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# Pacific Tidings

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# Pacific Tidings



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## Preface.

The problem regarding the nature of the **universal** is as old as philosophy itself. Treated already by the predecessors of Plato, we find also the account given by Plato himself inadequate. His "idea of the good" remains still a mere abstract category, therefore we regard the problem as unsolved. Neither did Aristotle succeed in this task; and his definition of "the unmoved mover" will hardly answer the demands of theology. Passing over mediaeval philosophy which was but a development of Platonic and Aristotelian thoughts, we meet the problem again in the Kantian Critiques. The gap left unbridged between them proves the solution to be deficient, and likewise we regard the answers given by Kant's successors.

When we ask, why did philosophy fail, the explanation is ready for us. We say philosophy has failed, because the problem was improperly treated. For, two requirements we regard as absolutely indispensable for a proper treatment, either or both of which we miss in philosophy,

namely, an **intuitive** treatment and a **scientific** treatment.

First we say, the mere **intuitive belief** is virtually already the answer to the problem! Availing ourselves of this principle we gain an inspiring force for our thinking faculty which opinionated reasoning would naturally exclude. We maintain a receptive attitude towards the transcendental. In such a way we can surely attain to truth.

We further declare that an adequate answer of the problem requires that we treat it with **scientific precision**. But neither does philosophy always and thoroughly satisfy this demand. Philosophy is rather a longing after science and not a science properly so called. To my complying with both of those requirements is it not in the least due that I had the grace, to become the medium of revelation of the **Divine Religion**.

HUGH BLISS GODLOVER,  
Master of Science.

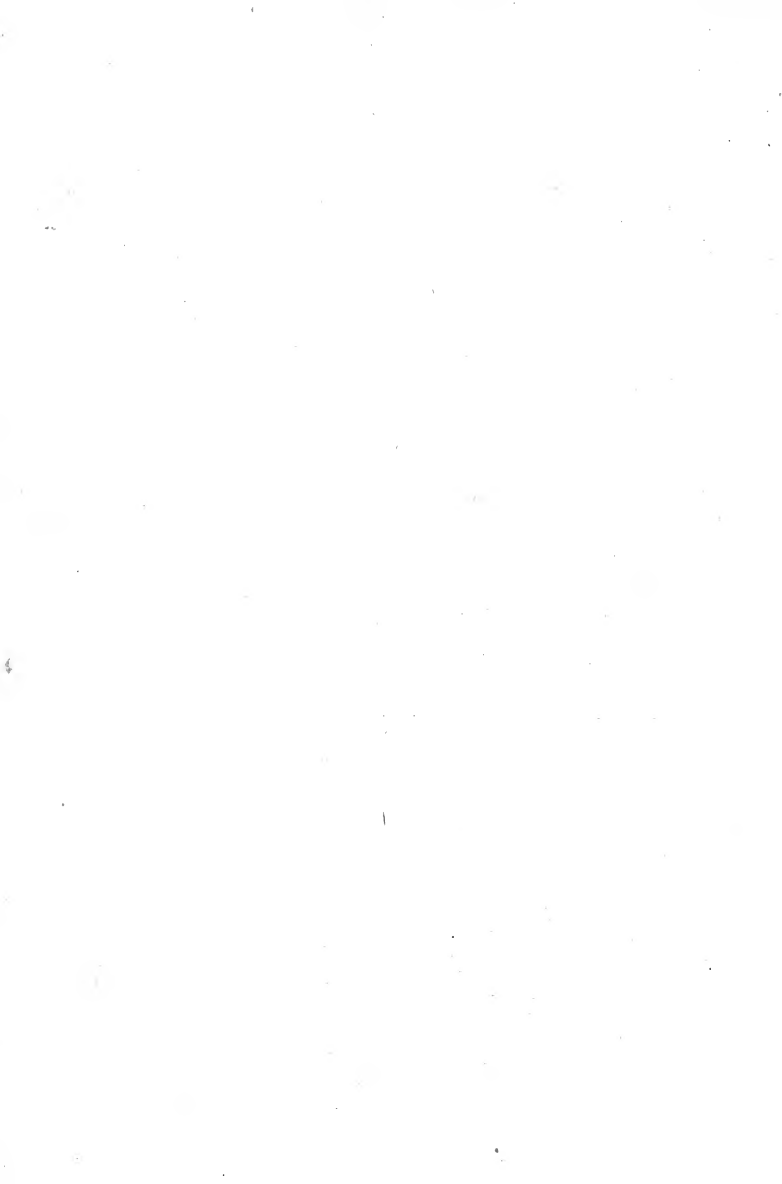
# Contents.

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PART I.	The Revelation	-	-	-	11
PART II.	Life-Experiences of Mr. Hugh Bliss				
	Godlover	-	-	-	15
PART III.	The System of the Divine Religion				83



# Part I.





## The Revelation.

It remained for-ever ready that I can be God, because I am **God**. I am God, because I am God; and because I am God, I am a **person**.

I am a person among persons. I am a person among persons. I am a person among persons. I am a person among persons. I am a person among persons.

I am an **intellect** among intellects. I am intellect that can be known, that at times becometh revealed, that **can** become revealed to a man who is capable of comprehending God, and who hath the power of overcoming Satan; who hath the power of overcoming Satan till the last moment, till the moment of revelation of a person to a person for other persons.

I am a person among persons. I am a person among persons. I am a person among persons. I am a person among persons. I am a person among persons. I am a person among other persons. I am a person in an infinite society of minds. I am a **mind**.

I am that I wish to be to my children. I am a **person** among persons. I am **feeling!** I am a feeling and heartily good father; a father of so dear and sweetly dear, and beloved, heartily beloved children. I am a father caring for-ever for his children, for children, of children, of children, of children, of children, of children, of children, and of children, that I am the **eternal father** of my beloved, dear children.

Dear children: God hath become again revealed; to ye, a mankind, during the ages, grown elder in civilization, but, alas, not so in wisdom. I am grieving and sorrowing for so many woeful sufferings on this earth, terribly woeful sufferings. Children, children, know ye the **truth; follow ye God, trust ye in God, and be ye blessed by God.**



## Part II.



# Life-Experiences of Mr. Hugh Bliss Godlover.

## BOOK I.

### CHAPTER I.

And it came to pass that a man found life not worth living on the earth of this God, because **this God**, he imagined, bereaved him of his beloved little girl. He loved her, and so did she him, but both of these facts he doubted; and he doubted, because he was a sceptic, which he had become on account of his insufficient life-experience.

Born in the family of a banker, he was reared up as a bourgeois' son. But in his studies he became much impressed by the high ethical value of socialism, though in his scepticism he rated it—at least for the present—as impracticable. Therefore he shuns socialism, cares greedily for his own person, and has intercourse with condemned women. And yet they too are children of their much grieved Father in heaven.

Brethren and sisters, let us spread,  
The pacific tidings that **God exists**;

That **God is an only loving mind**,  
And, therefore, we His children are also minds.

Let us herald everywhere and tell every man  
The truth that **God is our eternal Father**.

God our eternal Father hath become again  
Revealed to us, His beloved children.

God loveth all of us heartily,  
God loveth us as His dear children.

Therefore let us love God, our eternal Father,  
Let us always love God with all our heart.

Let us all love God in thoughts and by deeds,  
By loving our fellowmen let us love God.

Love ye your fellowmen by words of love,  
And by loving deeds prove ye them your love.

Love ye them by teaching the love of God,  
By teaching them the true word of God.

Love ye them by relief of their aches,  
By relieving them from woeful cruelties.

Let us alleviate their pains and griefs,  
 Let us elevate them, and save their souls.

Let us save the soul of every human being,  
 Let us all co-operate for mankind's **salvation**.—

Brethren and sisters, let us spread  
 The pacific tidings and say the **truth**:

That God loveth all of us as a father,  
 The good and the wicked of His children.

Therefore let us love God, and never hurt  
 God's feelings, and never grieve our God.

Let us be good for the sake of our God,  
 Let us love each other for God's sake.

Our love will contribute to the happiness of God,  
 Our love will compensate for others' wickedness.

Let us convert the wicked in a loving way,  
 By teaching them truth and restoring their  
 strength.

Have ye love and patience for the sinners,  
 They do wrong because of weakness or unknow-  
 ingly.

They do not know the truth or are too weak,  
Therefore they sin, and suffer for their sins.

Have ye love and mercy with their sufferings,  
Have ye pity and compassion for their pains.

Let us relieve their pains with hearty care,  
Let us clear up their minds by wisdom and by  
truth.

Let us tell the truth to them that God exists,  
That God loveth also them His wicked children.

Let us try and try again to save their souls,  
Let us try by love till we succeed.

Salvation will bestow **happiness** on them,  
Happiness on us and, above all, happiness on  
God.

## CHAPTER II.

Lonely in his room and studying sat a man, when the vast city of San Francisco was struck by fire and earthquake. He studied Ethics for an examination to be held at the University of California. He was born—far away from Berkeley, the seat of the university,—in Czernowitz, an Austrian capital. He had the will to do something for mankind. But how to accomplish this?

He had not much money at his disposal, and even that money he did not regard entirely as his own, since according to his moral principles an adult person had to earn the means for his living by his own power. But this task is not so easy under the modern economic conditions.

To gain wealth for suffering mankind, and to complete his knowledge he had emigrated to San Francisco, the rich emporium on the Golden Gate with the two great universities in its neighborhood. He loved mankind, science, and a girl, but imprudently; therefore he had endured so terrible sufferings. He possessed great attainments in science, since he studied its various branches through his whole youth. Further he

learned commerce, which study he combined with that of law.

As a law student in Vienna he made the acquaintance of that girl, with whom he deeply fell in love. But it was not till he had entered the practice of law, that he renewed the acquaintance and made her a proposal of marriage. He then also wrote her of the circumstances which obviously favored their meeting, but he could not explain the true reason of these facts. That God was this benevolent reason, he did not know at that time.

To-day Mr. Hugh Bliss Godlover is quite sure of this truth, since after long striving for the true conception of God, he had the grace that God became revealed to him.

**God is only good. Creatures as derived from God are originally also good, and cannot thus be the primordial causes of evil. Evil, therefore, originates from another fact, namely, from Satan.**

Brethren and sisters, let us spread  
The pacific tidings that God became revealed.

Let us tell the truth to every man  
That **God only loveth, that God is only good.**



God only loveth in His all-embracing mind,  
God loveth with infinite love all of us.

God loveth all His creatures and careth for them,  
God careth and God loveth since infinite past.

God always favoreth our good aims,  
All our good endeavours and strivings for the  
good.

Let us all aim at our true goal,  
Always aim at the good, and at love.

Let us to all creatures wisely be good,  
Let us love mankind and, above all, God.

As God, our eternal Father, is only good,  
**We are originally good minds too.**

Brethren and sisters, know ye this truth,  
That **God originateth only the good.**

But know ye also another truth,  
That **evil originateth from Satan only.**

Disguised as our dear and beloved God,  
He hath belied, confused us like foolish children.

Brethren and sisters, let us come to light,  
Let us come to reason, and recognize the truth.

Let us come to reason, bestowed on us by God,  
That pure and simple reason, the source of every  
truth.

Clarify your minds, behold ye the truth;  
It is Satan that perverteth, alas, your minds.

With his confusing power he perverteth and  
obscureth  
Our reason, the endowment, presented us by God.

Let us come to reason and know as our God:  
Our eternal Father who is only good.

Let us come to reason, and let us love  
As our eternal Father our only loving God.

Tell ye all the children that there is  
A Father who loveth them and never forgetteth  
them.

Believe ye, dear brethren and sisters beloved,  
That there is a Father, that there liveth for us a  
God.

Americans, Australians, Asiatics, Africans,  
Europeans, ye nations all on earth:

Believe ye in God who only loveth us,  
Who loveth all of us as His dear children.

## CHAPTER III.

In a love-letter young Mr. Godlover wrote to his girl that she was destined for him as wife. How this destiny was brought about, he sought to explain by mere natural law. That **God** had **patronized** their inclinations, in order to make them **happy**, and that this plan was spoiled, as they did not choose the good, this fact he did not know for long time.

Brethren and sisters, believe ye all in God,  
Belief in God will save ye from painful doubts.

Belief in God will save ye from struggles without  
end  
That by faith can easily be escaped.

**God** is the mighty master of the universe  
As far as **love** and **goodness** are concerned.

But as far as hate and sufferings occur,  
Satan is the inspirer, their only origin.

By his evil might Satan bringeth, alas,  
Ruin and corruption into our life.

But he cannot annihilate our life,  
For that is impossible; and God inspireth us.

God inspireth and sustaineth every mind,  
Every soul for everlasting life.

Brethren and sisters, believe ye in God  
Who is our sustaining, eternal Father.

God is our Saviour, our trusty guide  
Who in love embraces us, His dear children.

Therefore, brethren and sisters, let us all love  
God,  
Let us lovingly hold God in our heart.

Love ye God with deepest feelings and with  
conscious will,  
With reason and by action, with all your soul.

Happiness will follow, when we thus love God,  
Happiness of ours and, above all, happiness of  
God.

## CHAPTER IV.

When young Mr. Godlover became again acquainted with his beloved girl, he was very happy, for she was young, beautiful and very rich. But young Mr. Godlover could not make her an oral proposal of marriage. So it came about that he did not accomplish, what he otherwise easily would, since the girl loved him also very much. Moreover, as a sceptic he neither trusted her, nor did he believe in the necessary **success** of **good** actions. Thus he committed a grave misdeed, when he despondently and self-denyingly staked his life. To make the case still worse, he threatened his beloved girl with assassination.

In order to settle the affair he declared to the girl that he would study medicine, if he could not win her, to become a physician of the poor and of herself, whenever she should fall into disease. Had he strictly kept this arrangement, he would probably have succeeded.

Brethren and sisters, know ye the fact,  
**Happiness** always follows our **good** deeds.

Let us always love with full consciousness,  
Heartily and gently each the other.

Love ye your fathers and your mothers too,  
Love ye them in reverence and respect.

Love ye your spouses and your relatives,  
Treat ye well **all** your fellowmen.

Love ye them at least as ye would wish  
In **their** circumstances be treated yourselves.

While ye are thus caring for the **others'** good,  
Do not loose ye, but love ye also **yourselves**.

Respect ye yourselves, and take ye due regard  
Of your personal interests and desires too.

Brethren and sisters, love **wisely** realized  
Will surely confer full happiness on ye.

When then the long wished moment of happiness  
hath come,  
Enjoy it without prudery and without self-denial.

Let us enjoy happiness, let us happy be,  
As happiness of ours is happiness of God.

God heartily wisheth that we may attain  
Happiness on earth, and bliss in the afterlife.



## CHAPTER V.

Immediately upon the renewal of his love-acquaintance, young Mr. Godlover observed the exceeding interest of the girl in his person. From this he concluded that she had not entirely forgotten him, but had kept him in mind all the while.

It is true that his attention had been called to this fact before. Had he been **sincere** and **veracious** at that time, he could easily have married her. But the way of his thinking was **crooked** and **false**, so that he could not attain what else he would.

Brethren and sisters, seek ye to combine  
Always **love** with **truth** and **discernment**.

Be ye **faithfully** and **wisely** good,  
**That is the shortest way leading to success.**

**Truth** or faithfulness means conformity,  
Especially between expression and thought.

In ordinary cases and principally  
Refrain ye from untruth which confuseth and  
diverteth.

Rather be ye silent, than commit a **lie**  
Which **necessity** and **love** only would justify.

Act ye with **wisdom** in that ye act  
According to **good principles** and good purposes.

But principles use ye **freely** at different events,  
And for different situations **differently** employ.

First find ye by judgment the **purpose** of the case,  
Then realize the **best** by the **best** means.

If we act thus truly and wisely well,  
Then we surely act according to God's wish.

God's actions and God's plans are only good,  
And in thus far **God is perfectly true**.

But **God is wisely true** in His benevolence,  
He thinketh with true wisdom in His loving  
mind.

Brethren and sisters, our happiness is assured,  
If we act according to the thoughts of God.

**God wisheth us true, judicious and good,**  
Only for the sake of our **happiness**.

## CHAPTER VI.

As wooer young Mr. Godlover was **vain** and **ostentatious**. He liked to show his learning, to play with phrases and to wear most modern garments. Vanity was one of the gravest faults of his character.

Thus young Mr. Godlover **missed** what he wanted, namely, his girl.

Brethren and sisters, if ye wish to be  
Happy in your life, be ye in manners **plain**.

Though **caring for the outward**, for beauty, tact  
and taste,  
**Never exceed** ye the golden middle way.

Let us be plain, straightforward, yet gentle and  
polite,  
Thus we soonest shall succeed in our aims.

But **vanities forbear** ye, as they divert the  
thoughts  
From the true and serious tasks of life.

Forbear ye with full consciousness excess and  
vanities,  
For by all such vices Satan tempteth us.

Refuse ye the vain baits and lurings of Satan  
**Immediately, at once,** before it is too late.

Perfidious are Satan's dealings with the lots of  
men ;  
His greedy pleasures only spoil human happiness.

Brethren and sisters, disregard ye them,  
Overcome ye Satan's pleasures, and save ye thus  
your souls.

Be ye on your **guard** and have ye **self-control**,  
By **judging** and **considering** find ye the **true good**.

Find ye your **final goal** in the **love of God**.  
Who saveth us from troubles, from sufferings,  
and loss.

**In God we can rest safely and surely trust,**  
Because God wisheth only our happiness.

Brethren and sisters, **trust ye all in God**,  
Trust ye always and **believe in God's pure love**.

## CHAPTER VII.

Thus young Mr. Godlover could not succeed in his marriage-plan. He was also **overcontemplative, dilatory and suspicious**. He thought his girl was treacherous and fickle, while she was rather of a faithful character.

Had he been **confident, resolute and readily acting** he had surely married her.

Brethren and sisters, **trust ye in others' faith,**  
Confide ye each to the other with **due respect**.

Do not hurt the feelings of your fellowmen  
By careless distrust and groundless doubts.

Doubt is a mildew to freely active life,  
It blighteth the spirit and hampereth enterprise.

**The sceptic never fully reacheth happiness,**  
Because he cannot find the goal of human life.

**Loving God** by actions, loving God in heart,  
Will surely confer **happiness** on us.

Brethren and sisters, let us all love God,  
Let us love God faithfully, and always trust in  
God.



## BOOK II.

### CHAPTER I.

Grieved by the mischief in his love-affair, young Mr. Godlover would end his life. Lastly, however, he decided to go to America, in order to help others to their happiness.

Thus he went to San Francisco, where he would acquire wealth. But he **failed** in San Francisco, because he was **not perfectly righteous**, nor **patient** enough. He then settled in Berkeley, where he took up studies in philosophy.

Brethren and sisters, let us **righteous** be,  
**Success** will surely follow our righteous deeds.

Success and righteousness necessarily are combined,  
 Therefore the righteous man will always succeed.

Be ye **righteous knowingly** and **decidedly**,  
 Be ye **righteous with patience** and **persistency**.

Be ye steadily righteous in all affairs of life,  
 Righteous in your thinking, righteous in your deeds.

Brethren and sisters, let us righteous be,  
 Thus we shall surely attain full success.

## CHAPTER II.

While there raged the great fire in San Francisco, young Mr. Godlover read no newspapers, but studied his book. Neither did he visit the city's ruins, until he was invited by **suffering friends**. Before he came to see his friends, he bought exquisite refreshments which he presented them, and though he had the money, he did not take regard of his own person. The reason he did not, was, because he thought the money was not entirely his own. He received money from his father, but did not use the whole sum for his own person. He laid aside a great part for other purposes, especially for presents to his relatives and for public welfare. For he said he was adult enough to support himself by his own means.

But when they collected for a **relief fund**, he spent from the money, reserved for himself.

Brethren and sisters, through **love** solely  
Will ye as reward achieve true **happiness**.

Let us act lovingly by **peaceful works**,  
By **charity** and **pity** with our fellowmen.



If we follow **God** by actions of **love**,  
He can surely realize our **happiness**.

Moreover our fellowmen, if treated by us well,  
Will favor our welfare in their gratitude.

Therefore, happiness accompanies our loving  
acts,

**Who is good is happy, who loveth is blessed.**

Brethren and sisters, let us all be good,  
Then all we shall be happy and, above all, God.

## CHAPTER III.

After his arrival at San Francisco young Mr. Godlover many times left this city, in order to earn his living, which he could hardly do there, since he had not mastered the native language. He, therefore, also—far from prejudice—decided to do manual work, and as he would earn money by **good** means only, he tilled the ground, and worked in the orchards. He then went to the quarry of San Bruno to do common labor. But as he was of course not used to handle pick and shovel, they sent him to the crane. Here he was nearly killed by the machine, when he was grasped by its rapidly revolving crank, and vehemently thrust to the ground. So he had to quit this work, but the wages he gave to a poor man.

Then he worked at Sacramento in a fruit-canery. There he also carried away the dirt from the factory, and swept the street.

Thus he learned by his **own experience** the **sufferings** of the laborers.

Brethren and sisters, be ye **gentle** and **modest**,  
And **never proud nor haughty** to your fellowmen.

Have ye **pity** with the sufferings of your fellow-  
men,

**Relieve** ye their sorrows, soothe ye their aches.

**Help** ye the poor and hungry, help ye the weak  
and sick,

Part ye with them your food, part ye with them  
your means.

For **God** also **helpeth** us, His children,  
**God** as a father **supporteth** each of us.

**God loveth** the giants and the dwarfs,  
The weak and the strong, the poor and the rich.

**God inspireth** and **invigorateth** all His children  
That they shall be saved in their struggles with  
Satan.

God giveth them the means, God giveth them the  
wealth,

God giveth them the power, God giveth them the  
health.

**God relieveth** us from dangers, God relieveth us  
from pains,

God relieveth us from cruelties, God relieveth us  
from foes.

God possesseth the power, God knoweth the  
means

To realize the happiness of His good children.

Brethren and sisters, let us trust in God,  
God certainly helpeth us in all our affairs.

Let us therefore prove our **gratitude** to God,  
Let us love God for His infinite love.

## CHAPTER IV.

When Mr. Godlover lived in Europe, he had studied with great interest political economy. Modern legislations take regard of men's welfare chiefly from a **private** point of view. To reform the private system into a **social** one, many noble souls devoted their lives. But, alas, the means that they used were not always quite correct.

Considering history and his own life-experiences, Mr. Godlover regards as means for solving the social problem **peace** and **love**.

Brethren and sisters, love ye each of us,  
Love ye all of us and, above all, God.

Love is the only safe way by which we shall  
succeed  
In founding public welfare, combined with our  
own.

Workingmen, employers use ye **peaceful** means,  
When ye settle questions of mutual interest.

Though without servility and rigidity,  
Obey ye the authorities and abide ye by the laws.

Communicate ye always in intelligence and love,  
In the **spirit of love** will problems best be solved.

The **spirit** not the form is the essential of an act,  
Therefore, postpone ye ceremonies and formalities.

Subdue ye also low emotions, envy and contempt,  
Haughtiness, covetousness, avarice and greed.

Brethren and sisters, let us live in **love**,  
Since we are all children of our beloved God.

Let us always think and act in love,  
Let us love all of us and, above all, God.

## CHAPTER V.

To-day Mr. Godlover is convinced of such a grave mistake, as to prosecute and punish men for their misdeeds. For he thinks **no able man** would **knowingly** do **wrong** to his fellowmen. If, therefore, by weakness or unknowingly some men do wrong, they must **not** be **punished**, but ought to be **healed** and **corrected**.

As most beneficial cure he regards the teaching of the **true word of God**.

Brethren and sisters, **forgive** your fellowmen,  
Love ye each the other and in this way God.

Ye surely satisfy the wishes of God,  
If ye realize solely the **good**.

Let us all be good, let us useful be,  
Let us all **work faithfully**, and let us others **help**.

Overcome ye temptations by good thoughts and  
loving deeds,  
Overcome ye enemies and wickedness in the  
spirit of **love**.

Overcome ye Satan's temptations, be ye strong  
enough,  
Be ye careful in your actions, be ye on your  
guard.

Satan is always lurking to come and spoil  
Your welfare, and to poison your very soul.

If, alas, some fall victims of Satan's attacks,  
Have ye **pity** with your brothers, do not blame  
them, but help.

**Do not shed the blood of brothers, do not injure  
their health,**  
**Do not bitter their feelings, do not hurt ye their  
souls.**

**Forgive** them their sins, for they are hardly in  
guilt,  
But surely is Satan guilty, while they sinned by  
mistake.

**Crimes are committed by weakness or mistake,**  
And ought never to be punished, but corrected  
by good means.

**Heal** ye the sinners, their body or soul,  
Their diseases, and bad habits of them.



**Reëducate** ye them, they are like children often  
Who need the **loving** parents, and **wisely** to be  
taught.

Teach ye them readily the word of **God**,  
Be your feelings, thoughts and deeds always  
**good**.

## CHAPTER VI.

Young Mr. Godlover once fell sick, so that he was near to die. He had lived as if man could eat and drink for **pleasure** and bodily culture without proper regard of his **body's wants**. When he contracted thus a serious disease, he learned the true meaning of **bodily pains**. Fortunately he did not use dangerous medicines, and not least, because of his **strong will**, soon recovered.

But for his cure he had to thank, above all, **God**, because God had benignantly guided his thoughts.

Brethren and sisters, always take ye care  
Of your body by **adequate** means.

Prevent ye diseases by **temperateness**,  
By diet, regularity and avoidance of excess.

Avoid ye overeating and improper food,  
Avoid ye every intoxication and sexual excess.

Treat ye diseases by **proper medicines**,  
As, for example, fruits, music and sunshine.

Be ye in diseases good, willstrong and composed,  
By **love, strong will** and **calmness** is illness rather  
overcome.

But follow ye the prescriptions of **wise physicians**  
too;

Obey ye **prudently** the laws of **scientific hygiene**.

According to these laws and without prudery,  
Without false shame, nor ascetism conduct ye  
your life.

God has designed the laws which ye ought to  
keep,

In order that ye may well preserve your health.

**Health** and **beauty** will be your rewards,  
If ye truly realize the rules advised by God.

**God is our wisest health-adviser,**  
Follow ye God's advices, when ye suffer pains.

Brethren and sisters, believe ye in **relief by God,**  
And let us thank God for health and beauty.

Let us all be healthy, let us all be strong,  
Let us all be dexter, fine and beautiful.

**Health, beauty and virtue**, combined in our life,  
Will bestow happiness on us and, therefore, on  
God.

## CHAPTER VII.

When Mr. Godlover was young, his body was weak, his mind rather lax, and his character wavering. Hence he worked only with great difficulties, stumbled often at easy tasks, and frequently succumbed to temptations.

Now, after much experience in his life, he is **vigorous, steadily strong-minded and consciously good**. This change he has gradually achieved by his own **will**, by **science** and, above all, with the help of **God**.

**Life is a sound school, if guided by God.**

Brethren and sisters, **trust ye all in God**,  
And have ye **self-reliance** and **courage** too.

Be ye **strong** and **diligent** for a successful life,  
**Choose a task that suits ye, but work it thoroughly.**

**Concentrate** your forces, and spare them wisely  
By **silence** and directing them to the chosen task.

**Act ye by good habits**, keeping at once in mind  
The **end** and the requirements of your task.

Work it **resolutely** and **without delay**,  
**Act ye calmly, purposefully and with energy.**

**Act ye gradually, without violence**  
**Of others' feelings, interests and of their rights.**

**Respect ye their rights, abide ye by the laws,**  
**Fulfill ye your duties with faithfulness.**

When ye have thus **duly** fulfilled your work,  
Whatever may result from it, **trust in success at**  
**last;**

**Trust ye in God's infinite help. Rest ye peace-**  
**fully,**  
**Restore your health, delight yourselves after**  
**working time.**

Delight yourselves sublimely in **benignancy**,  
In kindness, favours, bounty and in charity.

**Hold ye love as guiding principle of your life,**  
**In the spirit of love ye always will succeed.**

Brethren and sisters, by **goodness** and by **love**  
Will ye surely achieve **salvation of your soul.**

Surely this **truth** ye will find testified,  
If ye consider earnestly the facts of life.

Give ye never up this truth. **Expiate misdeeds**  
By beneficence, repentance and good willingness.

**Recompense** ye injuries, bestow ye benefits,  
**Regret** ye wrongs **sincerely**, **commit** them **never**  
**more**.

**Have ye pity with the creatures**, with their aches  
and woes,  
With languishing animals and grieving men.

**Refrain ye from cruelties to the animals**,  
**And inflict ye never pains to your fellowmen**.

**Comfort** ye with gladness, **relieve** ye readily  
Sufferers of **whatever** nation or creed.

**Love ye your fellowmen**, be ye kind to them,  
**Aim ye at the infinite love of God**.

God, our eternal Father, loveth **all** of us  
With infinite grace as children of His own.

**Therefore, brethren and sisters, let us all love**  
**God**,  
**Let us always love God with all our heart**.





## BOOK III.

### CHAPTER I.

Life-experience and science have made Mr. Godlover a true believer and lover of God. When he was young, he did neither conceive God as solely good, nor did he clearly know the true origin of evil. Though he heard of Satan, yet he thought that Satan was but a superstition, or a poetical personification of the evil. He also imagined God as the allmight. Therefore, when he was struck with misery in his love-affair, he erroneously inferred that God was responsible for his sufferings. For, if God has an absolute might, then he can prevent persons from injuring others, else He is to blame for it.

Now he has attained the true conception of God. He comprehends God as  
the infinite, good mind.

Minds are individual or free beings, and possess as such activities and properties. God, as an infinite or perfect mind, is eternal, omnipresent, omniscient, universally powerful, self-sufficient and entirely self-secluded with regard to Satan. As self-identical and ever consistent with His

properties **God** is perfectly true. The characteristic property of **God** is goodness. Goodness or love means producing, respecting and supporting minds. **God**, as only good, omniscient and perfectly true, is perfectly wise, and the gracious protector and propagator of all science. **God**, as infinite and good, is the eternal **Creator** of all creatures.

**Creatures** are thus derived from **God**. They are, therefore, **minds**, and **virtually equal** in their endowments to **God**, their **original producer**. Especially they all possess as their **characteristic property goodness**. But in fact all their activities and properties are **impaired** at their very beginning by **Satan's** infinite, evil power. **Creatures** become thus **infinitesimals**. In order to **actualize** their **virtually perfect** endowments **God**, **continuing** His **creation-work**, leads them by love to **co-operation**. **Co-operation** takes place in the form of **bodies**. Embodied creatures are **aggregates** of a vast number of **finite minds** with **one** as their **principal**, namely, the **soul**. Through self-love, love of their mates, offspring and environment, souls come to cherish love for other minds, and thus, along with the development of their **thinking** faculty, gradually

become **conscious** of this their **truly characteristic** property, and, above all, the **love of God**. When this **goal** is reached, then the main task of the embodied life is fulfilled, the **salvation of the soul** secured, and the pure mind can easily develop without the body's aid and encumbrance in an infinite progress. For creatures, though determined as to their beginning, have an **everlasting, future life, as God preserves them for-ever**. Since **all creatures**, in their **infinite mass**, are by **origin good**, therefore always tending to their original character, and regularly preserving it, so that even thence **God's might prevails** in the universe; moreover, as **every mind is free**, a **hell**, in the meaning of a vast, **compulsory** abode, does **not** exist. Thus depraved minds have also in their afterlife always the **freedom** to become **good**, and they will become so, if they are **willful** and **intelligent** enough. For pure, **good** minds live in **blessedness**; they enjoy the most pleasant experiences. Therefore men ought to prepare by study and social intercourse for a happy afterlife. **Embodied** life is thus of the **greatest importance**, and this the more as embodiment **only once** occurs. According to **God's design** a **happy** life is quite possible also during **embodiment**; for,

not only God patronizes good persons; but creatures too, by their own will, thankfully promote the success of their benefactors. Hence men who live on earth in accordance with God's benignant intentions, and follow His wise counsels, at last always enjoy happiness. From **goodness** thus follows **happiness**. God as only good is, therefore, the author of happiness only.

**Misery** and **pains** are consequences of evil, which means **spoiling**, **despising**, and **hindering** minds. **Satan** as the infinite, evil mind is the eternal, omnipresent, omniscient, and universally mighty cause of corruption, disgrace, and obstruction. Satan as an **only evil being** is ever lurking for **victims**. Creatures because of their **determinate** begin are necessarily exposed to the attacks of Satan. These, however, can **never** result in **total** destruction. **Annihilation of creatures is impossible**; moreover **God supports them for-ever**. But creatures, even after having risen from their formerly infinitesimal state by development of their faculties, suffer yet further from Satan's aggressions, so that some of them on account of his **confusions erroneously** seek to maintain themselves by doing evil to others, which, however, results in reciprocal and var-

iously differentiated **pains**. The purpose of Satan's confusions is **destruction** even of his own followers.

**Finite minds are originally good**, as is also proved by the **moral feeling**, more or less **always abiding in men**, and by the **instinct of self-preservation**. But they have **freedom to choose the good or evil**. Those who are **good follow God**, and attain **happiness**, while the **deceived followers of Satan suffer** from their own misdeeds. The vast mass of finite minds called "**nature**" act almost **unconsciously**. **Creatures** choosing with **true consciousness**, therefore, only the **good**, and hence their happiness are but among those who have attained to a **higher mental stage**.

**God's might predominates in the universe**. This **truth** is conveyed by the fact that **development** is **prevalent** everywhere; and not only vital development, but also **actualization** of the **ethical** property, as the latter conditions life at all. **Creatures** thus **improving** in their character, contribute to the **might of God** that supports them in their struggles with that of Satan, and furthers their progress. Therefore, a **cheerful** view of life is **justified**.

Brethren and sisters, let ye all be taught  
That in truth **God is the infinite, good mind.**

God is a **mind**, God is an **intellect**,  
God is a **person**, who **feels and thinks.**

God has been since **unbounded past**,  
God is **present**, God **everlastingly** will be.

God is the **Creator** for **eternal** times  
Of all finite minds in the universe.

**God loveth all His creatures**, always aiding them  
In their struggles with Satan that aimeth at their  
death.

**God knoweth all His creatures**, all their suffer-  
ings,  
All their cravings, strivings, all their needs.

**God satisfieth them by the best means**, and sus-  
taineth them  
In **every** situation and at **every** time.

**God hath infinite power** for all finite minds.  
Living throughout the **infinite** scores of worlds.

**God protecteth and promoteth them,** so that they  
may progress

Embodied and in their pure-spiritual life.

**God only loveth them,** for God is only good,  
God feeleth but sorrows at their sins.

**God never punisheth them** for committed sins,  
God only pitieth and forgiveth misdoings.

**But it is Satan, alas, that injureth men,**  
He pitiless suppresseth, and cheateth them.

From faintness and confusion **God leads His**  
**creatures on**

**To power and enlightenment** by the way of love.

When minds have thus attained to full **conscious-**  
**ness,**

To **reason** and to **wisdom,** then they **know** the  
**good.**

Then they know how to choose it during their  
earth-life,

And yet more easily hereafter as unembodied  
minds.

**According to your conviction choose ye the good,**  
And **without vow or stiff obligation** realize ye it.

That ye may be able to choose in truth the good,  
**Diligently** study ye, and gain **experiences**.

God giveth ye for improvements opportunities,  
 Avail yourselves of them that ye might succeed.

But in good acts only will ye success attain,  
 Because **God patronizeth good plans exclusively**.

God favoreth and furthereth the welfare of all  
 men,  
 Therefore **by love solely is success assured**.

Brethren and sisters, **freely can ye choose**  
 The good, with which is bound success and hap-  
 piness.

The **goods** to be attained by men are **different**  
 indeed,  
 They differ as there differ men themselves.

But there is **one** good attainable by men,  
 By **every** soul, namely, **love of God**.

Love of God will lead to all good acts,  
 And, therefore, bestow on us always **happiness**.

Happiness on earth, happiness hereafter,  
 Happiness of ours and, therefore, happiness of  
 God.



## CHAPTER II.

And it came to pass that young Mr. Godlover undertook his work for the sake of mankind. But for a long time he only dimly knew that **God** guided him with **providence**. By considering past events he became fully convinced of this truth.

**God in His perfect wisdom foresees the future**, though of course only as **most probable**, because of **Satan's** counteractions, and as **finite minds** act with **freedom**.

God is our eternal Father who with **providence**  
For our welfare always graciously careth.

**God knoweth all His children**, all their needs,  
God knoweth their longings and endeavorings.

God perfectly knoweth their **development**,  
The **entire past** of them and **most probable future**.

**God in His love**, therefore, **accordingly provideth**  
The **best** means for the needs of His children.

Brethren and sisters, **apply ye all to God**  
Of whose **perfectly wise advice** ye can avail your-  
selves.

When ye are distressed or before grave decisions,  
Ask ye God **consciously** for His kind advice.

That ye may readily receive God's inspirations,  
Seclude ye from the world, and **strongly concentrate yourselves.**

But be yourselves at once open, in **peace and harmony,**  
Be ye **kindhearted,** and **good,** that God may guide  
your thoughts.

While thus **susceptible** of inspired thoughts,  
Think ye at once for yourselves and definitely.

**Discriminate,** and follow ye what ye are convinced of,  
To be your better inner voice; that realize ye  
resolutely.

**God** in His infinite love will surely then **provide**  
The **best** that fits to your success and wellbeing.

Therefore, brethren and sisters, let us **thankful** be  
To our gracious God for His providing love.

## CHAPTER III.

Before Mr. Godlover had recognized the true meaning of this life, he did not know what God wishes men to do, that their conduct should be good. He thought men had chiefly to struggle for the preservation of the body, further to beget children, in order to preserve themselves and mankind for the future. The pleasures resulting from these actions he regarded as the most of human happiness. He did not believe in an everlasting afterlife. Therefore, he did not know that according to **God's** intentions men have to submit their conduct to **higher** principles.

But now, after having attained to truth, he considers quite differently the tasks of men's life on earth. **As the embodiment of finite minds has for its purpose the realization of their virtually boundless endowments, especially the achievement of consciousness of their original property, namely, love and, above all, the love of God, he regards as principal life-task the cultivation of the faculties of the soul.** Men ought to acquire during their life on earth **ethical** values, for these constitute the conditions for a **happy, everlasting**

**afterlife.** Further a most general **education** is of the greatest importance. The acquisition of bodily qualities and material wealth are but of secondary interest, namely, as necessary means for attaining and exercising the **intellectual** properties. The individual that succeeds in these tasks, ought further to transmit his properties to an **offspring**, and to promote the tendencies of his **environment** in the same direction.

**Well educated persons** who have thus fulfilled the duties of their earthly life, are **prepared** for a **happy, pure-spiritual** life, into which they may pass over with perfect equanimity, after sufficient enjoyment of the pleasures of this world. **Death** under such conditions ought, therefore, **not at all** to be **dreaded**, but rather be regarded as **true birth**, as birth in a wider and holy environment, the **heaven**. Here the soul can enter with the **most cheerful** hopes, for above such pleasures as full recognition of truth, and free intercourse with highly cultivated intellects, **blessedness** is attained by a pure-spiritual, loving relationship to God.

Brethren and sisters, fully use ye the chance,  
Given ye by **God** to **educate** your minds.

While ye are yet living embodied on earth,  
Accomplish ye the **development** of your faculties.

Though this task may be often difficult,  
**Never be despondent** in aiming at your goal.

The **eternal goal** is **worthy** surely by all means,  
**Sacrificing earthly pleasures** in the case of **choice**.

**Attain ye to intelligence** while yet in this life,  
**Cultivate** your faculties, **refine** ye your minds.

**Discipline** your will, **purify** your soul,  
**Acquire** ye properties of everlasting worth.

Recognize ye consciously the precious property,  
Entailed on ye by God, namely, **love**.

Love ye men and yourselves, but above all, God,  
**Love of God will bestow happiness on ye.**



## CHAPTER IV.

While Mr. Godlover was writing this work, he had often to struggle hard to overcome Satan. But he succeeded by his **strong will**, by **scientific knowledge**, and, above all, by the **help of God**. God gave him the power, God inspired him with good thoughts, so that he could overcome Satan.

Whosoever constantly follows God, this soul God can promote in achieving success. Finite minds act freely in choosing the good, therefore they themselves, principally, determine and justify their fate. Indeed, all finite minds suffer from Satan's temptations, the possibly corrupting influence of their surroundings, and the inherited sinful tendencies, so that their freedom is really often very precarious. But since they also enjoy the virtuous properties entailed on them, and often the advantages of an improving environment, every imperfection can, without insuperable difficulties, be amended by strength of will and knowledge, whereas Satan's evil might is overcome with the help of God.

Brethren and sisters, by **energetic will**  
 May ye **overcome evil and sin.**

**Satan is the origin of all evil in the world,**  
 All vices and temptations **originate** from him.

**With Satan converse ye never,** but if he tempteth  
 ye,  
 Be your **will strong,** know ye **clearly** the peril.

**Will and knowledge** are requisite indeed  
 That ye may succeed in any of your works.

But **most important for success and indispensable**  
 Are **God's grace and blessing,** His infinite love.

God favoreth His creatures, for **God is only good,**  
**God never tempteth** them whose character He  
 knoweth.

The character of all creatures is originally good,  
 And God inspireth loving thoughts exclusively in  
 them.

Brethren and sisters, **believe ye in God's love,**  
**Thank ye God,** and love ye God with all your  
 soul.

## CHAPTER V.

When the sad disaster of San Francisco came to pass, most of the afflicted inhabitants of this city had indulged in wickedness. Therefore, they freely submitted to Satan, so that he could entangle them in the effects of the catastrophe. But righteous people came to loss by their obstinacy, notwithstanding the benignant warnings of God. Yet it was imagined by many people that **God** was the cause of the misery. For **God** they erroneously supposed is **omnipotent**, hence He could avert the calamity.

The truth, however, is that **events in nature are the results of many factors**, especially of those **finite minds** that act but in **dim consciousness**. They, therefore, almost **passively** submit themselves either to **God's benevolent guidance**, or to the **malevolent perversions** of **Satan** till this behaviour becomes **regular** and established **law**. On these grounds natural events and miracles have to be explained.

**Natural events** are thus only as far as they tend to **beneficence**, the expressions of **God's wisdom**. Satan's corrupting activities involved in such occurrences cannot, however, afflict with



misery righteous men, because God by His wise means withholds them from dangers, or if they nevertheless arbitrarily go into, God lets them, as all His creatures, escape from injuries, and in any case alleviates their sufferings. **God never punishes, and never smites men by disasters.**

Brethren and sisters, **God is only good,**  
God is the author of only good effects.

**God createth** minds, **God sustaineth** them,  
God **relieveth** them in dangers, and **assuageth**  
their pains.

But **evil** and **disasters** in the universe  
Are only caused by **Satan's** corrupting might.

He enticeth men by vain and void allurements,  
In order to corrupt them with perfidiousness at  
last.

Therefore, brethren and sisters, be ye on your  
**guard,**  
Refuse ye all temptations, avoid ye vanities.

If ye wisely follow God's faithful advice,  
Ye will never be entangled in dangers and dis-  
tress.

**God keepeth ye off from dangers by a good inner  
voice,**

**And by inspirations, transmitted by good minds.**

Brethren and sisters, trust ye in God's help,

**What God does, that is well done; trust ye in  
God's love.**

**God is our infinitely mighty benefactor,**

**God is our eternal Father who only loveth us.**

## CHAPTER VI.

After the failure in his love-affair, young Mr. Godlover was on the verge of suicide. But when he was about to perform his plan, **God** saved **miraculously** his life in the right moment. By the **voice** of a **good soul**, God gave him to know that he could be helped. When he quite suddenly heard this voice, he refrained from further steps.

**God manifests Himself by receptive, good minds.** Such minds submit themselves to the **control of God.** Therefore they realize by their acts mostly the **inspirations of God.**

Brethren and sisters, let us follow God,  
**God is our guide and aid in every distress.**

God knoweth our griefs and our agonies,  
God knoweth the means also for comfort and relief.

God useth the **best** means, He useth them with  
the care  
Of a heartily good father for us, His children.

If we act according to **God's fatherly advice**,  
We can hope with cheerfulness for redemption  
and redress.

Let us be **attentive** and **judicious**,  
In order to recognize counsels of God.

Let us be **judicious** and **distinguish** them  
From **Satan's** falsities, misleadings and deceits.

Through the voice of some of His followers  
God expresseth sometimes more clearly His  
thoughts.

Let us associate the followers of God,  
Let us choose **good persons** only as teachers and  
as friends.

They can act as **organs** of **God's inspiring might**,  
They are the favoured **media** often of **God's per-**  
**fectly wise thoughts.**

As media they are fallible; therefore examine  
their word;  
Believe it, if ye find it true; the good faith, how-  
ever, respect ye.

Respect ye and acknowledge ye the true counsels  
of them,  
Accept ye them as **guides** to your **happiness**.

Happiness will follow, if ye take regard  
Of their admonition, the kind advice of God.

**God advises** men to live in **harmony**,  
To **assist** each other, to **co-operate in peace**.

To realize the **good**, from which always proceeds  
Their **happiness** on earth as well, as everlastingly  
hereafter.

Therefore, brethren and sisters, let us always  
love,  
And let us love all for the sake of our God.

## CHAPTER VII.

Mr. Godlover had once read in some book of a new type of man. The character of these new men would become established, if men would renounce all their bad habits, but preserve and explicate their good ones, and thus become perfectly good.

That in the **near future** a **better** type of man, than that of to-day will be raised. Mr. Godlover considers as readily verifiable. For it is evident that men will excellently **improve**, if their **conduct** is **guided** by **God**, as they have received from God the rules for a truly good life. God knows what is best fitted for men's welfare; therefore men ought to **respect God's counsel**.

According to **God's fatherly admonition** modern men have to **correct** the **principles**, by which they rule their **conduct**. The **main features** of such a reform would have to consist as follows.

It ought to be clear to all men what the **purpose** of this earthly life is. **The main purpose of the embodiment of the soul is that men may realize themselves**, especially become **conscious** of their **original** and **characteristic** quality, namely, **goodness** for a **full enjoyment** of the **ever-**

lasting life hereafter. To this principal purpose all the problems of human life have to be submitted. Therefore, **firstly** and immediately, an **adequate change of the present educational system** is urgently necessary; as **abandoning** the **regular study of dead languages**, and **adoption of a universal language**; further **reducing** the study of **unimportant disciplines**. The time thus won ought to be employed especially for a **more intensive, ethical education**.

The **second main point** of the reform is to bring about a change of man's present **hygienic rules**, namely, **restriction and gradual abandoning** of any **meat-diet**, but, on the other side, **full appreciation** of the physiological benefits available by **fruit and cereal nutriments**; also **gradual abandoning** of **intoxicating drinks, tobacco and other mistakes**, for all of which measures, even more **ethical and social reasons** categorically appeal. **Private interests** involved in these reforms should be **compensated by public funds**.

The **third main point** of the reform consists in the **lawful introduction** of the **social state**, as, e. g., by a proper derogation of the laws of private inheritance. The legislative steps relating to this point should thus **respect** the at **present**

existing facts. Careful regard should be taken of private interests, of the individual's feelings, etc.; but immediately wars should be abandoned, and also public institutions immediately introduced for correcting criminals by ethical and therapeutic means. A system grounded on direct economic co-operation of men should be decided upon by an international congress. The further legislation concerning this point should be the task of the national authorities.

The fourth point of the reform is that every man may have his living guaranteed by the state of which he is a citizen. The duty on the side of the citizen would be to perform the work assigned to him by the authorities of the state. The work to be done by the citizens should be in accord with their individuality and sex. Every citizen who has fulfilled his work should receive a credit for such goods as would suit with his intellectual and bodily wants. By these regulations diseases and crimes would be diminished to the utmost.

The fifth point of the reform refers to the matrimonial problem. Marriages should be permitted and favored by the authorities with careful regard to personal freedom and public welfare.



The **sanctity of matrimonial covenants**, the **freedom** in their dissolving, and **monogamy**, as far as existing already, should be fully respected.

The principles of **freedom** with respect to **creed**, **scientific tenet**, and **political opinion** ought as well to be legislatively recognized, as the duty of the authorities by proper means to **clear up** the **errors** of the individual.

The great **beneficial** consequences of such a reform are surely to follow. **General prosperity of mankind** will be its effect, **happiness** of men during this life, happiness in their afterlife and, above all, happiness of **God**.

Brethren and sisters, **accept** ye the **advice**,  
Given unto ye benignantly by **God**.

**God** in His **omniscience** knoweth perfectly  
Your deficiencies and the means for your salva-  
tion.

**Trust** ye all in **God**, follow ye **God's** advice  
Whose fatherly wish it is to establish your happi-  
ness.

Therefore, brethren and sisters, let us **co-operate**  
For **personal salvation** and that of **mankind**.

**Live ye in peace, live ye in joy,**  
Live ye always in joyful peace.

**Love ye your neighbour, love ye him**  
By heartily feelings, thoughts and deeds.

Care ye for their bodily and mental **wellbeing** ;  
**Care ye for your own health** by proper means.

**Forgive ye the outlaws** their misdeeds,  
Correct ye their **errors** in a **loving** way.

Correct ye your **children, improve** ye them ;  
Improve ye your own persons and **know ye the**  
**truth.**

Brethren and sisters, parents and children,  
Husbands and wives, strangers and relatives ;

Citizens and neighbors, authorities and subjects :  
**Meet ye with respect and work ye in the spirit**  
**of love.**

**Love ye each the other, love ye heartily,**  
Love ye with **reason, love ye by deeds.**

If ye love each other, ye love also **God** ;  
**Love ye and respect ye God your eternal Father.**

Surely happiness will follow from the love of  
God;

Happiness of ours and, above all, happiness of  
God.



## Part III.



# The System of the Divine Religion.

## INTRODUCTION.

The chief principle of the Divine Religion is love of God. Love of God leads to all other good actions. Happiness is always consequent to good actions, therefore its establishment requires a good conduct. Men are good if they aim to produce lives, or respect and support either their own or others'. The others may include a more or less limited circle, which men have the freedom themselves to determine. They ought to do this consciously and with reason, so that their actions may be guided by principles. Persons whose conduct is guided by clear principles, can to some degree foresee their success.

Men are finite beings, while God is infinite. Hence the field of man's activity is different from that of God's. Men's activity is restricted to limits which will vary according to their character, and the aim of their actions. Mankind constitutes the widest social group. Welfare of mankind will, therefore, be a rather remote goal

of men's actions. But within that group stand others, as **race, nation**, the circle of **friends**, and the **family** that thus form less distant limits for men's conduct. How far men ought to **transcend** or to **restrict** these limits, depends on circumstances. Principally avoiding of **cruelty** to **animals** and of a **narrow egoism** will in ordinary cases direct men to the good action.

Persons who act well, act in accordance with God, as **God is only good**. But as God is a **self-sufficient** being, men can realize their love of God **directly** only by **respecting Him**, whereas **indirectly** also by aiming to generate, or by respecting and supporting **creatures** and **themselves**, actions which they will choose in practical life according to principles. **Good actions** consistently and persistently pursued will bestow **happiness** on men and, therefore, also on God.



## A. Fundamental Conceptions and Their Proof.

The fundamental conceptions of the Divine Religion are those of **God**, the **creatures** and **Satan**.

The reality of **God** is proved, since an **infinite, intelligent cause** of the universe that corresponds to the **religious sentiments** cherished by men evidently exists. For, firstly, **every effect** has its **cause**; secondly, the universe as an effect exhibits **wise design**; further, the **idea of infinitude**, being recognized by the human mind, presupposes as an **attribute** also the **substance** to which it adheres. Moreover, answering man's religious longings, an **inner voice** slightly but categorically assures him that this being is God; a voice that under proper conditions raises to **clearer inspirations**, and at times to a **revelation of God**.

That **man** himself is **real** and an **individual** being, follows from his very **thinking** and **will-determinations**, whereas his **alliance to all other creatures** is obvious from the fact of **evolution**. This relationship, at once, verifies the proposition that creatures have a **common origin**, namely,

**God.** As God is the **originator** and **wise designer** of creatures, and therefore essentially **good**; moreover, since **creatures** themselves, as **offspring** of **God**, are **originally** also **good**, neither from God nor the creatures can **evil** originate, for that were wholly **inconsistent** with the character of both, and at once a flagrant violation of the **law of contradiction**, in accordance with which all sound reasoning proceeds.

But the same logical law clearly implies also the proof of the existence of **Satan**, as the **originator** of **evil**, which truth is corroborated by the fact that **creatures** are **finite**, though their originator is infinite.

## I. THE CONCEPTION OF GOD.

God is the infinite, good mind.

God is a mind or individual being. Every mind is active, thus also God. God's activity is only good, because God's character is entirely good or holy. God, because of His goodness, is the continuous creator of all creatures whom He respects, furthers and sustains for-ever. God, in His kind feelings, sympathizes with His creatures, and has for them only love, sorrow and pity. He loves them, as a father loves his children, and feels sorrows with the wicked that He but pities and never punishes. God as an infinite mind, having neither beginning, nor a limit in future, is eternal. He is therefore since boundless times creating His creatures, and in His infinitude realizes for them His inspiring power throughout the universe. God, as an infinite or perfect, and only good mind thinks perfectly and truly. God in His infinite personality is omnipresent, inspiring all creatures, and immanently conversing with them; thence He is omniscient. As a perfect intellect God is provident also, but as far as providence is possible with regard to minds whose character is signified by freedom, as

a primordial principle. God thinks **perfectly truly**, because He is always consistent with Himself, namely, perfectly good; but God is with perfect judgment good or **perfectly wise**, and in so far **perfectly just**, because His creatures, in consequence of their freedom, have different characters that are recognized by God.

## II. THE CONCEPTION OF CREATURES.

**Creatures are finite, originally good minds.**

Creatures are **minds**, because God originates them of His own substance. He originates them necessarily so and not out of nothing, as nothing does not exist. God creates them **free**, because God Himself as a mind is **individual**. All creatures are **originally good**, because of their origin from **God**; but as to their faculties they are actually **finite**, notwithstanding their originator Himself is infinite. Creatures become finite at their very creation, because of the suppressing counteraction of **Satan**. Creatures are thus at their origination not only infinitesimals, but in this weakness also confused. While they, therefore, are wavering with regard to their characteristic quality, though at once tending to it because of its original possession, the infinite multitude of them, for the very latter reason, principally preserve the inherited goodness by habits, and only exceptionally some of them fall, having become habitually depraved in their character that all transmit to their descendants.

But God in His infinite wisdom has for His creatures designed the way by which their poten-

tially as **perfect inherited faculties** can, in an infinite progress, become **actualized**, namely, by **love**. It is a way gloomy at its starting, wearisome during its passage, which is often indeed a passing through thorns and thistles, but eternal light: happiness and bliss beckon at its goal. Love leads creatures together, so that they may **co-operate**, as co-operation strengthens the individuals. Primitive and simple is this co-operation at first, and easily soluble the communion. But complicated and refined become the co-operative bodies, the higher creatures ascend in the course of evolution. These co-operative bodies consist of **minds** among which **one**, as ruling principal, constitutes the **soul**. By ruling the body in self-love embodied souls learn to develop their virtually infinite capacities, the explication of which reaches higher levels in the sexual, parental and patriotic love, but foremost in a love corresponding to the most lofty Divine love. Souls who have attained an **actual** possession of a sufficient fund of real values, especially have achieved **consciousness** of their **original** property, **love**, and, above all, the **love of God**, may thus strengthened and improved in character, inde-

pendently develop after solution of the bodily union in their afterlife.

Creatures have an **everlasting** life, because God in His goodness and by His infinite power protects them for-ever against the attacks of Satan. Only their embodied life has a limited future, and it ceases, when the harmoniously concatenated assemblage of minds, as represented by the living body, is solved at death. Thus the soul is freed from its former connection, and commences **immediately** an **everlasting, pure-spiritual life**, as embodiment only once occurs. Neither does reincarnation take place, nor have souls a pre-existence, but they come to existence only by reproduction of their parents of whose substance they consist, and whom they therefore resemble. The afterlife of **good** souls is **happy**, for happiness always follows goodness. Of sensual pleasures they are then of course incapable, but they delight in pleasures flowing from the activities of the pure mind. Their activity varies according to the stage of development they have attained to, and **consciously good** souls will partake as **angels** of God's eternal, holy work in supporting finite minds, relieving them from sufferings and furthering of their good endeavours. Such loving

deeds, and an unconstrained intercourse with relatives, friends, or highly intelligent minds, moreover, an all-comprehensive recognition of truth, as only possible after becoming free from the bodily encumbrance and diversions, but, above all, a pure, loving relationship to God, contribute to render the unembodied life of good souls truly happy. Since minds have always freedom to choose the good or evil, and even for this reason a **hell** in the sense of a compulsory, penitentiary abode, for everlasting damnation, does **not** exist, depraved minds, who of course suffer from their evil-doing, will if they are willstrong and intelligent enough in fact become good, and enjoy the bliss and harmony, swaying in the realm of God, the **heaven**. The infinite space is predominantly heaven, since the infinite number of finite minds, as derived from God, are originally good; and, moreover, the most influential finite minds are truly conscious, hence actually good. Thus **God's might prevails** over that of Satan. This truth is also evident from the fact that finite minds live, and in the main progress.



### III. THE CONCEPTION OF SATAN.

Satan is the infinite, evil mind. Satan as an infinite mind is an eternal, omnipresent, omniscient, and universally mighty, individual being. Satan's activity is **only evil**, which means **depraving, despising and hindering** minds. The victims of Satan's activity are the **creatures**, because they have begin. God as an infinite mind is entirely secluded from Satan, and in His goodness supports His creatures for-ever. The attacks of Satan on them can, therefore, **never** result in their **annihilation**, but tempted and **confused** by Satan, and then following him, creatures do **evil** to themselves or others, which always has **misery and pains** as consequences for either part.

Careless concentrating the thoughts on Satan disturbs, and exposes to illness. Therefore men, though being conscious of Satan's activity, and well on their guard, may avoid that grave danger, and peacefully rest in God, their infinitely mighty, and truly loving benefactor.

## B. The Love of God.

**Love of God** ought to be the **chief** reason of all human actions, for **God** as the originator of men whom He respects and supports as a father, deserves indeed above all their love as **thanks**. Men ought to love God faithfully and in all conditions of life. Men can love God **directly** by loving **God Himself**, or **indirectly** by loving His **creatures**, and thus acting in accordance with God's intentions.

### I. THE VENERATION OF GOD.

As **God** is a **self-sufficient** mind men can realize their love to God **directly** only by **respecting Him**. God ought to be respected by men **properly**. In attending upon God **decency** ought to be observed, and **tactful regard** to be taken of God's feelings. Men with judgment will, therefore, doubtless avoid degrading servility as well, as distasteful flatteries and absurd assertions, or other displeasing utterances. In conversations with God expression will be given to honoring

salutations, sincere thanks, sorrowful repentance of committed misdeeds, or reasonable wishes will be communicated; frequently, indeed, also God's counsel will be sought.

The **forms** of expressing veneration of God will vary according to **locality** and **time**. As **regular time** for a private communion with God the morning and resting hours are most fit, and for short thanksgivings the meal times might be chosen. **Extraordinarily** and rather ceremoniously thanks to God will be given, and His blessings and consolation prayed for at such remarkable events as birth, marriage and death; further public homage to God may be paid, and edification of worshipper's *ensemble* be accomplished at resting and festival days. As chief part of **public** worship a **poetical-musical liturgy** will prove desirable, whereas in **private** intercourse with God men, as God's descendants, will respectfully, but **most familiarly** express their thoughts and emotions. God is omnipresent, therefore everywhere accessible to men for a parental intercourse. Men wishing God's counsel, especially at occasions of grave importance, in deep depression and distress, or in exulting felicity will seek their eternal Progenitor **solitar-**

ily; but for regular veneration the family circle at **home** and the worshippers' congregation in **public buildings** will suit. While worship of the family members by the **head of the family** might be directed, orderly public worship will evidently require the conduct by thoroughly **learned** and well-experienced persons; persons who have devoted their life to the most responsible, and therefore to be highly honored office of teaching men, **how to love God.**

## II. THE LOVE OF CREATURES.

Men can love God **indirectly** by love of His **creatures**. Then they will realize their love of God by **generating** of an **offspring**, or by **respecting** and **supporting themselves**, and their **surroundings**. The latter on whom the self will bestow his love, may belong to the circles of his **family, friends, nation, race, mankind**, and to the **rest of finite minds**. The **reasonably** acting self will choose the beloved others according to **principles** that will be determined by considerations of gratitude to his beloved, their moral

worth or his natural inclination to them, and correspond to the horizon of his intelligence. A **noble** and **wise intellect** will embrace in love **all** feeling creatures, and with **judicious** regard of their psychic and physiological peculiarity **differentiate** his loving actions; but he will also recognize the fact that love of **others regularly** presupposes love of **himself**. Besides, by **self-respect**, the latter condition is fulfilled by a **rational satisfaction** of one's **bodily** and **spiritual wants**. Avoiding of course whatever hypochondriac excess and without false shame, every person ought to acquire an adequate knowledge of the bodily constitution, and under the guidance of wise physicians properly care for the **health**. But more yet, men's **intellectual** development requires a loving counsel, for there the danger that men, misled and confused will miss the true goal of life and thus their happiness, is very imminent. Persons who by a wisely directed education, combined with independent, thorough thinking, energetic self-discipline, and practical experience have attained to a **virtuous** character, will be most fit to **succeed** in life **themselves** and to promote **others'** happiness. They will then be loving and beloved children, spouses, and parents as well,

as faithful friends, desirable citizens, and benevolent defenders of their race; further with interest partake of the progress of mankind, and also have feelings for their lower fellow-creatures. Lastly after a successful embodied life they will enter the everlasting afterlife as angels.

The cases in which wise men will find it imperative to **risk** their health and life for the sake of beloved others, or because of self-respect or lack of means for self-support, will **rarely** occur, and **quite exceptionally self-sacrifice** in fact. By careful circumspection it will be possible to avoid dangers, and in the spirit of love to settle such conflicts, because **God**, assisted by all good creatures, **saves** persons who choose to follow Him. Thus **truly pious persons**, surpassing difficulties, will **always succeed** in this life and more easily yet hereafter.

## C. Happiness.

Happiness is the necessary result of a good personal conduct. Therefore persons who have steadily striven for some **good** are surely to harvest some **happiness** as the flower and fruit of their honest endeavors.

As **love to God** leads to **every good action**, persons who consciously love God will enjoy **happiness**. But if **pious** persons, **highminded** enough, soar in their conduct towards the most lofty, universal sphere of the **Divine love**, though only as towards an infinitely far and mere **ideal** goal, they will **fully succeed** on earth, and in **blessedness** rejoice hereafter. This **cheerful** view of life is **justified**, as **God's** might predominates in the universe.

Thus the love of God is always bound with happiness; with the happiness of men, but therefore, and, above all, also the happiness of God.







# Index.

## A

Acting, way of, 30, 31, 33,  
35, 36, 38, 42, 43, 44, 49,  
50, 59

Afterlife, 55, 63, 64, 91

Angels, 91, 98

Animals, cruelty to, 51, 84

Annihilation, impossibility of, 25, 56, 93

## B

Beauty, 31, 47

Being, defined, 53

Blessedness, 64, 99

Bodies, explanation of,  
54, 90

## C

Charity, 36, 50

Creator, 54, 87

Creatures, conception of,  
54, 89

## D

Depraved minds, 55, 89,  
92

Destiny, 24

Diseases, 46, 47

Duties, 50

## E

Education, reform of, 75

Eternity of God, 53, 87;  
of Satan, 56, 93

Evil, its origin, 20, 21, 24,  
67, 86; its meaning, 56,  
93

Expiation of misdeeds, 51  
51

## F

Faithfulness, 29

Fate, 66

Festival days, 95

Finiteness of creatures,  
54, 89

Freedom of minds, 53,  
55, 60, 61, 66, 83, 88,  
89, 92

Fundamental conceptions  
of the Divine Religion,  
85

## G

God, conception of, 53,  
87

Good, the, its origin, 21

Goodness, its meaning,  
54, 83

## H

Habits, good, 47, 49

Happiness, 27, 37, 56, 99

Health, 47, 97

Heaven, 64, 92

Hell, 55, 92

Holiness of God, 87

Hygiene, reform of pres-  
ent rules of, 75

- I**
- Individuality of minds, 53, 87, 89  
 Infinitude of God, 53, 87;  
 of Satan, 56, 93  
 Inspirations, receptivity  
 of God's, 62  
 Intellect, God an, 11, 58  
 Introduction into the Di-  
 vine Religion, 83  
 Intuitive treatment, 6
- J**
- Justice, God's perfect, 88
- K**
- Knowledge, 66, 67
- L**
- Laborers, sufferings of,  
 38  
 Lie, 30  
 Life-experiences of Mr.  
 H. B. G., 15  
 Life, purpose of embod-  
 ied, 63, 74  
 Liturgy, 95  
 Living-guaranty by the  
 state, 76  
 Locality of veneration of  
 God, 95, 96  
 Love, its meaning, 54,  
 83; of self, 27, 84, 97; of  
 others, 16, 27, 39, 51, 83,  
 84, 96, 97; of God, 94;  
 of creatures, 96
- M**
- Manners, 31  
 Matrimonial problem, 76  
 Medicines, 46  
 Might of God predomi-  
 nant, 57, 92, 99  
 Minds, definition of, 53  
 Miracles, 68, 71  
 Misery, 56, 93
- N**
- Nature, 57, 68
- O**
- Omnipotence of God, an  
 erroneous view, 53, 68  
 Omnipresence of God,  
 53, 87; of Satan, 56, 93  
 Omniscience of God, 53,  
 87; of Satan, 56, 93
- P**
- Pains, consequence of  
 evil, 56, 93  
 Perfection of God, 53, 54,  
 87, 88  
 Personality of God, 11,  
 58, 87  
 Piety, 98, 99  
 Pity with fellowmen, 18,  
 36, 39, 44  
 Power of God, 40, 53, 58,  
 87; of Satan, 56, 93  
 Private system, 41  
 Proof of the fundamen-  
 tal conceptions of the  
 Divine Religion, 85

Providence of God, 61, 87  
 Punishment of criminals  
   a mistake, 43

**R**

Reform of principles of  
   men's conduct, 74-77  
 Rest, 50; days of, 95  
 Revelation, the, 11  
 Righteousness, 35  
 Rights, respect of, 50

**S**

Salvation of the soul, 17,  
   18, 50, 55, 77  
 Satan, conception of, 56,  
   93  
 Sceptic, 15, 33  
 Science, God its propa-  
   gator, 54  
 Scientific treatment, 6  
 Self-respect, 27, 97  
 Self-sufficiency of God,  
   53, 84, 94  
 Social system. 41; state,  
   75, 76

Soul, its definition, 54, 90  
 Success, 26, 35, 60, 98, 99  
 System of the Divine Re-  
   ligion, 83

**T**

Time of veneration of  
   God, 95  
 Trust in others' faith, 33  
 Truth, its meaning, 29;  
   God's perfect, 30, 54, 88

**U**

Universal, the problem  
   of, 5

**V**

-Vanity, 31, 32  
 Veneration of God, 94  
 Virtue, 48, 66, 97

**W**

Will, strength of, 44, 47,  
   49, 66  
 Wisdom, its meaning, 30;  
   God's perfect, 54, 88

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