choice; and some, like Esau, may sell their birth-right of spiritual progress, and so choose to add the two 1's,

and live in the 2 or material; and though this is a backward step, many choose it.

As the 11th house of the horoscope is the house of friends, so all No. 11's when they live in their highest spiritual sense, become, as it were, a part of another world; and while they are admired and loved by other people, very few can approach them in close friendship; and while they appear to have many friends, in reality they have very few.

The 11th sign of the zodiac is Aquarius, an air or spirit sign, the third of the air triplicity, and is very negative and magnetic. The Aquarius person if rightly manifesting, has that magnetic power that attracts many friends and sways audiences. It is erratic, outside the commonplace, quick, changeful and highly intellectual, with unusual powers of leadership, as illustrated by Abraham Lincoln who was born in that sign and lived it. These gifts which he manifested so fully, were from Aquarius; or to be more exact, he came in that sign that he might receive the vibrations of this power, and so be able to fulfill his mission.

True Aquarius natures are deep and unexpressed. That these qualities are all manifested in perfection in this period of the Master's, can readily be seen. He was more

spiritual in every way, and more powerful. Not subject to the limitations of the heavier vibrations as His body was before, and with complete power over all things, showing us a higher path but still saying, "Follow me."

According to the fragments collected in the New Testament, He appears, after coming from the tomb, first to Mary Magdalen, and on several occasions He appeared many times, though the Jews destroyed all records, and refused to permit them to be written; or even heralded by word of mouth, under very severe penalties; so that the world might not know.

Not long after His resurrection, Jesus did appear on the Mt. of Olives to over 5000 people and did preach to them; but so great was the influence of this on the people, that the Jews, as we mentioned, forbade its being recorded or even told; and so it was that no tablets recording this were found, and consequently the memory of it was lost. This important event was the strongest contributing cause towards the severe persecutions that followed.

This No. 11 period is spoken of as 40 days, which was also given as the period of the temptation and of the flood; and 40 years is given as the time of the wanderings of the

children of Israel in the desert. 3 times 40, or 120 years, is the age that is given of several of the Prophets, and 400 years is given as the time of the captivity in Egypt. These are all earthly conditions, 4 being the number of the earth elements; fire, water, earth, and air. Moses was said to be 40 years of age when he went to Mt. Horeb; 40 years after that, he went to deliver his people, after spending this 40 years "tending sheep," which is the occult expression for teaching people, and the 40 years in the desert, rounded out the trinity of sacred 40's, thus announcing him as a perfect leader. By this we can see that this use of 40 was not given to measure time, but to represent a completed, perfected experience, or a perfect foundation laid. This "40 days" given as the period between the resurrection and the ascension, when expressed in time, was exactly 2 years.

Jesus rose from the tomb on "Easter" or Passover; and on the second Easter from that time, he rose with Moses and Elijah in a chariot of fire from the Mt. of Olives, ascending into "Heaven," or a higher realm.

Between these 2 sacred events on the holy mountain, He appeared several times at this place, besides many other places, to encour-

age and comfort His disciples and strengthen their faith. One of these occasions was to the elders of Damascus, because of their much love to Him; also to the shepherds of the valley of Noe near to Beersheba; and in many other places to those who loved Him; and everywhere He appeared, a spring of water came up out of the dry ground, symbolically telling them of the water of life He had brought to bless their spiritual lives, just as this gift of pure, sparkling water would bless their physical lives.

One of the most notable of these visits, was to the shepherds on the mesa, east of the Sea of Galilee, where He had taught so long in His No. 7 period, and where He ordained the 6 apostles, two of whom were women. When He came this time, He blessed one of His apostles, Jesse, with a very special blessing, imparting to him so large a portion of His spirit, that he became so like the Master, that he received great persecutions, ending in his martyrdom in Alexandria, as was told in No. 7. He was only a lad, so was susceptible to the reception of this great gift. Jesse was later called Josephus, and was the ancestor of the historian, Josephus.

At the close of this period of No. 11 when the Master appeared and taught in a more

spiritual body and manifestation than in the preceding numbers, He had His disciples gather again at the Mt. of Olives, and a vast concourse of over 5000 people met there and listened to His parting words, His last public teaching; and after that He called the 12 alone and took them to the top of the mountain, and there they were joined by Moses, Elijah and Gabriel. These smote upon the ground, and a great fire arose as if belched forth from an active volcano; clouds formed, and Jesus ascended with them in this chariot of fire through the clouds, and passed from their sight, severing earthly conditions; and this was the manner of His ascension.

This is No. 22, or, in astrology, 12; the completion of all things in the movements of the heavenly bodies; the end of the path, and the completion and perfection of every earthly condition.

After this, Jesus appeared to Saul and others, among which was one of the most wondrous events in history, which has caused the whole world to marvel to this day. Whenever Christian martyrs came to their death during the great persecution which lasted many years, Jesus always appeared to them in His glorified body; and their joy was so great, that nothing else mattered; and

many others were led by this to accept the Christ teachings; and, in fact so many left their old religions for the truth taught by the Master, that finally the authorities in Rome, in self defense, were compelled to cease their murders, lest they kill off their own best beloved.

This condition caused the Roman government in 225 A. D., to send out an edict requiring every fragment of record concerning Jesus and His teachings to be gathered up and sent to Rome. There were 4 ship loads, and a few of them were arranged by the Roman church into the New Testament, and incorporated in their religion; and the remainder of them were stored in the Vatican, where they remain. Because of the multitude of tablets and manuscript, only a few were ever read, since only the Cardinals who have held that place for 20 years, have ever been allowed to see them, or have any access to them. By incorporating Christ and His teachings with their own religion, this Catholic or universal religion was organized and promulgated. In the same manner was the Old Testament compiled from the mass of ancient writings then existing, about the year 500 B. C., by the Jewish priesthood.

The meaning given for 22, as showing the

completion of all things on the earth plane, began at the ascension. Has it ended? We have many records of the coming of Jesus to individuals in modern times when they needed Him; and His appearance in our own day to some on the battle fields of the great world war, are well authenticated; indicating that this great period has not yet reached its close. Very little is known as to the characteristics of the 22, just as these events in this period may not be examined, explained, weighed, and reasoned. This can not be measured or known by the physical, though many through ignorance may demand it. Paul speaks plainly when he says that spiritual things must be spiritually discerned; and all efforts to do this by physical means will necessarily fail.

The 22 people, we may say, are found to be like a mighty flood of great waters; which take toll of all things, causing destruction and demoralization wherever they go; or else are like the mighty ocean of infinity of God's space, boundless and illimitable.

Out of the vast body of water which symbolizes these people of Pisces, comes vast food stuffs, corals, pearls, and all the great richness known to us; and on whose bosom of infinite space, travel large ships by which

the Kingdoms are united as in one great metropolis; with potentialities to furnish abundant heat, light, and power, as well as food and many other things to make man comfortable, and give leisure to spend time on the higher, finer, and more intellectual things of life. Far apart indeed are the constructive and destructive forces of this great power, and so are the lives of those who carry the No. 22. They either rise to the greatest heights possible to them, or sink to correspondingly deep conditions of opposite kinds; depicted by the 2 fishes of the sign Pisces.

When they live to their highest, they are very little understood. They are sad and seem to carry the burdens of all the people, and vice versa. Pisces people are very high minded, and bring others up; or else they themselves drift away; and like the debris that comes out of the volcano and runs down the mountain sides, they carry destruction with them. They are never mediocre, hence any one born in 22 should use every means to attain to the very highest possible degree. These people are very lovable, whether they live in the highest or lowest; and a Pisces person who lives in the lower vibration of that sign, is forgiven and loved, where less pronounced faults in one of another sign, would

not be so overlooked. They resemble the fish, that has fins which stick hard, but yet has a shining coat of mail.

We have now passed with our much loved Master through all the numbers, which He made in His life a constructive force, a pattern for all men, to lead them into a glorious unfoldment, concerning which He has told us; "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the glories prepared for those who love Him." Having proven this promise Himself, and made every number in its highest expression, He has shown the way, and ever calls to men who will listen, "Follow me!"; and this is the message given to all men in this volume, that these glories may be their's.

APPENDIX.

The first sign of the zodiac is Aries, a fire sign. In the introduction, we explained that the signs were divided between the 4 great elements, fire, water, earth, and air. Since Aries, which is the ram, or lamb according to the manner of it's manifestation, is the first sign; and is like unto the ram, the leader of the flock; it is the source of all stories concerning the search for the "Golden fleece"; hence all Aries or No. 1 people are natural leaders and can never succeed if they must follow the lead or direction of another; consequently they have great responsibility as to the direction in which they turn their leadership, since others follow them. Being a fire sign, it is spiritual, changeful, cleansing, or destructive, according to its use, hence this sign, like all others, is "good" or "bad", according to which influence is chosen by the person whose nativity falls under its sway. Fire is heat that preserves and comforts, enables the earth to produce, and all life to manifest; but when not used constructively, it destroys with a great destruction. Aries is controlled by the planet Mars, the god of war;

and consequently is the most powerful agent in the carrying on of war and the bringing it about, as expressed in that old phrase, "In the heat of passion." In its destructive manifestation, it may be considered "Hot", overthrowing the forces of creation and reproduction; burning up whatever comes under it's influence that does not suit him.

Taurus, an earth sign, and the second sign of the zodiac, is also of a destructive nature. It is like a volcano, or else, as is often illustrated by the phrase, "The bull in the china shop," it destroys by force whatever comes in it's way. The symbol of this sign is the bull, which explains why the bull was the image used in all temples during that age, which closed at the time of the institution of the passover, when the Israelites left Egypt. This is a feminine sign, with powers of reproduction, heard in the common expressions, "Mother earth," and, "The earth is the womb of nature." The earth receives the seed or germ in its bosom, and nourishes and feeds it until the life is ready to unfold. This then is a receptive sign, and we know that the earth is ever receptive to all forces: fire, water, and air, which it uses to perfect every thing it holds in manifestation. This we see is the opposite of fire, which gives out, dis-

integrates, and purifies, but does not hold. Because of these qualities, Aries is called positive, electric; and Taurus, magnetic. Aries is all action, controlled by Mars, as we said, being the chief power of war; and this shows the universality of these great laws of nature. Taurus, on the contrary, represents stability, fixedness, immobility. While Aries is action, it stands also for the power that runs locomotives, ships, factories, and other benefits to man. Controlled fire, stands for all the industry of modern times; and so Aries people have their minds centered on higher things, and the betterment of conditions; such as is received from its chief power, electricity, which is created in large measure by fire.

In Taurus we find the cow as the feminine symbol, which is reproductiveness, and the nourishing and feeding of all forms of life; while the destructive side of this influence is the bull rampant. Another aspect of this influence is found in the ox, the noble service giver to man; patient, laborious and true. As he pulls the plough for man, he never deviates from the true straight line to the end of the furrow; and this is characteristic of those who are born with the gift of this vibration and use it. Perhaps the most prominent

characteristic of this sign is strength, as its symbol indicates; and here again we find it's expression in the common colloquialism, "As strong as an ox." These are the people then, who have not only strength, but steadiness and reliability. Having an even number, they work well with others. They do not forge ahead as leaders, but succeed best in companionship, since in being number 2 they are equatorial, we may say, being balanced in 2 worlds. When they show the constructive manifestation of this sign, they are the dependable ones who are strong enough to hold conditions in firmness and equality; otherwise they tear all down. Poise and Justice vibrate more strongly through Taurus and Libra than through any other signs. They may be like a volcano, always smouldering until it erupts; or else they may be like the earth force that cracks the earth for seeds and takes away the old conditions, as when ice breaks up in the spring, preparing for the new growth.

The 3d sign is Gemini, symbolized by the twins; which is one of the 3 signs represented by the human figure alone. This is an air or spirit sign, and since the first need in the attainment of spiritual life is the development of man's mentality so that he can intellectual-

ly perceive the truth of being, and study God in all His works, the first air or spirit sign is supremely mental in it's quality, and so one born in this sign should make every sacrifice of ease and pleasure to make use of this help to develop his mentality, because of the great assistance received.

All signs give aid to the mind to realize it's progress and follow its path, for all men receive all the help they can use; and much is added to the help and force of each sign by the positions of the planets which we have not space here to present, so that our sketch of each sign must be a mere skeleton, which may be clothed in completeness and beauty by added knowledge.

Gemini shows 2 personalities in its symbol, which means that it gives out 2 different vibrations; but when both of these forces are taken and manifested, they blend into 1, having the strength and possibilities of the 2, so that it is especially important for them to realize the unity of the 2, and their oneness with the ALL. Self-control and poise are two great factors in this, and they will be developed by the realization that all seeming 2ness, is but a phase of expression of the 1 life which is all, and always 1—whatever may be the appearances.

Being the 3d sign, these people also have triple strength, being 1 plus 2 and here it should be remembered that where much is given, much will be required. Where these people have not used and harmonized these forces, they are in confusion, because the physical forces pull one way while the mental powers are drawing in the other direction; but like the 2 forces of electricity, pos. and neg., when united and harmonized, they become 1 with great and successful results.

Cancer, a water sign, follows Gemini and quenches all 3 of the preceding signs, as water always quenches fire and cools the heated earth and atmosphere; and thus all of these are either submerged, or they ride on the crest. Cancer people, as indicated by the 4, being the 4th sign, must have close and harmonious companionship, if they are wise; just as Jesus at this time called John to be with Him. They do not seem to do their best and be successful if alone; for if by chance they have no harmonious companions, they have a tendency to withdraw into themselves, like unto their symbol the crab, when any one approaches them.

Love is the dominant quality that rules in No. 4, and a person in Cancer, or having the number 4, should always seek companionship

of the very highest, so that their confidence may not be misplaced. Thus Jesus in His wisdom called John at this time, because His own brothers and sisters and town people did not understand Him. Cancer, representing the 4, is double bodied like Gemini; and is comparatively a stronger force in numerology and astrology, but is on the same basic principle. It is 4 which is the rounding out and perfecting of the 4 sq. of all the elements, fire, water, earth, and air; and it gives of all of these. This sign is controlled by the moon, which rules the tides and all prenatal life. All life is said to have begun its visible expression in water, and this was true, even when "The waters covered the face of the earth;" and this truth is so, no matter in what realm it would later express; for most assuredly, all life must express in all realms, before its completion can be attained. Because of this truth, Cancer is called the great reproductive sign; and when one will receive and use this power, it enables him to originate and prepare for manifestation whatever he conceives in his mind; which is a part of the ONE mind, wherein all intelligence is found. These people, because of their completion of all things, as shown in the 4 sq., must wait because in a sense their

work is done, and they look forward to a higher round in the spiral by which all things rise. They therefore seldom start new things, but hold fast to what they have, with great tenacity of purpose; best expressed by the crab that always hangs on whenever it gets its claws on any thing.

It is a well known fact that the crab travels either backwards or forwards, and so these people have much ability to retreat when they find it wise, just as Jesus did in His work in No. 4 when He found it to be unwise to work in Nazareth and among those who knew Him. When they do not do this, they are apt to retreat within themselves when anything threatens, and become silent, retiring, and secretive. They are then very tenacious, but being a water sign, there is a tendency to renewal and replenishing, just as water coming onto the land from any source, replenishes its fertility. This element also gives out power through the mighty rush of the rivers into the sea; and also through the great waves of the sea that are constantly remaking the face of the land; and so it is that those who receive these vibrations and use them, go for high tendencies or great things, and never lose heart or make a break.

After Cancer comes Leo; who again starts the fire which heats and purifies; and again becomes poised in earth in the earth sign that follows. The sun rules this sign, and as he is in continual motion, and fire is always active, so it is that this sign gives a stronger vibration of activity and change than any other. In this restlessness and change, is a great divine urge for progress, to attain to a higher place in manifestation; and this very urge is so clearly represented in the No. 5 period of our matchless leader, that none can doubt its correspondence, or fail to see how this vibration should be used to reach the higher goal. This sign belongs to Judah, as we find in the Old Testament, and is symbolized by the lion. The chief characteristic of this sign, stronger than in any other, is love, and is it not true that love is the real king of man, as the lion is the king of beasts, and the sun the king of day? How fitting then is the title, "Lion of the tribe of Judah," and also, "The king of love my shepherd is." The beauty and depth of the meaning of this prophetic title, can never be known by those who refuse to study God in His masterpiece, the galaxy of stars. Had the prophet not been well acquainted with this beautiful study, this mighty title so dear

to many, could never have been applied to the divine lover of mankind. It is thus found, that the pre-eminent influences of this sign, are strength, action, and love; through a divine ambition to rise, is also supreme in all who have obtained the vibration of No. 5, which numbers this sign. All who receive these gifts and use them constructively, gain true soul development; while those who apply these forces to the acquisition of pleasure, gain, sex, and other earth or sense pleasures of the hour, became seekers of pleasures for the senses; and lose entirely the golden opportunity that has been given them in this beautiful influence. The love and divine restlessness that seeks to rise to greater heights, is indeed a royal gift, worthy of a king. Its loss by many, is deplorable beyond computation. This divine love is ready for service or for sacrifice, and greatly desires to help humanity; and this royal sign belongs in fullest and most perfect expression to the "King of the Jews;" and here it may be said that, esoterically speaking, or in its real or higher sense, the word "Jews," refers to the true sons of God, or those who live true to their own inner spiritual guidance, of which the Jewish race were honored by being chosen as the symbol.

The sixth sign is Virgo, the Virgin, the only woman in the zodiac; hence it is pre-eminently the symbol of the great cosmic mother, who would enfold all humanity in her arms in love and protection. All peoples of all ages have revered this truth, and so have given first place in religion to the divine mother principle under various names, such as Isis, Astarte, Diana, and our Mary. To the ancients, Mary was Mare, the sea, the mother of all life. Though our ecclesiastics call our Mary sacred, and the others idols, yet are they one and the same, when their meaning is known; and constructive astrology furnishes the key by which we may, "Judge righteous judgment." Virgo is again an earth sign, a strong force for health, and strength, and stability, or unchangeableness. Not only does it give forth the influence of health, strength, and motherhood, but also intellectuality in a very large degree, as its lord is Mercury the ruler of mind, the "Messenger of the gods," the quick mover, whose influence is dominant in Virgo as in Gemini. This is also the sign in which all previous influences have been placed in balance. Virgo is on one side of the great pole on which our solar system revolves, and the other side of this balance

is Libra, the sign that stands pre-eminently for justice; and all other powers are balanced in these two. Many people have made the statement that Virgo is a good sign to be born under, but yet they say that Virgo people are exacting and domineering, but this statement is not correct if one is true to the sign, since Virgo, like all other signs, varies according to the planetary influences and conditions; and the vibrations of this sign, gives new recuperative powers and thus rebuilds the body more than all other signs; because it seems that nature with all her forces brings to the Virgo people the substances that they need for this; so that they may the more readily send out the ray of motherhood. They can draw in more of these rays than others and send out more again; hence they can give out to, and mother suffering humanity. This influence is not too high, like the rocks on which nothing can grow, but is what some might call the "House of such and such."

Libra, the balances, is the companion of Virgo in holding all things in balance; and in this influence, all things are weighed, and justice proclaimed. It is Libra that writes on the wall the unescapable conclusion of wrong living, "Mene Mene, Tekel, Uphar-

sin." If the previous signs in their various vibrations have not been used for the uplift and growth of the soul, when Libra is reached, this verdict is given. The lesson to Bel-shaz-zar is equally the lesson for all, or it would not have been a part of the Bible, which means every one, in all of its records. How very important then is man's intelligent, conscious use of the powers given him from these potent mystical signs, whose hidden truths form the great foundation stone of Scripture. When Libra has balanced all the previous signs, he gives way to the next influence found in the sign Scorpio.

The emblem of Scorpio is the scorpion, sometimes known among the ancients as the creature of a thousand legs. This is in reality a double bodied sign, the tail being the dragon which stings, while the claws grasp, hold and pinch. Scorpio has one body but 2 great claws, and the thousand legs attributed to it, depict the wonderful possibilities of these people to take advantage of their opportunities to build their spiritual life; for Scorpio is again a water sign, with the spiritual significance of water; and hence no Scorpio personality can attain in any other way than through spirit. As the Scorpio is shown at rest and in poise, so are

Scorpio people, unless some one attempts to upset their plane. Those who can interpret, say that it is shown in this sign, that Virgo and Libra have started something which Scorpio hopes to finish. If Scorpio people do not use their wonderful powers to attain spiritual progress, they become adepts in the frequent use of their stings.

We next find Sagittarius, a fire sign, which again is seen as double-bodied, having the animal body of the horse, and the mental body of the man. It is indeed a triple bodied sign, having added as a third power, the arrow which aims for something beyond, higher and higher, and this is the key to a true Sagittarian. Thus we see depicted in this sign the trinity found so universally, and this trinity is physical, mental, and spiritual, causing this sign to give forth a splendid completeness of powers; and one who lives true to this sign and its sacred vibrations of ambition for ever higher and higher spiritual progress, have unlimited possibilities of spiritual unfoldment. This triplicity of power, indicates a further advance beyond what Scorpio was able to accomplish.

Capricorn follows Sagittarius, and this is again an earth sign, represented by the goat. Once more we find the vibration of solidity,

strength, and fixedness; with the very special desire to climb, even to the highest pinnacle where the ALL may be seen in its entirety and grandeur; and all brought into one complete and harmonious union. This vibration gives in great abundance the power to forge forward and upward with large and high aspirations for spiritual heights; and it also gives the courage to defend one's self against all intruders who would oppose progress or attempt to demolish harmony.

Aquarius, an air sign, follows Capricorn and shows man coming out of old conditions into new; overcoming both air, earth, and water. Its symbol of the man pouring water from a pitcher, fore-shadows the pouring out of the Holy Spirit to quench the thirst of mankind, and refers also to all inundating forces. Jesus spoke of this when he referred to the, "Time when the man with the pitcher shall come," and also, "My spirit shall be poured out upon all men," when He told of some of the things which should then come to pass. We are now, through the precession of the equinoxial, in the beginning of this sign; and the influence of its vibrations are felt and seen in the aeroplane, wireless, etc., as well as in the wide spread spiritual awakening that has come to man, whether

he knows it or not; and in the resultant upheaval all over the world. The overturning of old conditions and the bringing in of others, comes through this powerful influence of the "Man with the pitcher." Had the race during the past age of Pisces just closed, manifested the spiritual possibilities of these vibrations as explained by "The Man of Galilee," who came for that purpose, all would be different now. He tried to teach man how he might by constructive thought and life, escape the penalties he has now brought on himself, by living almost solely in the material, and neglecting this spiritual heritage. All earth creation is groaning and waiting today to see how the great spiritual forces which have been debased in their destructive use, shall adjust themselves and be redeemed so that order may arise out of the present chaos.

PISCES

Not only have all things from all the other signs come to pass, but this sign is dual and has 2 signs, because there are 2 independent symbols from the same species; and they are headed in opposite directions, which is highly significant, showing that Pisces people are always on guard, watching that any destruction brought about by the other signs shall be overcome or disposed of; and so one may see by these, that the first 6 signs of the zodiac can be compared to new things or beginnings of life, and the last 6 signs to the completion. This does not necessarily mean that each individual sign as mentioned pertains to all individuals, in that they are unbalanced until all become poised in the 12 signs, but rather that the first 6 relate to the beginning of life, and the last 6 to its completion. Pisces is an extremely spiritual sign, being the 3d in the water triplicity; and woe be to any one who receives these vibrations and fails to bring them into their high spiritual expression. This is what made it necessary that the Savior should give His wonderful lessons in the beginning of this

sign, that advantage might come from this power, and that the race might not plunge the world into the darkness that comes when those mighty spiritual powers are debased by other uses. How very sad then that His message has been forgotten, so that even the men and the organizations who call themselves after Him, have forgotten the true message, and gone after things of the world. Had the sign Pisces, through which we have passed, had less of spiritual vibrations, the penalty would be less, for, "To whom much is given, much will be required."

FINIS