

DISSOLUTION

of the TRIO

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DISSOLUTION OF THE TRIO;

OR,

THE BREAKING UP OF THE GREAT ANTI-
CHRISTIAN DISPENSATION.

BY

G. CLEMENT ROBINSON.

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PREFACE.



THE author of this work was a member in good standing of the Methodist Episcopal Church for over thirty years. He left the church with the best of good feeling towards all.

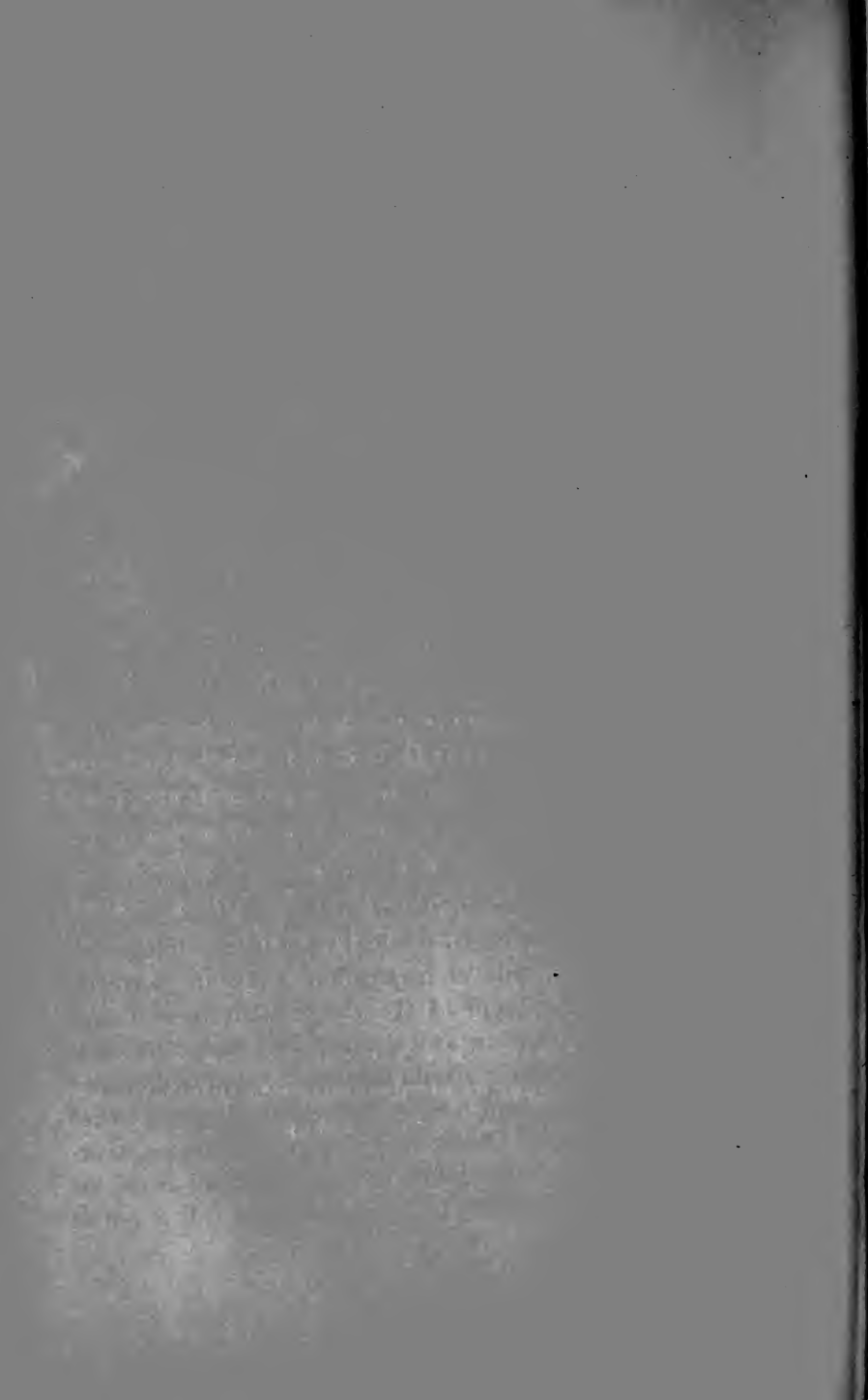
The effect of the change has produced in him an enlargement of the heart to that degree that all the world can now stand inside of it and still be room for more.

For further introduction and explanation of the work the reader is respectfully referred to its contents.



CONTENTS.

CHAPTER	PAGE
I. PAGANISM OF THE OLD TESTAMENT	9
II. FOOTPRINTS OF PAGANISM IN THE NEW TESTAMENT	21
III. THE DOGMA OF IMMACULATE CONCEPTION	35
IV. THE DOCTRINE OF CHRIST	42
V. PROPHECY OF THE SERMON ON THE MOUNT	67
VI. THE COMING OF CHRIST	93
VII. CHRONOLOGY OF THE TWENTY-THREE HUNDRED DAYS OF DANIEL	110
VIII. NEBUCHADNEZZAR'S DREAM	115
IX. BUILDING THE TEMPLE	118
X. GOSPEL, OR GOOD NEWS	128
XI. FUTURE PROBATION	132
XII. THE LITERAL RESURRECTION OF CHRIST	137
XIII. LYING WONDERS: WHAT ARE THEY?	146
XIV. PROPHECY MISAPPLIED	155
XV. THE PROPHETS OF ISRAEL	171
XVI. LABOR	182
XVII. BREAKING UP OF THE ANTI-CHRISTIAN DISPENSATION	198
XVIII. REVELATION	216
XIX. THE TRIO	228
XX. RECAPITULATION	237



DISSOLUTION OF THE TRIO.



CHAPTER I.

PAGANISM OF THE OLD TESTAMENT.

It seems incredible that men of intelligence and education in this enlightened age will assert that they believe the whole Bible is inspired. Even Christ himself asserted to the contrary. He says (Matt. v. 38), "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil"; this and several other articles he repudiates which were written in the law of Moses and declared to be the command of God (Lev. xxiv. 20).

It is not supposable that Christ ever repudiated anything that God inspired to be written, or that He commanded; therefore it is evident that some things got into the Bible outside of inspiration. We are perfectly familiar with the logic of the clergy, that these things were inspired under law as a contrast to grace. But it is only a sample of their elastic theology. God is the same yesterday, to-day, and forever, and His principles never change; neither did Christ ever change anything authorized by Him. But He told the Jews they had made the word of God of no effect by their traditions. It is not at

all probable that He enumerated all the traditions in the Bible; if He had, He would have spoken of one in Deut. xiv. 21, which says, "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God."

"A pretty mess of pickles" for a holy people to be caught in, selling diseased meat to strangers under the guise of divine inspiration! If that is a divine principle, it is just as good to-day as ever, and perfectly in order to sell beef that died of pneumonia, or pork that died of hog cholera. Are God's children so depraved that they will believe such vile scandal of their Heavenly Father, and charge God with being the authority for such wickedness? If any one thinks such a charge is no reproach, let them charge some wealthy man with it and publish the charge, and see how kindly the man would take to it; and providing the charge to be true, see how kindly the state would take to the man. Shame upon the man or woman accepting such slanders of God's character! even though the angel Gabriel proclaimed them, as Paul says some things are not to be believed though angels teach them. Is there no protection? Must the holy name of God be smirched by vile tradition simply because the libel has been sandwiched into Divine Revelation.

But orthodoxy would have us believe that God reforms from a condition of bestial savagery under law to one of the highest traits of pure character under grace.

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children [girls] that have not

known a man by lying with him, keep alive for yourselves" (Num. xxxi. 17, 18), per order of Moses.

"And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain" (Deut. ii. 34). This was a part of Moses' report to the children of Israel of their war record. Now to sum up this matter: it was simply Pagan *vs.* Pagan, and Moses and his tribes fought other Pagans on exactly the same principles that other Pagans fought them, and the principles were exactly the same that Christ condemned as not belonging to God. Terah, the father of Abraham, was a Pagan; Abraham was a Pagan; Isaac was a Pagan; Jacob was a Pagan; and the twelve sons of Jacob were Pagans: they had their sacrificial altars which the prophet declares God did not authorize (Jer. vii. 22).

Abraham, though in a certain sense a reformer and an advanced thinker in his day, to that degree that he dropped the worship of images and had some advanced ideas of the spiritual character of God; yet the Paganism of sacrificial belief adhered to him as leaven from the old pagan lump: he still imagined God must be patted on the back and stroked the smooth way to keep Him in good humor, and, like his pagan contemporaries, he fancied that human blood and that of the dearest relative was the most acceptable and effective to keep down His ire. This fanaticism preyed upon his mind until he resolved to offer his own son upon the sacrificial altar; when at the cruel moment of execution his heart failed him, and he excused his failure by substituting a ram.

But the devilish example had done its work as a precedent, and it has cost the life of many a darling

child in consequence. It cost the life of Jephthah's daughter and sanctioned the custom among the Jews of casting their children into the fire to Moloch. Its effects have continued down through the ages and penetrated even our boasted civilization, in which several cases of child-sacrifice have been recorded, the last of which was the well-known Freeman case of Pocasset, Mass. When he plunged the fanatical knife into the vitals of his sweet little daughter, Freeman had the same instrument for communicating with God that Abraham had, which was the imaginings of his own thoughts.

The pretence of the patriarchs, that they had any other means of communication, shows that they were not above the common pagan notions and lying customs of their day, as indeed their own history bears record. Like all reformers, these reformers only went to the limit of their advanced light, still retaining fragments of the old Paganism, and thus they transmitted to posterity the horrors of their bloody altars which adhered to their national constitution until they were destroyed by Rome; and whether the Jews ever return to Palestine or not, they can never again run another divine slaughter-house.

Solomon, the world's greatest bigamist and libertine, dedicated the Holy Temple to the sacrificial tune of "Ruddygore," intonating the music with the voices of twenty-two thousand bellowing oxen in the agonies of death, and the bleating tongues of one hundred and twenty thousand inoffensive creatures that furnish to man a large share of the benefactions of life (1 Kings viii. 63).

This horrid scene of brutal barbarism is looked upon by the present Christian Pagan with pleasant approval; while they gather from it authority for their blood-stained

theology. But alas! it symbolizes too well the bloody slaughter-house of the dark ages, whose sacrifice of human victims bears the historic record of one hundred and fifty millions. Imagine, for a moment, the undulating melody of these intoning voices in the dedication of this vast dispensational temple; the groans, the moans, the shrieks, the death-rattle of this colossal army of human victims, and then listen to this righteous prophecy: "There shall not be left here one stone upon another, that shall not be thrown down" (Matt. xxix. 2). Thank God for at least one inspired prophecy!

The production of all trees and plants comes through the same process of root-and-seed development they did six thousand years ago. Hence corn taken from a mummy case said to be three thousand years old, germinates and grows by the same laws of vegetation that corn raised last year does.

In these days, when we wish to make a legend, a fable, or a tradition, we plant a lie and raise the fruit, because we know that a lie is the only seed or root that will produce these specimens; and, like the mummy corn, they grow from the same seed and root and by the same process they did three and six thousand years ago, and the fruit is the same it was then; namely, a lie.

In the words of Paul, these ancestors have "changed the truth of God into a lie."

By planting abundant seed in thriving soil, they raised the generous crop of legends, traditions, and fables recorded in the Old Testament, and succeeded in attaching them on to a credulous posterity as facts.

"Ye have made the word of God of none effect by your traditions," had reference to the written traditions in the

Old Testament, which were mixed up with the truth. There are some things there that all classes recognize as truth, but they are so interwoven with fable that they nullify the whole mass as long as they remain in this mixed condition. The same is true also of the New Testament. The word of God is truth *wherever it is found*, and is not necessarily written in Bibles or spoken by priestcraft; and much of it has never yet been either spoken or written.

These ancestral patriarchs were only Pagans dwelling among Pagans, differing in no living principles from any other Pagans, except in a few crude ideas of the Deity, but nothing that made the slightest practical difference in their characters. Lying, with Abraham, Isaac, and Jacob, was practised as a virtue of expediency; and with the twelve sons of Jacob it was a matter of business, — who were a set of heartless freebooters. That they did not murder their own brother was no fault of theirs: they fully intended it; and this was the condition of pagan Israel when they went down to pagan Egypt, and were slaves to those Egyptian Pagans for more than four centuries. Whoever Moses was, he was raised and educated in the royal family of pagan Egypt: he was imbued with the double mixture of Egyptian and Israelitish superstitions, and Joshua was of the same character; and if both of them were not given to lying, then we must admit that God was the author and commanded those inhuman butcheries of little children (of whom Christ says, “of such is the kingdom of heaven”), and authorized the selling and giving of diseased meat to strangers and aliens; for both of them claimed that these things were the authorized command of God. Now this statement of theirs was a

slander of the holy name of Divine Love, whose unqualified command is to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. v. 44).

When men have done such high-handed lying, what would they not do? and who could expect such men to give true statements of facts of anything? and these are the men from whom we receive the fables about the creation. Now the question is, Where did they get them? Did they borrow them from Egypt, or from their own ancestry, or did they make it up? If they borrowed it from Egypt, it was pagan; if they got it from their own ancestors, it was pagan, and handed down from Terah, through Abraham, Isaac, Jacob, and the twelve cut-throat sons, and the generations of Egyptian bondage of four hundred years; but if they made it up, it was fable, and was an imitation of pagan theology; and the whole account is just as absurd, silly, and revolting to common sense as any other pagan story that brings the smile of sarcasm and sneer of scorn to the Christian.

But whether they made it up or borrowed it, it is very evident from other Scripture that they made up the great mass of their cumbersome religious rites and ceremonies.

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices" (Jer. vii. 22). This statement by the prophet not only shows that Moses did a lot of theological manufacturing, but it smites to atoms all that nonsense about a typical sacrifice, pointing to a vicarious atonement and substitutional righteousness, and shows that all the animal slaughter for thousands

of years by the wholesale was all a gratuity on the part of them that inaugurated and executed it, and was never required of them ; but on the contrary, the whole of it was offensive to God.

“ I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, bring no more vain oblations ; incense is an abomination to me ” (Is. i. 11, 12, 13).

“ I will take no bullock out of thy house, or he goats out of thy folds : for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains : and the wild beasts of the field are mine. If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or of goats ? ” (Ps. l. 9, 10, 11, 12, 13).

These texts show that the children of Israel were indebted to Paganism, and not to God, for their burdensome system of blood and cruelty, and they had the same vulgar sense of them that the heathen of whom they borrowed them had ; to wit, that God sniffed the fumes of their savory meat-offerings, and His wrath was appeased ; that God was hungry and needed to be fed, hence the multitude of sacrificial offerings ; just as all Pagans feed their gods. But as God was to Israel spirit, and invisible, they must spiritualize the food by burning, and send it up in vapor, the same as Chinamen burn rice and money for their departed friends and gods ; and their conversation, like that of all Pagans, was entirely relevant to their sensual ideas, when they talked of God’s smelling sweet savors and relishing these feasts of their preparing. And so these infallible proofs of the pagan origin of their rites

and ceremonies runs all through the Old Testament. That they inherited their Mother Goose fables of the creation, the antediluvians, the flood, and other fables from a common pagan ancestry, there is no room for doubt; and the fact that every pagan nation to-day holds substantially the same traditions, handed down from time immemorial, is collateral evidence of the fact.

Having established the fact from its own premises that much of the Old Testament is borrowed Paganism, we will not spend more time and space in further pursuit of the subject; although, if all the facts were brought out in proof, it would of itself make a large volume, as it is a voluminous mass of mixed principles.

Not that we wish to deny that there is divine inspiration in the Old Testament; on the contrary, we believe there is, and that there always has been, divine inspiration in all ages, and that inspiration is more marked at the present time than it ever was before, and God is gradually but surely shaping the world into the conditions of divine perfection. But not through the instrument of the Church. She is like the ignorant mariner who thought he had out-sailed the north star, and lost his point of compass.

The Church parted with her north star on the eve of her embarkment on the ocean of time, and has since boxed her compass by the milky way of numberless stars, being blown about by various doctrinal winds, and drifting into the straits of confusion with a bark laden with fuss and folly, and chartered for Purgatory, — a harbor not down on the map; while the evening star (of truth) she parted with so long ago has become the bright and morning star.

The great effort of inspiration and burden of prophetic solicitude was to lift Israel above and out of Paganism, and

through Israel to liberate the whole world ; and hence the ceaseless antagonism of the prophets to their idolatries.

But when their great prophet and reformer appeared, they were so thoroughly imbued with the Paganism of their fathers that they were condemned as old bottles, too rotten to hold new (ideas of reform) wine ; old garments too seedy to patch : consequently the old pagan bark of Israel was abandoned for a new system of principles founded upon the rock of divine character, having the truth for their base, and the attributes of love, wisdom, and universal beneficence as the resulting product, instead of bestowing all upon a favored few, with the privilege of enslaving the many.

But this new Jerusalem, unfortunately, soon fell into the power of another Paganism worse than that of Judaism.

Pagan Rome grafted their own tree on to the root of Israel's Paganism, and sandwiched the germ of the new world (the doctrines of Christ) between the two Pagans, mutilating its beauty and glory and nullifying its priceless virtue in their efforts to fit it to the two old stumps. But, thanks to God, the eternal vitality of the new shoot has outlived the decay of the other two corrupting systems of rot and rust, and is now putting forth its shoots in the world's springtime, with the blessed assurance of a glorious summer succession where old wives' fables of talking snakes, women made of ribs, the multitude of earth's beasts, birds, and reptiles separating themselves out in pairs, and repairing to a small boat not sufficient for a fractional part of them ; making rainbows for a covenant testament or witness ; the sun taking orders from man whether to move on or stop, to give sanction to butchering

women, and little children who constitute the kingdom of heaven; men living in whales' bellies three days, with no air to breathe or power to sustain life; men or gods born of virgins, unsired by man; the dead raised to life from the grave of four days' decay, and the benefactor executed for the deed; and a thousand and one pagan falsehoods, will not be tolerated, and where superstition will find no soil.

All nature is an eternal witness against the Old Testament account of the creation; for nowhere in the universe can an instance be found where God began at the top to build down, but the reverse in every case. God, man, beasts, birds, fishes, and all nature invariably, without one single exception, begin at the base and build up; therefore man never was in a higher condition than he is now, but like all the rest of creation he has gradually developed from a lower order up to the present condition. As Paul says, "first the blade, then the ear, afterwards the full corn in the ear." What would one think to plant corn and find the full corn in the ear before the blade appeared, and then have the blade grow afterwards? He would be obliged to think that God had departed from His old-time custom.

The claim set up by Christendom, that the Israelites were saved by looking forward by faith through their sacrifices to Christ, is false; for in the first place, none of them had such an understanding; but, like all other idolaters, they believed in the virtue of their ceremonial rites to set them right before God. The idea of a coming Saviour to save the soul never entered the mind of an Israelite. The highest thought they ever expressed of Him was the Messiah, the Hebrew word for *anointed*, which meant nothing more to them than a king. Furthermore, God

emphatically denies being the author of those ceremonies and sacrifices. They were entirely gratuitous and superfluous on their part (Jer. vii. 22).

We have thus briefly considered a very limited number of the many things in the Old Testament that give indisputable proofs of pagan origin, not caring to extend the subject farther than is absolutely necessary, in order to introduce in relative order the subject of Paganism in the New Testament; for it is not Jews, but Antichristians, we are contending with.

CHAPTER II.

FOOTPRINTS OF PAGANISM IN THE NEW
TESTAMENT.

THE most subtle ignorance in the universe is educated ignorance, or knowledge based upon false premises.

An education that must eventually be unlearned is worse than no education.

A lie, in order to be a success, necessitates its being accepted on faith, without evidences; while the truth stands on the evidences of incontrovertible facts.

Hence the requirements of pagan sophistry, with all its marvellous tales of great signs and lying wonders, granting no option but to believe the improbable, or eternally perish. Upon this shifting sand-bed of heathen mythology is reared the complicated structure called Christianity, with all its intricate machinery and master-manipulators, who strut in the proud consciousness that they know all that can ever be known, because they received it from their pagan ancestry nearly two thousand years ago.

There are two opposing elements, representing principles of two opposite poles, running counter to each other, entirely through the New Testament, like two giant foes in "mortal combat," whose only terms are "death to the vanquished."

These principles appear in the form of broken frag-

ments of beautiful sentiments, apparently wrested out from classic discourses, and interspersed with pagan twaddle, representing a mass of irreconcilable contradictions in which one class of statements are constantly giving another class the lie.

While we see conclusive evidence of divine authorship in the New Testament in the superior character of some of its principles, flashing out brilliant rays of divine light, revealing doctrines that for glory and beauty transcend the highest thought of human conception, sentiments that bear the inscription of the divine address in the credentials of their principles, they come swooping down to us like a troop of white-winged messengers, proffering us their sacred service to bear us up to the bosom of a loving Father, and the family circle of a common brotherhood of which Jesus the Christ stands at the head.

Running counter to all this, though interspersed with it, we discern a reverse order of principles of a gross material character, intensely subtle in their operation, seeking to overthrow by insinuating themselves into the very foundation of the divine order; feigning affinity, and intermingling for the purpose of corrupting the whole mass; introducing principles for doctrine that earthly courts would be impeached for practising, and of which devils might consistently be ashamed.

Unfortunately for the marvellous character of the New Testament, like that of the Old, it is the product of centuries of after-thoughts. Moses did not write the Pentateuch; neither did Christ write the gospels; neither did the parties whose names are forged to them write them. The so-called apocryphal gospels and epistles

have the apostles' and early fathers' names attached to them; and one of them even claims to be an epistle of Christ's, showing that such kind of practice was very common in the early history of the Church. These books form a volume nearly as large as the canonical New Testament. Now, if the names attached to the spurious writings were forged, where is the barrier to their having forged the whole of them? All that constitutes the New Testament in its present form was written this side of the third century. No manuscript pretends to go behind that. It is more than evident that the true doctrines of Christ, as they came to the pagan mind, did not suit their depraved taste. Having the hereditary birthmark of transmitted idolatry for ages, they could not receive a natural religion resting upon fixed principles of eternal truth; so they galvanized it, or idolized it, so to speak, mixing in enough of the Christ to give it seeming authority; but at the same time keeping the idolatry the most prominent, and placing it in such a relation as to cause it to nullify the truth, and give idolatry the first place in the fundamental construction of systematic theology. In the words of Christ, they made "the word of God [truth] of none effect by their traditions."

Starting with the first chapter of Matthew, we first come in contact with the dogma of immaculate conception, wherein is laid the foundation of a series of inordinate doctrines, all springing out of this subtle abomination, possessing the same unnatural character, and destined to go down with it. Opposed to this pagan fable stand the words of Christ to Nicodemus (John iii. 6), "That which is born of the Spirit is spirit; and that which is born of the flesh is flesh." We see at once that

these words are based upon the fact of eternal, inexorable law ; that flesh and spirit cannot cross with each other out of their different spheres, any more than a man can cross with a fish. Spirit-begetting is a process of mind operating upon minds ; while flesh-begetting is a process entirely of matter operating upon matter, relegated to all animal existence.

There is an infallible rule by which to distinguish between the true doctrines of Christ and those of Paganism, as they appear in the New Testament.

For while the doctrines of Christ are invariably grounded in fixed laws as eternal as God, those of Paganism are as invariably laid in special violations and suspension of natural laws to satisfy the sensual, devilish, grovelling propensity for something inordinate, ghastly, supernatural, fearful, horrifying, mysterious ; in short, an instrument of torture to coerce, to be wielded in the hands of a few D.D.'s (said to be doctors of divinity ; but, as divinity never was sick, we conclude they stand for "doctrines of devils"), to terrorize the legions of dupes that let out their thinking to be done by proxy, at the dear price of their own continued ignorance.

It is the same spirit that delights to look upon monstrosities, such as a fish with a human head, a double-headed woman ; half man, half bear ; to have a being half man and half God is the satiation of morbid depravity ; it satisfies the craving of that unnatural beast of inordinate desire for things opposed to natural laws, and never seems so pleased as when it sees law violated by some freak.

Passing on, we come to the following text (Mark viii. 12) : " And he sighed deeply in his spirit, and said, Why

doth this generation seek a sign? Verily, I say unto you, there shall no sign be given this generation." This text makes no qualification whatever, but simply states that no sign shall be given. But Matt. xii. 39, xvi. 4; Luke xi. 29, adds, "But the sign of the prophet Jonah." This addition bears the unmistakable handwriting of the pagan forger in a double purpose, — to identify Christ with the indorsement of the fables of the Old Testament, and also to lay the foundation for the development of new ones in the New Testament. And here again we see the pagan "mark of the beast in its forehead"; *i.e.* the ideas of sensual mythology, in the seat of its intelligence, the head.

But according to this absolute statement of Christ, that no sign should be given to that generation, He raised no dead to life, turned no water into wine, multiplied no bread or fish by miraculous power, or did any other supernatural thing that could be construed into signs, any of which would have constituted all the sign any reasonable being could ask for; and we do not believe the person ever lived that could or would ask a greater sign than the raising of a man after having been dead and buried four days.

Opposed to this positive assertion of Christ's, that no *sign* should be given, stands this pagan assertion in John ii. 11, new version, which reads: "This beginning of His signs did Jesus in Cana of Galilee." This is the Anti-christ that John speaks of, that denies the Christ, denies His statements, opposes Him throughout.

This fable of the wine miracle presents Christ in a position censurable to all creation, as fostering and giving divine sanction to a practice more damaging in its results

than that of any other in the world's history, a practice that has proved the greatest moral curse ever known to the race of man ; a practice that, according to orthodoxy, has sent more men to hell in the last eighteen centuries than the blood of Christ has redeemed. Here again, in this fable, we would call attention to the distinctive feature between Christ and Paganism ; Christ in the natural, and Paganism in the fabulous or supernatural.

Christ, in describing the manner of His coming (presence) at the end of the dispensation, declares emphatically that it will not be by observation ; *i.e.* He will not be visible to mortal sight or touch, but will be represented by the breaking light of a new day ; *i.e.* by the entering in of the truth to take the place of error (Matt. xxiv. 27 ; Luke xvii. 22, 23, 24). He used the plainest terms and figures to make it sufficiently clear for every one to understand, that it would not occur through any shock to nature's laws of inordinate action, but in the regular established order of Divine Providence, under the ordinary, universal, working principle of intelligent action, freed from the limitations of a tangible personality, all coming about by the operation of natural law and order.

But Paganism cannot see spiritual things ; it must have a literal, personal identity that it can focus on its little retina, to prove to the brain that it sees ; but the symbol is all it does see, which is virtually nothing ; hence another fable is necessary, which we find in Acts i. 11 : " Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Please note here again that distinguishing feature that separates the two doctrines : Christ's statement,

based upon the natural, regular, established order of development; Paganism, with its suspended law and shock to nature. But, says one, that involves the resurrection. Very true; it does involve and invalidates the violent, unnatural, and gross idea of a material resurrection. Neither Christ nor His apostles ever taught such a resurrection, either for Himself or any one else. But, like all the rest of Christ's teachings, the resurrection was based upon the law of universal natural development from lower to higher order, and was considered in two senses: one in being raised from the death of false and erroneous thinking to the life of the divine or true thought; the other was in the sense of a continued existence after dissolution. But the former sense was the one which involved the labors of Christ and the apostles, to correct erroneous thinking and turn their minds into the channels of divine thought, which is salvation. The other kind they did not trouble themselves about, for the very good reason that it would take care of itself, as it is a fixed principle in the regular order of universal law, and is never visible to mortal sense. Hence Paul says to those disciples then living: "If ye be risen with Christ, seek those things which are above." They were not dead; they certainly could not have had a "literal resurrection"; but their thought had been changed from thinking, as the Antichristianity of the present day does, of every one for himself and the Devil take the hindermost, to the divine idea of living for the whole "body," and ministering to others instead of to self. This was the resurrection out from the dead state, a state that God has no part in, called death because opposed to God, who is life because of truth (Col. iii. 1).

Paul says of Christ: "He was made of the seed of David according to the flesh"; *i.e.* by a natural father and mother. "Was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead" (Rom. i. 3, 4). This cannot refer to the state after death, but to the death state or condition here, because Christ was called the Son of God long before He died a physical death. Then if the resurrection from the dead declared Him the Son of God, it certainly was not resurrection from physical, but from moral or spiritual, death, that declared that condition. We repeat that Christ taught the doctrine of a natural religion, which He took out from the evidences of natural selection. As Paul says, the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made. Then certainly that is the place to look for them, and is where Christ found them; and that is natural religion, and requires no revulsions or convulsions of nature.

We have no hesitation in saying that we believe the whole story of the resurrection, as it is represented in Acts and the gospels, to be a fabricated humbug, and is the tail end of the immaculate conception dogma. This whole system is such a travesty on the Old Testament and a libel on Judaism that it is no wonder the Jews cannot be converted by it; but here is a remarkable fact, that in the first century the Jews were the most prominent and eminent among the converts to Christianity, but since the second century they would have nothing to do with it. The whole course of Christendom towards the Jew, from Constantine to now, has been one of persecution. And if the present condition of Christendom is the legitimate fruit

of the pure teachings of Christ, we can say with the Jew, God give us none of it. The civilized world is getting too rotten by it to hold together much longer. Christ declares that the fruit proves the tree. Then the fruit of this dispensation in which the wealth, stealth, and fraud of Christendom is fast crowding the poor into hell, is no part of the teaching of Christ, but is the fruit of this great pretentious mystery of iniquity which has gone forth to the kings of the earth and to the whole world, and has filled their itching ears with the fabulous stories of "signs and lying wonders," until the truth has no place in their sensual minds to germinate. Their motto for righteousness is, —

"Jesus paid it all"
 For devils great and small.
 Come, sinners, to the call,
 And join this horrid ball;
 There never was such gall
 Since Adam had a fall,
 But it's going to the wall,
 And will end up in a squall.

Again, in Mark xii. 29 we read: Christ says, "The Lord our God is one Lord." That is a natural and very commonplace idea, but the pagan Christ says there are three Gods — another inordinate idea.

Again Christ says, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—a very natural conclusion in the course of a natural religion. But Paganism says that Christ is our righteousness, and by substituting that righteousness, we can "bob up serenely" into the kingdom, without a "smithereen" of our own righteousness. Another discordant irregularity.

And we might go on increasing this volume to mammoth size, showing the footprints of Paganism both in the Old and New Testament. But enough has been shown to reveal the fact and show the working principle as it is, opposed to the Divine Character. We doubt if there is another book in the universe containing as much falsehood and traducing of the Divine Character as the Bible. And yet how stupidly the masses go on defaming the good name of God through these abominable traditions, which stand contradicted and condemned by every principle of universal law throughout the boundless realm of divine order.

No one can deny that the Old Testament had its birth in Paganism in the ancient days of Paganism, when all was pagan, when Israel itself was pagan. Then they took their doctrines as they found them in the theology and traditions of their times, that were about them, in which they were brought up. They were ignorant, semi-savage, barbarous, and, according to their own history, extremely cruel; and such was the state of their intellectual development that to have attempted to enlighten them on the basis of revealed religion in natural science or the divine order of development from the natural or material to the spiritual or mental, would have been a failure. Hence nursery tales and childish fables of the creation and the character of God were in order, as very thin milk for a very young baby. But it is high time, at this stage of advancement, to put away childish things and act the sense of maturity.

It is well known, also, that the New Testament was evolved out of Roman Paganism, and that the Church is the successor of Constantine, and not of Peter; that its

name is all there is Christian about it. Its forms and dogmas are purely pagan. Every day of our week is named in honor of the gods they worshipped: Sunday (the day we worship) was dedicated to the sun; Monday, to the moon; Tuesday, to the god of war; Wednesday, Odin, the highest god of Germans and Scandinavians; Thursday, for the god Thor, god of thunder; Friday, the goddess of marriage; Saturday, dedicated to Saturn. These names were not in the Jewish or Christian Church, but came out of pagan Rome. They might not signify anything more than to show their origin, were it not that the day we set apart is the one dedicated to the worship of the sun, which fact locates the authority for keeping that day, and shows us where it sprang from — a mystery which has hung over the Protestant Church ever since its existence, to know where the authority for keeping that day came from. As Archbishop Gibbons says, “there is no such authority outside of the Roman Church.” It is not in the New Testament, and is contrary to the Old; then where did the papal assumption get it? It is one of the mummies of her ancient idols, which has been carted down to posterity with the rest of her pagan relics, all of which contributes to make up the present order called Christianity, and is nothing more nor less than pagan idolatry; or, as Rabbi Solomon Schindler calls it, paganized Christianity. All of our boasted civilization, instead of being developed by Christianity so called, was developed in spite of it. Civil and religious tolerance, scientific and educational development, liberty of thought, and freedom of action, and any other requisite to the advancement of civilization has been religiously fought down step by step by the whole Church, and is being so to-day, only the op-

position is changed in form, but not in fact. The Church is a solid unit in opposition to every advance move looking to the improvement of this devilish theology, or any changes in the civil government looking to the amelioration of the condition of the poor. It is not yet three centuries since the Church squelched Galileo for saying the world moves; and although she continually strives to put on the brakes, the world moves in spite of her, and not because of her, and yet she has the effrontery to claim the credit for the moving.

But to sum up: we are nothing yet in this world but Pagans among Pagans, and we practise the very worst manners of all Pagans. Then why put on so many lofty airs, and create a distinction by calling other sects Pagans, as in very many cases they have the best moral right to make the distinction?

All this dogmatic tradition bears not the slightest relation to wisdom of any sort, human or divine, and only presents a hideous caricature when we attempt to denominate it divine wisdom. But it does bear the marks of true relationship in every feature to the whole pagan family throughout its ancestral history, and does not create the least caricature when considered under the head of Paganism, but presents the perfectly natural-to-life photograph of its nominee.

The question naturally arises, If we give up all these things, what is there left? We answer, Everything that is good and true. We have the pure teaching of Christ minus the Paganism. We have the *fact* of righteousness minus the proxy; a *natural* religion minus the supernatural; as simple and satisfactory in its development and results as the growth of a child.

We have the love of God minus the wrath; the golden rule as the guide and rule of life minus the mystical ordinances; a free salvation minus a commercial one, free from the fraudulent high-tariff priestcraft and grand cathedral encumbrances; as free from commercial expense as the air we breathe, to which we can invite all in the words of Christ and Isaiah, "Come and buy wine and milk without money and without price"; *i.e.* no price for anybody either rich or poor (Isa. lv. 1; Rev. xxii. 17). A religion that is, indeed, a gospel, or good news, minus the Satanic paradox that the great majority are roasted on everlasting spits.

We have one God left who fills eternity, leaving no vacancy for a pard or any part of one; who is the same unchanging Deity "yesterday, to-day, and forever," whose laws are not made, but are self-existing facts co-eternal with Him, and constitute the truth by the law of the eternal fixture of their omnipresent principles.

A religion that grants the blessed boon of dying in peace minus the hellish ghost of eternal torment before our vision, to add indescribable torture to the pangs of dissolution. It is an exchange for value beyond the power of figures to compute; an exchange the writer feels grateful to the Divine Author for above all else He has ever bestowed; an exchange that has brought to him all those things sought for but not found in a thirty years' campaign in the Methodist Episcopal Church.

Christ was not at once the author of the unity of God in one person only, and of the trinity of God in three persons.

Christ was not at once the author of a doctrinal system to be introduced into the world without the accompani-

ment of signs and wonders, and of the mass of signs and wonders recorded of him in the New Testament.

Christ was not at once the author of the declaration of the impossibility of flesh and spirit begetting each other, and of the dogma of Immaculate Conception.

Christ was not at once the author of an invisible resurrection, and appearing that cometh not by observation, and of a literal resurrection and re-appearing in the same manner of "flesh and bones."

Christ was not at once the author of the doctrine of non-resistance and the bearer of swords.

Christ was not at once the author of lavishing the highest beneficence in the greatest abundance upon enemies, and of commanding them to depart cursed into everlasting fire prepared by the devil and his angels.

Christ was not at once the author of his own limitations; that he was less than God; that he could do nothing of himself; that he knew not the day nor hour of the dispensational coming; that he did not even know where the grave of Lazarus was, or whose image and superscription was upon the penny; and of the doctrine that he was equal and co-eternal with God, and knew all things.

As Christ could not possibly have been the author of any of these contradicting duets, we are left to choose between the character of the two sides of the discords as to which side he really was the author of; therefore we choose the side which we find in harmony with the truth of nature, which we find runs along the line of "natural selection" and the "survival of the fittest."

CHAPTER III.

THE DOGMA OF IMMACULATE CONCEPTION.

HAPPILY this relic of idolatry is disproved upon its own premises. It is not necessary to search ancient records, or to go behind their own statements, to disprove their claims, because every prophetic statement bears on its face the impeachment of falsehood, for the simple fact that not a single claim is substantiated by the authorities they quote. By the law of "Let us reason together," there is no option (where intelligence has the liberty of its convictions) but to reject the dogma.

In the first place, there stands opposed to the fable the fact stated by Christ to Nicodemus (John iii. 6) that flesh does not beget Spirit, neither does Spirit beget flesh.

But the dogma reverses the order, and makes the Spirit beget a man in the flesh, in order that the flesh man may, in turn, beget spirit.

Beginning with the first statement in Matthew, that Joseph, being espoused to Mary, discovered her to be *enceinte*, but was convinced through a dream that it was a spiritual phenomenon or spirit production, and was instructed to call his name Jesus.

These statements are obliged to cross weapons several times with the truth. First, they cross with the fact of natural law.

Secondly, it crosses with Christ's declaration that flesh and spirit are two irrelative elements of such diverse natures as to preclude the possibility of being crossed with each other.

Thirdly, it opposes all the teachings of Mosaic Scripture, but is fully taught and believed in by many forms of Paganism.

And, fourthly, the claim that the name of Jesus was foreordained looks suspiciously false, when it is well known that Jesus was a name as common among Jews at that time as George is now among Americans, as it was only the Greek name for the Hebrew Joshua, and was called in honor of the old warrior and saviour of the nation of Israel, just as George is now in America the nationally honored name to perpetuate the memory of the old warrior and saviour of this country, George Washington. Every child whose name is Joshua to-day is named Jesus, the same as Christ was; but spoken in the Hebrew, Joshua; signifying in the Greek, Jesus; and in English, saviour: but the signification originated in the acts of the old warrior in saving his country. But further it says, "All this was done to fulfil that which was spoken of the Lord by the prophet. Behold! a virgin shall bring forth a son, and they shall call his name Emmanuel, meaning God with us." This prophecy is found in Is. vii. 14. And the context shows that it had not the slightest direct reference to Christ. It was a sign given for immediate fulfilment at that time, and, according to the context, was fulfilled in that generation. The context begins with the first verse of the seventh chapter of Isaiah, which says that two kings, Rezin and Pekah, went up to make war upon Jerusalem; and the prophet

met Ahaz, and gave him the sign as an assurance that these two kings would not succeed in conquering Jerusalem, telling him that such a child should be born, and they should call his name Emmanuel, meaning God with us; *i.e.* simply that God was on their part, and conquered their enemies. And it says before this child shall come to the age of maturity, both of these kings that were then troubling Jerusalem should be destroyed; and we are not left in doubt in reference to the fulfilment of the prophecy; for in 2 Kings we find the record of the death of both of these kings, Pekah and Rezin (2 Kings xv. 30 and xvi. 9). These are the two kings mentioned by name by the prophet that were to be destroyed during the minority of this child born out of wedlock, and named Emmanuel, simply because he was born in a time when the house of David was under trial; and God seemed to favor them, just as we would express the same experience, saying God was with us.

Passing to the second chapter of Matthew, we come to the story of the wise men from the East, and the butchery of children by Herod, both of which have the misfortune of colliding with facts. The fact of coupling these wise men from the East with a star gives a hint of the origin of the story, showing that it was of pagan origin, the intention being to represent these wise men as astrologers, men of astral proclivities. The astronomers of their day "have seen his star in the east"; *i.e.* had discovered an omen in or by a certain star. Now all this reads well enough until it comes to say that the star came and stood over the place where the young child was. If any one wishes to locate a spot on the earth by following a star, let him try it.

But Luke says that these men were Jewish shepherds, keeping sheep in the same country; they were not wise Pagans or Magi from the East at all, and such a thing as a star was never thought of. In fact, all they knew was sheep. If all the stars in the heavens were omens, they would not have been wiser for it. But "the angel of the Lord came upon them, and the glory of the Lord shone around them." Then the angel proclaims to them that a Saviour is born, tells them where to find Him, and what the sign would be; and then there was a heavenly host appeared; then the sheep-tenders went in haste to Bethlehem, and found the case as stated, and then they published it abroad: while Matthew says the wise astral Pagans from the East departed another way, — being warned of God, they did not dare to publish it in Judea, — and also that Joseph took Christ and His mother and departed into Egypt. But Luke says they stayed in Bethlehem, and eight days after they circumcised Him; and when He was sixty-six days old, they took Him to Jerusalem, right under Herod's nose, to offer the sacrifice according to the law of Moses (Lev. xii. 5). Here He was recognized by Simeon and Anna, both making a great ado over Him to the public, proclaiming Him the world's Saviour, nothing in the slightest being concealed for fear of Herod or any other man. "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth," where he started from, according to Luke ii. 4. But Matthew says they were in Egypt hiding from Herod all this time, and until they were informed that Herod was dead. Luke says their home was in Nazareth before they started to go the first time to be taxed, and that they stayed in Bethlehem at

least sixty-six days, then went to Jerusalem, and there openly and publicly performed the Mosaic rites, and then immediately departed to their own home, where they came from, their established residence in Nazareth; and that they went from there once a year to Jerusalem, to the feast of the Passover.

But Matthew says that when he returned into the land of Israel, he was afraid to return to his former home in Judea, for fear of Herod's son, who had come into power through the death of Herod; and so he turned aside into Galilee, and incidentally went into Nazareth: never lived there before. Now Luke lived and died, and never heard that Herod killed any children on Christ's account; he never heard that Christ was run into Egypt for any purpose whatever; he never heard that any wise pagan Magi or astrologers were led to Christ by a star. On the other hand, Matthew lived and died, and never heard that Joseph and his family were old residents of Nazareth, or that they went to Bethlehem to be taxed, or that they went to Jerusalem about two months after the birth of Christ, and showed him publicly; he never knew that a lot of ignorant sheep-herders had been encountered by a host from heaven and told how to find Christ, and that they published the information, or that Christ was never in danger of his life from Herod. Here is plenty of evidence that there was no collusion between these two witnesses; if there had been, they could have gotten up a much more respectable lie; but as it now stands, it revolts the senses even of those that feel obliged to accept by faith that which is too evidently false to be passed through reason. But to continue the investigation: Matthew says the killing of these children in Bethlehem fulfilled a prophecy spoken concern-

ing Rama. Looking on a map of Palestine, we see Rama about six miles directly north of Jerusalem, and Bethlehem is about as far directly south of Jerusalem; so that killing children in Bethlehem has no connection whatever with Rama, and the prophecy has no reference to children in any sense except as national children, meaning people. It is in Jer. xxxi. 15, 16, 17: it simply describes a national calamity, where the Israelites have been carried away into captivity — not slaughtered; as though this country should be invaded, and a large class of people carried off into captivity, and our poet Whittier, in writing a poetical lamentation, should say, “A voice in Baltimore, Columbia weeping for her children, and would not be comforted because they were not.” And then comes the refrain, and a promise that the children (people) shall return again to their own border, — all of which was fulfilled centuries before Christ. History also shows Herod to have died at least two years before the birth of Christ, which fact has forced the Church, in order to keep the tradition good, to set the Christian era back four years; but this is very poor policy, and weakens the cause more than it strengthens it, because it shows that if their early fathers, apostolic successors, and other antique infallibles are four years out of the way upon an event as important as the birth of the world’s Saviour, they are just as liable to be four hundred per cent out of the way in their theology, which we think is about the sum of it.

Matthew says that Joseph’s family were sent into Egypt to fulfil the prophecy of Hos. xi. 1, which reads thus: “When Israel was a child, I loved him, and called my son out of Egypt.” Turning to Ex. iv. 22, 23, we read, “And thou shall say unto Pharaoh, Thus saith the

Lord, Israel is my son, and I say unto thee, Let my son go." This is all the prophecy there is of this character. Like the prophecy concerning the children of Rama, it was spoken in a national sense, and had no reference to an individual. Matthew further says that when they returned out of Egypt they turned aside from their former residence in Judea, and came and dwelt in Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." There is no such prophecy in existence; but, like all the other prophetic claims in this dogma of immaculate conception, they are the after-thoughts of ingenious conjurings, bearing no relation to the prophetic quotations applied to them.

If the apostles had understood or believed this dogma, and seen the reputed miracles of Christ, and otherwise understood his character and mission in the same light the Church does to-day, instead of bowing with Him in the attitude of divine worship, they would have prostrated themselves before Him, and worshipped, supplicated, praised, and adored Him, — a thing they never did, nor any one else, except in the sense of the general custom of saluting their superiors. But to-day, two-thirds of Christendom pray directly to Mary, and worship her, while the other third direct their prayers to her Son, and worship Him; while God gets the cold shoulder.

The difference between Christian Paganism and Confucian Paganism is, that while the Confucian Pagan feeds his god, the Christian Pagan eats his. The Confucian makes his of clay, and offers him food; the Christian makes his of dough, and eats him. What a blessing it is to be civilized.

CHAPTER IV.

THE DOCTRINE OF CHRIST.

THE soul that conceives limitations to divine resources or ascribes to it failures, or imagines it can be brought into straits, or that it can be thwarted by any being, either man or devil, that soul is necessarily incased in its own little prison and shackled by the irons of its own diminutive conceptions. The person that can read that Christ ordered his disciples to gather up the fragments remaining after a certain picnic mentioned in John vi. 12, "that nothing be lost," showing such strict economy in the matter of a little bread and fish, and then believe, according to their creeds, that He has lost ninety-nine hundredths, or even one hundredth, of the human race, is a bigger fool than the idiot that thought the "moon no bigger than his father's shield, and the world circumferenced by the limitations of his natural vision."

When we can size God up and place limitations upon Him, He becomes to us just the size of our limitations, and can never become larger to us until we remove those limitations.

The office and mission of Christ was to remove all limitations and to liberate all captives from these narrow cells of human construction, out into the free air of God's boundless universe. The instrument He used to accomplish the liberation was truth, which is the normal condition of

liberty. Not that truth *creates* liberty, but it informs of the fact of its existence; "The truth shall make you free" (John viii. 32). To have the truth is to be free; to be freed by the truth is to be "free indeed" (John viii. 36); *i.e.* absolutely free; *i.e.* the truth will bring us into a knowledge of existing facts, and the very knowledge of those facts liberates thought from the bondage of formulas. The facts were not created for our liberation by the introduction of any new principle; they were always facts, and always will be facts; their character is eternal; they are attributes of God, and, like Him, never change; *i.e.* God's attitude never changes in relation to man: whatever changes are effected are made on the part of the man. When a man's sins are forgiven, it is because the man has become so far cognizant of an eternal fact that he believes it to be so: he has no other evidence beyond his belief of it. So far the man has changed his relation to God, but God has not changed towards the man. On God's part the man never was otherwise than forgiven. In this sense, and this sense only, could Christ or any other man forgive sins, and that only by revealing the fact. "He hath not beheld iniquity in Jacob: neither hath he seen perverseness in Israel" (Num. xxiii. 21). If He had not seen it there, where in the world would He see it? And so with all the teachings of Christ: He brought in no new conditions, but simply lighted up the old, or brought to light those things of an eternal and unchangeable character. When He said, "he that believeth in me hath eternal life," He meant no more than they that believe what He tells them have eternal life by the information, because the fact of life is contained in the knowledge imparted to them.

“He that believeth in me shall never taste death.” Simply because He taught them that there is no death, that dissolution of the body is only a necessary incident in life’s transformation from the lower to the higher order, and so he expressed what we term death by another term called sleep.

The doctrines of Christ are clearly set forth in His Sermon on the Mount, in which immaculate conception, substitutional righteousness, vicarious atonement, and trinity gods are absolutely ignored. He does not honor one of these doctrines with even a hint of them in this grand old discourse, which was a golden opportunity lost if these dogmas are true; and, indeed, Christ threw away a score of such opportunities as recklessly as though they were not of sufficient importance to mention. He missed one of those opportunities when one of the scribes asked Him which was the first or greatest commandment of all (Mark xii. 28); “And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord” (Mark xii. 29). Now here was a criminal neglect to tell the people that this God was constituted in three parts, of which He was the second part, and that a spook constituted the third part. He also overlooked a grand opportunity to divulge this curiosity in his conversation with the Samaritan woman at the well. When He informed her that she knew not what she worshipped (John iv. 22), and then proceeded to instruct her what to worship, and tells her that “God is spirit, and they that worship Him must worship Him in spirit and in truth,” He mentioned nothing to her about worshipping a Son or a Ghost, and yet these things to-day are the orthodox essentials to salvation. Why did he neglect ever to

mention any of these things in any case? "Echo answers, Why?"

He says that one jot or tittle of the law shall in no wise pass till it be fulfilled, and that He came to fulfil the law. There is but one possible way in which he can fulfil that law, and that is, by bringing every son and daughter of Adam up to meet its requirements.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." Just exactly what the Church has been doing all through the dispensation, breaking these commandments, and teaching men that they cannot be saved by their own personal righteousness, but by a substituted righteousness. But He says, "Except your [own personal, if you please] righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Righteousness in us, then, is here made the basis of salvation, and this principle is nowhere changed in the teachings of Christ, except it is changed by the accommodation of our kind pagan ancestors.

There is not a particle of the doctrine of eternal punishment in the Sermon on the Mount, nor in any teaching of Christ, except it is there by the palpable hand of Paganism. It speaks in Matt. v. 22 of being "in danger of the Gehenna of fire," a place symbolizing the process of purifying, and never of punishing (margin New Version); then in the same chapter, twenty-fifth verse, "Agree with thine adversary, lest finally thou be cast into prison. Thou shalt by no means come out thence until thou hast paid the utmost farthing," which implies that there is a limit, and that limit is regulated to

an equation of justice, and that when that last farthing is settled in penalty or what not, liberation will take place.

But the glory of this mountain discourse is the gospel (good news) of it, which consists in the revelation of the process through which the law will be fulfilled. The medium by which that fulfilment will be accomplished is love, which is the fulfilling of the law (Rom. xiii. 10).

“Love your enemies, bless them that curse you, do good to them that hate you, that you may be the children of your Father which is in heaven. Therefore be ye perfect, even as your Father which is in heaven is perfect” (Matt. v. 44 to 48). We see here that the children of God are constituted in this disposition of love, and not in a vicarious atonement; and that the result of the action of the love motive is divine perfection, and it is this motive when consummated that will fulfil all law and accomplish all prophetic fulfilments. “Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matt. xxii. 40). These two commandments are the summing up of that which is to be accomplished before one jot or tittle can pass away.

This disposition is the true and only redemptive force in the world. When one is imbued with this spirit, he fulfils all law by being so much better than the law that he is above it. The law cannot reach him, because it is not in his sphere; it would be a superfluous appendage to such a condition.

“God is love; he that dwelleth in love dwelleth in God, and God in him” (1 John iv. 16).

“Beloved, let us love one another: for love is of God,

and every one that loveth [universally] is born of God and knoweth God. He that loveth not, knoweth not God: for God is love" (1 John iv. 7, 8).

"There is no fear in love; but perfect love casteth out fear. He that feareth is not made perfect in love" (1 John iv. 18).

These texts from the hands of the disciples of Christ show the line of discipline their tuition had been given on, and unfold to us the purpose of their Instructor to develop in them this divine character, which constitutes them sons of God.

"God is love." Love is not an attribute of God. As the ocean is water, so God is love. Water is not an attribute of the ocean; it is the ocean itself. Love is not an attribute of God; it is God Himself, and God is love. There are many attributes of the ocean, such as salt, lime, iodine, phosphorus, and a thousand other virtues; but the water is the ocean itself. There are many attributes of God, such as justice, virtue, purity, order, and a thousand others; but love is God, and compasses, moves, distributes, and controls all the attributes; and this is wherein love fulfils law: it absorbs all law and all other virtues into itself. They are so many messengers to do love's bidding.

Christ sought to awaken in the finite mind the consciousness of the divine paternity and universal presence, and to connect the incentive force of divine energy to the motor of finite action, to fix the purpose of life in the law of love.

To accomplish this purpose it required no supernatural demonstration by any man, or any unnatural interference by the Deity with the established order of natural laws;

but to the contrary, the time had come for a new departure, when the world's great ruling systems should be founded upon eternal facts and built up with the honest truth, so exactly in harmony with the divine established order of natural working principles that no power could ever remove them.

Heretofore every system, religious or secular, had been founded upon old wives' fables of lying wonders and bug-bear stories, and perhaps none of them more so than the Jewish system with its mixed mass of pagan sophistry, Jewish fables, and honest prophetic inspiration, interspersed with a few other facts, but lying enough mixed into the whole mass to nullify any personal obligation to believe any of it. "Ye have made the word of God of none effect by your traditions."

Christ therefore determined to have none of the old curiosity show of marvels and monstrosities in His building. How well He succeeded in keeping them out the New Testament will show; but that they are there is not by any fault of His, as He did not write nor authorize the New Testament, neither did His immediate disciples, only certain parts, which were made use of by Paganism as the hermit crab often steals the beautiful shells of other fish to conceal its own deformity in.

The fact should be patent to every one, of the uselessness of these accompaniments to the truth. In the first place, the improbable character of them would always preclude a large per cent of the best intellects from ever believing them, which would otherwise readily assent to the reasonableness of truth if it was unaccompanied by these questionable witnesses. In the next place, such is the tendency of man to falsify that it would be absolutely

necessary to repeat these miracles by ocular demonstration to every generation and before all classes, to make the responsibility of belief in them of any binding force. If we are under moral obligation to believe one class of improbable stories from one sect, then we are under the same obligation to believe all classes of improbable stories from all sects. But as we scoff at every other form of pagan marvels simply upon the ground of their absurdity, we are under moral obligations to apply the same rule to the Christian marvels, unless we have discovered some rule by which we can discriminate between what we know is a lie by the looks of it, and that which looks just like the lie we know by the looks of it.

And besides all this, these marvels are a great hindrance to the development of divine truths, as they tend to develop superstition, fanaticism, and doubt; *i.e.* doubt in everything in the legitimate line, unless it is witnessed by some freak.

The God-given intelligence in man is a thousand times better off without the aid of these monstrosities than with them, and is entirely competent to develop into the proper understanding of the divine relation with proper teaching without ocular demonstration from Heaven to certify divine authority.

Christ, therefore, had the disadvantage of introducing unpopular methods in seeking to inaugurate His new and objectionable system into the world. Everybody clamored for the old time-honored and universally approved methods of inaugurating new religious systems, "Show us a sign." Moses did marvels, worked miracles, showed wonders to the people. "What sign shewest thou unto us?" Here was a graphic illustration of the baneful effects resulting

from the belief in antiquated marvels. There is no doubt but the Israelites successfully planned and carried out a scheme to steal away from their Egyptian oppressors in the night. Their own account agrees that they left at midnight, in great haste. Once away from their tormentors, by favorable circumstances they succeeded in eluding their pursuers. If, indeed, the Egyptians pursued them at all, it is very evident that their efforts at recapturing the Israelites were very feeble. The Israelites had become a hardy, athletic race as a result of their habits. Even their "women were delivered of their children without the aid of midwives or doctors." While, on the other hand, the Egyptians had grown effeminate for want of the same exercise that had made the Israelites strong. As long as the Egyptians kept the Israelites at home, they could control them; but when once they had escaped, and got into the open country, the Egyptians, knowing well their physical prowess and the desperation with which they would fight for liberty, very wisely withdrew and left them to themselves; while the Israelites proceeded on and became a nation of tramps, foraging their living off the countries through which they passed, until finally they succeeded in conquering a weak nation, driving them out of their own country, and taking possession by the right of might. And no doubt but all these improbable Mother Goose stories of Moses and Aaron, miracles in the presence of Pharaoh, and other fables, were afterthoughts fabricated to establish a national religion, which must be of sufficient importance to command the respect of the rest of the world's religious liars, and also to have an effect at home. And now witness the fruits of it in the unbelieving Jew, who has

become wholly unfitted to receive truth upon its own merits, when it commends itself, by its rationalism, to every faculty of a divine character in our nature.

As Christ said, the fruit proves the tree; then this fruit emphatically proves the fallacy of those old-time statements of supernatural demonstrations.

But how much better off is the Christian with his lying wonders?

But to every demand for signs, Christ emphatically replied, "No; 'there shall no sign be given.'" And He kept that promise to the end. That denial implied that the truth should be taken upon its naked merits, or not at all. Consequently He never performed the following signs of turning water into wine, raising the son of the widow of Nain from the dead, transferring devils from man into hogs, or raising Lazarus from the dead after he had been dead four days, or any other miracles recorded of Him, any one of which would be as great a sign as any that are recorded of Moses and Aaron. And the act of raising the dead would be a greater sign than was ever recorded, and more than any one ever asked or expected, and the man never lived who would be unreasonable enough to ask a greater sign than this. And it is no use to deny that these things were signs; the very language of the Bible calls them signs. Speaking of the miracle of turning water into wine, John is made to say, "these beginnings of his signs did Jesus in Cana of Galilee" (John ii. 11, New Version).

So Christ was obliged to accept what few converts to His doctrines could be made by the simple teaching of the truth as it commended itself to their consciousness as a correct and divinely approved code of principles.

The result was, His church grew very slowly until after it went to Rome to convert the heathen, where it lost its identity in the sea of Paganism, and finally emerged a full-fledged Pagan, with a few Christian attachments. That was the location where the truth was cast down to the ground, spoken of by Dan. viii. 12. It was there the tares were sown among the wheat spoken of in Christ's parable of the Wheat and Tares (Matt. xiii. 25). It was there the signs and lying wonders were fabricated, spoken of by Paul (2 Thess. ii. 9), which consist in the reputed miracles of Christ, after this piece of pagan strategy was accomplished, adapting the style of the religion to the fable-loving masses, with their itching ears for wonders and marvels, to whom the plain, unadorned truth had no charm. The Church grew very rapidly, and has now become that great house referred to by Christ in His Sermon on the Mount, whose base is founded in sand; and she is about ready to topple over, as every kind of a storm is beating against her with hourly increasing vehemence, and she is in the same fix her Jewish ancestors were when their reformer appeared amongst them eighteen centuries ago, when their minds were so imbued with the fables of their early fathers that they had no room for the progressive truth of their time, and could not receive it.

Neither can the Christian Church to-day receive it, for exactly the same reason: her early fathers have, like their Jewish predecessors, supplied their own afterthoughts to embellish original truth, and the resulting fruit is spoiled children. The pure, unalloyed truth is now fast pressing into the world, demanding recognition; but these sons of fables (or, as Christ called the Jews, "children of the devil"—John viii. 44) cannot receive it, because it neces-

sitates the removing of the fables upon which their whole structure is based. You cannot put new wine into old bottles. It will be objected that the so-called early Church could not be guilty of formulating such blasphemies; but when we consider that formulating blasphemies has constituted her specialty throughout her long career, these objections fall to the ground. If she can fabricate the dogma of the infallibility of a man, as we know she did, if she can invent the dogma that a woman was miraculously conceived, as we know she did, then there is no earthly barrier to her having formulated that other dogma of the immaculate conception of Christ, and all the train of lying wonders following it.

Whether Rome formulated these wonders of falsehood in her councils, or whether she collected them from various sources and canonized them, it matters not. It is certain that she assumed to settle the canonicity of them; and those she condemned as apocryphal have as strong claim to common sense as those rejected. It is as plausible that Christ made mud birds when a boy and changed them to living ones, as that He converted water to wine when a man; and the act is much more creditable, when we consider the overwhelming curse of the wickedness in wine.

The power that claims the following blasphemous prerogatives, — and these only samples of hundreds of similar claims by the same power, all of more or less import than these, — has no restrictions in heaven, earth, or hell. It is possessed of no conscience, and cannot be terrified into anything like restraint from performing any act that an important policy might invite.

“I am all in all and above all, so that God Himself and

I, the vicar of God, have both one consistory; and I am able to do almost all that God can do, in all things that I list; my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in making laws and changing them.

“Wherefore, if those things that I do be said to be done, not of man, but of God, what can you make of me but God? Again, if prelates of the Church be called and counted of Constantine for gods, I, then, being above all prelates, seem by this reason to be above all gods.

“Wherefore, no marvel, if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ; for where Christ biddeth Peter put up his sword and admonishes His disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords?” “And whereas Christ was present Himself at the marriage in Cana of Galilee, do not I, Pope Martin, in my distinction, inhibit the spiritual clergy to be present at marriage feasts, and also to marry? Moreover, where Christ biddeth lend without hope of gain, do not I, Pope Martin, give dispensation for the same? What should I speak of murder, making it to be no murder or homicide to slay them that be excommunicated; likewise against the law of nature, item against the Apostles, also against the canons of the Apostles, I can and do dispense; or where they in their canon command a priest for fornication to be deposed, I, through the authority of Sylvester, do alter the rigor of that constitution, considering the minds and bodies also of men now to be weaker than they were then.”

“ If ye list briefly to hear the whole number of all such cases as properly do appertain to my Papal dispensation, which come to the number of one and fifty points, that no man may meddle with but only I myself alone, I will recite them : The Pope doth canonize, and none else but he ; his sentence makes a law ; he is able to abolish laws, both civil and canon ; to erect new religions ; to approve or reprove rules or ordinances and ceremonies in the Church ; he is able to dispense with all the precepts and statutes of the Church. The same is also free from all laws, so that he cannot incur any sentence of excommunication, suspension, irregularity,” etc., etc.

These are a few samples of the claims maintained by the infallible representatives of the infallible Church, which prove conclusively that no scruples ever crossed her path to the inauguration of all the marvellous tales recorded in the New Testament.

Paganism wanted miracles to substantiate the claims to a new form of idolatry, and she forged them ; that is the long and short of it.

The modern religion of Mormonism wanted a revelation from Heaven, and they forged it ; and thus we have before our own eyes, inaugurated in our own day, a sample of how every new religious system on earth has been started, with the exception of the teachings of Christ before they became perverted, showing from what a small nucleus a falsehood can start, and what dimensions it can grow to ; it shows that a falsehood can originate with an individual, pass to a second and third person, and so on to a multitude ; become incorporated into a constitution ; grow to be a national, and from that to an international institution, and become a great, universal lie. We can

see that in the Mormons, whose numbers embrace but a few thousands. We can see it in the Mohammedan religion, which embraces one hundred and forty millions. We can see it in Paganism, embracing nearly seven hundred millions; but cannot see it in Christianity, embracing a little over three hundred millions. We would like to cast the mote of superstition out of these heathen eyes, so they could see the fabulous character of their traditions; but the beam of superstition in our own eyes carries so much greater weight of traditional falsehood than theirs, it is inconsistent to ask them to dispense with theirs while we cling to our own. To rid the whole world of this mass of superstitious encumbrance was the great purpose of Christ; to deliver Israel first, and through them the rest of the race: but the Jewish idolatry rejected Him; and as His doctrines spread into pagan lands and threatened its extinction, that subtle power, seeing its danger, pretends to embrace Christianity, but instead she absorbs it into herself, like the embrace of the devil-fish, where the life of the victim is lost in the embrace. The doctrines Christ taught concerning his own person were representative of the race. Whatever relationship He claimed to God, He claimed it as a son of man, and none of them as exclusive; *i.e.* He never claimed to be the only begotten Son of God (that is the pagan attachment); but in representing the universal relationship of man to the Deity, He calls himself a Son of God, but in a more especial sense than others, in that He had come to a consciousness of that relation and lived up to the consistency of that consciousness.

When the Jews took up stones to stone Him because of the supposed blasphemy, He quoted this Scripture to

them, "Is it not written in your law, I said ye are gods?" Then he says, "If he called them gods, unto whom the word of God came," thus allowing and supporting the position by quotation that other men beside Himself were entitled to be called gods, even more than He claimed to be; for nowhere did He ever claim that appellation without the qualification of sonship or heir. The apostles being thus taught, soon learned that they were sons of God, and made bold to declare it.

Says John, "Now are we sons of God, and it doth not yet appear what we shall be" (the apostle here evidently anticipating some higher revelation as their understanding should advance); continuing, he says, "But when he shall appear, we shall be like him, for we shall see him as he is." This text explains the whole position as the apostle understood it. To see and understand Christ's position was what was to determine our own, and when our understanding should reveal Him as He really is, "When he shall appear," *i.e.* when the truth shall be apparent to our consciousness, His relative identity will be our own, "because as he is, so are we in this world" (1 John iv. 17).

Paul also carries out the same idea (Acts xvii. 28, 29), as he says, "Forasmuch then as we are the offspring of God." Christ also implies the same in the Lord's Prayer, teaching us to call God "our Father."

Addressing the disciples at another time, He says, "My God and your God, my Father and your Father," making no distinction between His and our relation to God. He disclaimed being any part of God in a different relation from other people. He says, "I can of mine own self do nothing" (John v. 30); neither can any one.

We could neither breathe, nor exist of ourselves. "My Father is greater than I" (John xiv. 28). This language goes to show that because He claims sonship He does not claim equality, exactly like all the rest of humanity. Although they are all God's offspring, children of God, their Godship is limited; and unless Christ's Godship was also limited, the Father could not be greater than He. So the language implies limitations. And so in all His teaching He claims no difference in kind to the rest of humanity, but only in degree. And so, reader, Daniel Webster was not different from you in kind, but probably was in degree, but even that degree had a limit.

Upon these principles of equal powers of advantage and disadvantage He invites the rest of mankind to overcome, as He overcame. But if He was God, and had no sin, then He overcame nothing: and we are men, and full of sin; we must overcome everything. Such an invitation under such circumstances would simply amount to insult. To ask a man, to whom all the odds of the prevailing power of sin, of hell and of devils is against, to run a race on an equal footing with God, to whom the race is assured by the security of the divine impossibility of failure before the start; who has no sin or disposition to sin, nothing to overcome, nothing to encumber Him in the race; who has reached the finishing stakes before He starts; who has omnipotence as an equal holder of almighty power with God Himself, — to invite a man to run a race under such infinitely unequal conditions is explainable only upon the hypothesis of the obtuseness of pagan theology.

He nowhere taught that righteousness could be substituted for unrighteousness, or that sin could be bought and

paid for. A purchased sinner is a sinner still. Substituting a good man for a bad man doesn't make the bad man good.

When John said of Christ, "Behold: the lamb of God that taketh away the sin of the world," he did not mean that He takes it away by substitution or judicial act, but by His teaching, which makes the result a positive fact, instead of being reckoned so when it is not so. Removing sin by vicarious sacrifice does not remove it, but leaves it just as it was. Reckoning sin to be righteousness from any motive is not fact, but falsehood. It is not honest, but dishonest. It is stating for a consideration that which is not true.

The claim of Christ that He and the Father were one was based upon the fact of His having come into consciousness of that oneness by harmonious action, and He prayed and labored for others to come into the same condition. "I in my Father, and ye in me, and I in you" (John xiv. 20). "As thou, Father, art in me, and I in thee, that they also may be one in us." Where is the barrier to the true Christian saying, I and my father are one, if these words count for anything? And again, He allows the same relative position of others to God that He claims for Himself, when He says, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me" (John xiv. 10). Again, to the disciples he says, "It is not ye that speak, but the spirit of your Father which speaketh in you" (Matt. x. 20). Now, here is one and the same principle, speaking through both Christ and the apostles. Allowing the difference in degree by which He was farther advanced than they, Christ claimed to speak continually from this

inward divine principle. Speaking, then, from this divine principle, and as He claimed not to speak Himself, but the Father within him, He says, "Before Abraham was, I am." Where is the barrier to the disciples, speaking from the same inner consciousness of the Divine Presence, saying, "Before Abraham was, I am"? What purpose could there be in giving that signification to the name of the Deity, except to instruct mankind in the fact that they are embraced in the realm of Deity; that all manifest appearances are motions or expressions of Deity? All names claimed to be given by inspiration were given because of what they signified. What, then, does "I am" signify, except that it expresses by this application to the Deity what Paul expressed when he said, "God is all, and in all." We cannot repeat the name, and leave ourselves out. When we say, "I am," we express all there is of Deity, ourselves included. Every ounce of matter, every spark of intelligence, every infinitesimal microbe, every interatomic vapor, and every planetary system circling through space are stamped with its impress. Ask any of these things, ask the child and the aged who or what is their identity, and there can be but one answer, "I am." And yet they are not so many "I am's," but so many features to the great "I am," who is the Author and present Causation, or the "I am" of our existence. Remove that "I am" (being), and it removes us. There would be no personal "I am" "left to tell the tale." Science declares that all matter is eternal; for by the law of cause and effect, things cannot be created from nothing. This law applies with equal force to mind that it does to matter. Though matter is eternal, forms are not. All intelligence is eternal, and existed before form. It existed before Abra-

ham was formed. Man did not bring intelligence into the world. Intelligence brought him in. Man creates no new ideas: he gathers them out of the universal store of material. No new idea can be gathered from either substance or principle that was not first laid in the fact of their existence. We cannot create facts; we can only gather them. If the elements were not full of the constituents of physical life, there could be no material life; for the reason you cannot draw life out of nothing. The same principle is true of the mental element. There could be no intelligence, were there not the constituents of it in the universe. Formerly we were dependent upon matter for light and heat, but now we receive both from the invisible world; and it is said that bread can be produced direct from the elements, without waiting for the slow process of vegetation. Science (not religion) has penetrated the holy place where is kept the bread and light of life independent of the world of matter.

It is the mental capacity that has penetrated this interior thus far and demonstrated the fact of its discoveries. This high priest in men's nature is the only party that can enter the realm beyond matter and bring forth specimens of its explorations.

We have the strongest inferential evidence that He will yet penetrate the second veil into the holy of holies, and discover the realm of intelligence independent of matter. It may not be able to present an ocular demonstration, but we have no doubt that evidences corresponding to the nature of the case will occur that will be conclusive.

This penetration is not by process of any religious formulas, but by the strait and narrow path of scientific truth which is laid in the eternal foundation of immutable

laws, and not in the judicial virtue of a dogmatical monstrosity.

Man has no material intelligence ; he is only a receiver and conductor, like the lightning-rod that is prepared to receive and conduct the lightning, or the carbon that receives and expresses or demonstrates to the senses the presence of the electricity by the presence of the spark. And this is true of all animate and inanimate nature : everything expresses just the amount of intelligence that its capacity as an intelligence, agent, or conductor will allow. There was just as much intelligence before man was formed as there is now ; there never has or ever will be more or less. The new-born child brings no intelligence into the world ; he knows less than an oyster : but he develops and grows by the intelligence that was here before he came, until he arrives at his full capacity as an intelligence-receiver ; then, like any old machine, he begins to run down, until at last his entire capacity for conducting intelligence ceases, and he goes out the same as he came in, — having brought no intelligence into the world or carried any out. Whoever has been benefited by him was benefited by the proper use he made of the intelligence which passed through him as a conducting agent.

This intelligence is the “I am.” Any man speaking in this capacity can say, “Before Abraham was, I am.” If Christ had been speaking Himself of Himself, when He said, “Before Abraham was, I am,” it would not have been true ; but He said He spake not Himself nor of Himself, but the Father that dwelleth in Him. We believe this position to be one of those higher conditions of consciousness to which John looked forward, but could not then

understand what it would be, when he said, "Now are we sons of God, but it doth not yet appear what we shall be." By the inference from this language it is plain that he looked forward to a time when human conception should take a step higher in the consciousness of its relation to the Eternal Universal, the Divine Intelligence. Christ says it cannot be observed, for "it is within you." Paul says, "It is not above or below," *i.e.* it is nowhere beyond us, but "in thy heart and in thy mouth"; *i.e.* conceived in the heart and expressed by the mouth. This is the principle of pre-existence.

But, says one, He speaks of the "glory he had with the Father before the world began" (John xvii. 5). Yes, but He says, "God gave it to him"; that is, opened it up to His consciousness (verse 22), and also (*ibid.*) that He had given the same to the disciples; *i.e.* opened it up to their consciousness. If God gave it to Him, then there was a time when He did not have it; and concerning the phraseology, that He had it before the foundation of the world, the same language is used in regard to His followers. It says they "were chosen before the foundation of the world" (Eph. i. 4). It also says, "His grace was given us before the world began" (2 Tim. i. 9, 10).

Now, the natural inferences deducible from these texts is, that these things were lodged and had an existence in the Divine Intelligence always: God never thinks of a new thing; a new thought never occurs to Him. Whatever occurs a trillion years hence is a part of the Divine Intelligence now, and always has been. If there are beings to be glorified or given glory in a quintillion years hence, that glory is with the Father now, and He knows as much about it now as He will then. Whoever receives

glory in that remote future will receive the glory they had with Him now ; *i.e.* both they and the glory are as much in the Divine Intelligence to-day as they will be then. Opening it up to their consciousness is another thing. We understand that the glory that Christ had with the Father before the world began was contained in the Divine Mind, and that Christ received it or became conscious of it in His natural life, just the same as the apostles became conscious of theirs after He had given it to them ; *i.e.* taught it to them.

To the claims that He was God, and all things were made by Him (John i. 3, 10 ; Eph. iii. 9 ; Col. i. 16 ; Heb. i. 2), we will answer : First, by Himself, that no such claim by Himself is recorded ; as though He were too modest to speak of it Himself, and others had to say it for Him. Secondly, the New Testament is divisible into two parts. All through one part is Christ ; and the other part is pagan, or Antichrist. The Christ part all agrees in perfect harmony with itself, while it disagrees entirely with the pagan part ; while the pagan part accords perfectly with itself, but discords always with the Christ part. And by this rule the two parts can be separated : all the constituents to each part will join its own affinity. We shall use but one of these texts to illustrate the sham of the whole (Col. i. 16). " For by him were all things created that are in heaven, and that are in earth, visible and invisible ; whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him."

Opposed to this stands the text which says He was tempted with the offer of the kingdoms of this world, and all the glory of them, providing He would accept their

principalities, and indorse their principles as being correct; or, in other words, would worship the Devil: which offer he indignantly rejected. Now, only one of these opposites are true. He either did not make these thrones, dominions, principalities, and powers, or else He did not reject His own work. The fact appears here that Christ was emphatically opposed to the unjust principles upon which governments and principalities were carried on; hence He had nothing to do about making them or the world. As for pre-existence, He had the same that all men and all things have. All things are eternal so far as the raw material is concerned. Changes of form and condition are always going on. The particles that constitute our bodies came from the four quarters of the globe. A hundred years ago no two atoms of them were together, neither will they be a hundred years hence; yet none of them were out of existence, or ever will be. No intelligence is increased or diminished by the coming and going of man or any other animal. They come, and make use of whatever amount their capacity will admit, and go, and leave it as they found it. A son implies a beginning. Father and son cannot be co-eternal; that which has a beginning can never be eternal. Nothing can by any possibility enter eternity; for eternity runs back as well as forward. To exist in all the future would only be to possess the little end of eternity, because the future could never get to equal the past; because the past never had a starting-point, while the future starts from anything that couples it to data or that has a beginning.

But, to sum up the whole matter, the doctrine of Christ was to save the world, and the whole of it, by leading it up out of its erroneous thought into truth which leads to divinity.

The world has, by the law of accretion, so far gathered to itself whatever it has of intellectual progress out of the universe, but it is far from maturity yet.

There are no lost arts ; they are all held in suspension in the realm of universal intelligence, and can again be separated from the mass, ruled into formulas, and sensitized to the control of intellectual force.

CHAPTER V.

PROPHECY OF THE SERMON ON THE MOUNT.

How many Christians are there who recognize the prophetic character of the Decalogue?

Yet the prophet Isaiah declares that God's word "shall not return to him void, but it shall prosper in that whereunto it was sent" (Is. lv. 11). And Christ declares that "one jot or tittle shall in no wise pass from the law until all be fulfilled" (Matt. v. 18).

This dual assurance from the Old and New Testaments of the Law's final triumph implies that its character is prophetic of the final accomplishment of that which it demands of the race, and assures us that the coming man will fill up the margin of legal requirements to the standard of divine approbation.

Omnipotence does not give off words of command and leave the result optional with man. His word itself is the assurance of its own accomplishment.

How few nominal Christians ever think of the Lord's Prayer as being prophetic! As though Christ set all the world to praying for that which never would nor ever could come to pass!

When the disciples asked Him to formulate a prayer for them, He dictated to them a very appropriate form, locating its requests along the line of prophecy, that they might be in harmony with the Divine Will and receive

that which they asked for. Consequently the prophetic assurance in that prayer is, that God's will is going to be done on the earth as it is in heaven. When that is consummated, poverty will have been abolished upon the earth; for there are no poor in heaven, because it is not His will; and when the prophecy of that prayer is fulfilled, then there will be no poor upon the earth, for the same reason.

The golden rule is another of those grand old promises in prophetic precept that when once revealed, like a newly discovered star, will ever after hold its place in the firmament of universal intelligence, and will continue to shine until its divine rays shall penetrate the darkest recesses of all hearts, and absorb all human motives into its own divine expression, "Do unto others as you would they should do unto you."

But the prophecy contained in the Sermon on the Mount, comprising the fifth, sixth, and seventh chapters of Matthew, is the most important to this generation, of all other prophecies, for the reason that it deals directly with us, and our dispensational destinies are written there. It has the appearance of having been the least tampered with by pagan revisers of any writing in the New Testament. It contains a complete plan of salvation, without the pagan accompaniments of immaculate conception, vicarious atonement, proxy righteousness, eternal torment, and a triune God: every one of these dogmatic devices are flatly denied by the uncompromising truths laid down in the Sermon on the Mount in the following order:—

First. The law standard sustained and honored by fulfillment, and will not by any means be lowered until the race comes up to fill its requirements (Matt. v. 18).

Second. Personal righteousness the only price current

in the kingdom of God (Matt. v. 20). It is the constitution of the kingdom, "for the kingdom of God is righteousness resulting in peace and joy" (Rom. xiv. 17).

Third. Divine perfection is attained through love (Matt. v. 38-48 inclusive). "Love is the fulfilling of the law" (Rom. xiii. 10; Matt. xxii. 40; Gal. v. 14; 1 John iv. 8). Justice is an attribute to the kingdom, but love is the kingdom itself (1 John iv. 7, 8). To love God with all the heart, and thy neighbor as thyself, is the diameter and circumference of salvation (Matt. xxii. 40).

Fourth. God the Father the only proper being to address in prayer (Matt. vi. 9), who alone constitutes the Godhead (Mark xii. 29).

Fifth. The golden rule, the *multum in parvo* of religion, the sole and eternal condition of salvation, and only entrance to paradise; it is the only medium of exchange and purchasing power with God, and is not transferable (Matt. vii. 12, 21).

Sixth. Retribution limited to an equation of justice (Matt. v. 26); which is the bed-rock bottom beneath the throne of God. To remove that is to divide the kingdom of heaven against itself, and destroy it; for the law of the disintegration of kingdoms applies with equal force to the kingdom of God and of the devil; hence, to introduce one principle of injustice into the kingdom of God, would be just as disastrous to it as it would be in Satan's kingdom to cast out devils by Beelzebub, the prince of devils, as the law which constitutes either kingdom is based in the principles which characterize them.

It is evident from the infinite scope of principles presented in this discourse, that Christ gave a full and complete exposition of His whole doctrines in it, relative to

the redemption of the race ; but through some oversight of our early Roman fathers, they have accidentally been left comparatively pure, and they form a correct standard by which to correct the whole New Testament.

Many of the precepts and promises of Christ were spoken in a national or governmental sense, and could not possibly be fulfilled on a personal basis, unless it was in universal practice ; such as “seek first his kingdom and his righteousness, and all these things shall be added unto you” (Matt. vi. 33 ; Luke xii. 31, New Version). This language reveals the fact that the establishment of God’s kingdom upon the earth (which is necessarily based upon righteousness, or it would not be His kingdom) will result in such an abundant supply and equal distribution that there will be no lack or want ; *i.e.* all these things will be added by virtue of the working of this righteous system as the result of an eternal law of equity.

Many a poor dupe has made shipwreck of himself trying to make a personal application of this promise. One young lady who had spent all her time and money in what she falsely supposed was the cause of Christ, trusting that all these things would be added as she needed, when she came to want, and found that these things had got to be added (if at all) through the society sewer called charity, went and drowned herself, leaving her written statement, as her last will and testimony, that God was a fraud. If there was any blasphemy attached to the poor girl’s statement, the responsibility for that blasphemy rests upon the Church, and not upon her. If this promise was made by Divine Authority and intended to be personal, and then violated with such cool, cruel indifference, it leaves God with no alternative but the stigma of fraud.

But the fraud was the work of the Antichrist that has changed the sense of the major part of Christ's teachings, and made them seem to indorse and conform to the world's great false system (kingdom) of fraudulent government. "For after all these things do the *nations* seek." The idea is that the *nations* are constructed upon such false premises that they are obliged to keep up this constant care and conscious thought for the morrow. It is the bane of every national life, and brings all mankind to a premature grave.

The major key of Christ's trumpet-blasts was pitched to the national scale, the minor key to the individual; for the individuals make the nations, but the nations are the crowning purpose of the divine intention, and constitute the major key or mass chord in the divine harmonic whole. God is not perfecting parts with no relative purposes to the whole. It is therefore of the most vital importance, as entailing immeasurable consequences, that we look upon the teachings of Christ in this double sense.

In this light things of the New Testament loom up before us with more than triple magnitude, in which there is perhaps nothing more important than the parable of the building of the two houses, one upon a rock, the other upon the sand; for here again is the phrase "house" used in a national sense, signifying a collective body. It is, like many other phrases, used by Christ as a sort of indirect quotation from prophetic language; as "house of Israel," "house of David," "house of Judah," all having reference to plural bodies.

In this parable (considered in its major sense) is written the destiny of this great house of Christendom, or which, properly speaking, is the house of Antichrist. The par-

able is the summing up of the discourse, after having set forth his principles for national construction and embodiment; and for the prime motor in the rule of life, of which the sum is the Golden Rule; the condition, freedom from the anxieties of future necessities; and the result, a pure Christendom, or the kingdom of God. He concludes with the remarkable declaration, in the words of the parable, which holds the prophetic destiny of any body, either single or collective, claiming to be the representatives of His doctrines, as follows: "Therefore whosoever heareth these sayings of mine and doeth them" (*i.e.* sayings contained in this special discourse which He had just delivered — no reference whatever to any New Testament, for it was not in existence), "I will liken him unto a wise man, that built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and *great* was the fall thereof" — this language, describing not an individual, but a great false system spanning the whole dispensation, declares what shall be the end of that system.

The term "great fall" signifies the fall of a great institution built upon a mass of incohesive material, likened to sand because of its shifting character; a material you can mould into any fashion, but none of the forms will stand when tested for practical use; a perfect symbol of all the various denominational sophistries of Christendom,

none of which will stand the test when confronted with truth.

That Christendom has heard all these sayings of His, she cannot deny; that she has done any of them, she cannot substantiate the claim. She constitutes the many, saying, "Lord, Lord," claiming to cast out devils, and doing many wonderful works in His name.

But she has perverted every one of these sayings of His from their lofty, purifying, holy purpose of divine elevation, degrading them to the level of sensual idolatry; and built up a commercial system of iniquity, constituted in the practice of every principle of evil mentioned in the Decalogue; a system which oppresses the poor to a condition which makes life intolerable, while it exalts the rich to heaven; which robs the masses to exalt the classes; a system that forces hundreds of thousands of women into prostitution, and hundreds of thousands of men into drunkards' graves; which creates legions of criminals, and then damns them; a system that brings no (good news) gospel to the poor, but "takes his one only lamb (labor), and dresses it for the rich man's table; a system that deprives the faithful toilers and producers of the bountiful luxuries of earth from ever tasting them; a system that counts a poor man less than a beast; for it does recognize a clause in its ritual providing for oxen and clergymen (1 Cor. ix. 9), but nothing for the laboring man that treadeth out not only the corn, but every product under heaven. His mouth is covered with the muzzle of fraud, known by the hypocritical term of supply and demand; so when he has heaped up mountains of the surplus of earth's bounties, he starves and freezes because there is too much abundance. The rich, not being in need

of so much surplus to collect usury from too much, makes it inconvenient for him to keep the poor from getting some.

The truism that "a stream cannot rise higher than its fountain" is especially demonstrated in this case; for as the fountain is substitutional righteousness or righteousness by proxy, personal and corporate righteousness is out of the question, and heaven must be peopled with whited scoundrels whose only credentials are in their belief that one person was righteous; consequently they are reckoned so, although they are not. To sum up: God, for a consideration, reckons unrighteousness righteousness, and admits it into heaven, and founds His kingdom upon this principle. This is the highest principle known to Christendom, and is an everlasting blockade at the entrance to the harbor of righteous attainment, by assimilation of divine perfection in the Golden Rule or pure love which makes a man better than the law.

Herein is the fruit that proves their tree. By adopting this bastard doctrine into their rule of government, they have produced just this present state, and are responsible for it. For centuries the Church literally ruled the world, and even now virtually controls it. So the present order is of her own shaping; her assumption that she is saving the world is a delusion: she is saving nothing. Truth is salvation; and whatever measure we have of that, we have just that amount of salvation and no more; and when all we have is truth, then is our salvation complete, and not till then.

This old tree of pagan planting, which seeks to break down the pillars upon which high heaven rests, and make God out a liar by the hocus pocus act of vicarious atone-

ment, by which they would authorize Him to declare unrighteousness righteousness, and intrude wrong into the kingdom of heaven under the name of right, through the introduction of this sliding scale of proxy righteousness, in order to escape the demands of the Golden Rule, has borne its fruit of universal corruption from the crown of the head to the sole of the foot of this present Christless Christendom, of which the already dead-ripe fruit is everywhere falling from the tree and rotting in its own corruption, or being gathered in by States prisons and foreign refuge escapes, from Sunday-school graduates and exemplary Christians. So common has this state of things become that one of our daily journals calls for something fresh, saying, "Do give us one case of defalcation without this monotonous exemplary Christian attachment."

Christ says of this corrupt tree that it "shall be hewn down and cast into the fire"; and now the axe is laid at the roots of it, and blind are they that cannot see the already kindled fire waiting to consume it.

The sham of our society comes through the sham of our Christianity. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. vii. 12).

This character is the coronation of humanity completing the work of the law and the prophets, with which Christ is included as the Great Prophet, and this is the character to be wrought out, and put into general use before one jot or tittle of the law can be discounted. It is the sum and substance and complete accomplishment of the first and last intention of the divine purpose in the working of the law and the prophets; a character that the

Church of this dispensation bears no relation to whatever. It is the distinctive feature of true Christianity to be wrought into the warp and woof of all its purposes, practices, privacies, publicities, plans, and structures : there is no such thing as Christianity without it. The system operated by this motive, and known by this feature, is yet future.

“Enter ye in at the strait gate.” Substitution is not a strait gate, and requires no especial character ; like an open sepulchre, it takes in rot and corruption as the most welcome ; the murderer, thief, and freebooter are especial favorites, as their absence of personal righteousness is more apparent than it is in a moral character.

“Beware of false prophets that come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. vii. 15). This text is a prophetic photograph of the whole system of priestcraft, from the Pope on his throne to the Hallelujah Sal of the Salvation Army. One and all without exception come to us, claiming to represent the Lamb ; while the Pope gathers in his millions of what he pretends he doesn’t care for. The priests gather thousands and hundreds of thousands, many of them as rich as Cræsus, while they preach “lay not up for yourselves treasures upon earth” ; while all of them are eagerly place-seeking, courting patronage, scrambling for position, seeking favoritism, invariably finding the call of God in the amount of shekels ; and all representatives of a greedy, grasping, hoarding, devouring, wolfish, dispositional organization of society ; a set of ravening wolves within, though clothed in sheepskin. All this bombast and assumed concern for souls, issuing from the mouths of a great bread-and-butter brigade, is consummate hypocrisy.

As though this horrid burlesque on the doctrines of Christ, transferring them from the pure and simple truth of divine righteous principles to a myth of fable, was soul-saving! They have not yet learned the elementary principles of saving souls. An institution that has never found interest enough to devise some plan in this bountiful world for equalizing those bounties in some measure, when for over a thousand years they have had all power in their own hands, is not fit to be trusted with eternal interests, and knows nothing of them; and all this apparent fervor and disinterested anxiety comes out of that inward condition of a wolfish appetite for the lucrative places and positions of honor which this house of merchandise has built up for themselves, ostensibly to distribute milk and wine without money and without price, preach the Gospel to the poor, and furnish to whosoever will, freely. But the poor find the price so high they cannot afford it; and if they could, there is so much of caste in it they don't want it: while the rich like it, because they find as much use for their caste there as anywhere, and the price it costs enables them to keep up class distinctions. Her record of blood-guiltiness since her organization under Constantine is unsurpassed. Where Nero burned a few hundred Christians, she has burned and martyred millions. - But, coming down to the present time, all this unchristian condition of oppression, suffering, and turbulence is due to her false teaching and the false system she has built up. Such is the character of the fruit of this tree, but the extent of it is beyond the power of man to compute.

The kind of justice that would consign the monster Nero to eternal burnings for burning a few Christians,

and would exalt the Christian monstrosity to heaven for doing much more of the same thing, is a sample of the fruit principles generated from this tree, and is a perfect illustration of the operation of the great vicarious dissolving-view act, where Satan is transformed into an angel of light, which is the root principle that sires all our society wickedness of cruelty, crime, distress, and poverty, and makes necessary all our criminal and pauper institutions, and exalts a large class of unproductive drones and leeches, whose only business is to sap the life out of their fellows, and authorizes and defends a business system impossible to be carried on upon strict Christian principles — a system which Christ rejected *in toto* and would have none of it.

It is not a supposable case to a believer in prophecy that such an institution could itself escape the prophetic eye and scathing tongue of the fiery prophet — an institution that has falsified the rendering of every fundamental truth of divine revelation, changing and shading words and phraseology, until their original meaning is lost sight of, and they seem to conform to the harmony of an opposing doctrine, corrupting all principles ; for example, they have changed the word *love* to *charity*, and *spirit* to *spook* or *ghost*, *age* or *dispensation* to *world*, *presence* to *coming*, and many more, all of which to the masses seem so unimportant ; yet every one of these words represents a pivot upon which balances the poles of eternal antipodes, the bare shading of which carries them over to the opposite side.

It takes no especial sagacity to see that all these words are shaded upon the side of falsehood, for God is not a spook or ghost. Love is not charity, or any part of it.

Love does a work of itself, while charity does a work of conscience ; nothing more. Presence is not coming : it is something present, while coming is something future, or yet to come. The end of the age or dispensation is not the end of the world, and does not imply anything of the kind. Each one of these words here referred to, from the only proper sense that any one can make out of them, exactly reverse the doctrines to which they have formerly been applied. The question arises, Could all these things (so uniformly one-sided, all in support of certain dogmas) have been unintentional accidents ?

The whole false system is built upon three sand-hills ; namely, superstition, fear, and selfishness. The best elements of man's nature would not enter such a house. These evil incentives have been the great motive force of Christendom ; forces that, instead of fostering, we should seek to eliminate from the system.

God's kingdom must be built upon the very best material in the dominion of man ; namely, righteousness, love, and truth, resting upon deducible evidences.

The principle of saving mankind is not to a location or commercial quality, but to a condition of fact. The trend of human thought is erroneous. To correct and restore that thought to the truth is life. False or erroneous thought has the germs of the death-rattle in it, the same as poor blood in the body. The life is contained in the thought. As blood constitutes the life of the body, so thought constitutes the life of the mind. All there is to our physical life is contained in the pulsations of the blood ; when pulsation stops, life ceases. All there is to our mental life is contained in the pulsations of our thought ; when those thought-pulsations cease, there is

nothing more in the thought realm. Purifying the blood saves the body; purifying the thought saves the soul or mind to truth.

It is said that "in the acorn is contained the whole complete oak"; it needs no additional principle to make it a tree, but expansion will do the work.

So with the Golden Rule or new command, "Love one another." This one word *love* contains all of the complete principles of the kingdom of God, and only awaits expansion in proper soil to fill the whole earth; the stone cut out of the mountain; a principle from out of the divine governmental system, expanding until it absorbs all other systems, and makes the divine thought triumphant, universal, a unit of all things.

The mission of Christ was to reverse the world's order of working; to teach them to minister to others instead of to self. "The son of man came not to be ministered unto, but to minister."

When the world as a whole once "catches on" to that science, no power will ever be able to reverse the order again. We get a glimpse of the life-giving principle in it through the symbol of Christmas giving. This custom which has become so universal is not so much pointing back to a dead past, to an uncertain date of a personal birth of which we have no authentic account; but points forward to the world's new birth, when the Herod of fear shall be dead, and the human family shall have returned out from the Egypt of selfishness, entered the New Jerusalem of governmental righteousness, purified itself in the temple of divine love, and learned the divine high art of ministering to others: then will love, affection, generosity, and a desire to do good be the common birth-

mark ; the same as hate, indifference, selfishness, and a desire to be served is now. Then will the Christ beam in every face ; none will ask " Know ye the Lord ? " but all will know him, from the least even unto the greatest, through this simple rule of love. " Every one that loveth is born of God, and knoweth God " (1 John iv. 7). " Then will Christ see the desire of his soul, and be satisfied."

But this result can never come from the present bogus Christianity ; and the sooner the old pagan house careens, the better for the world. She has had her season, sown her seed, and borne her fruit of wild grapes, and has already passed into a state of decay. If her fruit has been so bitter in the green state, what must it be in the ripe (or judgment), which she is already beginning to harvest?

In her teaching and practice she has educated the world to minister wholly to self ; to work for greed ; live like hogs, and die like fools : they have taught us, like the hunted ostrich, to thrust our deficient head under the shadowy leaf of substitutional righteousness, with our clumsy body of sin all exposed to the huntsman, vainly fooling ourselves with the pagan subterfuge that by covering our senseless heads with the skull-cap of another's righteousness, we can thrust our old man of sin into the open gates of paradise, and populate heaven with scavenger garbage from the slums of earth.

When the children of Israel received their covenant at the hands of Moses in the land of Moab, that covenant contained the history of their destiny (Deut. xxviii.), written in the conditions of the covenant. That prophecy has been fulfilled to them (but sadly), under the conditions resulting from the violation of the covenant on their part instead of the obedience.

The Sermon on the Mount was a new testament which when once indorsed doctrinally takes the form of a prophetic covenant, and in that covenant is written the destiny of the institution embracing its doctrines. The Church indorsed the platform and constructed its house ostensibly upon its principles; but in reality it reversed the principles, and instead of having a house reared upon the rock-bed of divine principles as revealed by Christ in his mountain discourse, they have built it upon the shifting sand-bed of pagan mythology. The prophetic decree, pronounced by no less a person than Christ Himself, is, that it shall not stand.

The great line storm of dispensational gathering has set in; the rain is descending; the floods are increasing; the winds are blowing with increasing velocity, and beating against that house. Will she stand?

Her children's hell is already washed out and gone; her heathen damnation is half gone, while the other half is shaking; her eternal damnation is twisted out of all shape; her hell has been struck by lightning and knocked into sheol; while her immaculate conception dogma is struggling in the toils of a cyclone; vicarious atonement has skipped to Canada, waiting for a settlement of its fraud; while the trinity God stands shaking in his boots on a piece of wreck in a boundless ocean; the probation dogma has exploded, and half of it gone over the river Jordan, and the other half is too weak to travel. Such is the prophecy of the Sermon on the Mount, and the present condition of the old house it condemns already, a tattered wreck of her former state and fast going to pieces, and is liable at any time to careen over and collapse. Three facts stand irrevocable against her: First, the prophecy

that if she proved recreant to her trust, she should be destroyed. Secondly, she has proved recreant to that trust, and become the object of that prophetic indictment. Thirdly, all the appliances specified for her dissolution are now in active operation, and she is very perceptibly going down in the storm.

“Enter ye in at the strait gate,” is the sum-total text of the Sermon on the Mount. This gate opens to no substitutes, compromises no offences, issues no licenses, grants no indulgences, and receives no spurious tickets. Christendom has never entered such a gate, neither has she one in her system.

But she has constructed a wide gate at the entrance to her domains, on the basis of substitutional righteousness, which closes to all credentials of personal righteousness, but opens full into the broad way of destructive elements, seductive forces, evil incentives, free license, and universal indulgence, with the clearance papers of the final proxy of a paid-up policy for all the sin you have been pleased to commit in a life ill spent through the belief of this wholesale indulgence, with no merit whatever but the virtue of believing it; a virtue that can have no possible merit beyond that of believing anything in which your belief is just as liable to be wrong as right. If there was the great virtue in simply believing a thing, that the Church claim, that virtue must come as the result of the working of a fixed law in which every vice could be transformed into a virtue, simply by believing it to be so; and every lie could be made truth by the same process.

But the facts of life teach us that there is no virtue whatever in the belief of anything not substantiated by the testimony of deducible evidences.

A roadway once entered upon through the gateway of false premises necessarily broadens to accommodate the natural expansion of its growing principles; and, as the principles are no barrier to extending claims, removing landmarks is in the line of its constitutional development or accommodation. If the Church had entered that strait gate and narrow way, she should be able, in eighteen centuries, to show the fruit of some one principle accomplished and in active operation, as a universal benefactor; but instead of this, her wide gate and broad road have widened and broadened, until she has removed all the interfering boundaries between herself and those principles that constitute the kingdom of Satan.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you (Matt. v. 44).

Take no thought for the morrow.

For after all these things do the nations seek.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. vi. 25 to 34 inclusive).

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matt. v. 39).

We know of no church or civil order that is demonstrating this principle.

We know of no Christian or secular order or body of people that are in a condition to practise this principle; neither is Christendom seeking to establish that kingdom of principles that would enable its citizens to make these precepts practical.

The history of Christian wars, aggressive and defensive, comprises the sum of most of the fighting for the last 1800 years of any consequence. It comprises the world's war record for that period principally, and it has been largely for conquest.

All they that take the sword shall perish with the sword (Matt. xxvi. 52).

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. xiv. 17).

Therefore all things whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets; *i.e.* this is the sum total of the purpose of Christ and of God.

He that is of God heareth God's words; ye therefore hear them, not because ye are not of God (John viii. 47).

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John viii. 44).

He that saith he is in the light, and hateth his brother, is in darkness even until now (1 John ii. 9).

Since Christianity first came into power through Constantine, it has deluged the world in blood.

The Christian powers, backed by the solid Church, have subjugated every foreign nation not strong enough to resist them, and some of them they have reduced to absolute poverty. Witness England and France against Egypt; witness England, France, Russia, Prussia, against Turkey; witness England against India, Ireland, and other nations that feed the voracious belly of the British lion; witness England, France, Russia, Prussia, grabbing for African soil. Why don't they grab China? Only because of China's numerical strength. So they are obliged to content themselves with snubbing her.

The present status of Christendom in its broad-road march to the millennium is:—

STANDING ARMIES.

	<i>Enlisted Men.</i>	<i>Annual Expense.</i>
Russia . . .	788,000	\$144,216,000
France . . .	471,000	100,000,000
Germany . . .	420,000	92,574,000
Spain . . .	330,000	49,147,000
Austria . . .	296,000	50,680,000
Italy . . .	200,000	37,984,000
Great Britain,	192,000	83,800,000
British India,	123,862	100,000,000
United States,	27,976	30,340,000
Total . . .	2,768,838	\$694,629,000

He that loveth not, knoweth not God; for God is love (1 John iv. 8).

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (1 John iv. 20).

He that doeth good is of God: but he that doeth evil hath not seen God (3 John 11).

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet have not (James iv. 1, 2).

Doth a fountain send forth at the same place sweet water and bitter? (James iii. 11).

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh (James iii. 12).

Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. vii. 19).

NAVIES.

	Sea- men.	Ships.	Annual Expense.
Gr't Britain,	58,800	400	\$52,935,000
France . .	47,500	226	40,799,000
Russia . .	42,169	150	20,000,000
Spain . .	12,048	138	16,536,000
Italy . . .	10,800	66	7,544,000
Un'd States,	8,250	139	15,022,000
Germany . .	7,365	60	11,165,000
Austria . .	8,014	68	4,600,000
Brazil . .	6,684	63	9,994,000
Sweden . .	6,141	141	4,353,000
Total . .	207,271	1451	\$169,948,000

Army and navy, 2,976,109; expense, \$864,577,000.

In addition to these forces of standing armies there are reserved forces, all drilled, ready to be called into immediate service, sufficient to swell the number to about twelve million men, as follows:—

The reserve forces of

Russia	2,252,126
Germany	1,500,000
France	1,230,000
Austria-Hungary	1,220,000
Italy	664,105
Great Britain and smaller Powers	2,500,000

All these orthodox men are trained, and training in the practice of producing the greatest possible amount of mortality in the shortest given space of time, and many of them are coolly calculating the policy of war as a commercial expediency. The

For if ye love them which love you, what reward have ye? (Matt. v. 46).

If thine enemy hunger, feed him; if he thirst, give him drink (Rom. xii. 20).

A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit (Matt. vii. 18).

By their fruits ye shall know them (Matt. vii. 20).

present war debt of this orthodox order is as follows:—

France	\$6,250,000,000
Russia	3,600,000,000
England	3,560,000,000
Austro-Hungary	2,485,000,000
Italy	2,225,000,000
Spain	1,207,000,000
Prussia	1,000,000,000
United States	1,137,290,036

The ancestors of the most of the rulers of these countries were placed in power by the Church. The Papacy placed them there by its own infallible right in their establishment of what they claim is the kingdom of God, and these descendants still claim the divine right to rule conferred upon their ancestors by the popes, and they still sign their proclamations as kings and queens "by the grace of God."

These nations comprise the so-called Christian nations of the earth, and they also comprise the fighting nations of the earth. We have not mentioned China, with her population of four hundred millions, or Japan, or any so-called heathen country not under Christian rule.

This grand Christian system supports this mighty host of bloody butchers upon the shoulders of the poor or laboring class.

The rich increase their wealth by war, through the benefits of a rising market, and contracting for government supplies; and after the war, by drawing interest on the bonded debt, while the working classes slowly pay the

bills. The science of governing economy consists in so regulating tariffs and taxes that the bulk of them falls on the latter class. While the government does this in the interest of the wealthy class, the wealthy class are constantly seeking to degrade labor to a condition of actual subjugation to the will of capital; to a condition equivalent to ownership, minus the responsibility. For this reason labor has been forced to organize to save itself from being driven into the worst form of slavery. One of these organizations now has a membership of over two millions of men that are forced to fight, in this boasted Christian civilization, for the right to live, and all branches of labor are forced into this warfare.

There is no such thing as over-production; underpaid labor is what stops the wheels of industrial consumption. Then labor has to wait barefooted and hungry while the rich consumer clears the market of its glut. Capital buys its way to legislatures and legislates solely in its own interests, while labor is rarely ever represented there because of its inability to succeed against the purchasing power of capital.

One of the strongest evidences that the Church could produce, to prove her claims to having the authorized truth, would be to be able to point to a condition of unity. This necessity no one, perhaps, is more sensitive to than herself, and hence her abortive efforts to unite on some kindred basis, so as to be able to claim at least some plot of common ground where the law of truth is met in its inexorable demands to blend in one thought.

Truth tends to unity because it has but one standard. There is but one truth of a kind, which, when understood, is the same to all; as all that know the product of twice

two know it alike, and as fast as we come to understand that simple sum we come into one thought upon that point, and that is the law of all truth.

While error leads to separation, diversity, and variety, a lie branches out in every direction like a cancer.

The Church of Christ was to be characterized by its unity through the development of the truth.

ONENESS.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us (John xvii. 21).

I in them, and thou in me, that they may be made perfect in one; *i.e.* be brought into oneness of thought.

DIVERSITY.

Greek, Roman Catholic, Protestant, Episcopal, Methodist Episcopal, Congregationalist, Baptist, Second Advent, Christian, Primitive Methodist, Universalists, Unitarian, Church North, Church South, Reformed Catholic, Freewill Baptist, Seventh-Day Baptists, and scores of others.

All these different factions are grounded in the same fundamental falsehood, and hence they must of necessity keep on diversifying, as Error has no soundings and no anchor or grappling forces to hold her; hence her fate is to drift on and be at the mercy of every wind of doctrine. For evidences she must ever refer back to a legendary past, staking eternal interests upon vague traditions, none of which she can demonstrate, although she claims to be jointly allied to the power that inaugurated her in them, and promised her that these things should abide with her.

“And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues.

“They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover” (Mark xvi. 17, 18).

But these signs do not follow this dispensation. “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father” (John xiv. 12). But, instead of doing these works to prove their position, they point back to a time that is out of the reach of investigation.

Truth resorts to no such expedients, because it always bears in its constitution the presence of conclusive evidences.

Truth is not hard to discover when we leave off dabbling in the falsehood of the miraculous and follow the natural lines of development.

To do violence to the laws of mental culture is as disastrous in its results as it is to violate the laws of matter. If we should insist that the multiple of problems could best be ascertained by a blind faith, regardless of the laws of mathematics, we would be in a state of mathematical chaos, having no rule by which to discover the true product, and hence be left to the liability of a thousand different conclusions; and this law is the same in its results when applied to religion as to mathematics.

Another test which Christendom must meet, in answering to the character of Christ, is the promise of freedom from commercial expense of the Gospel, which was to be characterized by that contrasting feature from all other religions of the world.

“Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price” (Is. lv. 1).

“Whosoever will, let him take of the water of life gratis” (Rev. xxii. 17). The word *gratis* is usually translated “freely,” but the meaning of the term is “without expense.”

But alas! the endless and ever-increasing expense of the Christian article!

The prophetic peculiarity of the Sermon on the Mount is in its non-committal construction, making no arbitrary assertion that any order will take this course or that, but contents itself by contrasting conditions and the results of two opposite courses, leaving the matter of choice free from the binding force of pre-asserted prophetic statement. So Christianity has no excuse upon the ground that she is the subject of infallible and irrevocable prophecy; but she has had the freest scope to choose her own course. Two skeleton outlines of prophecy were presented for choice, to fill up. She has made her choice from them and filled up the conditions presented in the specifications, and thus become, in a sense, the author of her own prophecy and the subject of her own prophetic choosing, — which, instead of being the exponent of the true principles of Christ, as laid down in the Sermon on the Mount and symbolized by the figure of the house built upon the rock, she has chosen the opposite course, and stands to-day a vivid illustration of symbolic phrases, used in the prophetic sermon to denote her fraudulent character, in the terms: “broad way that leads to destruction”; “false prophets that come to you in sheep’s clothing, but inwardly they are ravening wolves”; “thorns and thistles”; “a corrupt tree to be hewn down and cast into the fire”; “many saying, Lord, Lord,” whom He never knew, workers of iniquity.

The great dispensational house built upon the sand,
whose fall is great!

The culmination of dispensational error as indicated in
the prophetic character of the Sermon on the Mount!

A great false system, grounded in a legendary mon-
strosity!

CHAPTER VI.

THE COMING OF CHRIST.

A SINGLE word oftentimes contains the sensitive pivot upon which a whole doctrine turns, and is so essential to the form of doctrine it describes that a slight shading caused by the use of a substitutional word will turn the scale in the opposite direction, reversing the essential principles of the doctrine from their original intention.

Such is the case with the two words, *coming* and *world*, as applied to the appearing of Christ; both words are misnomers in the sense in which they are used, and are misleading. The correct rendering is *presence* (instead of *coming*), and *age* (instead of *world*).

Hence, instead of using the terms the coming of Christ at the end of the world, it should be rendered the presence of Christ at the end of the age or dispensation; and even this language is only accommodative; for Christ neither changes to locations, conditions, times, or character, but remains the same yesterday, to-day, and forever; but the conditions signified in the terms express the development of human conception, the waking up of the dormant senses in man by the divine energy within him, or the progress of spiritual evolution.

When Christ taught men to say of God, and to God, "our Father," he introduced the Father to the child. A new and strange relation on the child's part, seeming like

a blasphemous assumption, but not so on God's part. He knew no other relation; but for all that, He could never be present to that child as its father, until the child became conscious of the fact; for in that consciousness dwells the reality of possession, hence the accommodation in the terms presence of Christ at the end of the age. No more present at that time than ever before, but somebody recognizes the fact through the development of certain characteristic events that seem to mark most emphatically those things spoken of as manifesting that presence; and although he has been just as present in all development throughout the age, the obtuse race have not been able to recognize the fact until events so marked and startling occur that they are forced to open their eyes and catch a glimpse of the handwriting upon the wall. Then follow the troubled thoughts, pallor and shaking, and the fear of uncertainty of what these things portend. But some of the Daniels are able to read the writing, thus: "God hath numbered this (Christless) kingdom and finished it"; the rulers in it are "weighed in the balances and found wanting."

The period of time signified in the prophecy as revealing the presence (coming) of Christ, is neither premillennial nor postmillennial, but constitutes the millennium itself, which will stand in correct principles, correct purposes, and correct practice. That system which usurps its place and prevents its existence to-day, is corrupt principles, corrupt purposes, and corrupt practice. This mass of corruption is grounded in governmental systems, proposed in legislative enactments, and practised in an administration of governmental favoritism, all done in the name of Christ and sanctioned by the Church. Until all this is reversed,

the millennium waits. There is an incoming train that has the right of way, the outbound train has delayed so long there is a fair prospect of a grand collision; and as neither party proposes to slow up or reverse engines, the reverse will have to come through the shock of concussive force; but as the incoming train is a long one, reaching down into the open country of eternal ages, there is no question about the result of the catastrophe, but those in the immediate vicinity of the collision may get hurt.

We say, then, the presence of Christ is dispensational, invisible, and plural; it is not literal, local, individual, or final. We cannot go here or there and find a person.

His appearance must be seen as an intelligence, by an intelligence, and will be manifest in the form of divine principles, pressing to the front in a persistent demand for recognition and instalment in all the systems and orders of society and governments. This peculiar manifestation constitutes the appearing of the sign of the Son of man.

The false construction commonly put upon this subject gives false impressions concerning the manner, the time, and the purpose of the appearing of Christ: it carries the idea that the manner is literal, the time the end of the world, and the purpose to destroy the world; while the correct terms show the manner to be invisible, the time the end of the dispensation, and the purpose to restore the world to the character of its Divine Author.

This view strikes the key note in the mass chord of universal harmony, brings order out of chaos, turns darkness into light, and "gives beauty for ashes."

The presence of Christ and the kingdom of God are synonymous terms in the New Testament, and are used

interchangeably (Luke xvii. 20 to 24 inclusive; Matt. xxiv. 27): "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of man be." The phraseology used here shows that the term *lightning* in this case signified the day-breaking, which is the only light that shines from the east to the west. The electric flash is not described by that language. It does not necessarily come from the east, and it never shines to the west; but only lights a very small circuit, while the breaking day shines from the east even unto the west.

This language describes the manner, and the only manner, of the appearing of Christ. He comes in the form of the bright and the morning star breaking in the new day of divine intelligence, and lighting up the world in His westward course from Palestine to Palestine again.

"What shall be the sign of thy presence, and of the end of the age?" (Matt. xxiv. 3). The form of this question shows that the disciples understood that His presence would be invisible, and that it would occur at the terminus of a dispensation; hence they ask what sign will indicate the fact. In His reply He gives them a sort of historical outline of important events to occur in the interval, adding, "Then shall appear the sign of the Son of man"; which means nothing more than that the conditions of the time will create the sign; *i.e.* the sign will be apparent from concurrent circumstances.

It follows, then, as Christ will not register at any of the hotels, or cannot be found in any secret chamber or desert place, in fact cannot be observed by mortal eyes anywhere, — for the very good reason that He has no material parts to exhibit, — that his sign must be seen in

the nature of characteristic *principles*. Therefore, when we see any number of minds massing together through the force of just such principles as characterized Christ when on earth, it is the part of wisdom to see to it that we are not found opposing them ; for here is just the point where the Church is going to be caught napping, and will stumble over the second Christ just as the Jews did over the first ; otherwise, prophecy, which is just as pertinent in her case as in theirs, would fail.

Resting in the same self-conceited consciousness of divine favoritism, and the deep-rooted impression that wisdom and knowledge was born and will die with their sect, they are doomed to repeat the same blunder of rejecting the offer of heaven's highest honors as the receiver and dispenser of her bright jewels and rich treasures : this much concerning the manner of the coming of Christ.

But there is no phase relating to that event made more emphatic in prophecy than the time that is to mark it, although the very nature of the event precludes one from knowing the "day and hour," because it is impossible to tell just when one first entertains certain thoughts, or just when those thoughts become assimilated and massed into a plural body sufficiently to establish the fact of the abiding presence of a new principle.

Therefore no direct time-prophecy could point to such a day and such an hour upon which to look for an event of an entire mental development ; hence the time must be approximate time, but which in no case terminates before the event prophesied of, but expires in the midst of it : thus the time and the events become collateral evidences of each other.

When Christ wept over Jerusalem (Luke xix. 41), predicting the terrible calamities that should come to them "because they knew not the time of their visitation" (verse 44, *ibid.*), which language implies that a knowledge of their prophetic time would have led to a correction of their theology, and would have changed their whole national history. Every student of prophecy knows very well that the Jews' prophetic time relating to that event was the seventy weeks of Dan. ix. 24; those weeks being understood to be symbolic of seventy weeks of years, reckoning a day for a year, making the time 490 years, which time expires right in the midst of the prophetic events transpiring in the time of Christ. Thus the events called for the fulfilment of the time, while the expired time called for the events: both were then unheeded by men who could trace out all signs of weather indications, but could discover nothing upon the spiritual horizon to indicate either sunshine and serenity, or cyclones and chaos.

For all this indisposition to make practical their own beliefs, Christendom holds the Jew culpable.

But while Christendom has a keen eye to the culpability of Jewish negligence, and consequent loss of a divine privilege, and an opportunity involving eternal destinies, her eyes are wilfully closed to the fact that her own destinies are strangely coupled on to this same prophecy by another time-prophecy, known as the prophecy of the twenty-three hundred years of Daniel (viii. 14).

This time-prophecy was the fatal force that created the so-called "Miller movement," which fulfilled the first half of that beautiful parable known as the "Parable of the Ten Virgins." That movement went forth with the best

light they then had, to meet the Bridegroom ; but, being mistaken in the manner and purpose of that work, and depending too confidently in a Scripture chronology, to them the Bridegroom tarried, and they slept ; but since that time the spirit within, corresponding to oil in the vessels, has applied investigation to the letter of Bible chronology, and found it wanting. And here comes in the beauty and accuracy of symbolic or figurative language.

The character of the event corresponding to the symbol, if it be in the nature of a time-prophecy, will corroborate the time, and the time will corroborate the event ; and such was the character of the grand sabbatic or jubilee cycle. By its system of multiples it pointed forward to an event of its own type upon a grand scale, which would take place at the terminus of one of these major cycles or multiples.

But as the letter of Bible chronology has failed to locate correct time in conjunction with the events to occur at the time appointed, the sabbatic cycle, with the aid of astronomy and other agencies, have come to the rescue, and located the grand multiple of the sabbatic cycle right in the midst of the very events of which they prophesy.

We shall not enter into the details of chronological data at any length, but simply refer the reader to a concise and comprehensive chronological work entitled "Chronology and Prophecy made Plain," by William Sheldon, Brodhead, Wis., whose chronology is far better than his theology ; for, like all other so-called Adventists, who are looking for certain signs and wonders to occur of a supernatural character, in conjunction with these prophetic times, and because these preconcerted dogmas are not honored by the cashier of heaven (which, thank

God, they never will be), they lose confidence in the paper, get confounded by the complications of these conflicting fables by which they are fettered and bound, blinded and deafened, so that they are unable to see or hear the footsteps of the Great Jehovah as He passes along the highway of prophetic time, making the road beautiful with the footprints of fulfilled prophecy, marking time by the glad tidings of passing events, confirming the hopes of great joy promised to the world through these messengers. Until he throws his theology overboard, however correct his chronology may be, he will fail to see the events that corroborate the chronology which itself, being founded upon astronomical calculations, makes it infallible, and sanctions it with divine authority, rather than that of any other book, even though that book is called the Bible.

The terminus of the sabbatic cycle which Sheldon's chronology locates in 1883 is corroborated by the corresponding events and characteristic principles implied in the Jewish sabbatic or fifty-year jubilee cycle; to wit, restitution of forfeited rights, deliverance from the bondage of unjust laws, restoration of the land to the original heirs, and the reconstruction of the government upon just and equitable principles. It does not follow that the same set forms are to be re-established; but the principles which they symbolize, with all the accumulated wisdom of the intervening ages, will be set in motion to formulate the great antitypical sabbatic government. The manifest indignation of an offended Deity will be seen in the form of righteous demands for rectification of human rights. These demands will not come through the hypocritical Church, but through the oppressed and suffering victims

of a wolfish tyrant called Christian society, who cannot recognize the voice of God in these lower classes, but think He must speak through a starched collar and an embalmed theology.

But now the prophetic data of these time-prophecies have expired, which call for the execution of the events they foretold. But the call is not a vain one; for, behold! they come trooping in on time, with no delays to throw one into doubt as to whether they are that which was intended, and with a precision of character answering to that which was spoken of them sufficient to satisfy the most exacting; and they fully embody all the points and principles implied in the prophetic symbols. They come accompanied by an indignation born of the discovery among the masses of a legalized system of robbery by a class.

And now there comes a demand thrusting itself into the face of a bogus Christian government, calling for a halt in governmental freebooting, and a restoration of all original rights to the heirs of inheritance; *i.e.* the people. This original inheritance goes behind all human law, and rests in the eternal law of divine equity.

It demands the restitution of the land to the original heirs (the people).

It demands the liberation of every labor slave now in bondage to capitalists, as tyrannically controlled, and less valued, than if he were a commercial chattel.

It demands a re-establishment of governments upon just and equitable principles. These demands have come to stay, and "will fight it out on this line," if it takes the whole dispensation.

The spirit of determination accompanying these demands startles the whole world. Men suffer for them, sacrifice for them; and many have already thrown their lives into the martyr's pool, with a strength of expectancy of winning the game, that is simply marvellous.

Thus much for the fulfilment of the time, and its corroborating events, that ushers in the great jubilee year; not a year of years, but a year of centuries.

Thus we see that the manner of His appearing is in the dissemination of a work of a mental character; hence invisible to mortal eyes, but plain to the understanding of the spiritual conception. We see also that the time is dispensational, and is corroborated by contemporary events, certified by prophecy. But as the appearing takes place at the end of the age, and as there are other ages to follow, the purpose is not to destroy the world, but to destroy the work of a dispensation, or the old dispensational carcass, where the vultures brood (Matt. xxiv. 28; Luke xvii. 37). In Matthew it reads thus, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the Son of man be in his day, for wheresoever the carcass is, thither will the vultures be gathered together" (New Version). There is a strained effort among translators to make this text read eagles instead of vultures, and one translation (Wilson's "Diaglot") has it, "wheresoever the dead carcass is, there will the eagles be gathered together"; but it is not eagles that gather to a dead carcass, but vultures. We gather from the context that the presence of Christ will extend from east to west; *i.e.* from Palestine to Palestine. As one translator has it, "as the lightning comes forth from

the sunrisings and shines to the descents." It will be as extensive as the carcass that draws the vultures, "for wheresoever the carcass (extends) is." And that body has now extended from the east even unto the west; has circumferenced the globe; and wherever this carcass is, we find gathered to it not only vultures that are there for the sake of the social and commercial facilities opened up to their voracious greed, but "every unclean and hateful bird" (Rev. xviii. 2); some of the most common of which are the aristocrat, the monopolist, the oppressor of the poor, beside an innumerable mass of greedy, grasping, place-seeking, smaller birds, exchanging favors where they will bring the largest returns in commercial results. The purpose in the so-called appearing of Christ is to incubate a new dispensation, bred from germs of truth not crossed with pagan traditions.

But Creedbound says He is coming in the clouds of heaven to burn the world; coming with the voice of the archangel and the trump of God. But if Creedbound will investigate a little beyond his creed, he will learn that these phrases are all quotations from Old Testament figures of speech; as, "the Lord rideth upon a swift cloud and shall come into Egypt"; "your goodness is as a morning cloud"; "a day of clouds and thick darkness"; "he poured out his fury like fire"; "he hath kindled a great fire in Zion"; "I have set a fire in Egypt"; "blow the trumpet among the nations"; "blow ye the trumpet in Zion"; "a day of the trumpet and alarm"; "God shall blow the trumpet"; "he uttered his voice, the earth melted"; "lift up thy voice, O daughter of Gallim"; "the Lord's voice crieth unto the

city." All these expressions in the Old Testament, and hundreds more similar, are figures of speech, having reference to events, conditions, and characteristics, and they have no different meaning when used in the New Testament. Even Peter's vivid description of the presence of Christ, where he says, "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," means nothing more than the process of the dissolution of the great false ecclesiastical, political, social, and industrial system; for he says right in the same text, "We should look for and earnestly desire it"; and also, that "We look for a new heaven and new earth"; *i.e.* a new ecclesiastical and a new secular system, wherein dwelleth righteousness. It means simply burning out the elements of the old, by the process of mental combustion, from the friction engendered by the introduction of moral principles or disinfectants, leaving things in a condition to rebuild; while if the language had a literal meaning, there would be nothing left to make the new out of. "But," says Creedbound, "it says, 'He shall so come in like manner as they saw him go.'" If Creedbound would consider a little, he would see that according to Christ's own statement that He cometh not by observation, cannot be seen by mortal eyes or handled, cannot be found either here or there; and hence the other statement is false, and belongs with the apocryphal gospels: it belongs with the tares, and not with the wheat; it belongs among the lying wonders of the Antichrist.

Every condition represented by Peter as characterizing the day of the Lord (in which the heavens should pass away with a great noise), the dissolving elements (dissolution of church constituents), the burning earth (fire of

state friction), and destruction of the works therein (annihilation of legalized injustice), is now in full operation. The fundamental doctrines of the great forged Christianity are rapidly and irreparably disintegrating, and soon the whole mass will go out in smoke. Immaculate conception, vicarious atonement, trinity, God, eternal torment, fractional salvation of the race, and scores of other priestly warblings, are now under trial by competent courts, where no appeals can save them from the judgments of intellectual liberty.

No kingdom was ever more divided and subdivided against itself than the so-called Christian kingdom, morally, spiritually, politically, industrially, socially, intellectually, nominally, and essentially. If there is any force in the words of Christ that "a kingdom divided against itself cannot stand," how about her standing?

The world is therefore now on fire to all intents and purposes of the meaning intended by the prophets and by Christ and the apostles; and as the first part of the parable of the Ten Virgins was fulfilled in the going out of the great Miller advent movement, so also has the last part been fulfilled by the going into a correct understanding of the coming of the Bridegroom—a condition into which many have entered, and are now resting in the presence of the Bridegroom. "But," says Creedbound, "the parable says the door was shut." Very true; but the door was not an arbitrary time-shutter, but a descriptive condition of those that do not go in, but stand knocking at the shut door (of falsehood), the same as the reason the first movement did not meet the Bridegroom, because they did not meet the truth. To meet the truth is to meet Christ. To enter into conditions of truth understandingly is to enter into divine

relations. It is a union of the finite with the infinite: that is the marriage relation, one and inseparable. Truth to truth is a unit. Now any place that one can get into is to them an open door, and any place that one cannot get into, to them the door is closed.

To those that the door was said to be shut against, we observe He said to them, "I know you not"—a statement Christ could not make to the truth, because he knows the truth, but will not admit an untruth; hence the shut door to them was false premises, while the open door to those that entered is simple truth.

Why do not the so-called Adventists go in? Simply because the oil in their lamps (Bibles; the letter, a literal interpretation of the coming) has burned out, leaving them in the dark; *i.e.* in an untruth, but demanding admittance, which they can never have on that line. Like the old Jew, they have passed their Messianic data, and are feeling in the dark for that door.

It is said of those that went in, that they had oil in their vessels with their lamps; so that when the letter was exhausted, they had recourse to something further; *i.e.* while the letter contained symbolic truth, it ended with that, and the real truth was to come from the oil supplied from the mental capacity, and consequently by a mental application far beyond where the letter could carry it, giving it a spiritual or invisible character. "Neither shall they say, Lo here, or Lo there." If they do say so, "go not after them, nor follow them" (for by none of the physical senses can He be discovered).

From the manner we have treated this subject of the coming of Christ, one would naturally infer that we admit Christ to be God; but such is not the case. All truth is

divine, and is the centre towards which all thought gravitates, like the stone hurled into space by violent force ever so high, only to return to its starting-point. So a lie may do violence to the truth, sending it far out beyond its base ; but the lie must lose its force, and the truth find its gravitation. All truth, as a principle, is eternal, and must finally prevail. Any truth once having penetrated the realm of humanity, must recur again and again until it becomes established.

Christ gave the best exposition of the return of truth expressed in the coming of a person when he said of John the Baptist (Matt. xi. 14) "And if ye are willing to receive it, this is Elijah which is to come." And again (Matt. xvii. 12, 13) he says, "Elijah is come already, and they knew him not, but did unto him whatsoever they listed. The disciples understood that he spake unto them of John the Baptist." As Elijah came in John the Baptist, simply as a representative of his character and principles, so also will Christ come, in representative principles and characteristic distinctions manifest in massed bodies bold and free, who will set forth the glaring hypocrisies, moral wrongs, unequal favoritism, and godless principles of Church and State in the light of divine justice, by such conclusive evidences and incontrovertible reasoning facts as to provoke the wrath of the great pharisaical self-styled peace system, whose peace rests upon twelve million stand of arms loaded to the muzzle, with a Christian behind each one, with sins all pardoned through the blood of Christ, ready for paradise. This is that blessed servant waiting for his Lord, who expects when he comes he will find him so doing (Matt. xxiv. 46). Hark ! methinks I hear an echo reverberating down the ages, a

voice coming out of the old Jewish Temple, "Woe unto you, hypocrites! hypocrites! hypocrites!" It is the voice of the coming Christ; and again I hear His voice, yet clearer, and these words ring out in "clarion tones" as though just spoken from heaven, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John viii. 44).

In this sense many a noble martyr has come to us with their grand old truths, whose own generation was too mean to receive them. Galileo was persecuted for discovering that the world moves; but to-day every astronomer is a Galileo, and the great man is with us while the children of his persecutors (Papal Church) hang their heads for shame. So, also, the great and good Socrates and Plato are with us in their great and wise sayings. Are not their words in the mouth and their thoughts in the heart of every scholar throughout the length and breadth of the land to-day? There is no occasion for materialization when we get the communion of their thoughts without it.

We have lived contemporary with Abraham Lincoln, with Professor Agassiz, with John A. Andrew, and have never seen one of their persons, or corresponded with them; and yet we have had the communion of their thought to the full extent that we have had that of General Grant, Charles Sumner, and Horace Greeley, all of whom we have seen and known. We are having the communion of thought of many living persons to-day, whom we probably shall never see, and many others whom we see daily. The only difference is, we are able to locate the thoughts upon those we

do see ; but the thoughts are no more real than those we get from those we do not see. Therefore, there is no occasion for a personal appearing or materialization : our reality is in the realm of mind, and not of matter.

There can be but one true mind in the universe. All minds must think with the Deity, or be opposed to the truth. Galileo was the first man who thought with the Deity on the question of the world's moving : now we all think with him on that point ; but the mind of the Deity always stood expressed in the fact that the world did move.

If I allow another mind to control my thoughts, then I become absorbed in that mind, whether that mind is right or wrong. Consequently we should study the mind of Deity as far as possible by all the appliances He has put in our power, which I believe are ample to discover the truth and fall into line with it,—all on the line of reason, rationalism, and evidences as expressed in universal laws.

CHAPTER VII.

CHRONOLOGY OF THE TWENTY-THREE HUNDRED
DAYS OF DANIEL.

THE prophet says "seventy weeks [490 years] are determined upon thy people and upon thy holy city" (Dan. ix. 24); *i.e.* determined their national existence, which, according to Sheldon's chronology, was just 490 years from the time Nehemiah began to fortify Jerusalem, 418 years B.C., to the end of the Jewish nationality. This prophecy of 490 years is understood by the best students of prophecy to be detached from the prophecy of the 2300 years of Dan. viii. 14. Consequently they had their origin at the same time, beginning with the mission of Nehemiah to rebuild Jerusalem 418 B.C.

The 490-year prophecy located the time right in the midst of the events it prophesied; and the Jew was held responsible for the knowledge of the time of his visitation (Matt. xix. 44).

The prophecy of the 2300 years, which begins at the same time of the seventy weeks, and includes the period from the time Paganism cast down the truth to the time when the truth would begin to be restored, ends, according to Sheldon's chronology, 1883, and in conjunction with the events it prophesies; *i.e.* the beginning of the restoration of the truth which was cast down by pagan Rome, or cleansing the sanctuary.

The authority for counting a day for a year is found in Ezek. iv. 6.

The tidal wave that swept over the virgin heart of the pure and honest-hearted Father Miller and his virgin-hearted followers, was caused by the misleading of two scripture fallacies, one in the Old and the other in the New Testament. The first was by the incorrect reckoning of Bible chronology unsupported by astronomical calculations; and the other was by the false rendering of texts in the New Testament, leading the mind to false conclusions in regard to the manner of Christ's coming. Many of these sincere adherents to what they conceived to be truth, died broken-hearted; they had sacrificed a world and received nothing in return: no event occurred to gladden their vulgar sense of anticipated fireworks, and they died, totally unconscious that they themselves had ushered in the day of the Lord in fulfilling the first half of the parable of the Ten Virgins. True to the letter of the parable, their Lord did not come (to their understanding). But now He has come (to the understanding of some); but to others the truth has slammed the door of their old theology in their faces; and as that is all the door they know, it will remain a closed door to them until they abandon it.

By the application of astronomy to chronology, it carries the time forward just forty years, and locates it where it belongs; here, then, the events ascribed to this date are called for, which, happily, are forthcoming in the form of a correct understanding of the true character of the Bridegroom's presence and consequent recognition, and the actual appearance of those identical events, exactly as indicated in the prophecies that call for them. Here,

then, we are located right in the midst of the very peculiar work prophesied; to wit, the cleansing of the sanctuary, which simply means that the truth which was cast down by Paganism (Dan. viii. 12, *i.e.* the teachings of Christ, who is the way, the truth, and the life), which Paganism has degraded from a pure, spiritual, simple, and rational character to a vulgar literalism and mystical idolatry, will be, by the aid of heretics, skeptics, and doubters, investigated, separated, and reinstated in its original character: all that is true and good will be retained, and the pagan trash will be sent to oblivion. It is the same class of work represented in the parables of the Wheat and Tares which were to be separated at the close of the dispensation.

This peculiar class of work is now in process, and will continue until Christianity and Paganism are divorced. Its operation can be seen in the form of attacks upon every fundamental doctrine held up by Christendom. They are attacked by individuals, by factions, and by the masses. In 1878 the Congregational Church was a unit. To-day it is divided in halves on the subject of future probation. Many clergymen are leaving Orthodoxy altogether, and many more are only allowed to remain by sufferance, simply because their congregations are so imbued with the same heresies the hierarchy are afraid of losing them; and so unpopular have many of these questionable dogmas become that by a silent concession they are vigorously let alone; while the entire priesthood are holding back information, in the interest of bread and butter, that would upset this whole fraudulent system.

Whenever they are hard pressed by argument, so that it stands between impeaching either their honesty or their

intelligence, they crawl into the hole of expediency, and admit that they see much more than they consider it expedient to divulge; but, as they never state the reasons for the expediency, we conclude they are bread and butter; and if there was any way to remove that bread-and-butter incentive, the world would witness "the greatest show on earth," in the form of ecclesiastical somersault and theological high kicking. For this reason, reformation will have to come, just as it always has, through the laity. This is the reason great reforms are so slow, because the masses naturally look to priestcraft for advanced light, while the clergy just as naturally stick to their bread and butter, where all their incentives are stored. The world's experience with them should have taught it before this not to expect anything from them, except here and there an exceptional case where the noble part predominates so that the man rises with Christ into resurrection or divine life, where all motive is centred in righteousness, and never in policy.

Such has become the changed condition in the advance of popular thought in the last ten years towards the breaking up of the whole ecclesiastical system of paganized Christendom, that we are fully justified in recognizing the cleansing work of God's sanctuary (the world) as being in active operation. Here then, again, is the prophecy and the prophetic event corroborating each other. He that would ask better evidence than this would not believe though one arose from the dead.

We have seen now that two time-prophecies, the sabbatic cycle and the 2300 years of Daniel, have both expired in conjunction with the appearance of those events foretold; and we are now in the shaking time

spoken of by Paul (Heb. xii. 26, 27), when he says those things that are shaken will be removed, because they consist in things that are made, *i.e.* things formulated by man; while the things that cannot be shaken consist in eternal principles of truth that emanate from God.

Heretofore it has been the reproach of time-arguments that no events corroborated the time. Then it was that great stress was laid on the time, as being correct; but as that which was expected did not occur, the force of the argument oozed out. But now the tables are turned, the events of dispensational dissolution that are too palpable to be mistaken, that are now corroborating the time-prophecies, are in themselves sufficient, without particularizing with any great stress upon the prophecies. When a certain ruler proclaims to us that on a certain date he will send an army to take possession of the place, the date is important until the time expires; but when the time is up, the arrival of the event takes precedence, and the date is of no special account. Hence we place special importance in the corroborating events.

CHAPTER VIII.

NEBUCHADNEZZAR'S DREAM.

WHATEVER this dream was intended to typify must be indicated by the joint symbol of both the dream and its interpretation, as it is evidently impossible for the interpretation to be literally fulfilled. The interpretation shows the image to represent four successive kingdoms, each arising from the ashes of its predecessor, and hence each predecessor becomes extinct at the birth of the new kingdom, and cannot be acted upon afterwards; so that when Rome comes in as representing the feet of the image, as the fourth kingdom, the other three kingdoms have passed out of existence, and could not be affected by the stone cut out of the mountain and hurled at the feet.

The governments of these four kingdoms embody the governing principles of the world, and the image in the dream presents in its constituents the complete monetary system; names their various metals, and arranges them in the order of their relative value. Thus the head of gold, the breast and arms of silver, the belly and thighs of copper, the legs of iron, and the feet of clay and iron.

Here is the symbol of the world's great monetary system complete, each metal given in its relative order; the iron legs representing the united strength of the two great divisions of society, rich and poor, who support the image. The iron in the feet represents the same element

of strength; but the clay mixture, representing the earth part, or the relation of real estate to the system occupying the base, and intended to give permanent security to the image, proves to be the only element of weakness in it: from the head down to this point there is not even a suspicion of contention. But the introduction of this element lets into the system an issue of strife. This vulnerable part is struck by a moral force of contending principles that will provoke a conflict of extermination of the system.

“Thou sawest till that a stone was cut out without hands [*i.e.* a divine principle], which smote the image upon his feet [*i.e.* forced a question of moral rights into this weak element], and brake them in pieces.

“Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them:

“And the stone [moral force] that smote the image became a great mountain [governing principle], and filled the whole earth” (Dan. ii. 34, 35); *i.e.* became the governing principles of the world.

These four universal kingdoms have successively followed each other in the exact order as described; to wit, Babylon, Medo-Persia, Greece, and Rome. The latter kingdom continued its reign under the claim of universal authority until the year 1870, which ended the secular power of him who claims the right to rule the world. The force that sat on this would-be universal monarch was the stone cut out of the mountain without hands, or the action of correct thought bringing about the just results of right principles. The breaking up of the last relic of that kingdom shows the presence of the fifth, as it was to be the action of the fifth

which was to wind up the fourth, and strike a fatal blow at the base of the great commercial governmental structure created by these four great monopolists of the earth grounded in anti-divine principles, and proved incompetent to administer a just and equitable administration ; hence the issue of the land question. The contention of principles of right and wrong, questions of perilous import entering in right at the base of this image through this element of weakness, just as defined in the interpretation of the dream, looks ominous, to say the least.

The Jew would not admit the moral weight and divine authority of the teachings of Christ, because He belonged to the lower class of society. The Gentiles will not admit the moral weight and divine authority of the same arguments grounded in the same principles, and the pertinence of the same demands to-day, because they come through and in the interests of the lower classes to them. God cannot be seen coming through any agent but the Church ; hence the opposition to the demands that Justice and Charity swap seats, that Justice come to the front, and Charity take a back seat ; because when Justice has done her work, there will be no call for Charity. But these skirmishing principles representing the advance guard of the grand army of divine progress, are the old veterans belonging to the corp of the Ancient of Days, and were on duty before Abraham was, under command of the great I Am, and have fought in every battle for right since the world began. Beside the army of regulars there are resources for re-enforcements spread over the vast domains of the unlimited universe. Is there any question as to the final result of this conflict ?

CHAPTER IX.

BUILDING THE TEMPLE.

“ BUT God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war and hast shed blood ” (1 Chron. xxviii. 3). This text, like other symbolic language, was not spoken for David’s sake, but to show through the similitude of its figure that no institution, either civil or religious, whose hands have been stained with the blood of its fellow-men, can ever become the divinely authorized instrument for building up that system of principles which shall constitute the true spiritual temple or government of God, variously called “ Kingdom of Heaven,” “ Kingdom of God,” “ Kingdom of Christ,” “ Kingdom of the Son,” and other titles.

It is said that when David and Saul returned from the slaughter of the Philistines, the maids of Israel that went out to meet them sang, “ Saul has slain his thousands, and David his tens of thousands.”

Butchering Philistines under the pretence of divine authority seemed to be the highest ambition known to David and Saul at that time ; hence Saul gives David his daughter Michal for the scalps of a hundred Philistines ; and David, in his zeal, brings two hundred. And whenever these human sportsmen felt like sporting, they would go forth with the assumption of heavenly sanction (as

light-hearted and free as a hundred Christian Englishmen and fifty dogs will now to kill one poor little fox), slaughtering men with a fiendish energy born only of the zeal of religious fanaticism, which extended to butchering women and little children, with the relish of bloodthirsty demons; and to escape the odium of an indignant humanity and the execration of future historians they blasphemed the name of the God of love (who says, "love your enemies, do good to them that hate you, bless them that curse you," who "sends rain and sunshine upon the just and unjust" alike, and who is "the same yesterday, to-day, and forever"), by charging Him with the responsibility of the crime.

But when David's ambition took a higher turn, and he thought to build a house for God, although it was only a literal temple, a symbol of the higher one to be built in men's intellects and thoughts, his services were not wanted, and between his guilty conscience and common-sense he saw that he was not a fit subject to symbolize the builder of a great peace system, with love for its motor, and so he very sensibly declined the honor.

Looking now from the high standard of this symbolic elevation, we see the present claimant to royal honors assuming to be the authorized agent to build the spiritual temple, or the real house of God; but what are her credentials? how does she square by the "root and branch of David"? how by the "bright and the morning star"?

This usurper, known as the Church, may truly be said to have had its birth in the sword of Constantine, which cut off the head of apostolic succession and grafted on its own; so now we have nothing farther back than the Con-

stantine succession. Being born of the sword, it was a thing of the sword. That sword drawn by Christendom; her kings are arrayed in war paint to-day, ready for a clash the moment a weak place is discovered in any brother nations defences: it matters little whose they are.

In her early history her converts were largely made by force of arms; her historical record up to the time of the crusades is written in blood and barbaric savagery. During the crusades, from the eleventh to the thirteenth century, she nearly depopulated Europe in her attempt to depopulate Asia. All this demonism under the sanction and authority of infallible popes, who claimed to be authorized by God to slaughter His images by the wholesale. Noble men, women, and little children were all ruthlessly slaughtered by this monstrous impostor, the Church, under the blasphemous libel of divine sanction; but, like David of old, it found the divine tenacity to life in its enemies so much stronger than in itself, that it would itself be annihilated long before it could annihilate the enemy; so they discovered that God had made a mistake in calling them to this work. Of course it was God's mistake; it could not be an infallible pope's: besides, when did a Church council ever vote God infallible? So when God found out His mistake He authorized the infallible popes to call home their bloody hordes and employ them to exterminate heretics. And from the thirteenth century to the eighteenth the Church was the author and executor of the most unprincipled, cruel, fiendish, unmerited, needless tortures, butcheries, burnings, slaughters, treacheries, robbing, lying, slandering, libelling and traducing both God and man, and com-

mitting by wholesale every sin mentioned in the Decalogue, the extent being beyond our comprehension; and if they have not sinned against the Holy Ghost, then no one need fear of ever committing that sin, for they have exhausted the ingenuity of man for "finding any new forms of sin." Any one that is ignorant of these facts is ignorant of the very history he ought to know; for not a statement is here made that is not founded upon authenticated historical facts.

If David slew his tens of thousands or hundreds of thousands, and was thereby cut off from building God's house, what shall be said of this dispensational impostor, who has slain its hundreds of millions? And yet this "Ruddygore" fraud claims an apostolic succession, as though God had caught Himself in such a snare that He is under obligation to a succession of any kind. He can raise up children to the apostles of these stones of the nineteenth century as easily as He could raise up children to Abraham from the stones of the first century. But we are not pleading the cause of any particular branch of Christendom. Protestantism is as "deep in the mud" as Papalism is "in the mire," and is only part of the same system. Although her history is not written, like the Catholic, with the title of the dark ages, her record is a bloody one, and the two stand side by side to-day as the most aggressive fighters and the authors of the most powerful life-extermiators in the known world.

Allowing that the orthodox religion is true, Christendom has sent more people to hell by the sword and bullet than she has ever converted. and hell must be largely populated by those that can say, "I was sent here by an orthodox bullet."

The Church has deluged the world in blood and filled it with mourning weeds and broken hearts. She has forced the intoxicating cup of opium and alcohol to her neighbors' lips by the mouth of the cannon, causing the Chinese Empire, embracing a population of 400,000,000 people, to become a nation of opium drunkards; and India, since it came under Christian control, is fast becoming a nation of drunkards. The Sandwich Islanders are said to have become entirely Christianized, and are universally drunkards and libertines; and thus it proves that drunkards follow in the wake of Christendom everywhere. And why not, when every Christian nation is itself a nation of drunkards? It is said 60,000 drunkards die annually in this country; and, in order to keep the ranks full, 60,000 new ones must be made: and this is not above the average of other Christian countries. It is a well-known fact that all heathen countries are comparatively temperate until they are brought under the control of Christendom. The Indian outcast looks to Christendom for his "fire water." "By their fruits ye shall know them."

If such is the fruit, where is the offset to it? When, where, and how can Christendom ever balance her sheet of indebtedness to the heathen for the incomputable moral and physical damage done to them? The only extenuating excuse the Christian can offer for all this is that we save the souls of some of them, which is a mooted question; for how much better off (viewing it from the orthodox standard of theology) is the child in the arms of its pagan mother, about to be cast into the Nile or Ganges, than the one in the arms of its orthodox mother, to be carefully reared to take its unequal chances of finally locating in

the orthodox hell? How the pagan child thus drowned and sent to heaven must ever bless God and its heathen mother for the deed that sent it there! while, on the other hand, the orthodox child which was reared by its mother under the knowledge of such possibilities, which finally become a reality to him, must ever curse God and the mother who gave him birth, that she did not strangle him when she knew that such possibilities awaited him! No woman believing such doctrines has any moral right to bring a being into the world to be exposed to such a possibility; and when that possibility is reduced to a probability, which is certainly the case with all who live to reach the age of maturity if the orthodox doctrine is true, "whoever marry, believing such doctrines, become moral monsters."

"To propagate victims to the bare possibility of such a fate is to act the part of demons."

If orthodoxy is true, the great majority of Christendom make their bed in the lake of fire, where the worm dieth not and the fire is not quenched; "where the gulf is fixed that prevents torrid tongues from ever contaminating a drop of water"; "where orthodox offspring vainly plead with sainted mothers across the gulf for one moment's relief from torrid tortures and intolerable pain, aggravated by an open view of the mother's royal retreats."

In Eden's groves, where spices grow
And bubbling waters ebb and flow,
And trailing vines and perfumed flowers
In arbors form and gorgeous bowers;
And birds of song and beauty vie
The loveliness to glorify;

And every sound and every move
Are turned to one sweet chord of love.
Infernal discord! it cannot be
That life is tuned to such a key.
Love cannot dwell in view of sorrow,
Which as to-day will be to-morrow,
And ever on in endless run,
Each day but ages just begun.
Love would faint and fall asleep,
And sorrow take her place to weep;
Nevermore would love arise
To paint the hue of tinted skies,
But drape the world in deepest shades
Of black and gray and sombre grades.
Another Christ must then come forth
And preach to us a God of wrath, —
As He Who taught that God was love
Was misinformed of things above.

By no stretch of extenuation, pardon, or consideration whatever can the present ecclesiastical or civil order known as Christendom ever attain to that divine high calling of building the true temple of God of pure material founded upon the bed-rock of eternal truth, with every stone cut to the line and plummet, building up that pyramidal structure of systematic perfection of which Christ becomes the head of the corner, or chief cornerstone, completes the pinnacle which is the pattern of the whole.

To allow her to do this would be to nullify all rules for the interpretation of those figures employed in that beautiful system of divine revelation known as symbolic language.

It would inaugurate a principle symbolized by appointing bank robbers and murderers as president, secretary,

and treasurer of national banks, — a thing no one would think of doing, not even if these men had become converted.

Then by what law of principles can God authorize this convicted murderer, robber, and criminal to be president, vice-president, secretary, and treasurer of His heavenly treasures. It is impossible; for God says to it in language of no uncertain character, “Thou shalt *not* build a house for my name, because thou hast been a man [system] of war, and hast shed blood.”

To be a man of war implies the violation of many other divine principles besides shedding blood; it implies treachery, falsehood, hatred, savagery, cruelty, and the sacrifice of every noble virtue to the policy of war, and transforms the warrior for the time being into an incarnate demon, and renders him an unfit subject to become a teacher of love, non-resistance, and the rendering of good for evil. That blood-stained conscience of David's excluded him from mingling in a work requiring divine qualifications and the endowment of those principles that are opposed to war and bloodshed and all their evil accompaniments. The bloody character of the so-called Christian system, her war record, and consequent participation in all the devilish artifices and abominations of fiendishness that go to make up a war policy, have disqualified her from ever building divine habitations.

And as she stands to-day throughout the entire Christian world, drawn up in line of battle, supporting the mightiest combined armament ever known, and still arming, taxing, and burdening the people in consequence, paying the highest premiums for life-extermi-
nating inventions, ready and expectant to join battle with

the whole Christian world the moment the ball is set in motion that creates the opportunity, and to every Christian sense utterly demoralized. Is it possible that she is so blind to the truths of those things she claims to be the exponent of, that she does not see that she is, like David, excluded from ever building the spiritual temple of God, that does not admit of a single principle of war consideration to enter into its structure? Hence its architects must be free from bloody proclivities of war or martyrdoms; for God will not tolerate the least contamination of those things that have wrought such havoc in the world, and brought the name of the Deity into such universal reproach. We know that Christendom claims that this present, unprecedented armament of the world is the millennial peace. Such logic is the result of looking cross-eyed so long that they can see nothing beyond the point of their nose. So it is not so strange that now they should mistake the peace of hell sustained by force of arms, and draining the world's resources, impoverishing and demoralizing the people for the peace of the millennium. The world knows very well that Christendom is armed for mischief, and that her savage weapons mean bloodshed, and that she intends using them the first opportunity which a mercenary policy suggests. Two culprits are brought before a court of justice, who were taken fighting in the streets; they both had open daggers drawn on each other, but neither of them had yet got sufficient advantage of the other to strike before the officer came along and captured them. Does the judge decide that it was only a demonstration of peace? No; he convicts them, and sends them up sixty days, more or less; and upon the same principles does the Judge of the

Universe (Spirit of Universal Justice) condemn this warring Christendom, remanding her to the reformatory, while it declares it shall not build a house for His name, because it has been an institution "of war and has shed blood."

CHAPTER X.

GOSPEL, OR GOOD NEWS.

THE news that informs of defeat, irreparable loss, and dire disaster, is not good news to any but demons. The sad and ghastly tale orthodoxy would palm on to the world for good news comes laden with the information of defeat and hopelessness. It tells us that the entire mass of four thousand years of human beings are hopelessly in everlasting burning; and now, after nearly two thousand years more, it says to us that all but a very small fraction of the race have so far made their bed in hell, where they must forever remain; and the prospects are that it will be a very long while before anything like a majority of the race will be saved from this infinite horror. To whom is this paradox of hell good news? Probably to none but orthodoxy; and we would not even charge them with a relish for such news if they did not claim and name it such. We have a better opinion of devils; and they are certainly so far exempt from being accused of making such an inappropriate application of terms.

The word *gospel* as applied by orthodoxy is a misnomer. It is in no sense good news, and cannot by any rule of what constitutes good news be applied as such. All those who receive it as such receive it in an inordinate sense.

It is not good news when we tell the heathen that his

race is hopelessly lost, that all his ancestry are the subjects of eternal burnings. It is not good news to the world that its population have been swept into hell by wholesale, with no hope except for only a fraction of it. The favor to the few doesn't redeem the calamity to the many. If the calamity had embraced the fraction with the many, it would not have perceptibly increased the disaster.

There is no element of good news in it. It has been the direct cause of more torture to the square inch than it has produced of comfort to the square mile. In the sick-room it has the faculty to stimulate fevers, reduce weak nerves, and increase the rate of mortality.

It keeps all its votaries in a state of mental bondage, through fear of the calamity that death might bring to them.

It reduces the noble instincts of the divine nature in man to the limitations of its own meanness.

It degrades its patrons to the humiliating sphere of traducers of the Divine Character, by reputed to Him principles which would be scandalous to impute to devils.

They coolly lay things at His door which they would not dare accuse men of, for fear of a suit for defamation of character; for example, they say that He consigns to eternal burning men for not believing in a being of whom they never heard, and for not doing things which they never had a ghost of a chance to do. If these things are not the doctrines of devils, we feel curious to know what use devils could be put to. They seem to us like a useless appendage, when such wickedness is charged to God. If God can be the author of such working principles, what could there be too base for Him not to do? and what possible use could there be for devils?

This Gospel brings us the sad heraldings of a race originating in paradise and ending in hell; the sad news of the ignominious defeat of a pure and holy race of beings; news of the irreparable loss of the great majority of the world for at least six thousand years; news of a lame Saviour deputized to save the world, but from causes beyond His control He loses most of them. Since the introduction of this Gospel into the world, it has transformed the world into a human slaughter-house; making the human butcher the champion of honor, placing the laurel crown upon the scowling brow of the science of war, paying the highest premium to the genius of torture, and bestowing the choicest favors upon the veterans of blood.

It has filled the world with war, woe, and widows; with death, debt, and devils; with fear, fools, and fraud.

It has been the retarder of progress, the opposer of the truth, as revealed in the laws of nature, by the development of science.

A traducer of the Divine Character, and defamer of man; no scruples of its votaries saves the good name of those rejecting their theology.

Its bearing is consequential, bigoted, fanatical, arrogant, and ultimate.

It creates aristocracy, poverty, hypocrisy, snobbery, jobbery, and impassable gulfs of class distinctions.

It thwarts the beneficent ends of the divine purpose to regulate governmental construction, to an equalizing distribution of the inherent beneficiaries of life.

It institutes a paper-rag substitute for love, called charity, through which it excuses itself for overreaching the better class of mankind, and grabbing through the

license of law that for which they imprison the better class for taking without license.

The question arises, Do not all other religions produce practically the same result?

Yes ; and for this reason our Christianity does not possess the distinctive feature ascribed to it of good news.

In reality, Christianity hardly comes under the head of news at all ; for, when sifted to the bottom, there is very little in it that has not been handed down from ancient Pagans.

The Gospel (good news) is yet future, and will be known as good news when it comes, from the fact of the good things it brings. It will be a gospel of principles and practice, in lieu of the present so-called gospel of empty forms, judicial ceremonies, and formulated clap-trap.

CHAPTER XI.

FUTURE PROBATION.

PROBATION, as relating to man's attitude toward God, is another of those fanciful whims growing out of the fanaticism of the present complicated system of mental jugglery called Christianity, and is a necessary factor in the complication of ingenious inventions that constitute the great serio-comic drama. No doctrine is true that attaches injustice, inequality of administration, lack of resources or limitations of any character, whatever, to God.

If there is such a thing as probation at all, it must be future; for the past and present condition of the world precludes such a discipline, without entailing great contrasts of inequality, discrimination, favoritism, and unjust administration. In the first place, a large per cent die in infancy; this would, under the probationary system, be very unfair to those who were forced to live and enter a probationary season, when the very Being who is said to order all things, knows they will fail and perish eternally.

But inspiration declares that God's "ways are equal" (Ezek. xviii. 25 and xxxiii. 17); also, that He is a "just God" (Is. xlv. 21; Job iv. 17); also, that He is "no respecter of persons" (2 Sam. xiv. 14; Eph. vi. 9). Upon these scriptural testimonies of the righteous character of God, and of the inward witness of divine intuition,—to the same sentiments and the abundant evidences

of the same in the natural order of created things, we base our position. No man could justly be put upon probation without a knowledge of the fact, and of his conditions of probation. The majority of mankind have lived and died thus far without either. These men are born under such contrasts of advantage and disadvantage, while some are birth-marked saints, others are marked incorrigible devils; and neither has any credit or debit for the mark. If Christ was born, as the Church claims, without sin, so constituted that He could not sin, if he was God, or different in any way from other men, then He has no business holding Himself up as an example for men; for they are not gods, and were not born without sin, and have no possible means of spanning the chasm of infinite advantage and disadvantage between them, unless He was a fallen being, low down in sin and wickedness, and has from that condition raised Himself up to the Divine Standard, He has no business asking sin-stricken humanity to follow Him, for the very practical reason that He has not demonstrated that it can be done: He has only demonstrated what a divine being or god can do.

Furthermore, there could be no possible equity in probation, and no complete probation; for men die in all stages and conditions of life, and none with a completed life. Millions that have died, if they had lived longer, would have grown better; and millions more have lived on and grown worse. According to all orthodox creeds, man cannot be put on probation, for he has no righteousness of his own, nor can have any. Then he has nothing to put on probation, for he certainly cannot put a borrowed or imputed righteousness on probation; and if he has none of his own, and is powerless to have any, he certainly can-

not put that on probation: then he has nothing for probation.

Christ says of Tyre and Sidon, that if they had been given an equal chance with Chorazin and Bethsaida, they would have "repented in sackcloth and ashes."

But what will Tyre and Sidon say to such acknowledged favoritism from the Lord Himself, if they have no future probation? for they have proof from His own words, that He had withheld favors from them that would have been utilized, and bestowed them upon others that ignored them.

But of Sodom he says, if her chances had been equal to those of Capernaum, she would have remained. Then Sodom has a future claim upon justice.

Here is confessedly a waste of resources reserved from a people that would have made the most of them, and bestowed upon a people who wasted the whole of them. But, of course, the Church will hold that it was a matter of convenience with God, and He did all He could for Sodom under the circumstances — another case of divine limitations, want of resources not enough to go around. The Psalmist says God's mercy endureth forever, but the Church says it is limited. Christ tells us we must forgive our enemies seventy times seven, meaning that we shall forgive him as often as he sins against us; and Job says, "Shall mortal man be more just than God?" (Job iv. 17).

The probation of man is another one of those ingenious conundrums created out of nothing; gratuitous suggestions on the part of man in his superficial zeal to advise the Deity how to run the universe; as a certain deacon said in his prayer, "Lord, we don't wish to dictate, but

we suggest." And such is the character of the whole mass of so-called Christian dogmas: they are all suggestions drawn from their own distorted vision while looking in upon their own little narrow sphere of deformity; their dogma of probation is a suggestive hint drawn from the self-conscious idea of their own dignity; they infer that God must sustain His dignity of character by dealing out everlasting retribution to satisfy the whims of Justice. They overlook the fact of the difference between the character of their dignity and that of God. While the dignity of man is a sham, and needs advertising by some such protective tariff, God's dignity, like all His attributes, is real, and consequently will take care of itself, and cannot by any possibility be hurt. He can do anything He chooses without drawing his purse to pay Justice for the privilege. He never runs any bills to Justice, or borrows any means of her. His resources are all in His own control, and were never let out of it. And so all the rest of their dogmatic suggestions to Deity are inferred from man's grovelling sense of the Divine Character. There is no evidence to sustain the doctrine that any being ever was or ever will be on probation; but there are many evidences that all men are in a progressive state that shall eventually arrive at perfection.

The Church would have us believe that Justice is strict in rewarding vengeance to even up accounts, but is very indifferent as to compensating loss to the victim of wrong. What becomes of the balance in favor of the beast abused and tortured to death by the brute of a man? Punishing the man doesn't recompense the horse. Justice lets the horse die unpaid. Justice owes the brute creation a heavy bill, with the accumulated compound interest of

ages ; as also the human family, many of whom she becomes indebted to before they are born. Is this creditor going to cast his debtor into prison for a bill of five talents ; when he himself owes five hundred talents, and much more that he has allowed to become outlawed ?

CHAPTER XII.

THE LITERAL RESURRECTION OF CHRIST.

“SHALL mortal man be more just than God?” (Job iv. 17). In all cases tried in judicial courts, even for petty larceny, a strict sense of justice demands that the case be proved upon rational evidence by competent and corroborating witnesses, and in capital cases beyond a reasonable doubt; and in case of doubt, the benefit of the doubt belongs to the defendant, or accused. Presumptive evidence has no right in the case: circumstantial evidence may, but it must form an unbroken chain, in which every circumstance criminating the accused must corroborate every other circumstance in the case. The witnesses must agree in their testimony in the main, or their evidence will be thrown out; and never in courts of law is a disagreement of witnesses considered as giving any strength to the evidence, but, to the contrary, they are viewed as weakening the evidence very materially.

Such is the justice of man in matters that at the most are temporary.

Shall God have less regard to justice in matters of eternal consequence, in things upon which hang the destiny of eternal weal or woe, than man has in a common criminal court? Does God condition a faith essential to life in a marvel opposed to the laws of the universe, without one corroborating evidence, and where the pretended

witnesses to its phenomena disagree to that extent that makes their testimony simply worthless?

There is not one thread of competent evidence in the Bible or out of it, to prove the stories of the resurrection of Christ as recorded in the New Testament; and besides that, the stories are presented to us through that treacherous agency whose distinctive feature has been the creation of false gods and promulgating fabulous dogmas, filling the earth with the stories of its marvellous signs and wonders of falsehood. The Protestant world refuses to receive her new dogmas. Why should she accept the old?

In the first place, Christ taught the doctrine of the resurrection in its legitimate or natural sense in harmony with the natural religion He taught, and as a fixed principle in the ascending scale of the eternal law of evolution. He had nothing to do with this vulgar pagan sophistry of the resurrection of these bodies. As though it would not be quite as easy for God to keep these bodies living until the judgment, as to let them die, and then reverse the laws of nature to bring all these parties back from heaven and hell and reinstate them in their old bodies, preparatory to sending them back to their respective destinations! How true this latter doctrine is to Paganism, and the former to Christ; with the same distinguishing feature that always separates the two, one based upon eternal, progressive law; the other built upon the sandy foundation of the marvellous!

Christ, in contending about the resurrection, speaks of God as being the God of Abraham, Isaac, and Jacob, and to prove that these parties were already raised, or, more correctly, to prove the doctrine of resurrection, he says,

God is not a God of the dead but of the living (Mark xii. 26, 27; Luke xx. 37, 38), implying that Abraham, Isaac, and Jacob were then living in a risen state as far back as Moses' time, instead of waiting to some future day of judgment to be resurrected back into their old, cast-off flesh.

How busy this religion keeps God going back and forth over the same ground, correcting His mistakes and trying to get a better start. First He makes man perfect; but, not satisfied with that, He drops him into a fallen state; and being unable to get him back, He tries to redeem him, sets a price on him, pays the bill Himself to Himself, and buys him of Himself and makes Himself a present of him, and still the redemption proves a failure. So, like the man that couldn't whistle back his dog, he damns the dog, or rather the man, and sends him off to die. Still, not being quite satisfied, as though there were still lurking in His mind some sense of perturbation, as though He had somehow got things mixed, He calls back him whom He has redeemed, set at liberty, bought of Himself, paid Himself for, made Himself a present of, given him his freedom, doomed him to death, damned him to hell, raised him to heaven. Which? what? how? So He brings man back again to this state of rot, rust, and ruin, to pass sentence as being the best He can do (a dead failure). This is what the boasted civilized nineteenth century intelligence calls resurrection, which is simply a beastly revulsion of the divine order of gradual, natural, universal, and eternal ascension; a progression involved in an eternal law of forces absolutely irresistible, in which the whole mass must move whether it will or no: though men may (like cattle in a drove) get turned about and seem to be going in the

opposite direction, they get headed off sooner or later, and pass on with the mass.

In the account of the resurrection by Matthew, he contributes eight extra marvels that none of the other writers mention. He says there was an earthquake: the rocks were rent; the veil of the Temple was rent from top to bottom; that the graves were opened; that many bodies of the saints arose; that they came out of their graves; that they went into the city; that they appeared to many (Matt. xxvii. 51, 52, 53). This account of hobgoblins is worthy of the author of immaculate conception, and is a consistent ending of a book commencing with such fables. There is less sense and less reason for claims upon our credulity in these reports than in the stories of the childhood of Christ in the rejected apocryphal gospels. But Matthew continues his narrative by stating that there was a second earthquake when the angel rolled away the stone from the sepulchre. Thus all these most important statements, that require especial corroboration by several witnesses on account of the peculiar character of their claims to the supernatural, are without support by any other writer. But Christendom sets up the claim that these apostles, knowing what each had written, avoided repeating what the others had recorded; but this argument puts their Holy Ghost in the plight of committing a great oversight in not securing the legal requirement of at least two witnesses to numerous events, the character of which would cause a man even to doubt his own senses if he saw them himself. But the argument will not stand even on that ground; for the point-blank contradictions these writers oppose to each other proves that

they were ignorant of each other's writings. There certainly was no collusion of purpose; if there had been, there would have been sufficient harmony in the several accounts to have at least given the appearance of truth. But as the case stands, no certain conclusion can be arrived at, unless we select some one of the writer's statements and reject all the rest, or else reject the whole of them, because their stories diverge with such contrasted results that if what any one of them wrote was true, then the others were at least ignorant of the facts, as they never mentioned them. Passing over the detailed account of the appearing of the angels, — what they said, and of the appearance of the sepulchre, the first appearance of Christ, and subsequent appearances, and the order of arrivals at the sepulchre by the apostles, all minutely detailed by each of the writers, but scarcely any two of them agreeing in any essential particular, — we come to the account of the final departure to heaven, which event Matthew makes to transpire on the same day of His resurrection, or within twenty-four hours of it at the most. He says, "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done" (Matt. xxviii. 8, 9, 10, 11). Thus far this account shows that they started direct from the sepulchre in the early morning.

They met Jesus, who ordered them to meet Him in Galilee; that they started directly on for that locality, when the Roman guard came into the city, showing that it was early morning on the day of the resurrection. When the disciples were on their way to Galilee, "then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them" (Matt. xxviii. 16). Then there follows an account of Christ's address to the disciples, and there leaves off abruptly, giving no hint of such a thing as an ascension. Had this writer no interest in such a matter, if he knew it, not even interest enough to mention it?

Luke carries out substantially the same idea as Matthew, in regard to His immediate ascension after His resurrection. He says, "Behold, two of them went that same day to a village called Emmaus" (Luke xxiv. 13). "Yea, and certain women also of our company made us astonished, which were early at the sepulchre" (Luke xxiv. 22). "And they rose up that same hour, and returned to Jerusalem, and found the eleven gathered together" (Luke xxiv. 33). "And they told what things were done in the way, and how he was known of them in the breaking of bread; and as they thus spoke, Jesus himself stood in the midst of them" (Luke xxiv. 36). "And he led them out as far as to Bethany; and it came to pass, while he blessed them, he was parted from them and carried up into heaven." Here is a continuous narrative of a day's doings, and not a hint in it that the time was broken into by any interval of events, interruptions, or inaction, but was all accomplished in a succession of events of less than forty-eight hours' time.

John speaks about Christ having appeared the third

time to His disciples, but he evidently never heard of His ascension; for, like Matthew, he never mentions it (John **xxi.** 14). John's complete account of this matter is summed up in the account of these appearances, showing that John's understanding of the matter was, that it was an appearing and vanishing, and finally, it didn't materialize any more. But the author of the Book of Acts says it was forty days between His resurrection and His ascension (Acts i. 3), and then gives that startling sensational account of His ascension, and caps the climax by describing the appearance of two men in white, who declare to them that this same Jesus which they saw go into heaven shall so come in like manner as they saw him go (Acts i. 2); which is probably true, for as they did not see him go, they will not see him come.

Is it any wonder that papal Rome demands a blind faith, and creates parochial schools, in which to smother the infant intelligence, in order to bring the mind of maturity under control to this refuge of lies, that will not bear the light of reason, or stand the ordeal of impartial investigation. Protestants are grossly stupid if they do not see that an open Bible is going to destroy the whole Christian swindle.

That Christ taught a form of resurrection or future existence there is no doubt, but it was in the line of God's natural order of progression, and with no especial creations. It is in the order of a growth or development.

The essential form of resurrection which He taught was the resurrection of thought, sometimes called regeneration, raising it to the divine standard, the only power potent to destroy evil. Thoughts that generate courage destroy fear. Thoughts that generate love destroy hate

and hateful things. Thoughts that generate the principles of the Golden Rule make the kingdom of God. Thoughts that generate good destroy evil. This is the principle, and the only principle, of resurrected life. The term *resurrection* is not a proper word to apply in this sense; the term has been wrested out of its original sense as taught by Christ, like all pagan shading of Christ's phraseology, to conform it to a false doctrine. The teaching of Christ to the raised state means just the opposite of resurrection, or restoring back. It means raised up to an advanced condition, not resurrected back to the old condition. The raising of the dead, and all of the dead, and the only dead, is raising mankind out of the sepulchre of dead thought of thinking that he dies; of thinking that evil is a necessary factor in the operation of human adjustments; of thinking the rule of human administration must always be unequal; that selfishness must always be the ruling motor and incentive to action. These are the principles of life and death.

To be raised to life is to think as God thinks, to act as God acts.

The opposite is the state of death as opposed to God, opposed to life. These are the only life and death there is. All others are only symbols. What we falsely call death is transition from a lower to a higher order. When the worm transforms to the butterfly, we never say it dies. Why should we when this greater worm transfers to the sphere of a higher life?

The effort in Christ's teaching was to raise up the mind into the sphere of resurrection thought; hence He refused to recognize death in the popular sense. He said of the dead: They sleep.

He declared that they that believe His doctrine should never taste death, meaning nothing more than the fact of their coming to understand it in that light. To them it would not be death, but only one of the changes in the ceaseless evolutions of developing life.

When Revelation says there shall be no more death, it infers a time when the mass mind shall have passed into that raised sphere of higher thought, when the term *death* shall become obsolete, and what we now call death will be known by terms expressing life.

The term *death* is the fruit of falsehood, growing out of the pagan theology of the creation. The fall of man and death as a consequence—all nature witnesses against such bosh, proving that from the order of natural law all material must ever be passing through changes of forming and dissolving, and consequently all animal life, being constructed upon dissolving material, must itself dissolve. What had the sin of Adam to do with the death of a dog or a cat or any other beast, bird, or fish? How much longer must the world bow to such foolish nonsense, degrading its thought into the bondage of death, believing itself to be the legitimate property of festering corruption, when the very reverse is the fact? And from the very fact of rejecting the vile rot, we ascend into the resurrection of life upon the thought-wings of a new-fledged cherub, never more to descend into this vile pit again, but ever to remain in resurrection or risen life.

CHAPTER XIII.

LYING WONDERS: WHAT ARE THEY?

(2 THESS. ii. 9.)

THE cardinal wonders of the world are the reputed miracles of Christ. These are the only signs and wonders held up before the Christian world to prove its doctrines, or that ever have been since Christianity turned Pagan. And as we read that Christ says no sign should be given them, and from no other source can we find even any claim or pretence to signs and wonders to prove doctrines *pro* or *con*, we conclude that these are the veritable signs and lying wonders constituting the power spoken of by Paul (2 Thess. ii. 9). And in order to locate the date of this wonder-working institution, we must bear in mind that Paul says (*ibid.*) that this mystery of iniquity was already working in his day, and was only waiting the removal of the restraining power then in the way of its full development. That restraining power, whatever it was, soon became removed, and the fables of signs and lying wonders became incorporated into the constitution of a system which Paul characterizes (*ibid.*) as a presence manifested according to the working of Satan; *i.e.* operated upon the Satanic principles insinuated through these marvellous falsehoods.

Furthermore, Paul irrevocably couples this Satanic sys-

tem to this dispensation when he tells his disciples (*ibid.*) that the true Christ, or Christian system, founded upon truth, cannot obtain until after the false one (already generating in his day through the degeneration or falling away of the true) should, through the transparency of its own imposition, be revealed to the world. Paul says, furthermore (*ibid.*), this delusion was sent them because they received not the love of the truth, — a very natural result. Pagans, like Jews, clamored for signs and wonders, something supernatural, to prove credentials of divine authority.

And some knaves (no matter who: the fact only is what concerns us), seeing their opportunity, graciously accommodated them by sowing these tares amongst the wheat of truth which Christ had sown, as He had foretold they would do (Matt. xiii. 26), which appeared with the wheat in the blade, as the parable specified they would in the form of the New Testament, and both have “grown together until now.” But the messengers of a liberated conscience are already separating them by an intelligence that has risen above the sensual necessity of supernatural signs to prove the validity of righteous principles.

Paul still more absolutely fixes this monstrosity upon this dispensation in his further description of its process of working with all deceit of unrighteousness for them that are perishing. These words perfectly illustrate the actual working process of the present degraded Christianity which falsifies every true principle taught by Christ, substitutes proxy for facts, peoples heaven with whited sepulchres, and fills hell with the moral, the good, the righteous, the just, the charitable, the pure, and all others that have not subscribed to certain judicial performances that originated in the brain of the ingenious Pagan.

Again, Paul, referring to this same thing, says to Timothy (2 Tim. iv. 3), "The time will come when they will not endure sound doctrine, but will turn away their ears from the truth unto fables." And this is exactly what they have done, and which has resulted in this other condition mentioned by Paul (2 Tim. iii. 2): "Men shall be lovers of self, of money," etc., — the direct result of following the opposite course which Christ marked out, which consisted in the operation of the Golden Rule, ministering to others instead of being ministered to, making God's council and principles the supreme motive of all action, and the "brotherhood of man" a living fact instead of a sentimental corpse.

When religion is simplified to the limitations of truth, the mysterious complications of it will disappear, together with its complicated machinery and machine manipulators, its financial burdens and burlesque mockery.

It won't take a child long to learn its relation and obligation to the Golden Rule, and the relation of the Golden Rule to the decalogue; then it will have the circumference and diameter of Christ's teachings.

Paul, in his second epistle to the Thessalonians, second chapter, instructing them in regard to the coming or presence of Christ, commencing with the third verse, says to them, "Let no man deceive you by any means: for that day shall not come except there come a falling away first." The falling away could mean no other than falling away from their then present standard of Christian attainment. "And that man [system] of sin be revealed the son of perdition." Paul here classes the whole Christian Church and State under one head, using the figure of a man (instead of a woman), a common term used in the

Bible to express a dispensational order as a personality. It was spoken in contradistinction to the Man Christ; the son of perdition, in place of the son of God; a usurper, an interloper, a great systematic fraud, "he as God sitteth in the temple of God showing himself that he is God."

Is there a Catholic or Protestant in civilization so ignorant that he does not know who does this? Read the history of the popes and their blasphemous claims. Read the arguments of Archbishop (now Cardinal) Gibbons in support of these claims. Who claims to be God's vicar on earth? The head of the Church, being the only party that ever had the blasphemous effrontery to make such a claim. Who does this index-finger of fulfilled prophecy point to? Ye can discern the face of the sky and signs of the weather, but can ye not discern this fraud God has pointed out to you in the simplest form of words in the English language as described by Paul?

"For the mystery of iniquity doth already work: only he who now hindereth, will hinder, until he be removed." Mark now the form of figure changed from that of a man to the mystery of iniquity, which he says was already working in his day: then there is no mistake regarding the time of its origin, but there was something that hindered its development, which seems to be the primitive Church, which seemed to stand in the way of this system of mystical iniquity. But it matters not what influences or power restrained its operations; it was there waiting for the removal of that restraining power in order to its full development, and now follows the sequel to this whole matter: "And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his

mouth, and bring to naught by the manifestation of his coming" (presence).

Thus far we have the prophetic history of the character of this system, the date of its origin, the time of its duration, and the date and cause of its dissolution. But who is this the Lord is going to destroy by the brightness or manifestation of His presence?

"He whose presence is according to the working of Satan" (*i.e.* according to the Satanic order of working), "with all power and signs and wonders of falsehood" (*i.e.* doctrines of signs by miracles and supernatural wonders, such as raising the dead, turning water into wine, feeding multitudes without visible food, physical births without a material father, and visible resurrections from the dead,—these, and these only, are the lying wonders that constitute this Satanic order of working, as that opposed to the manner of the working of Christ, who declared that no sign should be given), "with all deceit of unrighteousness for them that are perishing" (*i.e.* the whole ecclesiastical system is founded in principles of unrighteousness so adroitly arranged as to present a complete, subtile, deceptive argument of salvation by proxy, a religion of idolatry, and a governmental system of inequality, injustice, tyranny, and the promulgation of error), "because they received not the love of the truth." Here is the instrument of their miscarriage; here is where they turned away their ears from the truth, and turned aside unto fables (2 Tim. iv. 4). They had no relish for the simple, divine, natural, truth without the embellishments of fiction and the romance of miracle, instead of the natural, comprehensive, satisfactory, and complete; to the finite mind it must be supernatural, inordinate,

grand, mysterious, something that "no fellah can find out"; apprehensive, incomplete, an incubator of fanaticism, and all the brood of scorpion chickens that have been hatched to curse the world since pagan Rome "stole the livery of heaven to serve the devil in."

Here, then, we have another fulfilled prophecy in the Church. There is no mistake, there can be none; she has no competitor in the race; there can be no other party to the suspicion, for there was none in existence. Paul declared its origin to have commenced in his day, its duration to be through the dispensation until the coming (or presence) of Christ, and the light of intelligence developed in that event would destroy it.

Now what are the facts? The Church is the only party having its origin in apostolic times and continuing until now. Witness her claims to apostolic succession, witness the records of history, hear what Archbishop Gibbons says in "The Faith of our Fathers" (26th edition, pages 83 and 84): "The Church has seen the birth of every government in Europe. She was more than fourteen hundred years old when Columbus discovered our continent. What a subject of great glory to be a citizen of the republic of the Church which has lasted for nineteen centuries!" Here is a remarkable picture: two men, both perhaps equally honest, standing at the two antipodes of the dispensation, — one a son of the true Church, the other a son of the false.

While the first calls down the ages through the telephone of prophecy, describing a great fraudulent power spanning the length and breadth of the age, who takes the place of God, sits in his temple as God, whose whole authority is based upon fabulous accounts of inordinate happenings

through the reversal of nature's laws and predominance of supernatural events called miracles; the other calls back through the same instrument, now transferred to history, unwittingly bearing testimony in detail to the full completion of just such a power.

Archbishop Gibbons, in his attempt to vindicate what he terms the Faith of our Fathers, declares the prerogatives of the Church to be just exactly what Paul describes in the man (system) of sin: her head, the Pope, is the vicar of Christ (sits in the temple of God as God); the Pope is infallible and the Church is infallible (26th edition, page 155). He declares her origin to be at the same time Paul does, and that she has continued through the dispensation, and that she is the only power that has accomplished that event. He fully indorses her fables of signs and wonders, and declares that she is the only authority for their promulgation, and claims that those decrees cannot be annulled, that she defined the divinity of Christ at the Nicæan Council in the fourth century (page 157), that she formulated the dogma of the immaculate conception of Mary, in 1854 (page 204), and promulgated the Pope's infallibility, in 1870 (page 156). But to sum up the matter in short: in everything do these two sons of the two opposing systems agree, and in nothing do they disagree in their testimonies of the same party, — the one as to what it would do, and the other as to what it has done. But we are not dependent upon Archbishop Gibbons or any other church member for the testimony; for we have it much more abundant in history so well known to everybody it would be superfluous to mention it. But a self-confessed witness is, as a rule, the strongest. Yet these facts are so palpable they need no strengthening. But Archbishop Gib-

bons's book here specified is just crammed full of the details of assumption which Paul predicts, and we would advise everybody to read it and compare its claims and statistics with the second chapter of 2 Thessalonians. The papal Church may claim that these prophecies were fulfilled in pagan Rome, but there was no counterpart there. In the first place, pagan Rome did not originate in Paul's day; neither did Christ come with the inauguration of the Church of Rome; but rather a legion of devils whose Satanic orgies in the devil's dance of the Catholic inferno produced the greatest tragedy known throughout the world's history as the dark ages.

But before closing this chapter we would call attention to a cardinal principle involved in these dogmatic mockeries; *i.e.* annulling the virtue and denying the fact of righteousness by substituting proxy righteousness, and annulling the fact of innocence by substituting the form of infant baptism for childish innocence. When the mind once rises out of the "dry rot" and vile travesty upon the divine order of legitimate principles entailed in these dogmas, it sees the slimy sluice of which they lubricate the way to chaos, — a condition this system of inordinate reckoning is already bringing us into, and will soon land us there, if persisted in, as the legitimate fruit of the dragon's teeth that were sown, as every seed bears its own kind. If we persist in declaring man incapable of righteousness then he must as a result always bear the fruit of unrighteousness. When you have to redeem infantile innocence, then we have ruled the principle out of the world: we have no standard of righteousness or of innocence to rally to or to attain.

He that believes he cannot be righteous will not waste time in trying.

If the innocency of childhood does not exempt it from judicial ceremonies, then there is no standard of innocence to attain to, and the invitation to become as little children (a condition from which they have got to be redeemed) is taunting satire.

CHAPTER XIV.

PROPHECY MISAPPLIED.

PAGANISM has been so zealous in its efforts to make new gods, that it has far overreached the matter in its application of the Old Testament prophecies to a personal Christ, most of which, upon examination, are found to bear no relation whatever; many of them expressing metaphors symbolizing great events, conditions, governmental systems, and principalities and powers of various characters, all of which Paganism has jumbled on to Christ without regard to fitness, facts, or original intention.

Beginning with the prophecies reputed to belong to Christ, in the first and second chapters of Matthew, concerning His birth, we have fully treated of in the chapter on the Dogma of the Immaculate Conception, and shown that none of them belonged to the person of Christ. So we will not take those up again, but will pass on to the eleventh chapter of Matthew, the first part of the chapter, where it is said John sent to inquire of Jesus if He was the Christ. The answer is given in such a way as to give the impression that Christ's reputed miracles were fulfillments of prophecy; but in every prophecy where the sense is borrowed, the context shows that no literal sense was intended. As in Is. xxix. 18, we read, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of dark-

ness." The very style of the language here shows that it has no reference to literal eyes and ears. Also the thirty-fifth chapter, fifth verse, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing." Then follows the reasons in these words, "For in the wilderness shall waters break out, and streams in the desert." What connection have waters in the wilderness and streams in the desert with opening literal eyes, or unstopping literal ears, or causing a lame man to leap, or the dumb to sing? The whole matter is figurative, and is referring to a time and condition of great reformation, a time of intellectual sight, of mental hearing, a time of liberation from the halting gait of lame dogmas, and a time of rejoicing in the new song of paradise found. Again, in the forty-second chapter, we read, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison house." We think it ought to be clear to the careful reader that none of this language meets the conditions of literal interpretation. And the Old Testament gives no authority for crediting any of the stories of supernatural happenings recorded in the New. They have no genealogy in Israel. Their great-grand sire was pagan, pure stock. They belong exclusively to the pagan family. They all have the pagan family mark and dialect. Passing on to the fifteenth of Mark, twenty-seventh and twenty-eighth verses, we read, "And with him they crucify two thieves, the one on his right hand, and the other on his left, and the Scripture was fulfilled which saith, And he was numbered among the transgressors." And again, in Luke xxii. 36, 37, "He that hath no

sword let him sell his garment and buy one, for I say unto you that this that is written must yet be accomplished in me." "And he was reckoned among the transgressors." "And they said, Lord, behold here are two swords" (verse 50). "And one of them smote the servant of the high priest, and cut off his ear." The reason they did not use revolvers and bombs was simply because they had not been invented. The Christian government of this Christian country of the United States of America, 1888, hung four men and sent three more to prison for life, for doing exactly the same thing, the only difference being that they were more successful with bombs than Christ's disciples were with swords; as one of them struck at the servant of the high priest, with the full purpose of splitting his head open, but missed the mark, only cutting off his ear. The best thing we can say of this story is, What an abominable lie! To put upon the great Teacher of non-resistance, who taught, saying, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," this libel, puts Him in the senseless paradox of ordering swords, and then sharply rebuking His servants for using them. These two bungling attempts to manufacture prophetic fulfillments is too palpable to deny, neither of which meet the conditions of the prophecy. Both the prophets and apostles when speaking of transgression in a prophetic sense invariably had reference to those under the Jewish law. As Paul says, "Where no law is, there is no transgression" (Rom. iv. 15); also Dan. ix. 24, "To finish the transgression," *i.e.* under law; and there seems to be no deviation in the prophecy here quoted from that generally accepted figure among Jewish teachers, that Israel was

the transgressor. Hence the passage seeks no side-interpretation, and seems to mean no more than that He was an Israelite reckoned among those that were under the law, and consequently were transgressors of the law. These two stories have all the appearance of being fabricated; and one of them at least is very dishonoring, as well as out of all consistency to the character of Christ, while the other is little less than a standing indulgence to all thieves and cut-throats to continue on in their wickedness. Only look to Jesus when they are sure they can commit no more deviltry in this world.

This is the principle upon which all Christendom is based: the common priestcraft ignores all personal righteousness, justice, and goodness, counting it for nothing, as against a substituted righteousness which changes the truth into a lie; *i.e.* counts a man righteous, knowing he is not. At the same time it passes by all good Samaritans and those that have any claim to the fact of righteousness, that have not had some hocus-pocus ordinance applied to them; and pronounces the vile, the thief, the murderer, the licentiate, the sensual, the devilish (that no pure man or woman would admit to the association of their family), all clean and white, fit creatures for heaven, all through a hocus pocus, not a real transition. So we find the virtuous, the good, the personally righteous shuddering and trembling in the face of death; while the cool human butcher stands under the noose of his just inheritance, calm, peaceful, hopeful, expectant, and as void of compunction as when, with the uplifted axe, the drawn dagger, the pointed revolver, or the ugly knife, he refused to hear the piteous plea of the poor wife, or other victim of his unreasonable wrath, for mercy, or for even a little

time to prepare for death. If Christ informed any thief that He was about to enter paradise, he simply enlightened him upon the fact of an existing, universal, eternal law that does not take cognizance of a poor mortal's failings, which at most are the creatures of circumstance, born of the corruptions of society, as a result of false religions, false governments, and false systems of teaching, thrust into the world through an unintentional begetting, unwelcome, despised by many and loved by none, birthmarked by all the devilish agencies of his transmission into the world.

A man in Providence, R. I., has just died of delirium tremens, whose birth was caused by a parson's long prayer while his mother stood on the gallows drop, with the noose adjusted to her neck. Waiting for the prayer to close, she gave birth to this child, which was born drunk, cursed in his mother's womb, cursed in his birth, cursed in his childhood, his youth, his manhood, his old age, and cursed in his death. Will God curse him eternally? If so, then here is an actual case of elected infant damnation, with no power of choice, as helplessly and hopelessly damned in its material infancy to all the ceaseless ages of eternity, as though he had been carried into hell from his mother's womb.

But passing on to John v. 46, we read, "For had ye believed Moses, ye would have believed me: for he wrote of me." Moses wrote nothing of a personal Christ; the nearest thing that can be construed into such an interpretation is that referred to in Acts iii. 22. "A prophet shall the Lord your God raise up unto you of your brethren; like unto me him shall ye hear" (Deut. xviii. 15-18). This prophecy refers simply to Moses successor: begin-

ning with the first chapter of Deuteronomy and reading up to this passage gives no room for any other conclusion. Moses had called a gathering of Israel to receive his last counsel, as he was to die in the land separated by the Jordan from the land of Canaan, while they were to cross over (Deut. iv. 22). This necessitated a new leader, director, teacher, prophet, or what not, a successor of Moses; and Moses, referring to such an one, directs them to hear him. And here we drop the further probing of this subject, as unnecessary to show that these applications were gratuitous inventions on the part of some one, making Christ commit crimes against the law to fill some of them, and putting words in His mouth He never said, to fill others. We believe that if any prophecies refer to Christ, they have reference to Him in His concrete character as a mass body. "Saul, Saul, why persecutest thou me? . . . Who art thou, Lord? . . . I am Jesus whom thou persecutest," *i.e.* the concrete Christ. As Paul says (1 Cor. xii. 12), "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ"; also verse 14, "For the body is not one member, but many": this view seems to bear some approximate relation to the magnitude of the prophecies. This character seems to bear out the application of the twenty-second Psalm, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. . . . I am poured out like water, and all my bones are out of joint [many of the martyrs were tortured upon the rack until their bones were literally out of joint]: my heart is like wax; it is melted

in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture. . . . A seed shall serve him; it shall be counted to the Lord for a generation."

In this concrete Christ we see the prophetic plan answers to the building: the tenons fit the mortises, the measurements are all correct, and the building goes together. But, on the other hand, it is all out of proportion, out of joint, out of harmony, and out of character in every way as a personality. In the first place, it is very improbable that Christ Himself ever lost the confidence of the immediate presence of God for a moment; neither was God far from helping Him; and as for the words of His roaring, there was no such exhibition; and as for God not hearing Him cry in the daytime and in the night, in John xi. 42 He says God always heareth Him.

But the concrete Christ, through its martyrdom, first by Pagans, and next by the false development called Christian, down through ages of suffering and torture, filled these express exclamations: "My God, my God, why hast thou forsaken me? Why art thou so far from hearing me and from the words of my roaring?" They were helpless. There were words of roaring among those that were skinned alive, roasted on spits, eyes gouged out, bowels ripped open and entrails pulled out, and all those fiendish tortures practised for ages by the recognized head of the Christian world, who has a following twice as large as all the rest of Christendom put together. They cried

in the daytime, but He did not hear; and in the long dark night season of the dark ages they were not silent: they were the reproach of men, despised of the people. To say they were pierced, hands and feet, was literally and figuratively true. Their garments were parted among their persecutors, as well as their other property being confiscated. Many quarrels arose about the division of their clothing, and to settle it they cast lots. This lottery practice was always a common custom in the Catholic Church, authorized by the apostle Peter when he cast lots for an apostle. Witness the lotteries and chance games in all their church fairs. The language of this entire twenty-second Psalm has its full counterpart in the concrete Christ. Its sufferings come up to the magnitude comprehended in the expressions of anguish in the prophecy. As Paul says, it "fills up that which is behind of the afflictions of Christ" (Col. i. 24); *i.e.* Christ did not suffer the afflictions of the whole concrete body, but only as one member of that body, — the head. The other members fill up the remainder of those sufferings. "And he is the head of the body" (Col. i. 18). "Know ye not that your bodies are the members of Christ?" (1 Cor. vi. 15). "Now ye are the body of Christ and members in particular" (1 Cor. xii. 27). "The head [Christ] cannot say to the feet, I have no need of thee" (1 Cor. xii. 21). Now this concrete body (or embodiment of principles) is the Christ of prophecy. It is the Christ or the Anointed. It represents one embodiment of principles, and is spoken of in prophetic figure, using the figure of a man. Sometimes the figure of a beast is used to denote a plural body, sometimes a city, and sometimes a house. The Church seems to feel under special obligation to load everything in the

Bible with any virtue attached to it on to Christ, no matter whether it was the original intention or not. So we hear them always expatiating on the sufferings of Christ; and they seem to imagine that He suffered more than all the rest of the world put together. But the facts are, that His sufferings were the least part of the body, and were only a tithe of what other individuals have suffered for Him; for, while His physical agonies were all over in about six hours, others have dragged out as many years in ceaseless torture. This concrete Christ is the form of the so-called second coming of Christ. It is a plural body, or perhaps, more properly speaking, a dissemination of the Divine Principle, advocated by a class which will be as distasteful to a large class as Christ's personal teachings were, and will be as bitterly opposed by the hierarchy of Christendom.

The practice of applying to a personal Christ every prophecy in the Old Testament that indicates virtue, sacrifice, sorrow, affliction, persecution, events, dispensational developments, nations, peoples, systems, characteristics, concrete bodies, and a thousand other items intended for instruction in the world's varied phases of gradual development, is gross idolatry. If prophecy refers at all to personalities, it is because the person is so allied to a condition or an event that, in addressing the person, the event or condition becomes the object of the address, as in speaking of Jacob or Israel or David in a national sense, in which case the person is representative. The stamp of inconsistency, so conspicuous upon many of these reputed fulfilments of prophecy, goes to show that the incidents recorded never occurred, but were made up by these early pagan fathers in Rome, in order to couple the prophecies on to this personality.

Even the so-called first promise, that the seed of the woman should bruise the serpent's head, allowing that it was inspiration, has no necessary reference to a personality, but simply symbolizes a code of principles of womanly character as opposed to a system of heartless brutality, which is symbolized by the serpent, and has no more reference to a personal woman than it has to a personal snake. But, as Paul says of the two women, Sarah and Hagar, it is an allegory (Gal. iv. 24). Seed of the woman; *i.e.* certain characteristic principles which shall oppose evil. We have a symbol of it in the foremost action of women in all movements opposed to wrong, such as anti-slavery, the temperance question, protection to dumb beasts, to children, homes for the aged, and every good work.

It is a remarkable coincidence that woman has come to the front just at this time, and demands equal powers, privileges, and advantages in all things pertaining to the welfare of mankind; and it is the seed of this character that is to rain blow after blow upon this man-made, serpentine system of evil until the head is crushed.

The head of this slimy creature is its incentive. The system of selfishness that now rules the world has placed the incentive of evil before every man, woman, and child. It is that which leads thousands of men to revolt their own senses by preaching a doctrine they do not believe. It is that which causes a large class of what are called professional men to stultify the noble instincts of divine characteristics within them in order to seem to conform to a course of logic that has no other element but selfishness in it.

It is the prime motor of political, and largely of relig-

ious, action. It is that which creates the monopolist, the criminal, the rumseller, and the drunkard.

The rumseller sells rum to keep from becoming poor. The poor man drinks because he is poor, and substitutes drunkenness for the sympathy denied him by his race on account of his poverty. Intemperance is not the poor man's host or his guest: it is his dowry. It is one of the heirlooms of his inheritance that fall to him through poverty. It is one of the kicks that comes with the curse of poverty. Can you stop it? Yes, by changing the incentive. Can you stop rum-selling? Yes, by changing the incentive.

"Talk is cheap." It is easy to say the rumseller can do something else for a livelihood; but saying so doesn't make it so. In the majority of cases he cannot do anything else; in the first place, he is not skilled in any other business branch; and there are thousands upon thousands of skilled workmen waiting for work in all branches. If any one thinks there are not, wait until the next strike requiring skilled labor in any branch, and see how quickly their places can be filled; and as for unskilled labor, there is a standing army of over a million of men in this country continually waiting to be employed.

If these rumsellers' vocations are taken away from them, the government will be obliged to support a large class of them, either as paupers or criminals, as all their resources for laboring have been locked up or locked out by land-grabbers and monopolists, who are now daily diminishing the field of resources by limiting production through their incentive, which is much more devilish than rum-selling or rum-drinking, because it is greatly the continuing cause of both.

If by any means one-half of the clergy, or three-fourths, were relieved from service, what could they do? Nothing, because all vocations they might be competent to fill are overcrowded now, and no one knows this better than they; therefore they will stick to their incentive as long as the stupid masses will buy their thoughts ready made; while the rumseller will continue his traffic upon kindred reasons. The monopolist will continue to draw the lines; the disheartened laborer will seek to blunt the sharpness of his mental pangs by the serpent's charms; professional men will continue to draw large fees for worthless formulas and needless services; while clergymen, with an incentive from the same motive of the politician, the professional bumner, the monopolist, the rumseller, wastes his valuable life in endeavoring to prove that this is a Christian system, operated upon Christian principles.

The truth, like all other things of divine authority, is very simple, and needs but little explanation, and is easy of comprehension; while falsehood takes a large army, educated in the arts of compounding mystery, in order to run truth into the underbrush of the wilderness of mysticism, so that common sense may mistake the underbrush for the truth: hence the army of superfluous babblers that it takes to keep the lie in motion.

Thus it is that every reform comes smash up against the rock of incentive, like eggs against the side of a barn: the barn stands it, but the eggs are smashed.

There is but one way to unlock this condition, and that is to unlock all the legitimate resources intended by the Divine Benefactor for the equal benefit of all. These resources have no natural limits. All restrictions and limitations upon them are artificial, superficial, and crimi-

nal, and are all the work of the meanest specimen of all created beings — selfish man. Unlock these resources, and lock up the sinners that limit them, and then the way is open to the divine incentive, or at least the privilege of choice between a good or a bad incentive. This done, there is plenty of room in the new field for all, with a wide margin for all that come after. Then your clergymen will have a better incentive than bread and butter; your lawyer, something better than stultifying conscience; your rumseller, something better than making drunkards; and your drunkards, some tangible object for reform. But let these lines of the limitation of resources, of production and power to purchase, continue to be drawn as they are going on now, and in a little time we won't need any information about hell and the damned, but we will be the illustration of it.

The outlet to a proper incentive must be opened up for an escape for these now enslaved to an improper incentive. You cannot drive sheep out of a pen without an outlet. You cannot drive them into another pasture, however green, unless you open the pasture to them. To knock a sheep down in the pen doesn't give him pasture. To drive these rumsellers out of one bad business would only be for them to be confronted with incentives to other bad business, simply shifting the evil from one form to another. There are plenty of criminals already; and when we liberate this class, crime is the only substitute we can offer them. All general reformatory work will fall flat until the incentives are reversed. That done, things will reform themselves. All that stands in the way of reversing the incentives is the will. All that holds the will is selfishness; and these two factors prove

that the present order is not Christian, but an anti-christian product.

The incentive that develops beneficence in contrast to injustice is the completed seed, or the better half of man, and to the honor of woman it is the seed that will develop under the joint administration of the two sexes, and woman must receive the honor of its introduction; for in all ages of the one-sided reign of man it has never yet appeared; but now, just as woman steps forward to take up the reins, this principle comes, knocking at the door with all the *sang froid* of an authorized agent, and demands admittance.

Woman little realizes the part she is yet to take in the reorganizing and future administration of governments. It will make that difference, symbolized only by the difference between keeping bachelor's hall and that of keeping house with a good wife.

The great question of industrial slavery is not to be settled without her; and the seed principle, that divine quality of tender care for its own, symbolized in woman, is the new-born child that is to take the government upon his shoulders, and stamp out the virus of the old serpentine order. This seed is divine; but as the principles are manifest through those embracing them, they *en masse* constitute the seed of which Christ stands at the head, not as the Son of Mary, but as the son of this principle. Mary is no more the embodiment of the seed than any other person that takes the divine view of principles. Christ is not the whole of this seed: He is only one representative of it. His mother had no more to do with the transmission of that seed to Him than any other mother has to do with transmitting it. The principle comes in

through the mind to all alike, Jesus not excepted. "That which is born of the flesh is flesh." No spiritual seed transmitted here without violating the text.

"That which is born of the Spirit is spirit." This is the seed that comes through mental conception, and is accessible to all alike. God is love. Then love is the predominating principle in the divine purpose. Hence nothing can stand against that purpose to thwart its final consummation. Therefore we witness the continual pressure of the Infinite Mind upon the finite, crowding it on to constant reform. Before religious intolerance is fairly abolished, there comes the pressure to abolish chattel slavery; but before that is accomplished, the demand comes to abolish industrial slavery and poverty itself and the gigantic wrongs of the world. And it is the very antagonism of the world itself, the Church included, to these reforms, that proves their divine origin, as they succeed in spite of these oppositions, and not through their co-operation.

So the utterance of prophecy is an expression of principles, and not a biography of persons.

No government can be properly organized and administered without those peculiar qualities emanating from a combination of both the male and female character. No child is born without a mother (although it is claimed that some have been born without a father). A governmental child of this character is simply a monstrosity, just exactly what the present government is, and always has been; and Revelation never recognizes the civil governments of the past and present but by the figure of a hideous beast, one of the grandest evidences of inspiration in the Bible.

A proper child to carry governments upon his shoulders must be born of proper parents. He must have both a father and a mother, and be the legitimate offspring of a well-regulated union. And such is the child that shall be born unto *us*, not unto *me*. This child shall inherit both qualities of father and mother. This dual compound characterizes the system of principles constituting the new-born child,—a character capable of developing, subject to correction, reform, and growth, something worthy of maturity; whose shoulders are worthy to carry the government; who bears in his faculties the two natures which constitutes a whole manhood, not half of it. When this union of governing principles takes place, there will be occasion for rejoicing; for the birth principle from this union “will be wonderful.” It will be the “counsellor” (not dictator), “mighty God,” and “everlasting Father,” because it is the fruit of divine intention, it harmonizes the divine elements into practical activity, and brings the better part, hitherto dead, into resurrection, life, and beneficent capacity. It will be the “Prince of Peace,” because it will allay the turbulence by correcting wrongs, ministering equity and justice. “Of the increase of this government and peace, there shall be no end,” simply because it is the government of divine purpose; and there will be no occasion to end it. The increase of it is the legitimate fruit of the foreordination of the divine union.

“What, therefore, God hath joined together, let not man put asunder.”

CHAPTER XV.

THE PROPHETS OF ISRAEL.

To be free from the curse of dogmatic religion, and stand upon the platform of eternal justice, never exchanging the sacred principles of divine justice for policy measures, is to have a salvation as much freer, purer, and higher than the present Christian form, as the Christian form is above that of the Thugs.

And such is the freedom of character in a greater or less degree of all true reformers. No true reformer ever sacrifices principles for dogmas, for it is by principles that angels are made.

The prophets of Israel were the reformers of their day, many of them thousands of years ahead of their time, and not in sympathy with the politics or religious traditions of their day.

“For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices” (Jer. vii. 22).

Here is opposition by Jeremiah to a great mass of traditional trash, which formed the greater part of the Hebrew worship, and yet the prophet here declares it all gratuitous on their part, and a useless burden.

“But this thing commanded I them, Obey my voice, and I will be your God, and ye shall be my people” (Jer.

vii. 23). The voice of God is not to be found in human formulas.

“It is not in heaven, . . . neither is it beyond the sea, . . . but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it” (Deut. xxx. 12, 13, 14).

Here is the sum of the whole matter. The place to look for His voice is in your own conscience, and the only manner of service prescribed is to “do it”; not dramatize it into a play-act of mixed comedy and tragedy, not shuffle it off on to a vicarious *farce*, not substitute it under the name of a national or financial policy, or any other policy, but “do it”; not sacrifice it to expediency, but “do it.”

“But they hearkened not, . . . but walked in the counsels and in the imagination of their *evil* heart, and went backward, and not forward” (Jer. vii. 24).

“I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me” (vii. 25, 26).

This is the character of all the prophetic writing, a constant contention of the prophets against Israel’s ungodly career, as seen from the prophetic standpoint.

These prophets, like all reformers, were unpopular in their day; and with their own people were looked upon as the cranks of society, and dealt with accordingly.

Christ says to the Jews, “Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers . . . from the blood of Abel unto the blood of Zacharias . . . it shall be required of this generation.” These reformers were mostly rejected in their day, but lionized to deification later on.

Rome crucified Christ to please Jerusalem ; and to-day they eat and drink Him in deified bread and wine.

John Brown of Ossawattomie was universally condemned in his day, but to-day is the championed hero of America. He prophesied the downfall of slavery, and sealed the prophecy with his blood. He championed the cause of the oppressed, for which the government required his life for insurrection. Jeff Davis and his hordes raised an insurrection for the purpose of oppression, in which millions of lives were sacrificed ; and he lives to-day an honored member of society. These cases represent the spirit of all past ages. While one represents the prophetic spirit which the world will not tolerate, the other, who opposes that spirit, and fights to enthrone the spirit of oppression, and destroy the prophecy of freedom and liberty in the irresistible march of divine progress, finds consideration and sympathy in the kindred spirit of his generation ; but he sinks to ignominy with that spirit when the generation expires. But the prophet rises higher and higher as his new-fledged spirit deepens and broadens into coming generations.

The prophetic spirit, once manifest in the prophets of Israel, concentrated in the man Christ, and manifested from time to time since, has nearly swept slavery from the face of the earth. The force that opposes every principle of wrong and injustice, and hence is always at loggerheads with the world's administration, may be clearly seen to-day in its contest with the oppressors of men. This is the bruiser of the Satanic head, or the divine seed which roots wherever it finds soil, and becomes the seed that shall eventually develop the kingdom of God. It is the wheat among tares.

“ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. . . . Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit ” (John xii. 23, 24) ; *i.e.* if Christ had lived to old age and died a natural death, His doctrines would undoubtedly have died with Him. But as in the planting of the corn the old seed becomes the fertilizer to the new, so it proves in the death of all martyrs : their blood becomes the fertilizer, figuratively speaking, to the doctrines they teach (seed they sow), and the world gives them that attention and hearing that is secured in no other way ; so well is this principle understood now, that the world shrinks from making any more martyrs.

If John Brown had not been executed, slavery might still be flourishing in America to-day. But his seed went into the earth. Slavery thought it had a victory ; they thought they had destroyed his seed by extinguishing him. But when they saw Sherman marching through the South with 40,000 resurrected men, or men raised from dead indifference to the demands of freedom to the living force of power and purpose to exterminate slavery, every man’s throat pouring forth the song of testimony of “ John Brown’s Resurrection,” they had an object lesson of resurrection, such as no author could pen, no orator could proclaim, or artist picture. That seed has germinated and spread throughout all the land, and now fills America with free men, and has passed on to liberate other continents from chattel slavery.

Thus the world martyrs its true prophets, and afterwards deifies them, as though it was too dull of sight to discern the jewel of truth without opening the casket to look in.

But it always proves costly business to penetrate the holy of holies by sacrilegious hands. It cost the Jews their national life and ages of suffering, to peer into the heart of Christ, and Rome a greater curse for the official hand she had in the matter; for beside the gauntlet of wars and deluge of blood she has had to pass through, she has been saddled with a burlesque Christianity, and won the contempt of all coming ages.

It cost this country the blood of millions of her sons, and billions of money, to open the heart of John Brown. It was a sad day for us when that liberty-loving spirit escaped from its prison of clay, to make war upon a people too indolent to rise up and strike down the demon of slavery, whom they admitted was the curse of the nation.

“Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.”

The present generations kill the prophets, and the future generations build monuments to them, and a wall of tradition around their memories more false and damaging to their true characters than was the opposition their fathers held towards them. This is the process of deification, which, when carried far enough, creates new gods.

These traditions form the basis for religious systems constituting moral sepulchres as receptacles for all the rot of festering corruption that the combined attributes of superstition, fear, selfishness, and the absence of truth in man is heir to. Such is the constitution and character of our present Christianity, whose principal motor to religious action is death: as though this world is not more sadly in need of good men than heaven is; as though a graveyard full of dead Christians is any benefit to this world; as

though life is not a sufficient motive for religious or rather righteous actions; as though the necessity does not demand to become righteous at the beginning of life, instead of the ending of it; as though there is any virtue in wasting the only life we know about, and then make great preparation for one we know nothing about, and have no certainty that it exists at all. Rome crucified Christ, declaring at the same time that she found no fault in him (John xviii. 38, xix. 4, 6; Luke xxiii. 4, 14).

It is a false accusation when we say the Jews crucified Christ. They demanded his death by their law (John xix. 7) (which was by stoning—comparatively humane when compared with crucifixion), but they did not demand it without an imaginary reason. Rome could have prevented the execution, but she had not the moral courage to oppose the mad mob, to defend what she declared to be an innocent man. The Jews did their part in the tragedy from honest motives, with the testimony of Christ that they knew not what they did, while Rome admitted that she knew she was murdering an innocent man. It may be objected that Rome cannot be held responsible for what its officials did; but it is responsible nevertheless, and so is every other government morally responsible for the class of men it intrusts with the care and protection of the lives and interests of its citizens. When a railroad corporation employs reckless and indifferent men to operate its roads, we hold them responsible for every life, and the value of all damage; and so we do the government. And if the petty state government attempts to execute without sufficient reason, it belongs to the general government to protect the victim; and any act by an

authorized agent of the government is an act of the government; and any official act by a government official is a governmental act, and unless repudiated and condemned by the general government it is equivalent to an indorsement. And we have no record that the Roman government ever repudiated the act of the crucifixion of Christ, but, to the contrary, she indorsed the act in the crucifixion, torture, and burning of Christians, while she remained pagan; and since she became nominally Christian, she has only repudiated that especial act without touching the principle that made the act possible: and in consequence papal Rome has crucified a thousand Christs where pagan Rome crucified one. So while the Jews accused one Christ, Rome has crucified millions of them. Where, then, does the burden of guilt lie, on Rome or Jerusalem? Rome is the greater sinner, and carries the greater curse, which will be clearly seen by all in due time. "But," says one, "when will the due time be?" We answer, When the common sense of human intelligence wakes up. "Why persecutest thou me? . . . Who art thou, Lord? . . . I am Jesus whom thou persecutest." Then all these Christian martyrs under Romish persecution, whether pagan or papal Rome, are so many Christs, or so many constituents of the concrete Christ.

The Roman fathers killed the greatest Prophet the world has on record, and her children have built the most colossal sepulchre to His memory ever reared, and embellished its exterior with all the polished grandeur that money and art can produce, while its interior contains not the risen Christ, but the decayed bones of nearly two thousand years of "dry rot."

If Judaism took part in the execution of Christ, as the

head of a system or concrete body, her sin ended there, for her children have built no sepulchre to His memory; neither have they taken part in persecuting the concrete body since the first century; neither has she disgraced His character by putting up a false system of religion, calling it by His name for some reason of divine favoritism: she has been spared this humiliation which has been executed with so much brag and bluster, blood-curdling cruelty and blasphemous assumption, by papal Rome.

Thirty years ago this country clamored for the life of John Brown, and took it; to-day the children of those same people subscribe for John Brown's monument. Then he was dubbed a crazy fanatic; now he is called a noble hero.

Whether John Brown may have supernatural powers attributed to him depends on how the children of coming ages build the sepulchres of the prophets. Thus were the prophets made: they were snubbed and persecuted in their day by their own generation for daring to advocate thoughts in advance of their time, but taken up by the rising generations and made subjects of myth and miracles, and ascribed to the performing of acts any of which would have convinced the fathers, and saved the sons the trouble of building their sepulchres. In this manner we get the mythical Elijah in his supernatural acts and final exit; Jonah and his whale and gourd; and all the rest of the supernatural happenings recorded of the prophets.

Then what shall we say of the prophecies that seem to be fulfilled, and fulfilling which force their attention upon us by the simple fact of their fulfilment, and which for these reasons we indorse as genuine? We answer that the corroborating fact of their fulfilment is the only evi-

dence of authority ; but this fact does not in the slightest degree involve our credulity in the fables and wonders attached to them. These are superfluous appendages, attached by wonder-making writers, and do not necessarily affect the fact of prophecy. The universality of intelligence, the inseparable oneness of the Infinite and finite mind, the entire dependence of the finite upon the Infinite for the facts of all truth, from the most simple mathematical problem to the most subtle of all forces where the cause seems impenetrably obscure, makes it perfectly natural and reasonable that certain casts of mind should foresee and foretell events and changes, all from the natural action of operative law. The universe is full of operative law which is not yet understood, which leads to calling things supernatural that are natural.

Every generation has its prophets and advanced seers. They are the reformers, and hence the rejected. The prophets of this generation are the anti-poverty advocates, anti-monopolists, industrial slavery abolitionists, and anti-land-grabbers.

The prophets of the generation just past were the chattel slavery abolitionists. Behold their prophetic work. No more noble prophets ever lived than John Brown, Charles Sumner, Wendell Phillips, William Lloyd Garrison, and others, whose tireless energy and indefatigable work bore testimony to the presence of divine assurance within them, that slavery was doomed. Their work itself was the prophetic proclamation of emancipation ; and the dread certainty of its fulfilment filled the Southern mind with a foreboding it could not shake off, and kept every slave-holder south of Mason and Dixon's line continually rattled with fear.

The prophets of old and church dissenters of the present are at agreement. The old prophets foretell that at this time truth shall make terrible inroads into falsehood, breaking up old systems, destroying false religions, sweeping away myth and fable, marvel and miracle, "the refuge of lies" (Is. xxviii. 17). Because of the facilities for rapid transit and general intercourse, knowledge shall be increased, which shall overthrow all theories which are founded in error.

The Sceptic, Heretic, Infidel, Deist, Free-thinker, Liberalist, or what not, — all church dissenters, — agree that the world is just now passing through just such a great transformation, through the cause of facilitated intercourse by rapid transit and a better access to facts, which is changing beliefs from fables to facts, from ignorance to knowledge, from dogma to science, and from creed to principles. It is a remarkable coincidence at least that these old prophetic writers and modern witnesses so exactly agree in all the details regarding the time and character, as to what would be, and what is, the unprecedented peculiar character of these present events and transpositions.

I think if the old prophets could now speak, they would have as much right to deny the present knowledge of the dissenters, as the dissenters have to deny the foreknowledge of the prophets. It does no good to deny a fact, for the stubborn thing will still remain just the same after it is denied.

We think the evidences are conclusive, and the results establish the fact of prophetic foresight.

The sceptic says he will not go beyond where he can couple result to cause, that evidences are not always conclusive; but we cannot always couple result to cause in

nature. We know that the tadpole changes from a fish to a four-legged animal; the water-grub, to the dragon-fly; the dirt-eating worm to a beautiful honey-eating fairy: but we cannot couple any of these results to the cause, but take them solely upon the evidence of result, that it is so. And thus it is with many of the prophecies; their predictions are in such exact agreement with the things they specify, both as to date and detail, that they cannot be classed with coincidences. Their evidences are good enough for me, without being able to trace the particulars of their causation, which is not necessarily supernatural.

CHAPTER XVI.

LABOR.

THE important judgments of this world are dispensational. They follow as the legitimate fruits of the fundamental moral and religious principles underlying its governmental structures; and bring forth, as the result of a correct or a corrupt plant, the fruit of its kind, rich in quality and abundant in quantity, of the kind which was sown. If correct and pure, the fruit will be pure, healthful, and lasting; if corrupt, the fruit of its corruption will work its dissolution. Hence a dispensational system, or order of ruling, must sooner or later end in disaster, unless those ruling principles are founded in justice and equity, and produce in their operation the perfect fruits of righteousness. The reasons are obvious. As the subject affected is the human intelligence coupled with the sense of divine right, it will ever be restless in its concrete character, until the order of ruling reaches the divine high altitude of the equity standard, and brings the subjects of all ruling powers to the condition of water-level, as the result of an unselfish, non-partisan, Golden-Rule governing system. For this reason the labor question is the great peace-disturber of the day, and threatens to break up the present dispensational order into chaos, or anything to do away with the present order of wrong and inequality of the selfish gobbling up of all of God's

bounties by a few, to the distress of the many. Is there a mind so stupid or a sight so blind that it does not discern the certain trend and onward tread of capital in its rapid march to the heights of absolute control? Legislatures and legislators, laws and lawyers, votes and voters, jurors and juries, judges and courts, governments and governors, priest and church, land and water, food and raiment, education, morals, religion, salvation, and everything, even the Devil and the damned, are in the great commercial pool, with varying prices; while monopolies, syndicates, consolidations, combinations, trusts, and a private militia, under the mask of detectives, are fast heading up the world's great commercial falsehood or the concrete Antichrist. All this mass of legalized piracy ("it is written, My house shall be called a house of prayer [for all nations]; but ye have made it a den of thieves"—Matt. xxi. 13) derives its stock-in-trade from labor; hence the persistent purpose to relegate labor to a condition of absolute dependence (through eternal poverty) upon the will of a merciless monopoly, that capital may virtually, if not actually, own labor. Capital does not wish to own labor as chattels, for then it would be obliged to feed and home it; but it prefers to even reduce it to a still meaner condition than that. Such are the fruits of this religious dispensation based upon the principle of proxy righteousness, which presumes that the blood of Christ is honored in covering more sin rather than less. So they propose to put Him to the test, as the boy said, when he set a hen on forty eggs, he "wanted to see her spread herself."

Labor bears about the same relation to the Church as cows to a farmer. The Church keeps the cattle in the

pasture, while they produce stock in trade for capital to speculate with ; or the same relation as that of the chattel slave to the slave-driver, who keeps the chattels under control by the lash. So the ecclesiastical whip is always busy lashing labor into submission to capital's toils. Her own existence hangs upon her ability to accomplish this, as much as the slave-driver's success depended upon his ability to control the chattel. Witness the recent papal rescript against the Irish National League's plan of campaign. Witness the entire ecclesiastical hostility to the use of the only two weapons left for the defence of labor ; to wit, the boycott and the strike, — all that has kept them thus far from becoming the commercial chattels of capital : the Pope prohibits, and Protestant priestcraft denounces it.

Labor will never accomplish its purpose of elevation until it repudiates Church interference, whose secular interests are as dependent upon keeping labor reduced to a condition of poverty and humiliation as her master the capitalist is. She gives labor promissory notes for tremendous dividends and vast estates in the coming vagaries of uncertain futures, providing they make good servants to those that gobble whatever there is in this world.

As long as labor submits to the dictations or controlling influence of the Church, it will be restricted by the hierarchy and that fossilized international monarch at Rome, to the limitations of ineffectual efforts for emancipation from industrial slavery, for the very reason that the interests of the Christian hierarchy and the world's monopolizing aristocracy are identical.

The legitimate share of labor's inheritance in God's bounties cannot be justly limited by any law of human enactments : such statutes are the articles of fraud by which

the hire of the laborer is kept back, and he is robbed by a systematic process of legal sanction called government (Jas. v. 4).

It is claimed that labor is regulated by the natural forces of supply and demand. Such a regulation is as godless as the damning of an infant.

When we consider the impenetrable wall of protection built up around capital, and that the whole governmental system is formed and limited to its interests, that the legislatures of the world are its servants who hasten to do its will, and watch and care for its interests with all the ceaseless care and anxious solicitude of a fond mother for a darling child; no branch of its interests are ever allowed to fall into a detrimental, self-regulating rut, all the benefits of the world's grand developments are immediately passed over to its insatiable maw, and cast into its boundless belly, where it generates bile, gall, and universal biliousness: while labor is left at the mercy of a self-regulating chance condition of supply and demand, controlled entirely by the caprice of petted capital. Within the last forty years labor has invented machinery to the increase of the producing capacity a hundred fold, which has been (thanks to the powers that rule) turned over to capital entire to a fraction. Labor has asked for only a modest share of the universal bounties it creates, and got nothing but frowns and scowls. It asked for less hours of labor at the same wages, that labor might all be employed, and have a little time to cultivate the mind, recuperate the body, and possibly enjoy something above the scant necessities of life. It has asked to be protected from the power of capital to place tariff on what he consumes, by

its gambling system ; it has asked to have the privilege of access to unutilized land to cultivate ; he has asked for some common system of distribution whereby he may be partaker in those benefits which are his own by creation ; he has asked for innumerable things which are his own by divine right ; — all of which have been persistently denied him. Of all the benefits of inventive developments no benefit has come to him ; he feels it were better for him if they had not been invented. Supply and demand, by the aid of invention and a continuation of long day's labor, have relegated labor to a condition of loafing, tramping, crime, insanity, suicide, stealing for the sake of a home in prison, and destitution, to an extent that is simply appalling. When strikes occur to the extent of 60,000, the employers boast they can immediately fill the places with competent help. This fact shows plainer than anything else the desperate condition of labor. Statistics of the amount of labor employed or unemployed count for nothing when it is claimed, as it was in New York at the time of the great horse railroad strike ; as it was in the case of the recent railroad strike, when upwards of 100,000 men went out ; as it was in the big coal strike, when 50,000 were out ; as it was in Boston in the last horse railroad strike ; and as it has been claimed by the employers in every strike for the last ten years, that the places could all be immediately filled with competent help. Now where does all this spare help come from ? They are not turned out or grown in a day ; it takes from twenty to fifty years to make one of them. These are the statistics that show the true condition of labor ; we need no other.

In all the creations of God the resources are over-abund-

ant and exhaustless for all natural demands ; He has endowed the human race with sufficient wisdom to regulate a distributing system for an abundant supply for all, on a basis of equalization of labor and remuneration and of distribution. Nowhere can it be shown that He ever made any provision for poverty, nor for any one part of the race to support the other part, or do all the labor, nor receive all the bounties. Having provided no occasion for poverty, and there being no necessity nor excuse for its existence, its presence is a sin ; and the sin rests upon whoever is the cause of the poverty, whether it be an individual or plural body.

The Church has much to say about the wrath of God. There is not in all the universe such apparent manifestations of divine wrath and hatred as that demonstrated from the unseen towards poverty, as though it was a condition that had intruded itself upon the divine premises in spite of His intentions, — a trespass He would not tolerate for a moment.

It is smitten, buffeted, afflicted, and tormented incessantly ; pestilence, famine, nakedness, sorrow, disaster, and premature death are its constant attendants ; every form of evil in the known world makes haste to chasten it with merciless severity, as though they were especially created to do it spite. The sin for the mass of poverty lies at society's door, through its selfish sacrifice of the interests of the concrete body to those of the individual. Such maladministration of the divine trusts will in due time bear its fruit, and bring forth a crop of disastrous events equivalent to the full development of the erroneous seed of dispensational planting : these fruits constitute the judgments at the end of the age, and, like all divine

judgments, being corrective in their purpose instead of retributive, they will be sufficiently severe to accomplish the purpose, though they root up every tree of corrupt planting. Any plant will grow of necessity where there is seed and soil; and there is a thousand per cent more abundant seed and soil for Phariseeism in Christendom than there ever was in Judaism; and the anathemas of Christ against Phariseeism had no local centre, but belong emphatically to this Christian pretence and unauthorized assumption. The Pharisees of Israel were but a fraction as compared to the legions of Christian Pharisees of this dispensation, and their influence in the world was meagre; but the Christian Pharisees of to-day control the commerce of the world upon just the same principles that the Pharisees of Israel transacted business through the fraud of pious profession and the science of holy intrigue. Were the Pharisees, whom Christ pronounced hypocrites, any more hypocritical to their profession than the present ruling powers in the Church? Were those Jews, whom Christ pronounced children of the Devil, acting any more in conformity with the principles of his Satanic majesty than the great mass of Christians are to-day? If so, where and what are the principles that mark the distinction? That distinction cannot be found, because it does not exist. Did the Jews ever do anything more devilish than that which the Church of England has been doing for centuries; namely, persistently and systematically starving out the nation of Ireland, until it has reduced its numbers from 8,000,000 to 4,000,000 people? or than the Church of Rome, which has systematically and purposely pauperized the world, deluged it in blood, and forced it into ignorance, superstition, fanaticism, idolatry, and all those iniquitous

principles that were the constituents of the dark ages, and still demands that it be returned to the "vomit"? or the Protestant Church South, which gave its best national blood to perpetuate slavery in the Southern States of America? or the Church North, which opposes the abolition of industrial slavery? or the Russian Church, which treats its citizens with such fiendish brutality? If the Jews were children of the Devil, these must be devils matured and become fathers. The Church boasts of the heroism of her cross; but where is the record of her sacrifice?

What becomes, then, of the boast of this sacrificial cross that never raises its protest against the infernal wrongs of national and society injustice and oppression that happens to be local to their own section?

It is no cross for the Church North to cry down slavery, or for the Church South to retort of Northern injustice to its industrial slaves, or for all other Christians to horrify over the brutality of Christian England or of Russia. It is the popular thing for each of these various centres of Christendom to howl against each other; but none of them have the heroism to condemn the devilry of their own immediate vicinity; but, to the contrary, when they are not the authors, they are invariably the indorsers and supporters of the wrongs, while they fool themselves with the thought that they are sacrificing; and we hear their converts talk of but little else but the cross they bear, when ninety per cent of them take it up because it happens to be the fad at the time, and their surroundings make it the popular thing to do. So well does the Church understand this influence, that they have all adopted the revival system, so as to draw in the mass by the fad of the popular mind, which is no mind at all, but

simply being washed in by the tide to be taken out by the undertow.

If one drop of water would cool the tip of Dives' (the Church of Israel's) tongue in torment of flame, how much will it take to cool the tongue of fraud (Christian Church), who builds grand cathedrals, costing untold wealth, and bedeck themselves in costly vestments for monkeying ceremonies, while many of their poor actually starve and freeze under the shadow of their mocking spires, whose system embraces the membership of a class who often spend a fortune for a single dress, or a dinner, or an ornament, while the very class who have created their wealth for them go pinched with cold and hunger, and often actually starve to death?

Paganism asks the question, "What shall it profit a man if he gain the whole world and lose his own soul?" But here is another one we think is quite as important to answer:—

If Christian monopolists get the earth, what will the souls of the rest of mankind be worth?

There is a living picture of the curse of poverty and the sham of Christianity in every town or city of any magnitude in Christendom, in the sufferings of innocent little children which we see by scores every autumn late in November and December, barefoot and bare-legged (often tugging at heavy burdens, far too heavy for their little backs), long in the season after the birds have retired to their winter quarters, who only disappear from our streets when actually driven by the frost and snow, only to reappear again (those that have stood the survival test of the fittest) early in the spring, long before the earth is warm, in the same sad, destitute condition.

Truly, "the foxes have holes, and the birds of the air have shelter"; but these, the dearest of all created things, of whom Christ said, "of such is the kingdom of heaven," have not where to lay their little heads. Christian wealth passes and repasses them every hour in the day, and is often moved to perform what they call charity,—a sort of opiate or narcotic for a too-wakeful conscience; but the thought never occurs to them to so reconstruct society that such a condition cannot occur.

In all the list of the law of evidences of an overruling Head, a designing, unswerving purpose to accomplish an end, there is no other evidence so apparent as the law of perfection. All the lower orders of creation seem to have arrived at their perfect state, both in the animate and the inanimate world. All vegetation seems perfect when allowed the proper conditions of development. All animal life seems to lack nothing in the line of their own peculiar species, from the mollusk to the horse. Many of the insect species have systems of organized governments that are simply perfect, and put to shame a thousand times our boasted human governments. In this light we see that the human race must also yet develop into perfection, and must also produce a perfect form of government by virtue of the divine capacity vested in it,—a government that shall rest equally upon all in all points; and for this reason all other forms must succumb to inevitable doom. And every form of government arising, and claiming to be divinely authorized, will certainly be tried and put to the test for what it claims to be; and if it cannot stand the test, it will go down in the disgrace and violence of its own creation under the law of cause and effect, just as certain as a fig-tree will bear figs, a

grape-vine grapes, or a thorn-bush thorns. From this standpoint it is not supposable that this governmental system called Christian (founded in false principles, holding the true teachings of Christ only in a nominal sense, having interwoven them with doctrines of corrupt tendencies to such an extent as to make it impossible for them ever to become a practical working element in governmental or commercial manipulation),—a system that robs the poor, creates paupers, criminals, and lunatics, and a society of extreme class distinctions, with the ungallant paradox that the poor support the rich, cannot stand the test when tried for judgment upon the exalted position it claims to occupy. As General Sherman once said of the Southern Confederacy, this whole pretence is “nothing but a shell.” When once penetrated, it will collapse, leaving nothing to be seen but a masterly, ingenious scheme to coerce the conscience into a mighty executive force to the support of an organized system of cultured parasites. Christ said the world hated Him because He testified of it that the works thereof are evil (*i.e.* that its governing systems were wrong); and the world hates the man that tells them this to-day, just as much as they did then. The governing principles have not been changed, they are the same now as they were in His day; therefore it is in order to testify against them now as it was then. The fraud of vicarious equivalent is the trick act that deludes the mass of unsophisticated humanity from time immemorial. Heads, I win; tails, you lose. Monopoly and culture are necessary factors to each other. While culture studies finance, labor studies economy. Money is vicarious produce; and culture has systematized it so fine that the vicarious dollar represents much less produce

and much more taxes to the poor than it does to the rich. The part of the rich and poor in legislation is like an expert and a novice playing chess: whichever way the moves, the result is the same; the novice gets checkmated. Labor is ever seeking legislative enactments, but very little ever comes of it, as capital makes the laws, and controls legislation to that extent that no radical act could be passed that would in any sense involve equal conditions between capital and labor.

The hire of the laborer, spoken of by the apostle James as being kept back by fraud, does not refer as much to the price agreed upon as it does to the fraud by which the hire of the laborer is kept back from employment by the limitations of production through the intrigues of capital. The use of the term *fraud* is determined from the divine standard of justice, and not from the human, for humanity has no standard but grab.

It makes all the difference in the world to this Pharisaical Christianity of ours whether the rich rob the poor by the law, or whether the poor rob the rich against the law. In the latter case it is State prison; in the former it is promotion.

The all-important question arises, How, what, and where is all this going to be remedied? You cannot patch this rotten old system with new principles. The new cloth will tear out of the old and leave the place worse. The new principles must go into the form of a new garment or the foundation of a new system. Patching won't do. The rotten old system is nothing but a mass of patches now. A new system must obtain that will accomplish the work. But those who should be the most interested see no need of a change. They are satisfied as

it is. Are not all things favoring them? Why should they want a change? Perhaps later on they will change their mind, by the force of irrevocable circumstances. The major issue now before the world in all countries is between rich and poor. Witness the long struggle in the English Parliament; witness the struggle in Germany, France, Austria, Italy; witness their emigrations from life-long homes, hundreds, thousands, millions of them, old and young, severing the ties of love from home and kindred forever; witness Russia, with her relentless, merciless banishments to Siberia; witness this country, with all its minor trumped-up side issues, gotten up more to divert the attention from the great, paramount, and only real issue before the country and the world, than for an issue that demands immediate attention, before it is everlastingly too late, — before this great universal drama shall have lapsed into immortal tragedy. The present status has the scowl of demons resting on its brow; a frown of hateful wrath is turned upon society. Labor has organized; capital has organized; capital has armed; labor is demoralized, beaten, and is fast disorganizing; capital is jubilant. What next? There are 100,000 men foraging over the country in twos, and threes, and dozens. There are said to be 2,000,000 now out of employment, and monopoly, trusts, combinations, and other produce limiters are daily increasing the army of unwilling loafers.

When we consider the present character of the so-called Christian world, with every form of human oppression and every great principle of evil that was rejected by Christ, represented in its controlling interests and enrolled in its church membership, the words of Christ (Matt. xxiv. 28) flash out with a prophetic lustre, as clear, forcible,

and impressive of their truth as though they had been spoken after the fact instead of before: "For wheresoever the carcass [dispensational body] is, there will the vultures be gathered together." "Babylon the great is fallen, and become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 24). "Come out of her, my people." The vultures of Matt. xxiv. 28 and the unclean and hateful birds of Rev. xviii. 2 are synonymous, and represent both men and principles. We are apt to see men as personalities, while Christ looked upon them as the embodiment of principles, the plural body the same as the single. As in the parable of the Wheat and Tares, he makes men represent the two conditions of wheat and tares, or good and evil principles, and, as in other texts, he reckons the plural membership as one body. When two persons represent one thought exactly alike, they have become one as far as that thought goes, and the same with a thousand; and when a thousand, from the same basement of principles, think alike, then that thousand have become one, and he is in the wrong who calls it a thousand, and he is right who calls it one; for all there is of man is his thought. Then the mere personality counts for nothing; as a drop of water is one, but is like all other drops of water and just like the ocean, and when dropped into the ocean with the other billions is only one body still. This is all that constitutes oneness between Christ and God and between Christ and his followers. There is no mystery about it. In fact, all true religion is characterized by the broadest simplicity. But our Christendom is grounded in the narrowness of a mystical insult to the Deity, and a "mystery of iniquity" imposed upon a credulous humanity.

Speaking of patching old governmental systems that time has outgrown, that are too short at the top and too short at the bottom, its knees are worn out, and its seat all gone, and what is left is too rotten to hold the patch of justice by the thread of truth, is just as impracticable to-day as when Christ uttered those memorable words, "No man putteth a piece of new cloth to an old garment, lest the rent is made worse; neither do men put new wine into old bottles, lest the bottles burst (Matt. ix. 16, 17). To give Ireland home rule is simply patching. England has home rule, but look at the sufferings of her poor; and, taking the example of any other country with home rule, the patch of home rule will not cover Ireland's nakedness. Her landlords and landlord systems will still be there. They are a part of the old garment, and when they go, the system (old garment) goes.

Tariff and tax reforms are only patching the old system; they do not abolish poverty. The old trick system is just as potent to play the advantages of a taxless system into the avenues of monopoly as it is a taxable one. As long as political tricksters can succeed in keeping these minor issues to the front for stock-in-trade, just so long will they stave off the only real issue, and cheat Christendom out of a new suit of clothes, sufficiently large and whole to cover the whole body.

The reason Republicans advocate tariff, is solely because Democrats oppose it; and the reason Democrats oppose tariff, is solely because Republicans advocate it. The merits and demerits of it enter not into their policy; it is simply the little chance-trick by which they set up the little game of stakes, that is sure to run one or the other into power. To throw dice would be just as legiti-

mate, morally. If either of these had first taken the opposite from which they have, the other would have just as energetically taken the other side. Neither party, nor any other governmental constituents, of any country, at the present time, have the slightest intention of changing the present order to curtail either the spirit or power of monopoly in the slightest degree, or to make poverty less intolerable, or to inaugurate any honest reform. Witness the two great parties of America who are constantly screaming reform; whose great statesmen spend decade after decade inaugurating ingenious reformatory systems, plus the reforming elements. Behold the sham of their civil service reform, tax reform, monopoly reform, tariff reform! Why is it that all this gigantic reformatory labor always ends in no reform? It is because the science of government consists in the art of doing things so as not to do them. So all these great reformatory acts are drugged with the science of abortion to produce the miscarriage of reform.

CHAPTER XVII.

BREAKING UP OF THE ANTICHRISTIAN DISPEN-
SATION.

THE prophets and apostles of the Old and New Testaments use a great deal of strong language concerning a great fraudulent system of opposition to truth and righteousness, which was to arise and continue for a long period of time. Daniel refers to it as being the fourth universal ruling power, which "shall devour [*i.e.* assimilate the whole world to itself], and tread it down and break it in pieces," — just exactly what papal Rome has done (Dan. vii. 23). And he (*i.e.* this power, through its head) shall "speak great words against the Most High, and think to change times and laws." This is a truthful word-picture of the Papacy. It has faithfully done its prophetic work; *i.e.* "And shall wear out the saints of the Most High" (Dan. vii. 25). For more than a thousand years was this power, that now claims to be the only true Church, engaged in gutting, goring, and torturing evangelical Christians, — men, women, and children, — until the number of victims reached the enormous sum of 50,000,000. This is the smallest sum that history records of her butcheries, while it records her as having exhausted the arts of pain, so that it would be difficult to invent a new instrument of torture. Roasting on spits, impaling, burning, burying alive, sinking in mire-pits, starving, hanging

on tenter-hooks ; suspending by the hair, hands, feet ; stuffed with gunpowder and blown up ; ripped with swords, sickles ; tied to horses and dragged over stones ; broken on wheels ; bored with hot irons ; shut up in caves, dungeons ; nailed to trees stuck full of pins ; skinned alive ; bowels torn out by degrees ; eyes dug out ; nails torn off ; ears, lips, arms, breasts, tongues cut off — are only a part of the sports recorded by history of papal pastimes. This work fills her bill of wearing out the saints to perfection.

And as to her “speaking words against the Most High,” and “thinking to change times and laws,” Fox, in his “Acts and Monuments,” gives extracts from over two hundred authentic documents, filling twenty pages of small type, with the great words of the popes, from which we extract only one or two, as representing the character of all : —

All the earth is my diocese ; and I, the ordinary of all men, having the authority of the King of all kings upon subjects, I am All in All, and above all, so that God himself, and I, the vicar of God, have both one consistory ; and I am able to do almost all that God can do, in all things that I list. My will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said to be done not of man, but of God, what can you make me but God ?

Again, if prelates of the Church be called and counted of Constantine for gods, I, then, being above all prelates, seem by this reason, to be above all gods. Wherefore, no marvel if it be in my power to change time and times ; to alter and abrogate laws ; to dispense with all things, — yea, with the precepts of Christ.

These are specimens of thousands of similar sayings and claims uttered by various popes, which, in fulfilment of these prophecies, have, in their blasphemous claims, uttered the very same words that have been used by the prophets to describe them.

Furthermore, Daniel says of this same power (Dan. viii. 12) that it "cast down the truth to the ground"; *i.e.* it wrested it out of its high spiritual sphere of intellectual sight, and cast it down to the literal sphere of visible sense; reduced it to ceremonial nonsense, and, as Daniel further said, it "practised and prospered until the time of the cleansing of the sanctuary"; *i.e.* or the enlightenment of the whole world. This cast-down condition of the truth has not yet been restored to its original state; and, as all forms of Christianity have embraced it in its degraded state of paganized sensualism, they only constitute so many parts of one great false system,—the great and only Antichrist the world has ever known or ever will know. It is the only foe, approaching any magnitude of sufficient proportions, constituting a foe worthy "the steel" of the Great Prophet. It usurped His place, and claimed His seat, claimed His attributes; and yet she has never had, nor has she to this day the dispositional traits of His character. Christ was never a Christian by any of the standard creeds or practice of Christendom. His only creed of salvation was the Golden Rule, or love to God and man (Matt. xxii. 40); while theirs practically ignores both and substitutes a belief in an incredible freak. The Church ignores personal righteousness and gives us substitutional righteousness; but Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case

enter into the kingdom of heaven"; and nowhere did Christ offer His own person in commercial settlement for another's debt. The Church ignores the beatitudes, and gives us her platitudes. The Church practically ignores all of Christ's fine precepts in His Sermon on the Mount; she courts the rich and tolerates the poor. While Christ was too noble to accept ministration from others, the Church makes her boast of taking the poor widow's two mites, which make a farthing, the last of her living dependence, and Peter's pence from those too poor to give more,—a degree of meanness lower than is common among thieves. Christ ignored and condemned the world's system of doing business on the usury plan, while the Church upholds and practises it,—a system which will not admit of a single principle of Christ's to enter into its transactions. She has never inaugurated any great practical reform until forced to by the civil powers. It was the civil power that first deprived her of the power to take life for theological offences: otherwise she might have been torturing heretics to this day.

Witchcraft was born in the Church, and killed by the civil power. Slavery was upheld by the Church until the civil power crushed it. The leading abolitionists were many of them infidels and atheists. It requires the same legislative enactments to prevent church societies and members from taking advantage of each other, and of other people, as it does for secular organizations. Church literature clamors harder for a speedy executive retribution and capital punishment than the secular organs do; at the same time they pretend to believe the victims are subjects for eternal burnings. The Church believes in and practises war to the knife, and the knife to the hilt. For four bloody

years the entire Church, embracing every denomination in the United States, stood up face to face and slaughtered each other like demons, each side praying for the extermination of the other side; and each side praising God when any great calamity occurred to the other side; and, during that time, hundreds of thousands of unconverted men were sent into eternity by orthodox bullets, manufactured by Christians, shot from rifles made by Christians, and fired by orthodox Christians, and many of them preachers of the (so-called) Gospel.

The civil powers have been obliged to confiscate large tracts of land grabbed by the Church in almost every country in Christendom; while to-day the Church is still grabbing large land tracts in this country by the million acres.

It not only takes legislative enactments to make the Church do right, but she is just as quick to take advantage of any flaw or technical point in law to secure an unjust judgment, as secular organizations or individuals are. And her relations to the poor are simply reprehensible and hypocritical in the extreme. Whenever the poor attempt to better their sad condition, by the only defence left in their power, her voice is invariably lifted against them, and never with a suggestion of some better remedy, for fear of the rich. She is virtually a scourge standing between master and industrial slave (capital and labor). Like the slave-driver, she whips back the slaves into submission by the lash of traditional fraud, cutting them right and left across the acute sensations of their superstitious fears.

She never takes any steps looking to a reconstruction of their condition; and whenever she utters her voice at

all in behalf of the poor, it is in that feeble, forceless, half-apologetic strain, that says to the capitalist, "We don't mean what we say, but the force of circumstances compels us to say something." And whenever poverty is abolished, as it certainly will be, like chattel slavery, it will not be abolished because of the Church, but in spite of it. She has done her share in the matter of keeping back by fraud the hire of the laborers that have reaped down the fields of the wealthy (Jas. v. 4). Witness the wretchedness and misery among the laboring classes in every country where the Church has held full sway, and the most where she has had the fullest control, as in Italy, Ireland, Spain, Austria, Prussia, France, Russia, and others. The charge of fraud in this text was by no means intended to be limited to reaping *cereals*. The word was only used in a representative sense, and includes the whole governmental system, that has for centuries upon centuries, through its fraudulent legislation, kept back the laborers' hire, or the share that moral right and just equation assigns to the only visible benefactors the world knows anything of, the laborer. It is labor, and labor only, that bequeathes to the world all its wealth, beauty, comfort, and facilities for pleasure and happiness. It is labor that furnishes to the world the power to subsist; and, in fact, there is scarcely a gift from God that is of any value to man until first sanctified by the hand of labor. Then moral right demands that labor be rewarded with something over and above a mere pittance. An equation of justice calls for at least an equal portion of the benefits the laborer creates to be returned to him. But the drones of society say No; the greedy capitalists say No; the Church emphatically says No, and always has

said No: and these are the three rogues that have so adroitly manipulated the governmental machine, that thousands upon thousands of the sole benefactors of mankind never taste the luxuries they provide for others. Those that produce the world's bread, fuel, clothing, and facilities for education, actually starve, freeze, go naked, and live in ignorance. Now, if this Church, that is bowing down to a nominal Christ, would open her eyes, she would see that He does not abide to-day in anything verbal. His name must be looked for in principles, and not symbols. Therefore, if they would find His new name, they can see it written in many forms, such as moral right, equal justice, the Golden Rule; but if they wait too long, they may be compelled to read His name in the red hand of righteous retribution. "The ox that treadeth out the corn" has worn the forbidden muzzle long and patiently, but has now grown very restless in its agony of want.

Daniel, in speaking of the duration of this great opposing reign and godless system, said (Dan. vii. 9), "I beheld till the thrones were cast down"; *i.e.* the thrones mentioned in the context, the last of which describes papal Rome (Dan. vii. 8), "And the Ancient of days did sit"; *i.e.* until the principles of eternal righteousness don the robes of authority, and takes her place conspicuously upon the seat of justice, demanding a reconstruction of principles and a reorganization of systems founded upon the rock of right, and administered by the administration of equity.

The term "Ancient of days" is simply another phrase for the coming of Christ, only not quite so accommodative to the sensual mind.

The prophet's caricature of the principles, the duration of time and final consummation, exactly agree with Christ's parable of the Wheat and Tares (Matt. xiii. 24 to 30, inclusive), and Paul's man of sin or son of perdition (2 Thess. ii. 2 to 12, inclusive). These three parties all refer to one and the same thing; and although they each use different figures and terms to illustrate their descriptions, they each describe the same embodiment of principles, the same order of development, and the same point of time of beginning and ending. Daniel: first, the truth is cast down; secondly, the power that casts it down practises and prospers (Dan. viii. 12), wears out the saints (Dan. vii. 25), thinks to change times and laws (*ibid.*), shall speak marvellous things against God, shall honor the God of forces, in short, shall propagate one gigantic system of error; thirdly, until the coming of Christ, or the Ancient of days sits in judgment.

Christ: first, the truth cast down by sowing tares among wheat (error among truth); secondly, this error practises and prospers, grows together with the wheat until the end; thirdly, the end, the harvest, or coming of Christ, the sitting of the Ancient of days. St. Paul (2 Thess. ii. 3): first, a "falling away," or "casting down of the truth," or mixing wheat with tares (error with truth); secondly, "practises and prospers," "exalts himself above God," "sitteth in the temple of God, showing himself that he is God," working and developing the "mystery of iniquity," manifest by "signs and lying wonders," perpetuating a "strong delusion," not a weak one, worked upon principles of the deception of unrighteousness; thirdly, ends with the coming of Christ, "shall be destroyed with the brightness of his presence." The

terms here used by Paul ("the brightness of his presence") carry in their phraseology the same expressed idea as Christ uses in His language in reference to the "coming of the Son of man (Luke xvii. 20 to 24, inclusive). "It cometh not by observation [*i.e.* cannot be seen], for as the day breaking" (*ibid.*); "neither shall they say, Lo here! or, lo there!" *i.e.* nothing tangible to the senses will appear. It will come in the form of moral principles, through the kingdom of God (Divine Presence) within you. And although expressed in different figures, Christ and Paul both carry the same expressed thought of Daniel's in the terms, "the Ancient of days did sit"; *i.e.* enthroned principles of divine contemporaries, eternal as God Himself. "Did sit"; *i.e.* asserted their authority and dominion, inherent right, and heirship to rule and regulate all intelligence to the rule and harmony of the Divine Ideal.

The thought that is now intruding itself upon our attention, and threatening to break up old forms and formulas, making such terrible inroads into the present insufficient order of things, and threatening dire destruction to the present falsehood, is grounded in the uncompromising standard of omnipotent right and the irrevocable purpose of the Deity to force all things to the maximum of perfection. Hence the Christian world is horrified by coming face to face with the fact of the resurrection, a thing they have always taught, but supposed it was a myth, and are unprepared for the apparition which, though it startles, does not convince them. "Neither will they believe, though one rose from the dead." But the apparition demands that His doctrines, introduced eighteen hundred years ago, be now put into practical operation. It de-

mands the abolition of poverty, the inauguration of the Golden Rule into the political action and governmental administration of nations. It demands the land for the people and the abolition of industrial slavery. It demands political, commercial, religious, social, industrial, and universal equality; in a word, it demands the introduction of the age of righteousness.

This Christianity makes great claims to a personal acquaintance and a familiarity with His voice. They think they cannot mistake, but somehow they don't seem to recognize the voice. They have forgotten who voices the Golden Rule and terms of righteousness, and have introduced a new order, based upon the principles of Thugs, for the purpose of killing the apparition or new man, as the old slave oligarchy thought to kill the spirit of the risen John Brown, — a result that is to be repeated. The new man demands that the sheepskin mask be torn from the Church, and that the wolf be exposed; but the wolf, who pretends to be on the most friendly terms with the Master, shows his teeth.

The brightness of the presence of the risen man is lighting up the musty Latin of the old manuscripts to the chagrin of the "son of perdition" or "man [system] of sin," forcing him to seek shade for his eyes in parochial schools, and otherwise diverting his mind with performing various gimcracks to imaginary virgins, and other exercises of unusual activity, like the boy in a graveyard, "whistling to keep his courage up." The hierarchy feel the imminent peril they are exposed to from the light of a new presence, which they neither recognize nor understand. As it dares to come separate and independent of their assumption, they propose to cross swords

with it. While they are very busy garnishing the sepulchres of the old prophets, the spirits of the prophets are confronting them with their doctrines.

Says Christendom, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. xxiii. 30).

The voice of the prophet replies, "Wherefore ye be witnesses unto yourselves, that ye are the children of them that killed the prophets" (Matt. xxiii. 31). Because while you garnish the sepulchres (honor the memories) of the prophets of past generations whom your fathers killed, you reject their principles when their claims are presented to you in the present generation by whatever force the character of the times places at your disposal. But you say these demands come to us in bad form; they do not come through our regular authorized agents and universally recognized institutions, but they come through irregulars and the unsanctified; they come in opposition to our perfected machinery, our wise system of well-regulated government and our holy religion, which is simply perfect; they present to us principles in the crude, raw state, untempered with the cultured accompaniment of compromise, expediency, or policy: their advocates are always peculiar, fanatical, cranky. A little reflection should convince us that such is the character of all true prophets, not that they are naturally different from other men, but the principles of truth upon which they stand throws them out of joint with all society that is regulated to the rule of expediency.

If any man wishes to know how much of a crank Jesus Christ was considered in his day, he has only to rehearse His sayings, and insist upon their actual practice by

Christians, as the only credentials to their Christian character.

Doing an occasional Christian act does not constitute a Christian. Hocus-pocus atonement does not make one. Acting upon Christ's doctrines as the rule of all incentive is the only Christianity existent, and this not as to an individual, but with the interests of the whole mass or public body in view. Such Christianity will create Christian governments, and would introduce Christianity into the churches and legislatures, and in time leaven the whole lump. But a policy Christianity can never make progress, for it is everlastingly confronted with the choice between right and policy, and invariably chooses policy; and the voice she rejects is the uncultured voice, the raw material of crude principles, the old voice of the Ancient of days, as old as Jehovah. It is the voice that eighteen centuries ago rent the nation, that called the government a den of thieves, and called its rulers hypocrites, sons of the Devil, and other epithets that would be considered irreverent in these days.

That voice is as potent to break up governments and dispensational systems now as then, and it demands the inauguration of the same principles it did then, and with this difference, that it is now creating the force that will enthrone the principles.

That voice is a national disturber; it comes not to bring peace but a sword, because it runs counter to their system of expediencies, and as it will not bend to the policy of nations, the nations must break to it. That voice now calls for facts and proofs of everything. It says to religion, Either substantiate your dogmas or drop them. It says to governments, Make those vir-

tues verities which you have so long held in pretence ; *i.e.* unshackle Freedom, unveil Liberty, and remove the blinders from Justice's eyes, make her to see what is right, that she may do it. Abolish industrial slavery before you talk more of freedom ; make the purchasing power of the poor man's dollar equal to that of the rich, or say no more about equality. Give the poor equal power to prosecute and defend cases in courts of justice with the rich, or shut up about your just administrations : in short, it says to both Church and State : Reform, Reverse, Reconstruct.

It is said that in the Eastern countries there are folds in which several shepherds nightly herd their sheep together, mixing several flocks promiscuously, and each shepherd has a different mode of calling his sheep, so that when they separate in the morning, each shepherd sounds his peculiar call, and every sheep knows the voice of its own shepherd, and follows it.

The peculiar voice of truth is quite distinct from all other voices ; it is still and small, and comes into the fold of conscience, and calls out its own sheep by names, as, Love, Justice, Equality, Righteousness, and so on throughout the whole flock : every sheep is a divine attribute, and follows the good shepherd (Truth). The policy shepherd, hypocrite, politician, churchman, aristocrat, hierarch, autocrat, oligarch, monopolist, nor any of the selfish brood, can call one of these sheep from the fold. The world is now full of voices. In its grand process of disintegration everything is being voiced. In the dispensational breaking up many are endeavoring to save their wares, while many others are seeking to grasp new securities to tide them over the deluge. The confusion of voices echoes

over the turbulent waters. From all quarters — from those struggling against the elements, and others endeavoring to steer their crafts into safe waters — many voices are being uttered, and many ears are being deceived by listening to the voice of error. And Church and State are ever listening to the delusive voice of policy stretching forward, eager to catch its first indications of the course to pursue, ignoring as a thing impracticable, the voice of truth; but true to all past precedents of Church and State, from that of Caiaphas and Pilate to the present time, they proceed to destroy the prophets of present truth, and hush the voice of conscience, while they garnish the memories (sepulchres) of the old prophets with accounts of wondrous characters, and marvellous doings that never occurred.

The very stand they take upon the moral questions of the day proves of them just what Christ said to the Pharisees of the same matter, that if they had lived in the days of their fathers, they would have been foremost in killing the prophets they seek now to honor. It is the disposition to persecute and destroy those that do not think as we do that has killed all the prophets. That was the disposition by which Rome and Jerusalem killed Christ; and that has been the current spirit in the Church from Constantine to now; and if the personal Christ should appear in the world now, the Church would be His bitterest enemy, because modern hypocrisy won't stand being shown up with any better grace than ancient hypocrisy did. And the true Christ, with the free spirit, and intolerable hatred for hypocrites, would hold up this eighteen-hundred-years-old sham in such a light as no mortal ever saw before. It is fortunate for her that the personal

Christ came at the end of the Jewish age instead of at the end of this age ; otherwise her career would have been drawn out in the form of a word-picture that would blush the cheeks of humanity to think that they belonged to a race of beings in whom such blasphemous corruption was possible. It is no wonder the Church wants her record expunged from history and from the knowledge of her children. The world contains no other such history of rottenness. Witness Lea's late "History of the Inquisition," published by Harper Brothers, Franklin Square, New York, in three volumes, covering over eighteen hundred pages. Read Fox's works, his "Book of Martyrs," and a work called "Fox's Acts and Monuments." Read general history. Read Fulton, and then hunt out and read those records that the law prohibits from circulating on account of their filthiness. And then read the apologies and denials the cardinals and bishops are making in behalf of this vulture's brood, and see whether you can tell modern hypocrisy when you see it, and whether you do not think it high time that an institution with such a rank record should come to an end ; and look around you and see if you do not see signs on every hand of the breaking up of this Antichristian delusion, and if you do not find it in your heart to thank God for the destruction of an institution bearing in its constituency the possibility of such a record, and make up your mind to throw overboard the part you hold in relation to it, that you may join in making common cause against it, remembering that all dogmas incorporated into Protestant creeds are borrowed from the Papacy, and have no higher authority. If you wish to destroy Catholic dogmas, you must destroy Protestant dogmas first, which are of the same class, and

have no more foundation in truth than hers. It is Protestantism that is being the most perceptibly affected at the present time, and will have to go first to clear the way for the crusades against Papalism. Popery, being an old war-horse, "sniffs the battle from afar." Through her sagacity she sees the signs of the coming onslaught of intelligent forces. Witness her skirmishes through her cardinals with Ingersoll and others, and how she gets defeated at every point. She had much rather fight with carnal weapons, but she has lost her sword and sceptre. Witness her endeavors to throw up breastworks of ignorance and bigotry around her subjects by intrenching her children behind the parochial school walls; witness her unprecedented activity in ceremonial mummery and primitive monkeying; witness her efforts to make it appear that an indulgence doesn't mean an indulgence. But all this revolting silliness is doing more to sicken the intelligence and common sense than to strengthen the cause to the general public, and causing thinking minds to recognize the pagan character of the beast of dragon origin and its false prophet rider, of which nothing could be plainer. But to those that do not see the inroads that the growing intelligence of the last ten years has made in the breaking up of Church fallacies and Antichristian dogmas, they will not have very much longer to wait before it will be too clear to question: to those that rejoice in the fact, the present progress is all they could anticipate.

When Catholicism received its mortal wound from the sword of reason, it would have died then and there, but for the birth of Protestantism, which, by approving its pagan dogmas and ancient traditions, gave it a new lease of life, and threw over it the mantle of respectability; and

in this sense was created the image of the beast; *i.e.* the Church of Rome as it stands to-day, unhorsed and unsabred, is a mere image of its former greatness.

The Protestant Church is the only institution having the "power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. xiii. 15); *i.e.* excommunicated, killed in a spiritual sense: example, the Pope excommunicating Dr. McGlynn and all others that will not worship the Roman image. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads" (Rev. xiii. 16). All that come into the Church receive the mark of the right hand of fellowship; and if they are sufficiently intelligent, they receive the logic of their creeds in their foreheads, the region of their intellectual capacity. "And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name" (Rev. xiii. 17). The Church claims that no man can transact spiritual business, unless he bears the mark in his right hand, *i.e.* is a member of the body of the beast, by this initiation form, or by indorsing all the traditional dogmas that constitute the institution known by the name of the "holy catholic Church," the name that many of the Protestant churches indorse. The Episcopalian Church creed says, "I believe in the holy catholic Church"; the Methodist Episcopal says, "I believe in the holy catholic Church"; and most of the evangelical churches believe in the holy catholic Church. Thus it is evident that Protestants hold the name to which all are made to subscribe before they can buy or sell, or transact holy business.

Hence before Catholicism can be extinguished, that which holds it up must be put away. Protestantism was not the first cause of Catholicism; but it is the present continuing cause, and is all that gives it any reasonable excuse for existing.

It is the Samson that has had its eyes put out for coquetting with its Delilah; and when it puts its hands to the pillars of the bogus temple, it will come down, crushing both Samson and the Philistines, or both Protestantism and Catholicism.

CHAPTER XVIII.

REVELATION.

WHENEVER the presumptive wisdom that claims to bask in the sunshine of Jehovah's solar luminaries is interrogated for information concerning the Apocalypse, the invariable reply is given that it is a sealed book of hidden mystery, never intended to be understood. But the author declares it to be a revelation—to reveal a thing is to have it understood. And, furthermore, the author declares that it is an unsealed book (Rev. xxii. 10), implying that it is open to the understanding.

“For the time is at hand;” *i.e.* the dispensational events and occurrences to which it referred had already begun. It was at once a catalogue of the great serio-comic drama which was about to be inaugurated, in which the Church was to be both comedian and tragedian.

As the Apocalypse is a revelation of the Church more than to the Church, she has not yet discovered the fact that she is the leading star in the great drama.

In vain we look anywhere else for the slightest appearance of the characteristics described; but when we look to her, she perfectly meets every point described in the prophetic figures, and consequently she must be the party intended in the prophecies.

The work is addressed to her under the head of the seven churches of Asia; then follows the dispensational

descriptive allegories, showing the rise and fall of the Church, the extent of her dominions, her composition, growth, power, and the combined forces that constituted her strength. These were caricatured as the dragon, the beast, and the false prophet. The dragon stands for pagan Rome, the beast for the civil government, and the false prophet for this bogus Christianity. Such is the trinity that constitutes what is understood as Christendom, but is in reality the Antichrist or Antichristian body.

“And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs: for they are spirits of devils, working signs; which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. xvi. 13, 14).

Out of the mouths of this trinity have issued all the dogmas of Christendom (not all at once, but by leaps, like frogs). First, of the immaculate conception of a man; some centuries later on they took another leap and declared the immaculate conception of a woman; and later, another leap, and they promulgate the infallibility dogma. These are the three cardinal leaps of these unclean spirits, or caricature frogs; but their whole dogmatic system has been made up in this same form, characterized by leaps, from the Council of Nice, A.D. 325, when they canonized the Bible by vote, to that of Rome, when they made Pius IX. infallible by the same process, A.D. 1870. Thus does the Church fill the picture of the frogs perfectly, both in the leaping propensity and the source from which they issued. “For they are spirits of devils, working signs.” From the fact that

Christ declared that no sign should be given, we conclude that this same power (that does not scruple to manufacture immaculate conceptions of men and women, and infallibility dogmas, at will, and scores of other impositions) is the author of all the reputed "signs and lying wonders" (2 Thess. ii. 9) in the New Testament. Thus she fills the third specification in the allegory.

Has she gone forth to the kings of the earth and to the whole world? See the claims of Archbishop Gibbons, in the "Faith of Our Fathers" (26th edition, page 52), and also the claims of all Christendom. The Church is the only party that can claim this accomplishment; it is her especial prerogative and peculiar distinction. The kings of the earth have embraced her doctrines, and she has carried them to the uttermost parts of the world, and "gathered the people," not to the pure, simple doctrines of divine truth, but to a mass of mystical muddle of her own creation, so antagonistic to the divine will and purpose, that they constitute the great contending force of opposition in the great struggle, here designated "the battle of the great day of God Almighty." The mighty friction and clashing of forces hurled against each other in the form of contending principles of right and wrong, truth and error, good and evil; generating heat (of passion), combustion (of pent-up wrath), and fire ("already kindled"); threatening every hour to burst forth in one universal conflagration of fiendish fury, is the result of this going forth of the "spirits of devils" (the language is the Bible's) to the whole world, and gathering them to the very condition that has wrought the results legitimate to the work, the fulfilled prophecy. "The fruits of a corrupt tree" (Matt. vii. 18); "a house built upon the

sands"; of idle tales for the entertainment of curiosity-mongers; a nominal Christendom, — only, without one single operative principle of Christ's wrought into its whole governmental working system; a great commercial gambling-house; a condition of systematized robbery; "a den of thieves"; "the man [system] of sin"; "the anti-christ"; "son of perdition"; "doctrines of devils," — these are its Bible definitions, and are among the strongest proofs of inspiration.

Passing on to the nineteenth verse, we come to these words: "And the great city [system] was divided into three parts." Just so; the Catholic, the Greek, and the Protestant. Was ever language more definite than this? But if it were unsupported by the context, its specific importance would be insignificant. But having the full support of the two following chapters, the text becomes a strong link in locating the prophetic figure upon the Church.

The world does not present another case of symbolic language so pertinent in its statements, so graphic in its illustrations, and so personal to a subject, and unmistakable in its designation, as the seventeenth and eighteenth chapters of Revelation. The history of the Church, here so minutely drawn and truthful to character, cannot be transferred to any other object, for nothing else was ever made that could fill the bill. It belongs especially to her unique peculiarities; it is hers, and hers alone; it is hers or nothing. If it is nothing, then all prophecy is nothing. In vain has the Church sought for the heirs to this inheritance, and found them not; no one ever appeared to contest the claim. But the Catholics and Protestants have both very considerably conceded it to each other; but

each concession contained only half the truth in the matter. Add the two halves together, and we have the sum of the whole matter. They saw it in each other because it was there. They made the mistake of reckoning a body under protest as a separate body. A Protestant is not necessarily a separate body, but may be only a faction under protest. When it withdraws, it is no longer under protest, but a separate body. Protestants cannot withdraw from Catholics while they hold their cardinal doctrines; hence the name Protestant sticks to them by inspiration.

Passing on to the fifteenth verse, we read: "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." Here again we are pointed to the only institution that has ever held this position. Under the figures here described, and the eighteenth verse, "The woman which thou sawest is that great city [system], which reigneth over the kings of the earth." The Church is the only institution that has ever done this. Here again is the index finger pointing straight at the Church. Passing to the eighteenth chapter, second verse, we read that this "Babylon is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This is the condition the Church was to present when the angel spoken of in the first verse was said to have come down and lightened the earth with his glory. That condition of the Church is its present condition; that light is the present light of reason spreading over the earth, and that is the light that is revealing the filth of Babylon.

In the fourth verse we read: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." What! come out of the

Church? That is exactly what it says. In the eighth verse we read, "Therefore shall her plagues come in one day"; and in the tenth verse we read, "In one hour"; and in the seventeenth verse we read, "In one hour"; and again in the nineteenth verse we read, "In one hour is she made desolate"; and the twentieth verse calls on heaven, the holy prophets and apostles to rejoice over the fact of her sudden collapse"; and the twenty-first verse reads, "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city [system] Babylon be thrown down, and shall be found no more at all." Thus we gather from the prophecy that in the midst of the discriminating light of the present time the old pagan Babylon, by some violent shock from some source, is going to meet with a sudden collapse, like an inflated balloon when one spark of fire lights up its interior.

In this case, we think we have traced the prophetic delineation of Revelation far enough to show that it is the Church that is the subject of (what Gladstone would consider of Ingersoll) the "irreverent language" of Revelation. We do not believe the author of Revelation intended it to be any sealed mystery; if he had, he would not have entitled it an open revelation and pronounced blessings on those that read and hear it.

It appears to be nothing more than a highly figurative description of the general character of the dispensation of its chief events and varied conditions of its civil and religious development, comprising nothing but what any intelligent person familiar with history could discover by a little careful study into its purpose. It is not a revelation of future celestial matters, for it says the time is at hand.

It commenced then, and has continued until the present time, all on the plane of material sense.

John's history of the Church here does not differ from Paul's in its results, only in the form of its symbols; nor from that of Christ and the prophets. There appears to have been a common understanding among them that a fraudulent Christian dispensation was to usurp the place of the true, and continue until the world became sufficiently enlightened to throw it off.

Beginning with the first verse of the seventeenth chapter of Revelation, we get the relative character of the Church to Christ, in the figure of a lewd woman "sitting upon many waters [*i.e.* having the support of many different classes of people]; with whom the kings of the earth have committed fornication [*i.e.* a system of moral and political intercourse (cohabiting) has been carried on that has brought forth children (governments) illegitimate to Christ and to divine truth], and the inhabitants of the earth have been made drunk with the wine of her fornication [*i.e.* have drunk in these false doctrines and unchristian governmental principles, until their moral sense is stupefied to that extent they cannot distinguish between right and wrong: for right they put might and reconcile wrong by vicarious atonement].

"So he carried me away in the spirit into the wilderness [*i.e.* took him down through centuries of time, until he reached that wilderness condition when false doctrine had grown to fill all the earth with almost impenetrable shadow, obscuring the face of that great luminary, the truth, and producing the world's dark age]:

"And I saw a woman [a church or an ecclesiastical power] sit upon a scarlet colored beast [*i.e.* a church

supported by a civil power whose whole system was deep dyed in blood] full of names of blasphemy." Every name having a divine implication attached to such an institution as here described is blasphemy. The mouths of the popes were filled with blasphemous assumption. "And the woman [Church] was arrayed in purple and scarlet color [emblems of blood], and decked with gold and precious stones and pearls." Witness the vestments of the officiating priesthood of the Church; especially the cardinals, bishops, and popes, also the millionaire priests. But in a nominal sense she holds in her possession the jewelry of heaven, — such as the Golden Rule, beatitudes, nominal teachings of Christ, and others, but only uses them to decorate her outward appearance. They are not to be found where they would practically work out the same material good to her neighbor as to herself. "Having a golden cup in her hand full of abominations" (*i.e.* having the claim to divine authority, apostolic succession; but she has filled this golden cup of privilege with the filth of her abominable dogmas and traditions as the result of her idolatrous intrigues).

"And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." "Upon her forehead," designating her intellectual sphere, the seat of her dogmatic emanations. "A name mystery": it seems superfluous to state here what everybody knows, that every church claiming the name of Christ is grounded in mystery; and when questioned, the invariable answer is, it is a mystery not intended for us to understand; and especially is this the case with the (mother) Catholic Church, who would keep the Bible from the laity in order to hold the power to still

more mystify and terrorize the people. "The Great": we all admit it to be a great body. "The mother of harlots": the Church of Rome is the mother of every church to-day bearing the name of Christ; and every one of them are carrying on the same illicit intrigue with powers and principles opposed to Christ, bringing them into the same category of harlotry with the mother "Babylon," which means confusion, which is the essential state of the whole Christian dispensation from Pope Leo XIII. to Hallelujah Sal. "And abominations of the earth": if the pagan doctrines written in the forehead (intelligence) of this "paganized Christianity"—to wit, immaculate conception, vicarious atonement, trinity God, and eternal torment—are not abominations of the earth, then we fail to comprehend in what abomination consists. "And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus": here seems to be a distinction between two classes of martyrs, the saints and the martyrs of Jesus; and there certainly were two classes of martyrs that would consistently come under these two heads: the martyrs that held the pure doctrines of Christ before those doctrines became paganized, and were martyred by pagan Rome, constituting the saints in the mind of the revelator; and the martyrs that were only dissenters, in some points of doctrine, from the paganized Christianity, and were martyred by papal Rome. Rome never swapped its Paganism for Christianity; it only swapped names for a purpose. The same disposition, by the same class, from the same motives, that martyred the apostolic Christians by pagan Rome, martyred the so-called heretics by papal Rome. It has never made the slightest difference whether

Rome was pagan or papal; it always manifested the same bitter spite to the true follower of Christ (*i.e.* to those that contrary to her admonitions have dared to differ from her assumption), and she has never let slip an opportunity to crush such a one to the full extent of her power. Witness all her martyred and persecuted victims; witness Dr. McGlynn and his followers.

She issues her edict against the boycott; then she enforces it by setting her pagan example. She boycotts the man that boycotts. She boycotts his soul, refusing to raise his superstition out of purgatory. She boycotts his grave, refuses him burial where her holy water has been sprinkled. She refuses burial to the little waif whose body has been forced to seek a premature grave in consequence of the unequal distribution wrought out by the greedy governmental system falsely called Christian.

“And the woman [Church] which thou sawest is that great [system] city, which reigneth over the kings of the earth.” There is no possible chance of mistaking parties here in this text, for never has there but one church and one city and one system reigned over the kings of the earth. That church is the Church of Rome, that city is the city of Rome, and that ecclesiastical system is the Roman Catholic temporal power, which Cardinal Gibbons and the whole Roman Catholic Church are clamoring to have restored. Passing on to the eighteenth chapter, we read: “And after these things [*i.e.* after seeing what was written in the seventeenth chapter concerning the harlotry, beastliness, and blood-thirstiness of the Church of Rome, locating her by the distinguished position she held from all others over the kings of the earth] I saw another angel come down from heaven, having great

power ; and the earth was lightened with his glory." The term *angel* here, like all other figures in Revelation, is used only in a representative sense, symbolizing the influx of enlightenment through intellectual development sufficient to discover the fraudulent character of this colossal humbug.

"And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This is both the literal and moral condition of the Church. Taken in a doctrinal sense, there are dogmas there, the principles of which are constituted in all that is known as acting devils, the emanations of foul spirits, the incubations of unclean and hateful birds. Taken in a moral sense, there is the system of aristocracy as a ruling element in the Church: the least that can be said of it is that it is a hateful bird. There is a large class that believe in slavery, and a larger class that make color a rule of religious association ; there is all the element of political intrigue massed in with the Church, and enrolled in its membership ; there is just the same system of deception, misrepresentation, and fraud in trade that there is outside of the Church: it is recognized and practised as a necessary expedient, and has come to be reckoned as a virtue of success ; and the successful merchant, not the honest one, is the party most welcome in the Church.

And when it comes to individual representatives of these characters, they are all there ; men whose actions are prompted by all the incentives to selfish interests that this system of inequality presents, where the rich man's dollar is much larger than the poor man's: for

example, because the poor man is forced to buy in small quantities, he is obliged to pay a much larger per cent, sometimes double, sometimes triple, and after submitting to heavy taxation by the government, his Christian neighbor has the right to levy any additional amount upon all he consumes, simply by exercising the might, which he proceeds to do by combinations and trusts. The Church is full of these "hateful birds," and they are welcomed to the "hold." She holds out both hands to them. These are the fruits of an unchristian system. Her pretence to the name has not the least weight in truth. He that she calls Lord, Lord, never knew her; and his orders to her are to depart. Her identity, as shown by the revelator, is conclusively established. How truly she darkened the sun of reason, that greatest luminary in the sphere of man, and turned the moon of intellectual light into blood, *i.e.* turned all her intellectual resources into the capacity of a human slaughter-house! Indeed, the extremes of torture by the human butchers were actually reduced to a science during the period termed the Dark Ages.

CHAPTER XIX.

THE TRIO.

THE present Christian system is constituted in three grand divisions, termed by Revelation the dragon, the beast, and the false prophet,—typical names for pagan idolatry, the civil authority, and a bogus Christianity.

Pagan Rome organized, authorized, promulgated, and disseminated the doctrines, dogmas, and rituals composing the present order of what she is pleased to call gospel (or good news), a message which bears in its folds the poison of asps, the bitterness of gall, the grief of broken hearts, the tyranny of oppression, the sting of wrath, the tortures of hell, and every form of evil known to man. This travesty on Christ she claims is His true doctrine, thus building up a great iniquitous system in His name which constitutes the Antichrist; *i.e.* the great opposer of Christ, or that which is against Christ, which would eventually annihilate the true Christ by the substitution of its own falsehoods.

This is the false prophet (as opposed to the true). Everywhere that pagan Rome (the dragon) has been able to seat the false prophet (throughout Christendom) the civil government has become the support and protection of the duet and third party to the trinity, completing the monstrosity so truthfully pictured by the revelator, who gives the true history of its rise, its character, its

dispensational limit, its eventual waning and final collapse, which bears out in its characteristics the most complete parallels to the prophetic description possible. While no other person or power can be found that has ever borne any likeness to them, — and we challenge both Catholics and Protestants to show wherein their antitype has ever appeared outside of themselves, — they cannot be placed in the future, for the revelator says, “ Seal not the sayings of the prophecy of this book: for the time is at hand” (Rev. xxii. 10) ; *i.e.* it began there to be fulfilled: also, Rev. i. 3 says the time is at hand. Paul says it began to work in his day; that it was a dispensational career, and would be destroyed by the coming in of a brighter dispensation (2 Thess. ii. 3 to 12, inclusive).

Christ foretold in the parable of the Wheat and Tares that it would begin immediately following his departure, and continue until the end of the dispensation; and the prophet Daniel prophesied the same thing. If found at all, it must be located in this dispensation, and as the measure of the dispensation spanning the dispensation distinctively constituting the dispensational feature. It cannot be applied to ancient Rome, for that did not begin in the apostle's day. It was nearing its end then. Neither did it fill any of the specifications to any degree commensurate with the magnitude of the predictions.

Mohammedanism does not answer the description. It did not begin in the apostle's day, did not usurp God's place, never called itself God's vicar, did not wear out the saints, did not think to change times and laws, and answers to none of those figures in the Apocalypse, describing Church and State.

Christianity is the only system that has had power over

all kindreds and tongues and nations (Rev. xiii. 7). It is the only power that has gone forth to the kings of the earth and the whole world, and gathered them (Rev. xvi. 14). In short, it is the power, and the only power, that answers to the language (in colossal figures) throughout the entire list of its descriptions, the Book of Revelation. It is her photograph, which no one who is acquainted with her can look upon without recognizing the likeness. Her work has been essentially a work of doctrinal intrigue. There is no such judicial relation of a man to the world as she has promulgated of Christ. It is a blasphemous shift, ingeniously engineered to shirk responsibility. It is the father of indulgences. Its effect is to annul virtue. It displaces actual principles, and opens the flood-gates of free license to the whole mass of evil disposition. Nearly two thousand years of its working has filled the world with drunkards, harlots, criminals, paupers, tramps, tyrants, ópressors, monopolists, and the spirit of aggressive war, rebellion, strife, and every evil purpose; and all these workers of iniquity expect to be redeemed by vicarious atonement, and to have the act of righteousness imputed to them.

Instead of accomplishing a work of righteousness, and inaugurating a system that works justice and equity to all, it has thwarted all such purposes, and destroyed the only potent principle that could accomplish such a work, which is personal righteousness, the only noble characteristic that distinguishes a man from a brute, and couples the divine with the human being. The whole trouble with our chaotic time is our religion. Correct that, and all is correct. The idolatry of Christianity is no better than the idolatry of Confucius, Buddha, Krishna, or any other

Pagan, as the result of its systematic working shows. If we are really superior in intelligence, we owe it to intellectual development, and not to our peculiar form of idolatry.

In the words of Paul we say, "Thou that abhorrest idols, dost thou commit sacrilege?" *i.e.* is our immaculate conception, proxy justice, trinity God, eternal torment, salvation by blood, by water, by the Eucharist, by mass, by baptism, by counting beads, or saying prayers, and all the train of judicial acts, that make us think we see things we don't see and change to conditions that we do not change to, less abhorrent to God than the sacrilege of other idolaters?

"Thou that preachest, a man should not steal, dost thou steal?" *i.e.* is your system, that you call Christian, one of legal injustice, working wrong, hardship, and misery to a large class, one whose subtle working, through its intricate machinery, robs the poor to increase the rich?

"Thou that sayest a man should not commit adultery, dost thou commit adultery?" *i.e.* is your Christian system continually holding illicit alliances with other characteristics than those of Christ, such as wealth, power, aristocracy, and all those enemies of Christ, that act like demons but profess to be Christ's?

"Thou that makest thy boast of the law, through breaking the law; dishonorest thou God?" *i.e.* is your Christian system so constructed that it presents every incentive to evil as its most prominent working motive principle? Is your Christian system constructed on such a basis that you can keep strictly within the limits of legality, while you virtually rob, steal, plunder, murder, and violate every moral

principle of the divine law? Do you rob the poor by the process of your law, while you imprison him for robbing you in violation of that law? Do you make a distinction between robbing by the law and robbing without law? Does your Christian system work disadvantage to the poor? Does it virtually render the purchasing power of his dollar from one-third to one-half less than that of the rich man? Does your Christian system enable the rich man to force the poor man to buy in the highest market and sell in the lowest, while he himself buys in the lowest and sells in the highest? Does it allow the rich to create scarcity, limit production, control resources, monopolize the benefits of productive agencies, force up the market to the highest possible figure, while it forces labor down and degrades the laborer to a condition no better than that of chattel slavery? Does it allow the rich to impose tax, tariff, profit, and interest upon the poor man's necessities of life, until these usuries equal or exceed the value of the article of commerce?

Thou that makest thy boast of the human law through breaking the divine law, dishonorest thou God? Does the Church hierarchy and the aristocratic controlling element in it expect to settle all this fraud with their whimpering prayers about Jesus, and the distribution of a few feeble charities and proxy redemption? Do they really believe they are fooling God with this trick? Do they think it any easier for a rich man to enter the kingdom now than it was eighteen hundred years ago? Do they really think they are going into the kingdom before these harlots, drunkards, tramps, and criminals they are annually creating by the working of their boasted Christian system? "For the name of God is blasphemed among the

Gentiles, through you, as it is written" (Rom. ii. 21, 22, 23, 24).

That Christendom is a perfect fulfilment of this text is corroborated by an article written by Won Chin Foo in the August number of the *North American Review* of 1887, entitled, "Why am I a heathen?" an argument that no Christian has been able to refute. In this article he states that, "among four hundred million Chinamen, there are fewer murders and robberies, suicides and heart-breakings, than in the State of New York"; "that there is more wickedness in the neighborhood of a single church district of one thousand people in New York than there is among one million heathen"; and several other comparisons in which he shows Christianity in a very unfavorable light.

And thus it is that Christendom seems to think that, by performing a few judicial acts to secure their personal salvation, they may unite in a collective body, where no individual seems responsible, and carry on a system of national and international injustice that surpasses the wickedness of heathendom.

By no law but the law of vicariousness can such a Christless system be called Christian. The order that would pass itself off for Christian must at least be able to make a better moral showing than Paganism. It must be able to show that the character of its master is the motive of its action and its excuse for existing, and to show a moral superiority above all other religions. Its intellectual precedence counts for nothing in corroboration of Christianity, when that intelligence is exhausted, largely working mischief, which is actually the case with Christendom. She boasts that brains cost money, hard study, a close application, and great sacrifice, for a most desir-

able condition of culture. So far, so true. But, as the culture enables her to play upon society, so as to gobble all that is good, she claims the right to do it. Brains are the fittest; therefore brains should have it all; therefore all the brains that are seeking culture look upon labor as degrading; consequently they must seek new fields, create new systems, with manifold official requirements, for these lazy flats and sharps to aspire to, where, by playing upon the hopes and fears of credulous multitudes, they make the world think they are essential to its existence, while, by their withdrawal from the industrial world to be supported out of its resources, they add nothing to those resources, but add another force to that of limiting production, creating scarcity, and playing into the hands of monopolists and tyrants,—like the body of a kite, of which these essential brains are the tail.

The world's most gigantic scheme of this character is the Christian system, with its costly churches of countless millions; its corpulent priesthood, with fat salaries; and its system of finance draining upon the world's resources, squandering its productions upon cultured loafers, creating inequality, poverty, and universal distress, dissatisfaction, and a predisposition to retributive violence as the legitimate fruits of brain fraud.

Dissolve this system at once; return the millions of its unproductive brains to the fields of productive resources, and leave the billions of treasure they draw from the people where it belongs.

Take our inexplicable system of tanglefoot technicalities and ancient precedences we term law, and cremate them, and then make a few necessary laws covering all cardinal points of the Decalogue; write them so simple

that any ordinary child ten years old can understand them ; place them in some public location, where all can read them ; return ninety-nine of every hundred lawyers to the sources of production ; crush out the liquor traffic, and return that class of brains to production ; return nine merchants out of every ten ; give the women an equal chance with the men in all things, especially in productive lines ; then reward invention, throw open the earth's productive resources to the full benefit of the productive capacity of the people ; reduce the hours of labor to four, and require that amount of every well person between certain ages ; and teach every child that grows to understand that physical labor is the only real honorable thing in the world, for out of it are the issues of life ; banish all parties seeking to monopolize or control any of God's bounties to a lunatic asylum for life.

The other twenty hours out of the twenty-four would give ample time for education to all, recreation, and other necessities. Priestcraft, if it means business, would have ample time to instruct itself in reference to the truth ; would be independent of dogmatic creeds and arbitrary hierarchies, and could preach the true gospel without money and without price ; then the little manual labor performed would become a pleasure, life become a paradise ; poverty, orthodoxy, aristocracy, and other hypocrisies would glide into the things that are past, and we be in a condition to advance on to the kingdom of God.

Every system will bring forth whatever fruit is induced by the incentive in the system ; those incentives are the germs of production, and find their soil in the human heart. If any one thinks to develop this present Christian system, whose every incentive is a temptation to evil, into

the kingdom of God, he is fatally mistaken. Before that thing can possibly obtain by the process of any law known to cause and effect, a system must arise whose principles contain the incentives to act in the virtues of those conditions that produce virtue. "Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16). Never! You can no more sow one kind of mental seed and reap opposite principles from what you induce by the seed sown than you can of literal fruit. The dissolution of this system is what Peter called the dissolving of the elements, and Christ called the end of the age, and Paul called the revealing of the man (system) of sin, and Revelation calls the fall of Babylon.

It is the dissolving partnerships of the great Antichristian trust of the firm of the dragon, the beast, and the false prophet, — the world's most interesting trio.

CHAPTER XX.

RECAPITULATION.

To think that mere existence is life is to lay the foundation of error. He who learns by repeating from others, without investigation, is as good as a parrot, but not as wise as a monkey. To sail the voyage of life upon the bark of falsehood is like sailing down the harbor in a sound sleep.

Christ said, "I am come that they might have life, and that they might have it more abundantly," implying that His doctrines laid the foundations for true thought (which is life), and to live in the ever-expanding development of original thinking which truth only can awaken and foster, giving an abundance to life that cannot be had by taking thought second-handed, without applying the rule which the Divine Architect has placed in the constitution of every one of us (namely, reason) to determine whether the line is plumb or crooked.

Whoever lives his threescore and ten years, and does not learn that a concrete body, a whole nation, or the whole human race are just as liable to be in mortal error as an individual concerning civil, political, social, industrial, and universal economy and theological doctrines, speaks very poorly for his observation of the relative condition of things.

It has been demonstrated that because the whole race

believed the world was flat was no reason that it was so, or because they believed it stood still, while the other planets passed around it, did not make it so.

It has also been demonstrated that because 700,000,000 Pagans believe a thing does not make it true. The same with 150,000,000 Mohammedans ; the same with 200,000,000 Catholics ; and the same with 100,000,000 Protestants. It has also been demonstrated that, contemporary with the glaring errors of all these grand divisions of humanity, private individuals have held the truth in opposition to the mass (*i.e.* private opinion against public opinion) ; and every reformation since the creation has come about by private opinion bolting from public opinion. Examples : Abraham, Jesus Christ, Martin Luther, Socrates, Galileo, and thousands of others who have penetrated the truth, and dared to stand up against the big-mouthed public opinion of their day, and declare the truth in the face of the popular humbug. Idolatry laughed at Abraham, the Jews laughed at Christ, the public laughed at Socrates, the Roman Catholic Church laughed at Galileo and at Martin Luther ; but it is said, "He laughs best who laughs last." Who of these parties are laughing to-day ? With immortal irony, the men that dared to take issue with public opinion, these private individuals, were the cranks of their time ; they were maligned, misrepresented, and purposely misunderstood by those that preferred popularity to singularity. Who are being laughed at to-day by the same booby of public opinion, who, with all his past experience of ages of failure, has learned nothing ?

It is the men that are taking issue with the public opinion of Christendom that dare to say to it that it is a big ecclesiastical swindle, a libel on God's character, a traducer

and slanderer of the divine attributes, a blasphemous and sacrilegious institution, and stands convicted by the witness of universal history, of the violation of every law in the Decalogue. It bears no relation to Him it falsely claims as its Author. It is the spiritual half of the Inquisition, and bears all the roots of mental torture that the literal half did of physical. The literal Inquisition was a legitimate outgrowth of its doctrines. "By their fruits ye shall know them." It would bear the same wild grapes again if it had the opportunity.

Christ made a man's disposition towards the poor the hydrometer test of his salvation; and yet we see England so Christian that she contests the seat of an infidel in Parliament for years, coolly legislating Ireland to a condition of actual starvation. England represents the head of the Protestant Christian world. The members of her Parliament with their queen represent that head. All Christendom acknowledges their Christianity, and applauds their Christian queen, thus proving that the Christian system (so-called) is Christian only in name; that its Antichristian character does not invalidate its title to the name: its vicarious righteousness takes care of that, as actual righteousness is not demanded or expected. This is the blasphemous principle of Antichristian indulgence, peddled out at convenience, in order to practise every wrong at will, and still be Christian.

What would be thought of the old hag that would butcher, burn, and torture her children for presuming to have a thought differing from their mother, who had committed every crime known to the law, and justified herself on the plea of expediency? Who would think of committing to such a one (even after condoning her sin)

the keeping of their lives? Who would trust such an incompetent with the treasures of all they hold dear, and take her counsels for the rule and guide of their lives? Such a freak of the law of fitness is inexplicable as well as inexcusable. The criminal history of the Church annuls all obligations, if there ever had been any, and exempts every son of man from all claims to her service or association.

When we consider the amount of sin and blasphemy she has committed, of which lying forms a large part, it annuls the penalty, and stamps as a fraud the story of Ananias and Sapphira.

The abortive efforts of the Church to unite her denominational factions proves her Antichristian character.

Catholics and Protestants cannot unite; neither can Protestant denominations unite with each other. The only oneness they can claim is one of a thousand.

Paul said, the "antichrist," "man of sin," "son of perdition," had commenced to work in his day; that it was to continue until Christ came. There is no institution now in existence but the Church that started in Paul's day. Therefore the Church must father the Antichristian monstrosity, or count Paul a failure as a prophet.

The Scriptures do not teach an unbroken line of successive Christianity from the time of the apostles to the coming of Christ, but the reverse. They teach that the line was to be broken immediately following their departure, and remain broken until His coming. The purpose of the coming is to restore that broken line. There would be no occasion for His coming if His administration had continued on in an unbroken connection. That continual presence would preclude the possibility of another advent

in any sense; and all language addressed to such an event would be frivolous and abortive, for no event or condition could respond to it.

It cannot be said of persons already present, that they are coming. Unless Christ went away in the sense that His doctrines were lost or degraded, He could not come or return in the sense of restoring them, or of destroying false doctrines. These would be apostolic successors are a gratuitous assumption of no relative value whatever to Christianity. If God needs apostolic successors, He can just as easily raise them up from the pavements of Chicago as he could raise up children to Abraham from the cobble-stones of Jerusalem; *i.e.* God could communicate His principles through the intelligence of Christ's time as well as He could that of Abraham's; and He can just as easily open up His mind to the intelligence of the nineteenth century as He could to that of the first, and better; for it is better developed, and in a more receptive condition. And the coming man will no more take counsel with the boasted apostolic successors than the successors take counsel of the boasted children of Abraham to-day.

The true Christian system will not be one that our spiritual interests will be involved in commercial pressure. God is not a hypocrite, that He should offer a free salvation to the world, and then make it a commercial system so burdensome that a large class are obliged to forego it from financial considerations.

The present system has built a fire spanning eternity in the path of man; and by its iniquitous system of commercial exchange has built another one, in his rear, spanning time, and driving him pellmell into the orthodox fire of endless ages. This it calls good news.

Christendom is not more ready to receive and put into practice those teachings of Christ, which would carry the world out of its present course of administration, than the Jews were in the days of the personal Christ; and he who advocates them as anything but a sentiment will fare no better in the spirit of his treatment from the Church than did the apostles from the Jews.

He went into their temple and taught, speaking of new and radical reforms in governing principles, necessitating violent shocks ("I came not to bring peace, but a sword"), in reorganizing governments upon new and untried principles, reversing all known orders, "putting away old things, and making all things new." So radically different were His teachings of love and equality, and of the divine purpose to bring about a condition administering the full fruition of the divine beneficiaries to all mankind alike, — which He called the kingdom of God, kingdom of heaven, kingdom of the Father, kingdom of the Son, kingdom of Christ, all meaning one thing; to wit, simply a condition where governments are rendered upon divine principles with the human grab and greed left out, — that the common people said, "Never man spake like this man." It was not so much the manner in which He spoke as the novelty of His doctrines, and the fascination they had for a common class who were strangers to the conditions set forth in His teachings; and for these reasons, the "common people heard him gladly." It was gospel (good news) to them, that they were to have a share of the inheritance in those things which they themselves create by their labor.

God has intrusted to man excellent and divine qualities, which can never be realized from or developed under

the present order, such as love, benevolence, and an unreserved good will to all: the good qualities in man's nature are dwarfed now, while the meanest elements are developed to the highest prominence. The demoralizing influences of anti-divine principles pervade and contaminate all society, and defile all orders, and are the fruits of principles grounded in demonology. What is called charity is only conscience returning a pittance of the boodle it has wrenched from the poor; when, if full restitution was made, charity and the poor might swap places. God had no use for charity, and He did not provide for such a disposition, and man cannot create the condition in harmony with truth. The word is a misnomer; Christ never used it; neither is it in the Bible except by a false translation. There are only two conditions under which we can do for another: one is duty; the other is love.

God's principle of love cannot be hoodwinked by man's policy of charity. Humanity has got to "become just before it can begin to be generous"; and when they become just, the occasion for charity will have disappeared, and generosity will emanate from pure love.

The way people justify the wicked intrigues of the government is by taking their standard from the government or the laws of men, and not from the moral law. The government as it stands now has successfully reduced production to the limitations of commercial control for the convenience of speculation, while labor piteously begs for the privilege to live.

Land is the divine inheritance of labor. How came it in the hands of loafers? Certainly not by righteous administration. The product of land, to its full unrestricted abundance, is the divine inheritance of the masses. How

came it in the hands of monopolists, limited to the control of speculation? How comes it that monopolists are controlling all that divine goodness and love, by its abundant provision, has intrusted to man? It simply amounts to indirect robbery. The government presents to a man a yearly tax bill of ten dollars; the man looks at the bill, and protests against paying such a heavy tax.

This is direct taxation. But government puts a tax on sugar, tea, coffee, and all the necessaries of life, which amounts to ninety dollars per year to the man; but as he never sees the bill of it, he never thinks of it: this is indirect taxation.

Three men — Labor, Law, and Gospel — settle in a new country: Labor gives Law one-third of his produce, to tell him how to quarrel; and Gospel one-third, to tell him he will probably be dammed; and he has one-third left. But Law and Gospel are not entirely satisfied with this distribution; but as a direct taxation, it is all Labor will stand; so they arrange a system of exchange called money. Then Labor buys Law and Gospel for cash at high rates, because they represent Brains, which leaves Labor nothing; then Brains buys his products for a pittance, and raises the price on them, and holds it until he makes Labor pay all he has for a bare subsistence. This is Capital Culture, and Labor, all trying to teach Labor economy; but the more he economizes, the poorer he gets. This is the principle of the great Christian commercial system termed in Matt. xxi. 13, a den of thieves (Old Version); the New Version says, den of robbers. Its working principles and those of a den of thieves or robbers differs not in kind. All these things are the legitimate workings of the Antichristian, and not of the true Christian order.

The doctrine that man cannot do right is a delusive humbug, and is the great barrier to the development of the divine character in man, and the thought is destined to be removed to make room for progressive action. Whatever righteousness a man does, is as meritorious and acceptable as though Gabriel did it.

The only purpose of sacrifice is to destroy that condition that necessitates sacrifice.

Eternal life is not a thing of favor doled out for a consideration, but is a fixture in the eternal law of evolution.

The hope of eternal life rests in the law of evidences, which is that all things gravitate to a standard equivalent to the purpose indicated in the plant. What would a rose-bush be, if it did not develop the rose? or an apple-tree, if it stopped short of the apple? Neither would be worth the planting. What would a dog or horse be, without animal intelligence? Man goes beyond both, and has spiritual intelligence. He is the only earthly being that takes cognizance of God, sees Him, takes hold of Him, talks with Him, and appreciates and aspires to His eternal conditions. These are the purposes indicated in the sensations of his embryo life in the womb of time. What is the purpose in him, if he falls short of this? Nothing. He is the only purposeless being in creation. To fall short at this point proves all creation a failure. The rose and the man that saw its beauty and knew its fragrance are both no better than before they existed. Nothing has been accomplished but a cruel mockery. Has the law that never failed, in all lower orders, to produce the fruit indicated in the tree, to paint the flower designed in the bud, and to fulfil the purpose for use apparent in the dog and horse (who with all their intelligence have mercifully

been kept from the sight of eternal life), miserably failed at this point? Are the new-fledged cherubs of promise, expectation, hope, and anticipation to be strangled at birth? Are the culminating indications in the plant of all created things to blight in the bud? Will this rose never flower? Has the combined power of creation spent its forces leading man up to the mountain-top, realizing to his intelligence the possibilities of the boundless realm beyond; penetrated his soul, opening up an artesian well of responsive appreciation, and a sharpness of desire that renders life a failure and a mockery without it, simply to fail? Is this conception of immortality to miscarry or perish in the womb? If so, it changes the whole aspect of life from that of love and beneficence to a thing of cruel tantalization.

In the law regulating sections to combinations, or of parts relative to a whole; in the law of the lower relative to the higher; in the law of design and accomplishment, or law fulfilled where all parts have been successively coupled on to an unbroken chain, — and there still remains a surplus link pointing forward to still another coupling, indicating that the completion is yet future, — lies the divine promise; and as the promise indicated in the coupling of the parts proved infallible, so also will the great promise indicated in the coupling of the mortal on to immortality.

Starting, as it were, from the mollusk, and grading up the animal kingdom until it reaches the mountain-top of human intelligence (taking care that none shall catch a glimpse of future life below the line of humanity), standing there upon the mountain-top, looking out upon a boundless realm beyond, —

Where festering flesh is left behind,
And self-incentives out of mind,
And memory dear of all that's sought
Has given place to present thought,
And every fear and every ill
Is left behind the boundary hill,
While all around is fair and sweet,
Inviting all to come and eat, —

is a fair inference that the grand invitation from the Father to the Son to come up and view the Father's kingly estate is equivalent to a guarantee deed of heirship to this royal inheritance.

There is a law of evidences laid in everything in the universe; otherwise, the astronomers, philosophers, and men of science could arrive at no facts in their researches for truth, and none of them that are honest assume to go beyond the evidences. But the nature of the evidences must necessarily differ according to the different elements investigated. We cannot discover the presence of malaria with the same class of evidences that we would a material being; neither can we apply the same rules alike to astronomy and geology, or to geology and metaphysics.

God gives no broken systems; the universal law of evidences is nowhere broken off or omitted. The apparent purpose is that we may "prove all things" in order to "hold fast that which is good," so that beyond the boundary line of deductive evidences we cannot go; hence no eternal destiny beyond that boundary could be involved in any conditions this side of it. What, then, are the evidences connecting our moral offences, which we call sins, with a future eternal retribution? We defy any one to discover any such evidences, or the evidences of any

retribution, that cannot be reversed or annulled in the future as well as in the present. If God forgives sins at all, it is because they rest upon the platform of non-interference beyond the natural law laid in every constitution of cause and result. When we do wrong, the result hurts us; but when we reverse that action, we get the result of the reverse. He does not behold iniquity in Jacob, or perverseness in Israel (Num. xxiii. 21). Why not? Is it because there is not iniquity and perverseness there?

Let us see. In Deut. xxxii. 5 we read of Israel that it is "perverse and crooked." Also in Matt. xvii. 17 they are called "faithless and perverse." Jer. xxiii. 36 and iii. 21 say "they perverted the words of the living God." Is. i. 4-13 calls them "a people laden with iniquity"; and yet God says he has "seen neither iniquity or perverseness in them," and this after all the accounts of their perverse and iniquitous actions during forty years in the wilderness.

There is another line in the law of evidences which makes a strong connecting link between man and immortality. The constituents of all created things are in the universe no more nor less whether the things are created or not; *i.e.* there is just as much matter in the universe before and after a man is born into the world: matter has neither increased nor decreased, but has changed form, or rather taken form. Now it would be absurd for that law of universality to cease at the limitation of matter, when matter is the smallest factor in the constitution of man. The intellectual or divine part of man is the essential or real man; but this part, though subtle in its discovery to the senses on account of its invisible character, is none the less a universal element, and is neither increased nor

decreased by the existence of a man, but, like the other part, has taken on form, or rather individuality. It has individualized intelligence, and has been enabled to connect the I Am to this nucleus of being, and realize in it an ideal being, of which the I Am, although the great whole, is the realizing factor which produces the sense of personality, so that with man's limited intelligence he realizes the I Am of being. If it were possible for one to consume all intelligence in his being, he would become the I Am instead of an I Am, or a molecule of the great I Am, just the same as if one could consume all matter in the formation of a single body, he would be the sum of matter instead of the microbe: in either case now he is part of the whole, although separated into an interatomic unit and sensitized with personal consciousness. Now the same law of evidences that connects the material part with dissolution, or transportation to new forms of a lower order, should connect the intelligent part with life or transportation to new conditions of a higher order; both parts return to their normal condition or natural element, with only the exception that as each part has been personified and given the quality of form and a definite identity, while the perishable or corruptible part passes through its process of chemical or physical decomposition, the living or imperishable part, as it resumes its former state, necessarily retains its new quality of personal identity by virtue of its intellectual character, although it is still an inseparable part from the great universal intelligence, and thus the finite couples on to the infinite or immortal. As the ocean tide sweeps back the personal dewdrop into its own bosom, or the phosphorescent bubble appears on the surface in mid-ocean, glides along apace, and then resumes its

former relation, so do we, with this difference, that they are the symbol, while we are the reality or the element of intellectual being.

These things are among some of the evidences of the immortality of man, and these evidences are corroborated by the evidences of the existence of Deity. Of course, without a Deity or an immortal Head, there is no hope for the immortal state of anything but vacancy.

“Canst thou by searching find out God?” Answering the question, we should say no, because of the limitless character of His being ; but we certainly can find out about Him whether He really exists, and what are the general characteristics of His relations to ourselves. All sceptics agree that there can be no effect without a cause ; even those that profess to disbelieve in a God agree to this. We exactly agree with them, and go a step farther, and say there can be no cause for an effect without a purpose ; and we go another step, and say there can be no purpose without design ; and still one more step, and say there can be no design without a designer, with an intelligent capacity equivalent to the result of that which is accomplished. This is the universal law that couples cause to effect. We go down into one strata of the earth, and bring up certain iron implements, and pronounce them the implements of the Iron Age, and we are forced to place behind those relics a crude being to account for their existence. We go down again, and bring up stone implements, and we place behind them a still more crude being. Why? Because there is sufficient intelligence of design and purpose manifest in their construction to force us all to this conclusion. Again, we enter a wild forest where man has never before penetrated, and there dis-

cover a dam built across a brook or river. We see an effect, a cause, a design, but no designer: do we conclude there is none? By no means. We search and investigate until we decide that it is the work of that intelligent little creature, the beaver. Having discovered this law, let us turn now to the perfection of complications in nature and the creation, bearing this thing in mind, that in all our efforts to construct, we have to contend constantly with the forces that tend to disarrangement, simply for the want of a higher knowledge of the exact condition of things; and we are compelled to overcome these forces before we can proceed with our work; and we overcome them only by gaining the knowledge of the exact conditions of their arrangement.

Whence, then, this incomprehensible arrangement in opposition to all the numberless forces of disarrangement? Whence this conformity to all the conditional requirements of a relentless, exacting, exact knowledge of the nature, quantity, quality, harmony, conditions, proportions, regulations, modulations, strength, power, adaptations, application, diversity, union, polar extremes; many designs, tending to one purpose; many causes, producing one result,—all to the finite mind, subtle, complicated, incomprehensibly complete, perfect? Amidst all the forces that tend to disarrangement, what force holds all these to the exact conditions of arrangement,—to the exact line of the rigid demands of knowledge? What arrangement regulates the outline of form to the line of beauty? Cause is only the agent that couples purpose to result; cause can by no means be independent. Purpose has stamped its name upon every created thing, like the name of the artist upon his picture. Whose purpose is it?

Who purposed the body of man, adapting the parts to a whole, — to one central purpose, the head? What force arranged the feet to walk, the hands to handle, eyes to see, nose to smell, ears to hear, mouth to articulate, teeth to chew, tongue to taste, nerves to feel, joints to bend, — all filling various purposes to accomplish one single purpose? What force stopped the head at five feet six, or six feet, instead of twenty or fifty?

No vacuum can stand substitute for the designer. Anything can exist without feet, but not without a head. Law implies the lawyer; law affirms the lawyer. The absence of intention cannot produce the results of intention. The doctrine of evolution, or of natural selection, does not dispose of the Deity. The fact that all reproduction is regulated to the dual force of the sexes proves there never was a time when it was otherwise. Whatever has been the form of evolution, the dual creation has had to come along hand in hand. There was no egg before the hen, and an egg before the rooster would have been non-incubative. The first egg that hatched was laid by a hen and sired by a rooster, or else there is no truth in natural law.

We lay great stress upon visible evidences, and talk about them as real; but if we had no constituent forces but those we call visible, we should not exist. I believe this world comes the nearest to being invisible of any we shall ever see. In fact, there is the merest speck of it that is visible at any one time, and that depends upon two little retinas, a little larger than a common bird-shot, and those not more than half in focus. I believe that in the visible sphere opaque bodies are no barrier to the vision. There is a sense in which we see invisibly here, but that is only symbolic.

The artist sees in the art realm what others cannot see until he draws the line of separation between his vision and the rest of the universe. This is a kind of symbol of what I understand of a visible world: that world will supply its own conditions of vision and will be complete, while vision here is only fractional.

The vegetables upon which we subsist this year were invisible last year, and will be next; while those we shall have next year are invisible now. We draw all our rations out of the invisible world. What is the purpose of this produce from the invisible world? It seems to be to centralize food for man. What is the object in man? It seems to be to centralize forces for a higher sphere. The vegetable kingdom seems to fulfil the purpose intended in them, — why should the man fail to answer the purpose implied in him? Instead of there being no God, it is all God. There is nothing else but God. All things are the manifestation of Deity. As Paul says, “God is all and in all.”

For further evidences of Deity, take the chick as a representative of the creation. What has regulated its conditions to the power of creative or generative possibilities, when those possibilities depend upon the harmonious operation of so many and such varied principles of physical, mechanical, and instinctive laws, when the deviation from any of them would prove fatal? What force has ordered all these several constituents of the chicken to exactly conform to all the varied exactions of creative or generative laws, all of which are limited to exact conditions? To what kind of force did it occur, that the germ, or life-matter, after being compounded to the exact conditions of incubating rules, must be cradled

in a bed of consistent jelly, as a protection against adhesion to all foreign substance? What force conceived the necessity of soft down for its first clothing to its tender flesh?

What kind of force fixed maternal affection as a necessary agent in the raising of the chick? and how did that force think to discharge that agent when the chick came to be sufficient unto itself?

But change the chick now to child. What consideration provided neither feathers nor fur for that sensitive little body, a thousand times more precious than the chick? How did that creative force come to know that the child would be provided for by a pair of loving, capable parents? What force is it that is so minutely tempered with the faculty of reason, and so well acquainted with the varied requirements of generative conditions, as to be able to exactly conform to them? What force designed that child? What force prevented malformation in the arrangement of parts? What force employed a higher type of reason than any known to man in arranging its constitutional organs? What force regulated its different stages of development to the necessity of the case, and then withdrew as the necessity ceased? But change the figure again from the child to the human race. What is the purpose indicated in this gigantic plant? If the Deity had purposed to develop a set of boobies instead of divinely qualified men, He would undoubtedly have had a very different order of things from the present. He would probably have had that very comfortable state of things that many conceive would be the only evidence of a designing Omnipotence, great, loving First Cause, and all-directing Providence. But such

reasoning is the squeal of the booby. In the very fact of the tenderest care and loving preparation by the hand of Deity for the advent of infancy into the world lies the assurance of eternal interest and the pledge that the best possible forces at the divine command will be unsparingly used to develop that interest; and nothing that ever happens can hurt, in the long run. There is nothing in the universe that can hurt but fear. Ninety-nine per cent of all the fear that hurts in this world comes through the religions of the world; not that a proper religion is harmful, but the religions are all based upon fear, Christendom (so-called) included. The religion of truth, or natural religion, is minus the fear motor. The main incentive in Church power is the squeal of horror through fear of death or the condition they place beyond death.

To question the existence of Deity on the ground of existing evils, such as war, poverty, railroad accidents, infant mortality, and thousands of other calamities that are the direct product of the selfish greed and maladministration of man, and a wilful violation of those very laws in the divine order intended as safeguards against just such a condition, is to stand on the same dunce-block with the parson who speaks of the infant victim of landlord blood poison as a mysterious providence of God. That kind of providence is wholly the work of man, and there is no mystery connected with it.

The fact that the evidences of especial care and tender thoughtfulness seem to depart with youth are the strongest evidence of love and a continued interest. What would creation amount to if it were always cradled in primitive elements, or if it were provided with everything to preserve it from exertion? It would be no better than a

clam or a jelly-fish. The evidences are that the last act in a man's transport beyond is a continuation of the same loving principle that so manifestly welcomed him into the world. Science shows that death is comparatively painless, except for the torture that man has introduced into it. What matter, then, if the lightning strike him down, or he is taken off by any of nature's accidents? Is that any evidence of the absence of Deity or of love? Not the slightest; for no accident can harm him, and no calamity can hurt him. As Christ told his disciples (Luke xxi. 16, 18), "Some of you shall they cause to be put to death. . . . But there shall not a hair of your head perish"; *i.e.* it is impossible for one man to hurt another. God has so regulated the relations of material and eternal interests that it makes no difference whether your change come ten years earlier or twenty years later; otherwise it would not occur at all stages and conditions of life.

The eagle broods over her young, cares and provides for them with all the tenderness and solicitude of love and affection; but when their wings are developed, she pulls the nest from under them and forces them to fly, because they have outgrown the condition of squabhood and become eagles, and the old bird wishes them to act like eagles.

"I have said, Ye are gods, and all of you are children of the Most High. But ye shall die like men" (Ps. lxxxii. 6, 7). What, then, is death but pulling out the old nest for the escape of the newly fledged Deity from its squabhood to the dominion of the kingdom of space, where it can spread its broad pinions and traverse the universe? Christ refers to this passage when the Jews were about to stone Him for claiming to be a Son of God, when he quotes this passage to show that it was the legitimate relation of mankind (John x. 34, 35).

Christ was the Son of God, in the especial sense that He assimilated the principles of the divine character until He became one with those principles.

The term *Christ* has no exclusively personal sense. When translated it simply means *anointed* and belongs to the whole concrete body of divine assimilators. When He said, "Where two or three are gathered together in my name, there am I in the midst," He did not mean gathered to a nominal person, but to a uniform massing of divine principles. He is not there as the third person singular, but is there as the spirit of the whole. Scores of diverse orders, extremely opposed to each other, that would not admit that Christ could be with their opponents, gather to the nominal Christ, who ignore every principle constituting His character, and practically omit the entire relationship that distinguishes Him and His from all others.

Take, for example, the Church of Rome, as represented in that international monarch, the Pope, who claims to represent Christ. In what respect are they alike?

THE CHRIST	THE POPE
Had no place to lay His head (Matt. viii. 20).	Is a millionaire.
Came not to destroy men's lives, but to save them (Luke ix. 56).	Has slaughtered millions of human beings.
Condemned the rich and blessed the poor.	Robs the poor to increase the rich.
Taught that it was next to impossible for the rich to enter the kingdom of heaven.	Makes the salvation of the rich easy, for money payments.

Gave a free religion, without money and without price.	Makes religion the highest commercial expense system in the world.
Invites all children to come to Him, without distinction.	Forbids all but Catholic children to come to Christ.
Taught not to resist evil, but to bless and do good to all enemies.	Fights all opponents to extinction.
Taught that God is love, and nowhere mentions or infers divine wrath.	Keeps up a constant tirade about the wrath of God.
Was the persecuted of the world.	Is the persecutor of the world.
“Saul, Saul, why persecutest thou me?” “Who art thou, Lord?” “I am Jesus, whom thou persecutest.”	According to this text, the papacy has crucified a thousand Christs where the Jews have one.
	According to this text, the popes have persecuted a thousand Christs where Saul persecuted one.

And so we might continue the subject *ad infinitum*, but we should find Christ and the Pope at the two opposite poles every time; and so would it be to carry the comparison through the entire Church, Catholic and Protestant; not, perhaps, with the same sharpness of contrasts, but the principles are constantly clashing. To be sure, they have got His Golden Rule folded in a napkin and buried in the earth, but have no practical use for it. To be sure, they boast of charities; but they first create the necessity for charity, and draw the means from those they claim to benefit. The only real charity is to abolish the conditions that call for it.

If the Jews committed the unpardonable sin in ascribing holy things to devils, then the Church has reversed the order by ascribing devilish things to God.

Christ's words, that the fruit proves the tree, are verified in this great tree of Christendom, which has borne such bitter fruit to the world. If it had not possessed the root, it could not have borne the fruit. Let it take root again, and we will have the same crop of blood, poverty, ignorance, darkness, martyrs, oppression, persecutions, and pandemonium as before. It is the same tree, the same root, and the same seed. Twenty-five years of parochial schools are sufficient to develop a generation of bigots that will lay a bigger foundation for dark ages than Constantine had at his command. The tree has already been transplanted, and is beginning to bear some fruit. How many more steps is it to selling indulgences again, and to reviving all the wild carousals of the Middle Ages, when devils got drunk on martyrs' blood, and the Church and hell were one? Not so many as some imagine; indeed, the universal monarch is well pleased with present progress. But what has Protestant Christianity done in this matter? It has saddled its responsibility on to Christ, in a vicarious dogma inherited from the Pope, and bought the indulgence to sell its birthright (liberty) for a mess of political pottage; and it has even gone so far as to seek alliance with the Roman Catholic Church, for mutual advantage in saddling the world still more with their bigotry.

Protestants know very well that Catholics keep up the form of indulgences to-day, although they claim that they are in a mild form; but as long as they use the term, it implies any construction they are pleased to put upon it.

Indulgence means indulgence to-day, and those that purchase them, through any consideration, do so, because they expect the benefit of an equivalent indulgence; and the principle will be just as good to fill the coffers of the Church, for the privilege of a devil's license when the world has grown a little darker, as it was in the Middle Ages.

Our hope lies not so much in the prospect of the enlightenment of the Church of Rome as it does in the enlightenment of the Protestant world. When Protestantism gets the beam of bigotry borrowed from pagan papacy out of her own eye, then she will stand some sight to enlighten her neighbor.

But while we see the Church of Rome slowly creeping back to its den of darkness, we see signs of the Protestant body rapidly breaking up through the intelligence that is everywhere breaking through her ranks and flanking her forces. This intelligence is divine, and is the coming (presence) of Christ in the only sense it was ever intended, and is that which shall destroy the man of sin (present order) with the brightness of its presence; *i.e.* clearness of its manifestation. Then let Protestants, instead of opposing the new light as the Jews did, seek it in searching out facts, not fancies; then will they be in condition to make common cause and effectual efforts against Catholicism, and not before then.

It is the unanimous opinion of Christendom that there is yet to be a millennium in the future, which shall correct all the errors of the present order, and be a model dispensation: that is a universal admission that the present is wrong, and the right is yet to come. Which, then, is Christ's order, the present or that which is to come?

Christ's mission was to introduce a new system of government founded upon the Golden Rule or law of love, which is the sum and substance, diameter and circumference, of the kingdom of God. For this reason, He rejected the existing form said to have been offered Him, and for this cause, the world rejected both Him and His Golden Rule, and does to this day.

Righteousness by love is the law of the kingdom, the righteousness of Justice is only tributary and subordinate to that kingdom, while Love is the kingdom itself. Love is the Supreme Ruler, and Justice the servant. Justice can make no demands on Love, for Love owes her no allegiance. Justice has no claim upon men said to be born in hereditary sin; for the very fact of the injustice of saddling sin on to an unborn infant places Justice in the rôle of debtor, and not of creditor; and we defy the world to reverse the order by any system of honest reckoning. Therefore if all men are born in hereditary sin, then Justice owes an immortal debt to every person born, and can have no possible immortal claim upon them until that debt is discharged. Justice is not one-sided; it cannot exact claims without punctually and exactly redressing claims: if it required its "pound of flesh," it is under obligations by its own law not to shed blood in taking it.

Men are heirs of God in the sense that their intelligence is of that character which causes them to enter into His thought, and make it their own. In just that proportion that men are capable of receiving His mind, and assimilating it, so that they think in unison with Him, they are of Him. We talk about inspiration as something doled out to measure, and localized to a limited period of time, to certain favorites called prophets; when evidences are

conclusive that there never was a time when there was such an outpouring of inspired thought as now, and thought that is working a transition of the moral, religious, political, and physical conditions, such as the world never knew and never dreamed of.

Did man before this century ever dream that men could talk across the broad Atlantic. "But," says one, "that is science." Yes; and what is science but the inspiration of truth, with the law of evidences to back it? How is inspiration developed? Simply by putting one's self *en rapport* with the subject he wishes to develop. If science, he fills himself with it; if electricity, he places his intellectual powers in position to fill with the subject of that; if to prophesy or to interpret prophecy, he couples his receiving capacity on to that. And such was the position of Christ as He stood there amidst the transition of dispensations with His soul imbued with the subject of prophecy. As the keen eye of His prophetic spirit penetrated down through the dismal gloom of the dark ages, He saw the bestial caricature of Himself and the monstrous burlesque of His doctrines rise up out of the pagan sea, develop into that awful realistic illustration of the hell of their own creation, with its tortures of the damned and its retinue of official fiends, torturing, burning, butchering, sawing, maiming, impoverishing, and distressing humanity to the extreme suffering capacity by all the power of their cruel ingenuity, until millions of victims had been sacrificed to dogmas of devils by devils incarnate, vicars of Satan, whose hellish work qualified them only for the executors of the inferno, of which they were the authors and representatives. Not content with the work of injury to God and His creation, they completed

their Satanic mission by adding insult and blasphemy in filling up their cup of iniquity, by claiming to be sons of heaven and vicars of God, and forging His name to their ghastly system of hell and doctrines of devils; perpetrating the most gigantic libel ever transacted, for long, weary years, until years passed into decades, and decades into centuries, and centuries rolled up a thousand years, and the end was not yet: not until this hell of demons were surfeited with gore and glutted with slaughter, or as Revelation terms it, drunk with the blood of martyrs, did this, the worst of all demoniac work and the most protracted ever recorded, begin to wane.

Looking through the horoscope of this prophetic vision, He brings the telescope of inspiration to bear on the nineteenth century, and discovers there the rising day-star appear on the horizon of human thought, and watches it fade into the breaking day of returning reason, until the bright sun of intellectual development pours its dazzling rays of searching investigation upon this miasmatic mist of malarial fog and spiritual poison, clearing up the divine atmosphere, and disclosing the pagan beast with papal head and Protestant tail in its true character, which cannot live in the clear light and pure atmosphere of the Sun of Righteousness; "whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his [presence] coming" (2 Thess. ii. 8).

Inspiration is neither old nor new, but is eternal, based upon potent laws as operative as the laws of any science, but less understood simply because of being ignored. Men get the idea that they are something set off separate from God and independent in their action. So we hear them talk of how they do this, that, and the

other great thing ; as that Abraham Lincoln liberated the American slaves, when we that were living in the time of that deliverance know that it was brought about by a force of unavoidable circumstances as irresistible as God ; and Abraham Lincoln was only a victim of the force, but never was the force or any part of it, but as much so as any man or body of men are of any great reform. Before slavery was abolished, the men could be counted on one's fingers that dared to say that it ever would be abolished, and they were laughed to scorn ; but after it was done, they say, " We abolished it," or, " Abraham Lincoln did it," because he issued a proclamation to that effect, which the great Jehovah forced upon him as the sole condition of our national life.

As a member in good standing of the Methodist Episcopal Church for thirty years, our experience and observation have taught us that the " average Christian is far better than his creeds," and with them as persons we have no issue ; but with their system of creeds and dogmas we have entered into an eternal war of extermination, with the full assurance that all the allied forces of divine resources are marshalled against them, and the work which is already in progress will be fully accomplished. We look with favor upon no faction of the great system. It is all one system, both Catholic and Protestant, and all springs from the same ancient root of pagan idolatry, and is constituted in superstition, fear, and " old wives' fables." We have forever parted with all reverence for her character whose history is characterized as the most violent, brutal, and bloody on record ; whose civil reign was tyrannical, cruel, and wicked to demonism ; whose moral record is so

corrupt that her history cannot be written without violating the laws regulating the publication of indecent literature. Do you say she has reformed? Then let her die in the virtue of that reformation. Who ever thinks of restoring a minister to holy orders who had been convicted of lewdness, thievery, and murder? The same principle holds good in plural bodies as in single. The index finger of prophetic symbol points to the utter extinction of this temple of fraud, and declares that not one stone of its constituency shall be left upon another (Matt. xxiv. 2), while the verbal word of Revelation declares that it shall go out with violence (Rev. xviii. 21).

Whoever believes this dispensational order to be Christ's order, or a Christian form of government, social, industrial, or commercial system, let him answer the following questions : —

By what possible consistency of interpretation can the concrete body of Christ be so divided against itself as to represent two antagonists, who organize, arm, and watch each other with eternal vigilance, lest one strike the other at a disadvantage?

By what possible law of construction can the nations that claim the name of Christ, keep their war preparations up to the present fighting standard, draining the countries and distressing the people for the purpose of fighting each other, be coupled on to the character of Christ? Who authorized the name of Christ to represent the governmental system where labor is obliged to organize and fight for the privilege to live, and where capital enforces labor into pauperism and starvation?

What relation does a system bear to Christ, whose

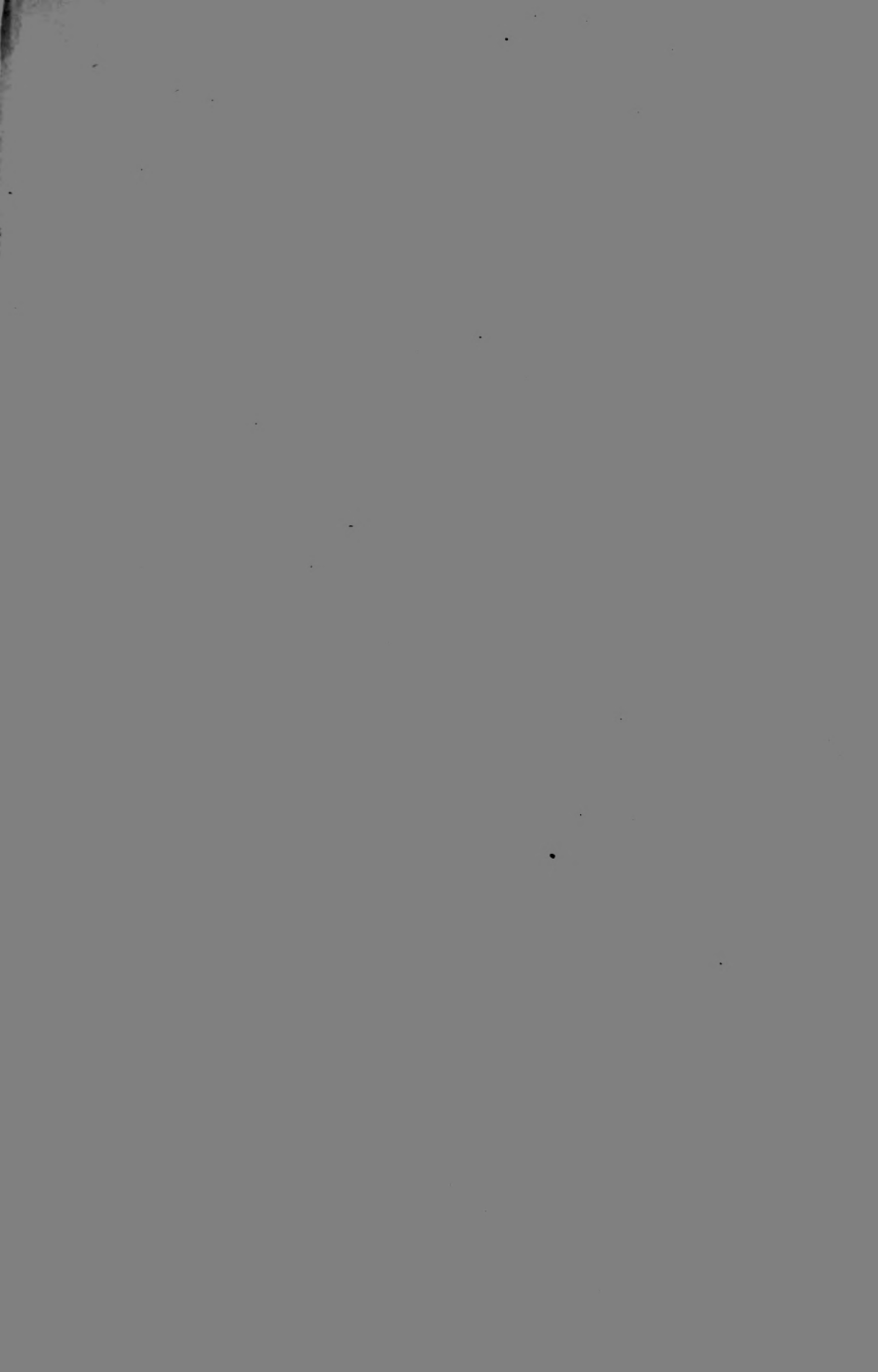
condition is so corrupt that the whole mass is obliged to divide off into factions representing the various social, religious, political, industrial, and commercial branches, for the purpose of encroaching and resisting the encroachments upon each other? Does it make any set of thieves, Thugs, or pirates Christian simply because they have the audacity to take the name? Can the name of Christ be hawked about, as Indian chiefs represent cigar-stores, to stand at the entrance of every order of corruption, as a decoy to bait men into institutions that have not the first principle of His as an operative constituent, without committing sacrilege?

Borrowing a modern slang to express a fact of destiny, we declare that the Church "must go." The going of the Church and the coming of Christ are synonymous. The cause by one is the result of the other. As the Church is not the fruit of His intellectual planting, it cannot stand in the face of His intellectual development. The bursting forth of that new-born light from the hidden womb of interior darkness is the new birth or resurrection of life. It disannuls the Church's covenant with death, and destroys her agreement with hell (Is. xxviii. 18). It destroys the fear of the grave, and extracts the sting of death. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law" (1 Cor. xv. 55, 56); *i.e.* the self-imposed law by the Church gives sin a character and personality not its own; and fans it into a flame of fire which to the imagination thrusts the sting of torture into the foreboding of future existence.

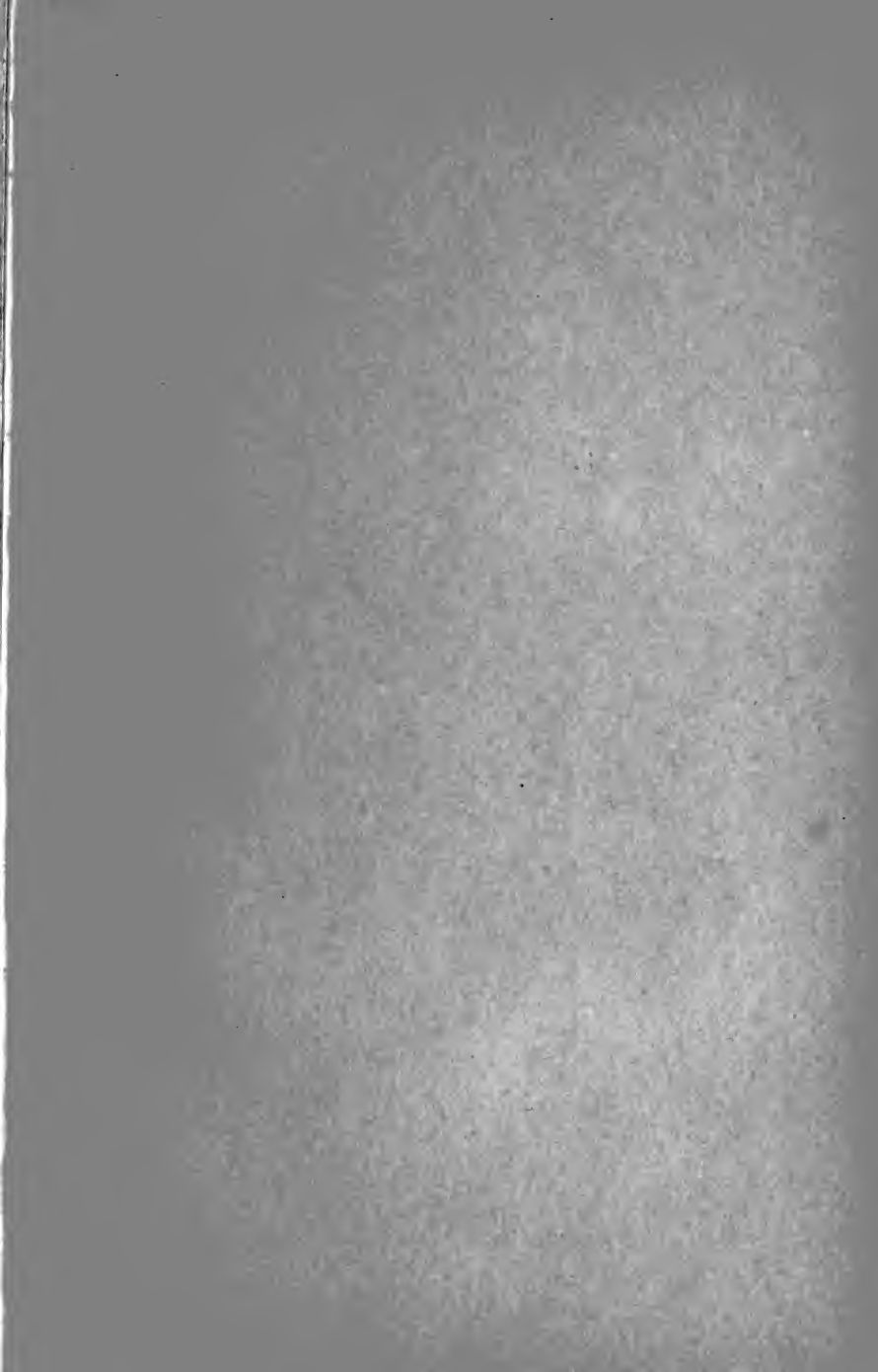
"But thanks be to God, who giveth us the victory

through our Anointed"; *i.e.* through the anointing light of divine intelligence, which Christ first introduced into the world, and which is now reappearing, as the light of the sun from the darkness of a total eclipse, and dispelling the horrid nightmares of self-imposed laws and penalties that never had an existence in the mind of Deity.











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