PARADISE, LOST AND WON

THE DUAL LIFE OF MAN AND KEY TO THE SCRIPTURES

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MARTIN M. MORRISON.
Los Angeles, Cal.

PARADISE,

LOST AND WON.

Key to the Scriptures.

BY

MARTIN M. MORRISON.

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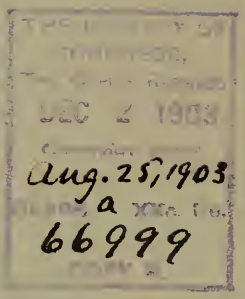

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PREFACE.

From out of the depths of a chaos of thought the author has endeavored to collect material for this work, in line with the light developed in the minds of advanced thinkers of the Twentieth Century. And while it is not entirely an expression derived from the conclusion of the various scientific minds of the age, it will, notwithstanding a few side lights offered by the author, compare very favorably with the recent discoveries by scientific research. The majority of books relating to science and sacred history are usually too dull and lengthy for the masses, who have neither the time nor the disposition to read them.

For that reason, it has been my aim to produce under the head Paradise Lost and Won, a work not only very brief and comprehensive, but also a popular and readable explanation of God's wonderful law of creation and life of mankind as depicted by the allegorical record as shown by the three first chapters of Genesis.

PART FIRST.

THE MYSTERY SOLVED.

Is Heaven true or are we all deceived?
Key to the divine understanding of the scriptures.

"Is there a God, a father over all,
Is there some mighty force that rules the spheres?
Is there a deity behind the wall
Of heaven, and mystery of years?

Is there some stronger force, some greater law,
That measures him, and makes his wisdom weak,
Is there some greater might that none foresaw,
O God, if thou art God! Canst thou not speak?

And in the murmurs of the running spring,
And in the life of every humble thing,
I read his answer: "Seek, and ye may find,
'Tis only he who doubts is really blind."

—(American Israelite.)

The ages of the past have filled the mind of man with mystery and superstition, the ultimate end of which is to weaken and destroy his ability. This error of the thought world has apparently penetrated the entire universe; evidence of weakness seems to pervade the older countries to a greater extent than the new. Their intellectual achievements are still classed by the new as that of the dark ages.

If it be true that ignorance is bliss, then the older worlds have for ages been blessed. But the truth of this most frequent assertion as a rule is in doubt, and I shall attempt to show the reader who diligently peruses these pages that it is intelligent truth, and not ignorance or error, that promotes man's greatest happiness, not only in this world, but in the world to come.

Intelligent thought carries with it the spirit of truth, which the spiritually endowed man can easily discern, and by its adoption man's power becomes unlimited. On the other hand, ignorant thought has a semblance of error, mystery and superstition, and if followed will tend to weaken man's ability and lessen his power.

It is from the thought world that man's blessings or ills come. Every word uttered, every act performed, originates first in thought. Thus

for man to be a power in his world his understanding must be correct, otherwise he will soon fall by the wayside, while a more intelligent mind will pass him and secure the goal. For proof of this assertion look at the evidence of this fact displayed by the new countries, and the newest are perhaps the brightest.

They drifted out and away from the old rut and embraced a new light, which dawned upon them through their efforts of self-reliance; they had but little to lose and much to gain; they took the chances, and now, today, they stand at the head, backed with intelligent power that combined ignorance can never overthrow. This is simply a law of nature, the light from intelligent thought must first develop before any great work can be successfully accomplished.

The history of every man's life will prove this assertion. All great achievements of today first originate in the thought of man. By his thought many plans for great undertakings are frequently developed in his mind; he compares them, under a focus of all the intelligent light he can obtain, then selects the most practical, and begins the creation of the object of mind. Thus the first thing is thought, then intelligent light, then work.

This is the natural method through which all creation develops, as I shall endeavor to show by a brief review of God's original creation of the universe, and man, so beautifully displayed by the Allegory, as recorded in the first chapter of Genesis, in the first book of Moses of the Old Testament. The first three verses of the second chapter will also be included, as they are supposed by many able minds to belong to the first, the phraseology being very similar, as well as forming an appropriate ending, to the first, and nothing to do with the second.

It is my chief object to attract the reader's particular attention to this chapter of Genesis, for I verily believe that when this Allegory is properly understood by the world that in it will be found the only true record of God's creation of man and the universe. The entire book of Genesis is looked upon by scientific minds as simply an allegory of creation and life of mankind. Webster defines the word allegory as a figurative application of real facts. Consequently, the reader should not be so ignorant as to try to understand those chapters in the book of Genesis in the literal sense. I have, during the course of my investigations, read several very beautiful interpretations by very bright

minds, but to me they lack the spirit of truth; there is something about them that fails to satisfy the ordinary or normal intelligence of man.

The allegory, as displayed by the second and third chapters of Genesis, should in no case be included as a part of the first chapter, as it, according to scientific research, was written some three or four hundred years later, and to my mind applies only to the life of man, and not God's creation, as shown by the first chapter.

Therefore, it is important that the student of today should compare these two different allegories carefully, and not take it for granted, as has been the custom for ages, that it is all one and the same, but two separate and distinct allegories. This is where the christian world has long labored in error, and through the fact of this erroneous thought have failed to grasp the true meaning of God's creation.

In the first allegory, a divine God of love blesses man and leaves him in a state of paradise, but in the second the same God is represented as being revengful and cursing man, and banishing him from Eden. Hence, the spirit of truth is lacking and a grave misunderstading must necessarily arise in the mind of the reader.

The God I worship is a God of love, and,

consequently, to my understanding, the first is the only true record of God's creation, and the second is simply a creation in the mind of man, and both, when properly understood, are true. If my hypothesis does not bear the spirit of truth the reader will not be required to believe.

The world, through a misunderstanding of the divine law, has been long drifting in error thought, not knowing just how it all came about.

Through scientific research I am led to believe that man was in a condition of paradise prior to the acceptance of this error thought, but after accepting that version of creation as the truth, his condition was materially changed; in fact, by virtue of this thought being adopted as truth, man is simply lost. With this thought in mind, the gates of Paradise are forever closed to him.

Under guidance of this error thought, the world has grouped in darkness for ages. The majority of the christian world are doubtless living under this erroneous belief today. Such errors are handed down from generation to generation; the education of youth is so hard to overcome that the world at large simply drifts along in the same old rut.

It is time intelligence began to assert itself,

and the chief object of these pages is to call a halt.

With this idea in view, I shall here endeavor to present a new and brief interpretation of the first creation as I comprehend it, and in order that the material world may fully grasp my meaning I feel that my argument must not only bear the spirit of truth, but be plain enough for a child to understand. If my efforts are successful the teachings of the New Testament will be more clearly understood by the masses than they are today.

The errors developed during the past ages should find no home in the mind of man of this enlightened age. Prejudices, derived from error in education of youth, should become unbiased and open to conviction of the spirit of truth wherever it be found. During the last fifty years the intelligent world has made rapid progress, and the mysteries of the divine law are being speedily solved.

After nineteen hundred years of scientific research the world at last awakens. A wave of scientific thought hastens to penetrate the uttermost parts of the earth, and the marvelous results attained fill the mind of man with that

great spiritual truth that all is obtained through God, a divine spirit of love.

In my pursuit after knowledge I have diligently read the records, works of many of the scientific minds, and it is mostly due to this source that I have obtained many of the thoughts herein expressed, and while the efforts displayed by these pages will, to the minds of many, have a tendency to produce a decided revolution in thought, they will not in the least detract from the glory and honor of the Divine Being, who, through the spirit of love and a divine law of evolution, creates all.

In the earlier ages many of these scientific truths were recognized by all of the old patriarchs in their day as scriptural facts; but notwithstanding this, through a lack of a commodious communication with the world at large, a misunderstanding of the divine law has developed throughout the earth, and it was only through the coming of the Son, Jesus of Nazareth, who spake as no man ever spake, that the civilized world was again able to perceive the truth.

For the benefit of the ordinary students, many of whom have already embraced an erroneous education of God's original creation, it will be necessary to begin at the beginning.

THE MYSTERY OF GOD'S CREATION.

The curtain of time now rolls back, all nature is hushed and stilled, and the mystery of the ages, from out of the dark and deep unfolds to the spiritual vision of man. The first chapter of Genesis and the first three verses of the second will now be read and interpreted by verse and paragraph, a true spiritual conception of which will recognize no miracles, but rather an unbreakable divine law.

FIRST DAY OR PERIOD.

Spiritual Creation.

Genesis I.

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was on the face of the deep. And the spirit of God moved upon the face of the waters.
3. And God said, "Let there be light;" and there was light.
4. And God saw the light that it was good; and God divided the light from darkness.
5. And God called the light, day, and the dark-

ness he called night. And the evening and the morning were the first day.

The word "beginning," spiritually interpreted, to the human conception of today, signifies the "first," and God is the embodiment of the divine principle of love, manifested in all good and harmonious creations.

The word "heaven," as here used, was the most perfect condition attainable through intelligent thought; a perfect harmonious law through which all is created.

The word "earth," as here expressed, alludes to all material creation by virtue of an intelligent law. The creation of God's universe is doubtless under consideration, but the method in beginning was undefined, for we look upon the waters as being thoughts, and as they were deep they were no doubt in numbers and variety, and their condition was still in darkness; but the plan is now about to develop, for the Spirit of God (divine intelligence) moves over the face of the waters, and creation begins.

For God said, "Let there be light," and there was light.

This was not the ordinary light as produced by the sun, moon and stars, as many unthinking readers have been taught, through ignorance, to

believe, for the planets and material things were not yet created, and could not be until an intelligent law had been decided upon, but it was God's intelligent light.

THE LAW OF CREATION.

It was the light that never dims or casts a shadow; it was the eternal light of an ever present God, as displayed by the spirit of divine love and intelligent good. For immediately, from out of the depths of a chaos of thought, the law of divine love and evolution began to unfold; the student at the dawn of the twentieth century reads it thus:

I am God, I am the Spirit of Divine Love, intelligent thought, life and truth; I am the Creator of all good; by Me perfection, peace and harmony is developed and maintained; all things are made by me, and without me there is nothing made that is made; in me there is life, and this life is life eternal, let all nature bow and worship me, for there is no other God but me.

The more intelligent and spiritual the mind of man attains the plainer the truth implied becomes apparent, and the more accurately can he foresee and predict coming events.

It was Jesus of Nazareth, who was born of

the most perfect spiritual and material poise, who discerned and proclaimed this truth, and first promulgated the doctrine of faith in its efficiency. That all who obey it would live again; and those who failed to worship the heavenly Father, as indicated by this law, must, in consequence, die the eternal death. This is the fundamental principle of all religions. Go where you will, all humanity, even the natives of the jungle, whose intelligence is only a grade above the animals, have an instinctive desire to worship some higher intelligence, just what it is they may not be able to properly discern, but the instinctive desire is always found as one of the attributes of the mind of man, just how this all comes about, will be defined more at length later on as God's law of creation is unraveled.

God, seeing that this light was good, divided the better thoughts from the poorest, thus forming a working plan of creation. From out of a chaos of thoughts, the method adopted is here defined. The most harmonious were selected and formed the basis of the law of the Spiritual Universe, in which there is a most perfect harmony. This is the greater light.

But there still remains, as indicated by the darkness, a chaos of thoughts that were not so

harmonious, being less intelligent. These were not discarded nor cast away by the Creator as being worthless, but simply divided from the best and laid aside to be used at a future day as a basis for a material creation. Thus, even here upon the threshold of God's wonderful creation, one of the important laws of mental therapeutics appears. All thoughts are things, neither lost or entirely forgotten, but at some time and in some place in the great thought world they will develop. This was the first manifestation of spiritual law, and God said it was good, and established it. As this was purely a spiritual creation, the reader should look upon this light as being the light of intelligence; and the darkness, called night, as being ignorance. Intelligent thought always develops before any great work is accomplished; therefore, we must look upon this first creation from a spiritual standpoint only. The sun, moon and stars not yet created, no other light was possible at this time. This may be a revelation to many who have never read this first chapter of Genesis with proper thought and care. I am led to believe, and I think the facts will show, that the majority of people of the present day, even those who claim to be christians and who are supposed to be well versed in bible

history, have never noticed, neither analyzed or observed, the difference existing between the first and second chapters of Genesis, being written by different scribes and several hundred years apart. They cannot properly be interpreted as all in one, but rather two separate and distinct allegories. Such was God's creation of the first day, or period.

SECOND DAY OR PERIOD.

Genesis I.

6. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.
8. And God called the firmament heaven; and the evening and the morning was the second day.

In the three verses above it will be observed that God's thought of the second day or age was devoted to the work of establishing a permanent understanding between the upper and lower waters; or, in other words, between higher and lower thought, intelligence from ignorance, a

spiritual instinct which shall forever define the difference between the true and the false. From this understanding there can be no mistake. The spirit of truth defines the way because this firmament was called heaven and must be perfect and complete in harmony.

This now becomes a fundamental law, soon to develop in the mind of man, as will be shown by the attributes of his endowment. This divine, intelligent instinct is always correct, and when followed, peace and harmony will always prevail. Thus the close of the second day, or period.

THIRD DAY OR PERIOD.

Material Creation.

Genesis I.

9. And God said, "Let the waters under the heaven be gathered together unto one place, and let dry land appear."
10. And God called the dry land earth, and the gathering together of the waters he called seas; and God saw that it was good.
11. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit yielding fruit after his kind, whose seed is in itself, upon the earth," and it was so.

12. And the earth brought forth grass, and herb yielded seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.
13. And the evening and the morning were the third day.

There was a time long, long ago, when the universe was all a dark and gloomy space. If the discoveries of science be true, the first indication of matter of any kind was doubtless through the introduction of atmosphere, gas and moisture. "Through the recent investigations of the new substance called radium, Professor Crooks, in Berlin, and Professors Lodge and Curie of London, have recently proclaimed that the old theory of atoms, or that the elements consist of indivisible units of matter has now been definitely discarded. Instead, it is said each atom is a whole stellar system of infinitely smaller but absolutely identical units, which are called ions, all in orbital motion. The nature and identity of each substance depends upon the number of such ions contained in each atom. Thus, 700 such units, or ions, form what is known as a hydrogen atom. And 11,200 ions in each atom produce what is called oxygen, and 137,200 of the same ions, if combined in a single atom, would yield gold, and so

on. The nature of these ions is electrical, or, in other words, electricity and matter are one and the same."

Already many of the mysteries of the universe begin to unravel. The old familiar expression that "thoughts are things," is beginning to be understood as a fact.

Scientific minds declare that so far as known, "all phases of matter within reach of observation can be separated into corpuscles, and that no entity exists but electricity, which is the same as saying that it is life, mind, thought, light and matter. Thus the universe is also mental," and all of such attributes are by nature as active as though they possessed a mind of their own.

"If thought is matter, how important the corpuscles sent out from the brain be pure and harmonious."

Science of recent date says that "every phase of matter radiates its kind; thus the brain, as well as the new substance called radium, both emit corpuscles of themselves."

"There is something weird about the properties of bacilli; in this are traits that point to a life far beyond the limits that are drawn on earth for other forms of life. Certain bacilli withstand intense temperatures high and low, and by virtue

of this fact they may be in some way connected with the uni-celled creatures of the order of atoms of the ocean, which illume the waters by their myriads." Science claims that the gathering of certain uni-cells into a group "first produced the living things with separate functions. The cell community was the first great progress in the measureless space of time."

Man, the greatest of all living achievements, has the centralizing brain which, in the cell-creature plant, is absent. "And which the cell-creature beast has only a faulty development, through many strange and mysterious ways passing through countless shapes, first emerges from that long-forgotten first gathering of shapeless clumps of cell-community. Thus, the human brain is a cell-community, in the cell-community of man."

Notwithstanding the amazement of the scientific world, the ion theory is now apparently established. The nature of these ions, or substance formed by combination, they are rapid in motion. Each attracting like unto themselves and constantly increasing in number, forms the fundamental principles of the universe, or a law of evolution.

Thus, for the purpose of this book, I think it

would be sufficient if I begin the material creation with three of the principal attributes—

Oxygen, Nitrogen and Hydrogen,

The controlling spirit of which is God, manifested through the spirit of

Love, Life and Truth.

Love is complete harmony. Life is all energy, and Truth is the intelligent combination and application of the trinity; thus forming the divine law of creation.

The creation of the first two days consisted in establishing a condition of law and intelligent harmony, from the thoughts or waters above the firmament called heaven.

But the five verses just read, comprising the creation of the third day, refer to a chaos of thoughts, or waters under the heaven (firmament). Having treated the thoughts above as intelligent, spiritual light; those below will be treated as ignorant, material darkness; or, in the sense that thoughts of things below are of a material character to be moulded and fashioned by an intelligent God of Love. From this on, all is governed by an unchangeable law. Consequently, there cannot, in God's province, be

any miracles, for the simple reason that definition of the word miracle, as defined by Webster, is an act performed in defiance of law. God does not create by chance, or through any haphazard methods; his law cannot be violated without penalty. However, through it all things are possible, and hence, through ignorance, many acts performed through intelligent light are often looked upon as miracles.

So here we find an all-wise, intelligent God, after a lapse of time (the first and second days having passed), devoting his attention to the realms of ignorance and darkness, or thoughts void of any spiritual significance. This is doubtless where humanity obtained the idea that everything above is spiritual and all below material. People differ; so do authors; but many of the intelligent thinkers of today have an advanced view as to the understanding of these verses. But well I know that the spirit of truth must plainly appear in order to overcome the erroneous education of youth.

In due course of time God said to the material thoughts which were below, be gathered into one place, and separate again, the more intelligent shall be called earth, and the remainder shall be called seas. From out of this confused

mass a plan of procedure is manifesting; the dry land, the more substantial part under the divine system of evolution, begins to appear above the surface of the seas, and God called this earth because it was lacking in divine intelligence, and was, therefore, material; the remaining part of this confused mass was gathered together and, being in an unharmonious condition, was called seas, and was also of a material nature.

Thus there is now a beginning of a material universe, in full working harmony with the divine law of creation and evolution. Under the law the work of creation is seldom performed in a moment, or a day, as we compute time. Not that God could not do it, but all evidence tends to show that he did not create material things in that manner. Age after age has already been required to bring the earth to its present condition, and yet the work is incomplete, but is still in full progress, the same today as in the beginning, but on a scale of greater magnitude. In the original creation God, the spirit of divine thought, only started it; the law of evolution does the rest.

So, in due course of time, a tropical region appears upon a part of the earth and it brought forth grass, the herb yielding seed, and the fruit

tree yielding fruit, each after his kind, much like the process of tropical regions of today.

This is the record of the third day, or period, as the reader may choose to call it, for according to scriptural history a day with God is as a thousand years. Consequently, all recording of time in accordance to present methods, should not be considered here as applied to this allegory. To do so would only lead the reader astray. Therefore, the sooner this idea is abandoned, the better; and the sooner the workings of the divine mind will become apparent.

FOURTH DAY OR PERIOD.

The Stellar World.

Genesis I.

14. And God said, "Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and days and years.
15. "And let them be for lights in the firmament of the heaven to give light upon the earth," and it was so.
16. And God made two greater lights; the greater light to rule the day and the lesser light to rule the night. He made the stars, also.

17. And God set them in the firmament of the heaven to give light upon the earth,
18. And to rule over the day and over the night, and to divide the light from darkness; and God said it was good.
19. And the evening and the morning was the the fourth day.

Before attempting to analyze the last six verses let the mind of the reader go back to the first verse: "In the beginning God created the heaven and the earth." But bear in mind a firmament has been placed between the two; the heaven is above and the earth below. That which is above has already been interpreted as a record of the spiritual universe.

The method, as employed here by the Creator, is similar to that of the first creation which, as previously shown, was spiritual. On the first day a heaven was created, and on the second a spiritual light. So then, on the third day, earth was created, and now, on the fourth day, light again becomes the most important feature.

The earth being of a material nature with a divine law already established over it, the light now demanded must be of a material character.

So, in the fourth epoch of the earth's creation, God, in his infinite wisdom, spake through his

never changing system of divine law of creation and evolution. The sun, moon and stars begin to show evidence of birth in the firmament of the heaven, with a line of duty marked out for them to perform. They were to shed light upon the earth both day and night, and divide the light from the darkness, and be for signs, for season, and for days and years. From this grand and wonderful system of the stellar world all nature may compute and reckon time. By aid of evidence produced by scientific research a constant creation and evolution has continued ever since the first beam of light cast from out of the stellar world.

So again, let the reader bear in mind that God's wonderful creations are not made in a moment, or rendered in the form of a miracle, but by a law, and through a wise system of evolution continued for ever. Thus the fourth period of creation.

FIFTH DAY OR PERIOD.

Animal Creation.

Genesis I.

20. And God said, "Let the waters bring forth abundantly the moving creatures that hath

life, and fowl that may fly above the earth, in the open firmament of heaven."

21. And God created great whales, and every living thing that moveth, which the waters brought forth abundantly after their kind; and God saw that it was good.

22. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

24. And God said, "Let the earth bring forth the living creatures after his kind, cattle and every creeping thing, and beast of the earth after his kind;" and it was so.

25. And God made the beasts of the earth after his kind, and cattle after his kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

23. And the evening and the morning was the fifth day.

In the last six verses just read, comprising the creation of the fifth day, the first beginning of animal life appears, as the earth and the seas are of a material nature, the life developed in the ordinary way would, necessarily, be of the same character; and, like the first appearance of the grass, herb and trees, this life originated in the tropical regions. Each species began existence in

a most scientific order. They were not, as many people who have, through a false education, been led to believe, full-grown and up-to-date, as we see them now, but rather the seed, egg or germ that first came to light; and from this all nature in due time developed, just the same as it does today. The climate in which they live, the food on which life subsists, and various other environments have much, if not all, to do with the kind of life developed.

Unlike the spiritual heaven, the material earth is a condition of inharmony; no material life can reach perfection. Although scientific researches may not exactly agree, I will undertake to say that it was here on the fifth day, or period, that the normal material, man, first appeared. Late research, both in Java and the Island of Borneo (originally a part of Africa, or India), for the supposed missing link between man and a lower creature of the ape species, produces the evidence long desired by scientists. But while on this point, the scientific world may not all agree, I feel convinced from evidence obtained that it was at this age that man, in his original animal nature, first appeared.

It is a well-known fact that man has his species or kind from which he originally developed. Go

back to the tropics of today; how do we find mankind represented there? Doubtless very much the same as he was in earlier ages, and very probably the lowest type of the present natives was that first recognized as the material man, being born with all the attributes of the highest type of animal life.

In this man is found all the evidence of a brain under control of the physical senses, very much like those found in some of the tropical countries of today; because all along the line, go where you will, we find that nature is still repeating itself. Under similar conditions it is the same today as in the beginning, the law never changes.

Then, what are the chief attributes of this higher type of animal life? Mr. T. J. Hudson, author of the Law of Psychic Phenomena, one of the greatest scientific works that I have ever had the pleasure to read, gives the attributes of the brain-mind as follows: "A perfect physical body with a brain which, for convenience, he designated as the objective mind of man, it takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities, a guide in his struggle with his material environments,

carnal in nature, with power of speech. Its highest function is that of reasoning." And thus it directs his material actions in the most approved manner.

It is thus we find the original material man at the close of the fifth day, or period, of creation.

SIXTH DAY OR PERIOD.

The Dual Life, Spiritual and Material Combined.

By virtue of the divine law of creation and evolution, another epoch, it is the sixth and last of the original creation, as recorded in the first chapter of Genesis. Let the reader look at this from a spiritual standpoint only, for it is here that one of God's chief mysteries of creation is developing.

Genesis I.

26. And God said, "Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth."
27. So God created man in His own image; in the image of God, created He him; male and female, created He them.

28. And God blessed them. And God said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and every living thing that moveth upon the earth."
29. And God said, "Behold, I have given you every herb bearing seed, which is on the face of the earth, and every tree, in which is the fruit of a tree, yielding seed; to you it shall be for meat;
30. "And to every beast of the earth, and to every fowl of the earth, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat;" and it was so.
31. And God saw everything that he had made, and behold it was very good; and the evening and the morning was the sixth day.

What a stupendous thought. The crowning event of God's original creation. For ages the earth, with its material life, had been developing into a very Eden of grandeur. But the man, where is he at the beginning of this epoch? Look at his picture as the author sees him. Far inland, along the banks of the great rivers which traverse the fertile valleys of Africa's sunny

plains, where the sun rules throughout the year, with rays in summer too torrid for any human but a black man, may be found living pictures of the normal material man.

PARADISE.

A God, of divine love and intelligence, from his exalted realms of bliss above, looks down at this epoch upon this material earth, which is below the firmament, and beholds man, the greatest mechanism of all creation, struggling under his material environments, to develop order out of inharmony. He has the material knowledge, but not the divine intelligence to maintain it, and the necessity for greater power become imperative. So the spirit of divine love speaks again, and it is thus that one of the most important mysteries of the ages is unraveled.

The infant being of man is now endowed with an intelligent, divine mind, in the image and likeness of his creator. Thus he is now born with a dual mind, which I, for convenience, will call material and spiritual, as this seems more appropriate and comprehensive than the name of conscious and subconscious; or objective and subjective, as defined in the works of some very learned authors. Man, by virtue of

this act will, in due time, develop into maturity, endowed with all the attributes of divine love, infinite intelligence and creative power.

T. J. Hudson's Law of Psychic Phenomena gives this spiritual (subjective) mind the following attributes: "It is the soul; it takes cognizance of its environments by means independent of the physical senses. It perceives by intuition and knows right from wrong. It is the seat of emotions and storehouse of memory. It performs its hightest functions when the material (objective) senses are in abeyance. It is that intelligence which makes itself manifest in hypnotic subject, when in a state of somnambulism. It sees without the use of the natural organs of vision. It reads the thoughts of others, even to the minutest details. It possesses clairvoyant power, and the ability to apprehend the thoughts of others. The material (objective) mind is merely the functions of the physical brain, while the spiritual (subjective) mind is a distinct entity, capable of an existence independent of the body."

But notwithstanding this great power, Mr. Hudson further claims "that it is by mental or oral suggestion controlled by the objective (ma-

terial) mind, and by virtue of this power man becomes a free moral agent." The spiritual mind being the soul, is "capable of distinguishing the true from the false, with an intuition to protect life and humanity, and the preservation of posterity." Let the reader bear in mind the distinction between the two as we proceed.

A kingdom has been prepared, and God, through this act of love, places a scepter in the hand of man, and blesses him, and tells him to be fruitful, multiply, replenish, rule and subdue it. Male and female, created he them, saying, "of everything upon the earth that hath life, I have given you for meat. I have endowed you with all the attributes of the Son, and because of this intelligence, if obedient to my command which I now give, all power is given you."

DIVINE COMMAND AND PENALTY.

Matthew XXIII.

37. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*
38. *This is the first and great commandment.*
39. *And the second is like unto it: Thou shalt love thy neighbor as thyself.*

40. *On these two commandments hang all the law and the prophets.*

THE PENALTY.

Matthew XII.

31. *Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

The verses just read are the spoken words of Jesus, as recorded by Matthew, and, according to his teachings, it was the law from the beginning. To my mind, no truer words were ever uttered. To obey, the soul lives forever. To disobey, it is death eternal. Let these words of Jesus be engraved in the mind of man, for it is the law divine. The law as laid down by Moses, for the guidance of the children of Israel pales into insignificance when compared to this, so long as the spiritual mind is permitted to exercise its normal function, this law will be obeyed.

The fundamental principle of spiritual life is here defined. Spiritual death is the ultimate result of spiritual unbelief. Regarding the sin against the Holy Ghost it has never before, to my knowledge, been clearly defined by scientific

research, but it is said by Jesus that it cannot be forgiven.

Hudson's Law of Psychic Phenomena says: "It must be a violation of the spiritual law, for the moral law, if the scriptures are to be believed, can all be atoned for. Therefore, it must be a sin of unbelief or denial of the soul's existence," and a oneness with God, thus neutralizing any desire for immortal life. Therefore, it will be observed that it is not a vindictive punishment, but simply the law of spiritual life. An appropriate penalty follows in the wake of every violation of both spiritual and moral laws.

But let the reader remember that in order to make man a free moral agent the spiritual mind necessarily becomes hedged about with some limitations. God, in his infinite wisdom, gave to the material mind of man the powers of reason by all methods, for the purpose of enabling him successfully to struggle with his physical environments. He gave him the power to know right from wrong, and thus made him responsible for the moral status of the soul. So long as the soul inhabits the body it is charged with limited responsibilities. It is the life principle, its normal functions pertaining solely to the preserva-

tion of human life and the perpetuation of the human race.

Thus it is that the material mind of man has control, and rules either for weal or woe. It is not for man to question the wisdom of God in ordaining these relations so as to subordinate the eternal to the perishable, but it is his duty to ascertain those relations, and so order his conduct as to do his whole duty to himself and his creator.

It is thus we find the normally endowed man of the sixth day, male and female, as little children, in a condition of Paradise, surrounded by material environments, a veritable garden of Eden, coming into a state of conscious realization of their oneness with infinite life. It is the awakening in Paradise; they recognize their true identity and assume the attitude of bringing their lives into harmony with the same great law forces; and in the degree that man opens himself to the divine inflow of these higher forces, does he realize and come into this oneness with God.

Jesus said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Luke XVIII: 16.

It is in a Paradise of Eden that we now behold the coming man. He stands on this en-

chanted spot of transcendent beauty with the eye of all nature turned upon him. He looks out over his kingdom and beholds the hand of infinite love in everything. The very air is filled with fragrant thoughts of harmony and good will for the welfare of every living creature.

At this period he realizes that he is upon the threshold of a great work marked out by his Creator.

Be fruitful, multiply, replenish and subdue, is the divine command. But what is the first thing to do? I shall answer by reading from the greatest sermon ever delivered to man—the discourse of Jesus on the mount—as recorded by Matthew, in which Jesus says: "But seek ye first the Kingdom of God, and his righteousness, and all things shall be added unto you."

To come unto this realization of oneness with infinite life and power, and open yourself that it may work through you, man will soon find that he has entered a new phase of life, and that an ever increasing power will be his, and soon he will be able to master all the problems of life.

But even here in this garden of Eden, where man grows into maturity by virtue of the power invested in him; we soon find the optimist and

the pessimist, and it is with them that an acquaintance is now to be cultivated.

To bring the reader to a better understanding as to what I mean, I will quote a few paragraphs written by the editor of Success Magazine: "The most successful men are the most optimistic when misfortune assails them; they keep their business in any ray of sunlight they can find. If they cannot find one they imagine one.

"Pessimism leads to failure. It is no part of success. Learn to talk up, not down. Avoid people who are always saying that everything has gone to the dogs. Men who talk hard times are never successful; times are always hard for the grumbler and those in the pessimistic rut.

"Success is a delicate plant and requires encouragement and sunshine. It will not thrive in an atmosphere of melancholy. The world likes sunny, hopeful, buoyant characters. It shuns lugubrious prophets who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their careers are always in demand, always popular.

"Emerson's smile was unforgetable. It was a perpetual benediction to all who saw him." To

make knowledge valuable you must have the cheerfulness of wisdom. Blessed are the happiness-makers; they carry volumes of manhood, their presence is sunshine; they make right living easy. The sunny soul does not need letters of recommendation or introduction; all doors fly open to him. He is welcome everywhere. The sunny temper is a talisman more powerful than wealth, more precious than rubies. It is an aroma whose fragrance fills the air with that of Paradise.

"I am so full of happiness," said a child, "that I could not be happier unless I grew." She bade bood-morning to her sweet singing birds, and good-morning to the sun; then she asks her mother's permission, and softly and reverently bade good-morning to God, and why not?

This Paradise of which I speak is a condition of happiness in an Eden upon earth. It was man's first home, and I have called your attention to the allusions above, merely to show how easy it is for man to drift away from the oneness with God. There is no place for the pessimist in Paradise, and hence we must cut his acquaintance here, to speak of him, perhaps, more at length in another chapter.

It is the optimist who, in heart and mind,

maintains the attitude of reverence and worship for the heavenly Father, loves his neighbor and sees the good in all of God's creations.

Emerson says, "He writes it in his heart, that every day is the best day in the year. He hangs no dismal pictures on his wall, nor deals with sable and gloom in his conversation. He finds sunshine and cheer everywhere. His coming into the home seems like the coming of the sun after a long, dark, arctic night. Such people are health promoters, and death to melancholy. It is thus he develops a capacity to enjoy intelligent divine life, and finds the sunny side of every experience."

Standing within the gates of Paradise, clothed in such radiant divine light, let us in thought take a glance backward.

At the dawn of the twentieth century, humanity, with uplifted hands and open eyes, stands aghast at the thought of what God, in man, has already wrought. In the development of the older nations, centuries have been required to promote the present condition. But what of the marvelous changes of the last century? American history has become the wonder of the world; the progress of the race is nowhere equalled. Man, in drifting from old to newer fields, has

in some way encountered a new light. Forced by his new environments to individualize himself, he has been driven from old methods to newer and better ones. Thus the gradual dawning of a superior intelligence through his coming to America.

This great continent, a little over a century ago, was virtually an uninhabited wilderness, with almost a year's journey overland from coast to coast. The great west was comparatively unknown. There were no wires to bear the whispers, or newspapers to record the events of the dazzling sunset West. No steamboats plying on its lakes and rivers. No steel rails traversing its staked plains and its great Rocky Mountains, which had long been the home of the buffalo and wild man. Not even a town west of the Rockies, and the borders of the Atlantic but thinly settled. Only an infant among nations, with other flags floating over territory where the stars and stripes now wave. With the forefathers it was a struggle of life and death, but man's necessity is the mother of intelligent thought. A light began to beam forth in the mind of the sturdy puritan, and in its dawning, man found himself upon the threshold of a new world. He assumed the power given to

him by his Creator as a birthright, that attitude of dominion, not alone over himself but over the new world.

With a determination to conquer and subdue. he enters the wilderness, not half-hearted but with a sturdy, positive attitude to do and to win. He had no doubt of his ability, because his affirmation to win was so strong, and the greater the trials and dangers that beset his pathway, the more positive his convictions became, for he knew there was a way. People with such attributes of mind, even today, are frequently classed as cranks.

But where would the world be today, had it not been for this class of citizens? "Suppose Fulton had given up under ridicule of his friends. Suppose Cyrus W. Field had laid down when cable after cable had parted in mid ocean, and his relatives howling at his back that he was wasting his fortune, and would die in poverty? What if Prof. Bell had lost all faith in himself when he had expended his last dollar in experimenting on the principles of the telephone?" and the world called him a crank. Where would the American nation be today, had Washington, Lincoln and Grant laid down in the midst of the greatest struggle for inde-

pendence and life that the world has ever witnessed? They were each at times called cranks.

"God does not mock man with such convictions without granting the ability to do the deed. He does not mock the birds with an instinct to seek the South in winter, without the climate to suit."

"It is man's constant affirmation of ability to win that carries him past misfortune, strengthens his power to achieve, and makes him a leader among men." The man who adopts the attributes endowed by his Creator, knows that it is a vigorous confidence in himself, a robust self-reliance that achieves success. "He drives away all fear as he would a thief from the house, and affirms his ability to do without the shadow of a doubt in the mind. He arranges his surroundings so that everything about indicates success, his manner, his dress, his bearing, his conversation, and everything he does speaks achievement and success."

Marvelous as the past may seem, the history of the next hundred years will far surpass it and be supreme in the history of the race.

Again we witness a constant revolution of the divine law; from beginning to end of this wonderful record of creation, as recorded in the

first chapter of Genesis, we see the mighty hand of omnipotent power, always displayed with love and intelligence in the behalf of humanity.

The worshiper is no longer filled with awe, but he approaches nearer to the divine presence, and becomes one with the spirit of just men made perfect. At the close of the sixth day, God looks upon the work and says it is very good.

SEVENTH DAY OR PERIOD.

Genesis II.

1. Thus the heavens and the earth were finished, and all the host of them.
2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

What a sublime moment. God proclaims the work of creation to be finished, and a day of rest is at hand. This, evidently, was the original creation. Only, that was referred to as being finished the beginning from which, by virtue of the law of evolution, all nature must develop and grow.

A most powerful working system was now established and in full progress, man, having been endowed in the image of his Creator, has, through God's divine wisdom, been granted dominion over all. But, as man was the last creation, he was doubtless still in infancy, and having been endowed a free moral agent, or with a spiritual power, subject to the suggestion by the material mind of man, a period of waiting becomes necessary. So on the seventh day, because his work was complete and good, God rested and he blessed the seventh day, and declared it sacred and holy, as a day of rest for all creation.

Thus to the education of man much of the future depends. What will the government of his dominion be, spiritual or material? The laws are the same today as they were in the beginning. Reader, your child is in Paradise today, but where will it be on the morrow? Are the parents doing their duty under the law? What kind of home training and education are you giving it? The heavenly Father, the Spirit of Divine Love and Truth who placed the scepter of dominion in your hands, may be waiting for the reverence that is due him. Remember that a violation of the moral laws, injures and kills the

body and may be atoned for; but a persistent violation of God's chief command, not only destroys the body, but the soul. Do not think you will be held blameless for the home training of the child.

Jesus of Nazereth, the Son, as he walked in flesh upon the earth, nineteen hundred years ago, taught these laws, and as you sow, so shall you reap. Each of us at the beginning of life was in Paradise, but where are we today? Each of us makes our own world, and has power to remain in Paradise as long as we will. The law is before you, and all power is yours if you so desire. It is maintained only through the spirit of divine love and truth, what else could you ask ? To live within this law we are in oneness with God, and this is Paradise. Every child, by virtue of its birthright, first entered this realm of bliss, and God, through the law of infinite love and wisdom, bids it remain, and why does it not do so? The answer is most frequently the same in every instance. It is the fault of erroneous home training while in youth, for Jesus hath said, if you bring your child up in the way it should do, it would not depart from it. How important then that the parent know the divine law, and walk in harmony with it

while here upon earth, so as to be better able to enjoy its fulness by living in one-ness with infinite life and power. In reality, there is only one religion, for the chief fundamental principles of all are the same. They differ only in degrees of unfoldment. Let the endowed man be true to the vital principles of the law. Love self less and humanity more, for it is thus the mind soon becomes filled with the attributes here mentioned, carrying him to a realization that he walks with the spirit of God in Paradise.

PART SECOND.

PARADISE LOST.

Paradise Lost. The Life of Mankind. As Displayed by the Allegory of Adam and Eve.

According to recent discoveries by scientific research, the world in which man lives has, under the present methods of computing time, existed for more than fifty thousand years, and there are many indications that this period of time may soon be doubled; and there seems to be much good evidence produced by science that the specie, or kind of life, from which mankind has developed, had a beginning in very early ages. But the law of evolution, which at first was slow in progress, is today assuming a most rapid gait.

Man in ignorance, could not foresee his wonderful power for transmission of thought, nor the process of education and intellectual improvement through which the human race was to pass. Endowed with an intelligent, divine mind,

he is seen at the dawn of the twentieth century by virtue of a vast array of developments surrounded with wonder and admiration, climbing higher and higher, with his hand upon the lever of the universe to control its hidden forces as he will. Marvelous as the history of the last decade may seem, man does not yet realize that his real self is one with the life of God.

The man who knows himself merely as a man, he will live accordingly and have only the power of man, like Adam whose life is depicted in the allegory to which the reader's attention will soon be directed.

After nineteen hundred years of scientific research, by many of the most learned Scriptural students of the world, a wave of advanced scientific thought is today sweeping through God's Universe as it never did before.

Ralph Waldo Trine, In Tune with the Infinite, says: "The things that we open ourselves to always come to us. In the degree that we are filled with this spirit of peace by thus opening ourselves to its inflow does it pour through us, so that we carry it with us constantly, and becomes such embodiments of peace that wherever we go we are continually shedding benedictions, and giving out blessings and comfort by chang-

ing sorrow into joy, fear into courage, despair into hope, weakness into power. It is the one who has come into the realization of his own true self who carries this power with him and who radiates it wherever he goes."

There is much evidence that the words quoted above are true. The author of this book having come into this relation of his own true self, feels the power therein expressed, but he finds there are other methods much more effective than a personal presence to give comfort and cheer to an error thought suffering humanity.

The object of this book is to change sorrow into joy, fear into courage, despair into hope, weakness into power.

In the preceding chapter, I have endeavored to give a true scientific interpretation of the Allegory of God's creation of the universe and man, as recorded in the first chapter of Genesis, showing that man, when in a normal condition, is in a state of Paradise.

In this chapter, a part of a second Allegory or that which is found recorded in the second and third chapters of Genesis, omitting the first three verses, will be interpreted as showing the usual life of mankind, leaving man out and away from Paradise.

The gift of God, says the apostle, is "eternal life, and the wages of sin is death everlasting." (Rom. vi:23.) And if we believe the teachings of the Master, "He that believeth in me shall live again, but the soul that sinneth shall surely die."

Age after age, century after century have come and gone, yet to the mind of the Christian world these prophetic words are almost as mysterious as they were in the beginning of the era. Eternal torment has been the cry of Christian orthodoxy for all classes of sin. According to reports, it was pronounced against all who offered resistance to the authority of the Church of Rome, and a season in purgatory promised for all who desired a system of cleansing in unknown realms, and the various other creeds and denominations have for nineteen hundred years been just as equally pronounced in some other dogmas as this one.

So far as the Church of Rome is concerned, I presume they in early ages made some mistakes; so have all the church societies, and it would be a very singular coincidence if they had not. From my own observation, I feel that not only the Church of Rome, whose following is so devout, but all the church societies of this great

world, have done the very best for their brotherhood that the intelligence of mankind of the day would warrant. They have all labored under very trying environments, as Jesus indicated to his Apostles as he sent them forth to preach the Gospel. "Think not that I have come to send peace on earth. I am come not to send peace but a sword." (Math. x: 34.) By virtue of information derived from various works of research, many methods, through ignorance, have from time to time been adopted that could not stand the glare of intelligent light; such methods were unknown to the Prophets and Patriarchs of the Jewish age, neither were they endorsed by Jesus and his Apostles.

This eternal cry of everlasting torment by fire and brimstone has no home in the divine intelligent mind of today, but it does still find a foothold in the minds of the more ignorant and superstitious classes who are filled with religious prejudice in consequence of their past education.

If such would only open themselves to an inflow of a higher light, and come into a realization of their oneness with infinite life, as displayed in the preceding chapter, they would soon be in harmony with the higher laws.

All ills, the suffering, the fears, the forebod-

ings and uncertainties of life, come because of living out of harmony of divine law. All laws given to man, as shown by the Scriptures, both spiritual and material, cannot be violated without an appropriate penalty; to live out of harmony of the divine law, the penalty is eternal death; to violate the material or moral laws, as laid down by Moses for the guidance of the children of Israel, the penalty is principally effective against the material body. In the Ten Commandments given by Moses, the divine law was also included; but as the orthodox churches have not heretofore as a rule been very clear in distinguishing the difference between the spiritual and material body, and defining the unforgiven sin against the Holy Ghost, and as this is one of the important elements of this book, it will again be repeated in this chapter, although the Master when upon earth was not, according to records, very clear upon the subject, I feel that under the intelligent light of today, I can now safely define the true spiritual law and the penalty.

God's Chief Command.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.

This is the first and great commandment.

And the second is like unto it, thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets." (Math. xxiii: 37, 38, 39, 40.)

The Penalty.

" Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." (Math. xii: 31st.)

To my mind this is the divine law and penalty as defined by Jesus more than nineteen hundred years ago, which comes as a result of the endowed dual mind of man.

While the author makes no special pretence as a scientist he has exercised his divine right to seek for the truth; this he has done by reading and becoming familiar with the works of greater minds, and yet the hypothesis formed for this book may not be entirely in harmony with any other recorded works, but in listening for the echo of that memorable promise made by Jesus more than nineteen hundred years ago, " That he would send a comforter, even the Spirit of Truth, which would abide forever," I feel that I am inspired to say that this wave of scientific

research, which is now so rapidly speeding through the universe, is the promised comforter, which is to abide forever. It may not be complete, but the law of evolution will do the rest. It is thus that the varied advances of the intelligent mind is accounted for.

The demonstrations of the scientific world have a tendency to place man more in harmony with the divine law by giving him a better understanding of the Scriptures and the teachings of the Master when upon earth.

The Bible as a record and the New Testament as divine law are now believed by advanced scientific thought to be quite accurate and correct. It is only an error, understanding by the world as to many important details that have been at fault. The mission of Jesus on earth was to correct many errors then in vogue; but he did not claim to have finished. For he told his Disciples that the world was not ready and even they could not bear any more at that time, but the Spirit of Truth would come from the Father later on. He knew that his work on earth would be recorded, and in after years form a subject of investigation for the benefit of future generations.

The doctrine he promulgated was one filled

with love and harmony for all mankind, as displayed by the law of creation in the preceding chapter. To the man who lived in oneness with the divine intelligent precept, there was for him life eternal, but to him who persistently refused to believe in the spiritual endowment of the soul and live in harmony with the divine law, the natural penalty was death everlasting. This could not be an act of revenge, neither was it a vindictive punishment, but simply the result of a divine law, which tells man through his intuition that if he does not believe in the soul and live in harmony with its demands, he would naturally have no desire for its future benefits. Such to my mind comprises God's Spiritual Law; the sin against the Holy Ghost that which cannot be forgiven. And it was by virtue of this erroneous thought or belief, which began to develop in the mind of the child or man while yet in a condition of Paradise, that was forcing him from the garden of Eden, as portrayed in the verses below. It is therefore not only necessary to believe in the soul, but to live in harmony with its dictates, which is for man to love his Creator with all his heart and mind and his neighbors as himself. Such is the law and if we believe the Scriptures, Jesus' mission on earth

was to proclaim this fact and define the way of man's redemption. He did this by promulgating the doctrine of faith, and thus became the Savior of mankind. Man for ages has been drifting in thought.

While yet a child in Paradise, the alluring charms of the great world without are depicted before its gaze; a worldly ambition takes root in the mind, the tempter appears in thought, a desire comes for worldly attainments. Instead of curbing the demands of the little one, the parent too often gratifies its every whim, and the more that is given the less appreciative it becomes. Thus one of the first laws of the divine command, which is to be thankful by worshiping the good, is beginning to be neglected, not only in the child but in the parent, who also displays a selfish regard for the offspring.

In the degree that selfish attributes are assumed and maintained within the human mind, do we fail to honor and worship the Heavenly Father. But let the parent exercise a proper check by curbing these desires to the extent of one-half or two-thirds, and they will find the child is much more grateful and happy thereby. To grant a child or even one of more mature years, all of

the desires of the material mind, they will soon assume that attitude of mind that they are greater than the power that produced them, and lose all sense of that spiritual endowed mind given by their Creator.

From evidences produced by all the various methods, this was about the condition of the man called Adam just previous to his banishment from Eden.

The majority of the Christian world, and I have reason to believe that even those who pose as expert Bible students, have been in the habit of construing these two allegory creations, as recorded in the three first chapters of Genesis, as but one, while in fact there are two. And not only this, they try to place a literal interpretation on their meaning; this, as I have mentioned in a previous chapter, cannot be done, being only an allegory, as all divine intelligence must admit. Man should read with the understanding that it is only a picture or a figurative expression of the facts. The book of Job and the book of Revelations of St. John the Divine, while they are beautiful pictures of the truth, yet no intelligent mind will attempt to obtain an understanding from their literal sense. This idea prevails today in the minds of the masses, and has

always been the cause of a grave misunderstanding to the divine interpretation of the Scriptures. One of the chief objects of this book is to correct this error and display to the mind of man an interpretation embracing the spirit of truth: to do this, it becomes necessary to believe in the fact that there are two separate and distinct allegories in these chapters, the first being an allegory of God's creation, and, with the proper interpretation, both are true. To read with such an understanding a vast difference will soon be observed, and it will be a great surprise to many that intelligent thought has kept the mind of the masses in ignorance so long.

The erroneous and vulgar interpretations that have so long been placed upon these two allegories are not only too silly and ignorant for an intelligent mind, but are very misleading, and a proper understanding of the New Testament cannot be obtained.

To place a literal construction upon it would be a serious error. Some very learned writers have given them a spiritual interpretation, forming a very beautiful story, but to my mind the spirit of truth in them was not sufficiently portrayed; for this cause I have made much effort to obtain

the truth. My interpretation by paragraphs will now follow:

THE STORY OF ADAM AND EVE.

(Genesis II: 4th to 7th Verses.)

4. "These are the generations of the heavens and of the earth when they were created in the day the Lord God made the earth and the heavens.
5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth and there was no man to till the ground.
6. But there went up a mist from the earth and watered the whole face of the ground.
7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

God's original creation, as shown in the preceding chapter, having ended with the third verse of this same chapter in Genesis, this allegory of the second creation begins with the fourth verse. The reader will notice that in the first creation, the Creator is designated as God, but

in this second he is known as Lord God. As these two allegories were, according to scientific evidence, written from three to four hundred years apart, the custom of the times will perhaps account for the change in the phraseology.

Owing to an ignorant and vulgar construction placed upon the meaning of these verses by the masses, and which has become imbedded deep into the common mind as the truth, I realize the importance of being very plain and explicit in order to combat the prejudices of the age. It is simply an error thought that has become a scourge to mankind, and which if believed as truth, man is certainly lost, for so long as he believes it, the gates of Paradise will be closed against him.

Therefore in the beginning, what do these verses say? The earth and the heavens are already made, and every plant and herb in the field before it grew, no rain, no man to till the soil, and why did such an understanding exist ages after God had created the universe and man? The answer will be found in the next verse. There went up a mist from the earth (not heaven) and watered the whole face of the ground. This mist was a misunderstanding which had become embedded in the mind of all

humanity, or, in other words, man was not at this age living in his true, normal condition. The material mind had usurped its power to such an extent that the spiritual mind had lost all significance; or, in other words, this was an age of purely material cultivation. All true sense of God had been lost, or almost forgotten, for in the next verse, see the error which had now developed in the mind. Man, according to the material mind, was developed from the dust of the ground, and the Lord God having breathed into his nostrils, man had become a living soul. This is not in accordance of God's first creation, which God had previously blessed and said was finished. Therefore, it must be an error thought which had developed in the mind of man, in consequence of a neglect of the spiritual endowed instinct. This condition had become general, and pervaded the minds of all humanity. So in giving the life of one, the entire human family, who live the material life only, may be included. These verses tell us that the spiritual man, the one who was created in the image of his Creator was not manifested. The divine law had long been forgotten. He had been away from the presence of God so long, that he only remembered his animal nature as he was created on the

fifth day of God's original creation, as described in the previous chapter.

A material man at this age, living purely the material life, nothing more.

GARDEN OF EDEN.

(Genesis II: 8 to 17 inclusive.)

8. "And the Lord God planted a garden eastward in Eden: and there he put the man he had formed.
9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight; and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
10. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads.
11. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold;
12. And the gold of that land is good: there is bdellium and the onyx stone.
13. And the name of the second river is Gehon: the same is it that compasseth the whole land of Ethiopia.
14. And the name of the third river is Hiddekel:

that is it which goeth toward the east of Assyria. And the fourth is Euphrates.

15. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it.

16. And the Lord God commanded the man, saying of every tree of the garden, thou mayest freely eat.

17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die."

In the next ten verses we find the man pictured in a beautiful garden of plenty. Not in Eden proper, but in the Eastern part thereof. Therefore, it was not Paradise, but rather a worldly condition, from this there proceeded a great river which divided and penetrated the four quarters of the earth.

By virtue of this his dominion extended over the entire world, all fertile, well watered and rich in the products desired by the material man, but the garden of his home is filled with all varieties of select fruit trees, all pleasant to the sight and good for food when properly obtained, but the most prominent and desirable of which stands in the midst of all. It is the tree of life and tree of knowledge of good and evil.

It is here that man is given a home to cultivate and enjoy, with only one restriction. Of every tree he could freely eat, save the tree of knowledge of good and evil. In the day he ate of this the penalty was death to his material self, and why, the reader may ask, was there such a severe penalty inflicted, for so light a fault? The answer is this, to cultivate an acquaintance and partake of this tree, was to accept and again come into a realization of his true self and his oneness with God, and in such an event the material must necessarily be sacrificed. Hence to this there was no vindictive punishment, but simply the fulfilling of the law. The Apostle Paul says, "If Christ be in you, the body is dead, because of sin; but the spirit is life because of righteousness. For as many as are led by the spirit of God, they are the Sons of God." (Rom. viii: 10 and 14.)

MATERIAL LIFE.

(Genesis II: 18 to 25, inclusive.)

18. "And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him.
19. And out of the ground the Lord God formed

every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;
22. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.
23. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.
24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.
25. And they were both naked, the man and his wife, and were not ashamed."

In the above paragraph of eight verses just read, a desire first comes for a companion, or

help meet. The animal kingdom is now created, in God's usual methods as shown in first chapter, and named, being all of a material nature. The names that the man gave were established in the same way and by the same methods that receive the sanction of the world at this age, for there is no evidence that the customs of this character have ever experienced any serious reforms. As for himself, he now assumes the name of Adam, the well known definition of the name is, red earth or earth spiritually defined as nothing. And if this be appropriate, it would also signify that the man Adam at this age is living mainly the material life, the spiritual attribute not to any great extent manifesting itself, or simply flesh and body, no thought of a higher life. However, the spiritual instinct was certainly there, but by an abnormal mental suggestive control of the material mind over it, the spiritual had apparently lost about all of its power over the man, and, in consequence of this abnormal condition, it was in a manner laying dormant, but always ready for active work for the good of humanity.

A help meet for Adam has now become a necessity. A desire had previously been expressed, as noted in the first verse of this para-

graph, but the reader may observe that this additional creation does not manifest alongside of the other creations, but comes now in an entirely different manner, because of its dual character.

A deep sleep now falls upon Adam and he slept, signifying that the material senses or physical man is in deep slumber, utterly unconscious, and in a very passive condition. So the spiritual mind which never sleeps, for the time being assumes control. It remembers the desire for a companion had previously been expressed, and as the cause of humanity was one of its chief attributes, and by exercise of its divine endowed power this one spiritual manifestation of the man is to be granted. God's creations all come in the usual way as described in preceding chapter.

Adam awakens to find a female at his side, endowed like himself, which is signified by the rib and form of appearance, for he says, she is now bone of my bones, and flesh of my flesh, she shall be called woman because she was taken out of man, and for this cause man shall leave his father and mother and cleave unto his wife, and they shall be one flesh.

And they were both naked and were not ashamed, and why? They were male and female, both of the same nature, living only in a worldly

sense, and not in harmony with the divine law. They had not sufficient divine intelligence to discover the absence of their normal spiritual manifestations of which they had become deficient.

THE BETRAYAL.

(Gen. III: 1 to 21, inclusive.)

1. "Now, the serpent was the more subtle than any other beast of the field which the Lord God had made, and he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden.
2. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden;
3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.
4. And the serpent said unto the woman, ye shall not surely die.
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was pleasant to

the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9. And the Lord God called unto Adam and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself.

11. And he said who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And the Lord God said unto the woman, what is this that thou hast done? And the

woman said, the serpent beguiled me and I did eat.

14. And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life.
15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.
16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shalt be to thy husband and he shall rule over thee.
17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow thou shalt eat of it all the days of thy life;
18. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of

it wast thou taken; for dust thou art, and unto dust shalt thou return.

20. And Adam called his wife's name Eve; because she was the mother of all living.

21. Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

In the last interpretation Adam seemed to have reached the highest pinnacle of material man's ambition, not in Paradise, which, owing to its spiritual significance, was more perfect, but in the Eastern part of Eden indicating a lofty sphere of worldly attainment, a fertile land on which there are all the necessities in a worldly sense of a vigorous and prosperous life before him, control of a river compassing the four quarters of the earth, giving him dominion over his entire worldly domain.

In the material sense he may be the head of a household, a merchant prince, a banker, a railroad magnate, an oil king, or the head of a great nation, it matters not which, suffice me to say he had reached his highest ambition. So let the reader behold the man and wife now upon their visionary throne, with their bodies adorned in the most approved fashions of the day, and with an attribute of pride and contempt for their

neighbors, I think I hear them exclaim: The world is ours, what more could we ask? But, reader, wait until you fully realize that the picture I draw now is the usual culmination of material life.

The Tempter.

Behold the tempter, the most subtle of any, is near, and at the first favorable opportunity, its head from out of hiding appears. It comes to man in the nature of thought, and while sitting upon this exalted position, which a great benefactor through love had made possible; the woman, the weaker of the two, hears a whisper from behind; there is still one thing more required to complete your happiness, says the tempter. What is that, she in amazement replies; for in the stillness of the moment a selfish feeling of pride and vanity is aroused; be still and listen, and in a low, subtle voice, tinctured with flattery, it tells her of the forbidden fruit, the tree of knowledge of good and evil in the midst of the garden, which a wise and generous benefactor had forbidden them to touch. At first her only thought is one of obedience, and that of the penalty for disobedience, but the quiet, subtle voice speaks again with more force, and by

argument convinces her that her benefactor had a selfish motive in preventing this acquirement. Her selfish ambition and envy was again aroused, and she determines to fathom the mystery; but before doing so, she may have consulted Adam (but upon this point the Allegory is not clear) and aroused his vanity, and while he is not yet convinced that he should lead in such a treacherous act, he does not forbid it on her part; thinking as the man usually does that he will be held blameless.

So the woman, with that selfish longing desire, which is always plainly manifested as one of the chief attributes of the material mind, seeks a higher and greater attainment. With this idea in view, she seeks for the tree in the midst of the garden. With a trembling step and in secrecy, amid only the rustling of the leaves of the branches, she approaches the enchanted object of her desire. She reaches forth for the fruit and eats, and lo and behold a dazzling light from out of the heaven appears, and in the brilliancy of that unfolding light she reads:

The Divine Law of Creation.

"I am God, I am the spirit of divine love, intelligent thought, life and truth. I am the

creator of all good. By me, perfection, peace and harmony is developed and maintained; all things are made by me, and without me there is nothing made that is made; in me there is life, and this life is life eternal, let all nature bow and worship me, for there is no other God but me."

With a mind filled with wonder, she hastens to the presence of Adam and implores him to eat, as the fruit seems good, and notwithstanding that attitude of deceit and treachery which he would have to assume, he eats, and lo the eyes of both are opened, as indicated by the aprons, another flash and another light from out of the heaven appears to their vision, and in the further unfolding of the light they behold,

God's Chief Command.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

It is the voice of God which Adam heard in the garden, "Adam, where art thou?" They hide away, for in the brilliancy of the divine light they have discovered their nakedness, or, in other words, they had come into a realization that they had long failed to cultivate the soul-endowed

mind, and were ashamed to meet their benefactor. Their eyes now being opened, their act of betrayal was plainly apparent. Upon coming to the open, Adam attempts to deny his treachery, by accusing his wife, but in his efforts to do this he convicts himself by acknowledging his nakedness. The woman also adopts a similar method, and endeavors to satisfy her conscience by placing the crime upon the tempter, but under the workings of the divine law, all effort to shift responsibility for sin upon another is a failure.

Before going further into the subject, I wish to be more plain regarding the difference in sins. To my mind they are divided into two classes, the spiritual and physical or moral. God, by virtue of the law, "will render to every man according to his deeds." (Rom. ii: 6.)

It has been said by Jesus that violation of the laws of spiritual existence is followed by inevitable spiritual penalties, and the common experience of mankind teaches appropriate physical penalties are the necessary result of the violation of the physical laws.

Excepting the sin against the Holy Ghost, we are told by the New Testament all such violations may be atoned for.

Let the reader observe that the tree of life had

not been touched by Adam and wife; it was only of the fruit of the tree of knowledge of good and evil of which they had eaten. This act of itself could be no crime, consequently it must be the method through which it was obtained.

To make a proper deduction from this hypothesis, we find the spiritual law violated in many degrees chief of which, to my mind, was treachery and deceit. This was enough, but not all; there was greed, selfishness, pride and vanity strongly represented in this one act. Judas Iscariot was impelled by the same motives to betray the Master.

The God that I have here endeavored to represent, is a God of love, and, if I am right in my deductions, he could curse no man; but in the glare of that light which comes to man from eating of the fruit of the tree of good and evil, an intelligent intuition which by this act Adam and the woman have again obtained, as indicated by their aprons and coats of skin, their fate is revealed to them, and it is at the suggestion of the thought forces upon the mind of the evil-doer that the penalty soon begins to develop. There is a deep, scientific principle underlying this great truth. If we would inspire love from another,

we should first send out a thought of love to the other.

"He that takes the sword shall perish by the sword." Ignorance is the basis of all selfishness. The man who is truly wise in spiritual law is never selfish. He seeks nothing for himself that he would not seek for a neighbor. To entertain feelings of anger, envy, hatred and jealousy toward another we suffer much more than one toward whom we entertain them.

Selfishness is the basis of all error and crime, and in the degree which this attribute of mind usurps the throne of the normal reasoning power of man, in that same degree is the conscious identity of the spiritual or soul-mind lost, it is thus that the realization of divine power and the hope of a condition of Paradise is lost.

It was this attitude of mind manifested in Adam and wife that caused them to commit this act of treachery. The betrayal of a friend and benefactor, the most heinous of all crimes, it branded them as traitors and banished them from a home of plenty, and made them outcasts upon the earth, and in the absence of a proper atonement to die an ignominious death.

Judas, by the same motives, accepted thirty pieces of silver from the Jewish Church author-

ities to point out the Master with a kiss, and finally, under a strain of remorse, cast it at the feet of the bribers and then committed suicide.

How often do we hear of the bank president, the cashier, the clerk, a trusted agent, a confidential friend, or a wayward child, under the same influence, committing an act of treachery and becoming a traitor, then seeking to hide away and finally die an ignominious death in a foreign land.

Let the father, mother, son and daughter behold in this old, old Allegorical picture the story of the common life of man, for it is the same today as it was in the beginning. If there be a household, or a business, or a church society in this great world which God in infinite wisdom and love has given them that it not tainted with this attribute of selfishness, these words are not for them.

My picture is drawn thus plainly for the benefit of the poor, ignorant sinner, not for the wise and good.

The nations of the earth which have come and gone have all followed in the footsteps of Adam, and if we read the history of those who still survive, the trail of the serpent soon becomes apparent, and it is thus that this subtile thought

has become the enmity of the seed of woman, and by virtue of this thought the errors of the human race have been greatly multiplied, and in consequence of the weakness displayed by the woman, she becomes subordinate to the man, thus not only increasing his labors and responsibilities, but strewing the pathway of his life with intrigue and shame as the thorns and thistles would indicate.

Adam gave to his wife the name of Eve, because she was the mother of all living, thus making his history the record of the life of all mankind.

But in the eating of the fruit of the tree of knowledge of good and evil, they had as yet only obtained a glimpse of a new life. This knowledge was only a slight one, but is now much better than when the apron was given as the covering of the skins seem to indicate to me. See the symbol illustration. In nature, look at the native of America's new possessions, the more intelligent they become the more complete the covering of the body.

THE BANISHMENT.

(Genesis III: 22 to 24, inclusive.)

22. "And the Lord God said, Behold the man

has become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.

23. Therefore, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

24. So he drove out the man and placed at the East of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Adam and Eve, by virtue of the divine law, came again into a realization of that intelligent power of which they had originally been endowed. We behold them in deep thought nearing the outer gates of the Paradise of Eden, which is now observed in the distance. With a record of their past life deeply imbedded in their mind, a panorama of a new life is sweeping before them. They realize that through the operation of thought, they have the power of mind within them to open or close themselves to the divine inflow of spiritual life exactly as they choose. This power comes to man by virtue of his dual mind. The material having been endowed with the reasoning power. The spiritual mind, notwithstanding its superior intelligence

was placed subordinate thereto, such being necessary in order to render to man the power of being a free moral agent. Arrayed in a coat of skin, the spiritual mind begins to manifest in thought.

Adam and Eve are now in the condition of the man whose mind is filled with thoughts of reformation. They realize that the past life, although surrounded with many environments very pleasing to the eye, it was fraught with so many difficulties that the happiness anticipated was never attained, and the methods of their past life must be forever forsaken or eternal banishment and death everlasting was their doom.

With a trembling figure and a pulseless heart, they take a glance backward and lo, the gates of the garden in the distance are closing. But in the dazzling brilliancy of the angelic cherubims in the East of the garden and from the glare of the blazing light, issuing from the flaming sword, which protects the tree of life, turning every way to keep the way of salvation and eternal life, they behold the spirit of God's law.

Love and Truth.

And what do these words imply? It tells them, under the divine law, man cannot worship God and mammon. Worldly possessions beyond a

certain amount cannot be used to advantage, over-abundance becomes a hindrance rather than a help, a curse rather than a blessing.

Man who worships power to accumulate all his life, and at the end, even if he leaves all to charity, has failed, because he worshiped greed instead of his Creator. The banker, or capitalist who charges usury interest has failed, because by virtue of his power he has robbed a neighbor.

The man, or the legislator, who accepts a bribe to commit an act of treachery against the public good, has failed, because he worships selfishness and greed instead of his Creator.

The young man or young lady who knowingly lavishly adorns the body, at the unwilling expense of a neighbor, has failed, because they live for self only. The parent who worships the child to the extent of gratifying nearly all of its usual demands has failed to obey God's chief command, because they have made an idol of the offspring and God is forgotten.

The world was created for the enjoyment of mankind. For man by virtue of his endowment was given dominion over all, but this power cannot be misused without penalty. "But if we are one with this infinite power, this source of all things, then in a degree that we live in realiza-

tion of this oneness, in that degree, we actualize in ourselves a power that will bring to us abundance of all things desirable for us to have."

For a persistent neglect of these duties Adam and Eve were banished from a garden of Eden to go forth out in the great world to till the ground from whence they were taken; or in other words, to learn of this power which marks the way of the tree of life, which lives in the midst of the garden of Eden.

There is still hope for Adam and Eve, for Jesus of Nazareth promulgated the doctrine of faith and belief, and the spirit of truth, the comforter which was to come in its onward march is rapidly sweeping through the universe today to the mind of all mankind. In order to live in harmony with the divine law, and thus become an heir to eternal life, man must cultivate this new field. To refuse to do so, would simply mean *Paradise Lost.*

PART THIRD.

Paradise Won.

Love and Truth. The Way to the Tree of Life Defined.

In the beginning of the twentieth century, the age in which I write, an intelligent light beams forth from the mind of mankind. In consequence of the divine law of evolution it comes at this period, more rapidly than in the past.

Through faith in the divine word, man believes it to be the promised Comforter, which was to come, even the Spirit of Truth, which through scientific research tells of the method of man's redemption.

The world is just what he himself makes it, "every thought he entertains is a force sent out, and is returned ladened with its kind. Love is the fulfilling of the law." "It is the key to life and happiness, and the greatest influencing power known to mankind." In a sense it is all in all.

If man would create for himself a kingdom of heaven, there is but one way to do it, and that way is through love and truth, and not through selfishness, treachery and deceit, as shown by the record of Adam and Eve, in the preceding chapter.

Selfishness, treachery, deceit, hatred, jealousy, vanity and false pride are not in harmony with the law of the universe. Such attributes of mind mark the way to banishment and death.

Ignorance is the basis of all selfishness and selfishness is man's greatest foe, because it is the root of all evil. It is an attribute of mind which cannot entirely be disguised, for even the animals feel the effects of this subtile force as quickly as mankind, hence with a mind filled with such emotions, man can never come into a conscious realization of his oneness with infinite life and power.

It was the subtile influence of such thoughts that forced Adam and Eve, the representatives of all mankind, from the presence of infinite life; it drove man forth from the garden of Eden to till the ground from whence he was taken, which is to cultivate the material mind. Or, in other words, he cannot again enter a complete state of happiness until he banishes all thoughts of

selfishness and greed from his mind, and cultivates a spiritual attitude of the mind inspired with love and truth.

In order to verify this truth, it is not necessary for man to go way back to the beginning, but let him look out among his friends and acquaintances nearer home, aye, even at his own fireside, he will behold this subtile influence there.

Let the reader remember that the picture of the life of Adam and Eve, is simply the story of the life of all mankind. And if you are not living in a conscious realization of your oneness with infinite love, it is the story of your own life.

Man when first endowed in the image and likeness of his Creator; male and female, was blessed by being placed in a condition of Paradise and, by virtue of this intelligent power, was given dominion over every living thing, and commanded to be fruitful, multiply, replenish, and subdue the earth.

It has been the task of science to discover the underlying principle through which this great work of man might best be achieved, and it is through their untiring efforts that the divine law of the universe is today unfolding.

In my hypothesis presented for the preceding

chapters of this book, man, according to the view by some of the most scientific minds, has been endowed by his Creator with a dual mind, which for the benefit of the readers of this book, I have chosen to distinguish, by designating the first as material mind, and the other as the spiritual. And while the duty of each has already been defined, it would be well for the reader, not only to believe in the duality of mind, but to remember that while the spiritual mind, as so clearly shown by Hudson in the Law of Psychic Phenomena, has absolute control of the functions, conditions, and sensations of the body, it is constantly amenable to control by power of mental or oral suggestion by the material mind.

In order that man may be a free moral agent, this must be a fact, at least up to a certain time, which will develop later on as more of the divine endowed gifts to man appear. Such then being the fact, the material mind becomes responsible and must answer for the deeds of the spiritual mind while in the body.

Thus it will be observed that the power of suggestion and mental telepathy become great factors in the conduct and welfare of all humanity. And while the fundamental principles of these two great factors of the human mind are not yet thor-

oughly understood by science, ample demonstrations have already been produced which tend to show that these two attributes of the mind are not only accurate but most wonderful in power.

A thought originates in the brain dictated by the physical senses and immediately by mental suggestion, is transmitted by telepathy to the spiritual mind. Then, perhaps, an oral suggestion may follow to strengthen it, or either way, the body which is under constant control must act in accordance. The law of evolution will then take hold and carry the results of the suggestion on and on to the day of eternity. Thus it is that every thought, word or deed must reflect upon the future welfare of all mankind.

The normal, well-poised man, who by virtue of his spiritual endowment recognizes his oneness with the divine mind, assumes an attitude of dominion, and by and through the law of evolution, develops into great power.

It is not unreasonable to believe that ere long man will discover the true method of communicating between mind and mind. Indeed, if reports are to be believed, the recent demonstration of Mr. Stead and his associates of London, this has already been accomplished for a distance of more than one hundred miles. However, the

means through which this last achievement may be scientifically acquired has not been proclaimed.

But if man is able to construct an instrument by which wireless messages may be sent and received, there is no reason to doubt his ability to produce a more delicate instrument in tune with the human brain, that will transmit thought from mind to mind without regard to time or distance. Notwithstanding science has not yet been able to unravel all the mysteries of the underlying principles in this field of research, well they know that this is the method and source of all of man's good and wise creation.

Thus it would seem that the truly wise and well poised normal divine endowed man is only a little lower than the divine infinite life which originally created him. And to assume this attitude and live under the dictates of a mind filled with the spirit of love and truth, man under the law takes dominion and complies with God's chief command, for this is worshiping the Lord thy God with all thy mind and soul and thy neighbor as thyself.

The pure and divine thoughts which constantly overshadow him are his angels, and the thoughts of ignorance and error through which his pathway in life is usually strewn is the evil or error

spirits, which, if allowed to be entertained and cultivated within the mind, will soon cause his fall and banishment from the realms of a peaceful, happy, harmonious life.

To work in conjunction with the divine power of the Spirit of Love and Truth, leads man to optimism and power. He will climb higher and higher the ladder of fame and success, until he reaches the highest pinnacle of his ambition.

While the man who works in conjunction with materialism, and seeks only after worldly attainments, forgetting his true endowed spiritual identity, is under the natural attributes of the divine law, led to pessimism, and pessimism leads to weakness and failure.

The true secret of man's power lies in keeping himself constantly in tune with the spirit of love and truth. This is the power that worketh all things for the best. And all things become possible to him who constantly lives in oneness with it; "God is a spirit, and they that worship him, must worship him in spirit and in truth." (John iv; 24.)

Therefore, in order to truly worship God, the idea prevailing in the minds of the many that he is a person, in a body of flesh like unto a man, must be discarded, but rather let the mind be

filled with an attribute of love for all humanity. Love, honor and worship all good, all truth and all purity wherever found, and protect the honor and integrity of a brother and neighbor whenever possible. A feeling of gratitude and thankfulness for blessings received will always be apparent in the evenly poised mind. This brings the mind into a receptive attitude, and a conscious realization of a oneness with God. It brings harmony to the mind and body, producing a quiet, peaceful, illuminating power, in complete, harmonious relation with all creation.

Such, to my mind, is the true method of worshiping infinite God, that spirit of love and truth which marks the way to the tree of life.

The Way to the Tree of Life.

This was the light emanating from the celestial cherubims and flaming sword which dazzled the spiritual vision of Adam and Eve, as they perceived the gates of Paradise. Having lived only in the material or worldly sense, it was an attribute of mind which they had long neglected but now, after having eaten of the fruit of the tree of good and evil, they had become more spiritual with an intuition which enabled them to perceive that great truth, that if they desired to

enjoy its benefits, a reformation becomes necessary, a new field is to be cultivated, a new course of mental instruction is the one thing now most needed in order to attain a true realization of that higher life which comes only through living in a thought of love for everything. This is said to be the key to life, because thoughts of love from everything are returned.

Selfishness, greed, envy and all kindred emotions are unnatural and not in harmony with the divine law, for if love is the fulfilling of the law, its opposite must be direct violation, and there can never be such violations without penalty.

The tree of life to man is the full and complete enjoyment of all power. It comes by the persistent eating of the fruit. Emanating from the spirit of the divine law, a complete reformation, a new birth and a new life must precede the crowning event of this Holy Spirit of power. To be born again, and live in the fullness of all power, is to follow in the footsteps of the Master. For these are the words of Jesus as he spoke of his Disciples, as revealed in St. John x: 27th and 28th verses. "My sheep hear my voice, and I know them and they follow me;

And I give unto them eternal life; and they

shall never perish, neither shall any man pluck them out of my hand."

These words of Jesus were spoken in a spiritual sense, and not from a material standpoint, as the world has so long in error believed. It means that the spiritual mind or the soul, the only true image of God, should never die.

Thus it was that Jesus again proclaimed the immortality of the soul. During his entire career, he had shown by many demonstrations that he was able to perceive all of the divine laws as no man ever before had been able to do. His mission on earth was the savior of souls of mankind, and he was the first to proclaim the doctrine of *faith*—that the soul is "saved to immortal life through belief will then be punished or rewarded according to deeds done in the body."

Adam and Eve Seeking the Way.

The picture which I now draw is in line with the redeemed. Let the reader follow closely, and watch for the development of the spirit of truth that may mark out to him a natural or scientific way of man's redemption.

Before entering further into the subject, I desire the reader to understand that the method which is now to be pursued is presumed by many

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advanced thinkers to be strictly in line with the teachings of the Master as recorded in the New Testament, which is now, according to scientific research, most accurate and complete. Therefore, in my efforts to define a true interpretation of a part of this divine word, it will not be my purpose to add to or take from the marvelous record of the teachings of the Son and Master.

But first let me say, that some new psychic laws have recently been discovered by science, and although but little of this power is yet known, "it would seem that this is the true method by which the wonderful cures are effected and other marvelous phenomenas developed. Although this fact is now scientifically established," it will, without doubt, be new to many readers. It is not the province of this book to go into general details of mental therapeutics, therefore, after a few brief conclusions regarding telepathy and its primary relations and normal methods of communication between the spiritual minds, I will simply refer the reader who desires to investigate further into the details of this subject to "Phantasms of the Living," or "The Law of Psychic Phenomena," by Hudson, in which will be found many of the experiments of the London Society of Psychical Research. Either of these will be

found to be most complete and thorough, and should be read by all who desire advanced light on psychic knowledge.

Owing to man's ignorance of the divine law, he has for ages been grouping in darkness. In order to understand the science of being, it now becomes necessary for Adam and Eve, who are presumed to be the representatives of all mankind, to first realize that all prejudices derived from early education must, of necessity, be eliminated from the mind. Being conscious of this fact, they are then ready to open themselves to an inflow of a spirit of love so that they may come into a conscious realization "that in their life and work they will be true to that eternal principle of right, of truth, and of justice that runs through all the universe," and governs all.

In this way they will come into harmony with a spirit of peace. Evil reports or bad treatment, either from friends or foe, will no longer be a disturbing element. In this way they will soon come into a conscious realization of their Sonship with their heavenly Father, their oneness with infinite life.

"This is the bread which cometh down from heaven, that a man may eat thereof and not die." (John vi: 50.) This Sonship with the heavenly

Father which was so frequently demonstrated by Jesus who came upon earth to show mankind the way to the tree of life, must be recognized by Adam and Eve before they can enter into a full realization of the manifestations of infinite power.

Jesus in the next verse says, "I am (meaning the son or spiritually endowed mind) the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." (John vi: 51.)

In the next verse it will be observed that this saying of Jesus was not understood in that age. "The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?" (John vi: 52.) Note the reply: "Then Jesus said unto them, verily, verily, I say unto you, except you eat of the flesh of the Son of Man, and drink his blood, ye have no life in you." (John vi: 53.)

Truly the world was not ready in that age for an entire unfolding of the divine law, for even now, after nineteen hundred years, the masses do not fully understand the meaning of the words of the Master just quoted. It was to correct a few errors of this character that my work of

Paradise Lost and Won was inspired. In these verses, man is plainly told that he must not only recognize his Sonship the same as Jesus himself had done, but that he must sacrifice the flesh and the importance heretofore maintained of the attributes of the material mind, and be hereafter guided by the spiritual attributes of the mind. In order that man may live forever, his own flesh was to be given as a sacrifice, as a symbol for the benefit of all mankind, that they might thus more easily perceive the true method of redemption.

The Jews as a nation, by virtue of a spiritual attitude which they had long maintained, had previously been greatly favored and blessed, but at this age, although very strict in discipline, the masses depending upon the officials of their church societies for all spiritual knowledge, were again drifting away from that spiritual attitude formerly taught by Moses.

Thus to the officials of the church more than to the masses, the doctrine taught by Jesus which closely conformed to the teachings of Moses and the prophets, were not in harmony with the methods of the church then in vogue, therefore, owing to some stinging rebukes and the fear of losing power over the masses, a few of the offi-

cials only became responsible for his crucifixion on the cross. It was simply the natural culmination of this great event. Jesus in his perception of the law, not only knew the ultimate end of the flesh, but in a figurative way frequently proclaimed it. "He came unto his own and his own received him not." There is a great scientific principle underlying this. If a man desires to accomplish any great work, he must go away from home to do it.

The Jews, as a race, under the dictates of the church, could not understand the new dispensation. But the words and teachings of this great Master went out to the world, and in distant climes man, today, hears the echo of the truths then proclaimed. I have made this brief mention of the attitude of the Jews for a purpose as the reader may discover as I proceed. This attitude of mind which the Christian world has for ages assumed and maintained toward the Jewish race is not in keeping with the teachings of Jesus the Master. His was a doctrine of love for all mankind. All are equal heirs to it. To know this, and to live in this realization is to live in heaven here and now, today and every day.

While the Jewish officials through ignorance

may have been, to some extent, responsible for the crucifixion of the flesh, a great part of the religious world of today is committing a much greater offense, for they presume to understand the law, and yet they continually crucify the spiritual import of the Sonship, that conscious realization of their oneness with Infinite Power.

No man, no religious organization can come into this realization of power who through intellectual selfishness and envy are so wrapped in their own conceits and prejudices that better and later revelations of truth can find no entrance to them. The fundamental principles of all religions are the same, and are embraced in these words: Love and Truth, the source of all happiness, the power that controls the destiny of mankind.

During the last quarter of the century just past some very important changes have taken place in the orthodox church societies. Creeds have been revised and many old dogmas have been abolished. This is an indication of higher intelligence, and a great improvement so far as it goes, but there is room for more. Less formality and a closer union and brotherly affection for all good, without fear of departing from the

old beaten paths, is the method that Jesus the Son followed.

The power exercised through the teachings of Christian Church Societies have proved a wonderful civilizer. Without it, life would hardly be safe an hour, but still I feel if these same societies would only free themselves from many of these man-made theological dogmas that have so long limited their power, and would teach more of the divine attributes of man and more fully explain the harmonious workings of God's wonderful law of creation and evolution, they would not only experience a greater inflow of spiritual power, but many of the seats now vacant would be filled to overflowing. This was the method that the Master pursued, and the multitudes that followed his single effort were simply amazing.

Telepathy.

The march of the human race is onward. Man, the last and greatest of all of God's creations, stands at the head. To measure his capacities, or determine the limit of his achievements at the close of the present century, is today beyond the power of computation. With no barrier strong enough to overpower the omnipotence of the mind

that will individualize itself and come into a conscious realization of true Sonship and oneness with Infinite Power, as the Master did, man's conquest over nature will be continuous and rapid, and the world, under his manipulations, will grow practically very small.

Man has made that unseen force of electricity his servant, but this may pale into insignificance when compared to the power of metal therapeutics which today casts such a brilliant light before the gaze of the intelligent world.

Judging from the demonstrations made by the Society of Psychical Research a power of communicating between mind and mind is now as well established as any fact in nature.

It is claimed by scientific minds "that this power exists between the spiritual minds only and independent of other means of communication, near relatives or near friends who are in full rapport with each other, are the ones most often found to be in communion, giving warning of sickness, death and other impending dangers. Communications of this character between strangers, while not so frequent, yet it appears to be possible." I am led to believe that most all will realize from their own experience that these facts are true, but not understanding the principles of

the law, they have simply been grouping in the dark.

This science is yet in its infancy, but when properly understood, many of the features of the mystery of mental healing will be solved. All memory of the so-called miracles of the dark ages must pass to the rear, as they will have no place in the mind of an intelligent man.

Therefore, it must be assumed that telepathic communications can be established at will by either party. However, it is necessary for the patient, or the party receiving to be in perfect passive state of mind. At least, this seems to be the most perfect condition for the reception of telepathic impressions, or, in other words, passivity means the suspension for the time being of the functions of the material mind as indicated by demonstrations of hypnotism, sleep being the most perfect condition attainable. Yet it is by no means the only good condition for mental or oral suggestion.

Power of Suggestion.

There is another source of great power and usually connected with telepathy and may be effective at any time whenever any condition is favorable, even when the parties are many miles

apart, as the recent demonstrations of Mr. Stead and his associates of London would seem to indicate.

A recent issue of the *Scientific American,* under head of "Electrical Waves in the Brain," says: "The body is a receiver almost as perfect as a wire or metal rod, less a conductor than metal, but on the other hand, presents a wider surface, very advantageous to the reception of waves in wireless telegraphy. The brain acts as a coherer and afterwards di-coheres automatically. Having a receiver and coherer, it needs a battery. This is found in the nervous system. From the experiment made it is evident that transmission from brain to brain can be produced just as wireless telegraphy. One brain sets the nervous waves in motion, and the other receives the waves as in the ordinary receiver."

The mind is continually in the midst of a thought atmosphere, and is affected in the degree that it is sensitive to it, or positive against it; this, then, is mentally transmitted to the spiritual mind in rapport with it. For illustration, I will here mention what I believe to be a fair demonstration of healing by the power of oral suggestion.

It came under my own observation in the

spring of 1903. A married, middle aged lady of very nervous temperament, very antagonistic to all the usual methods of scientific healing, with a mind filled with fear for all the usual ills of mankind, was suddenly attacked with an acute case of La Grippe, temperature ranging from 104 to 105, but soon developed into a low, disagreeable fever, or a complication of diseases. With two professional nurses all the time, and two physicians part of the time, with but very little sleep for either patient or nurses, and owing to a weak condition of the heart, and her inability to retain usual stimulants, her condition at the end of thirty days was beginning to show evidence of a collapse. However, the faculties of the mind had never entirely deserted her. Although she appeared to get but very little sleep, she at intervals seemed to be a little dazed, but at this period she had in some way become convinced that death was near, for during the last three days she had on three different occasions called her husband to her side to give instructions regarding her funeral ceremonies. Everyone but the husband being much of the same mind, conditions were becoming quite serious. It was 8 P. M. when she made her last request, and as the husband quietly withdrew into the

adjoining room, he, too, was almost tempted to think that it was only one more step to the great beyond.

Sitting down in the glare of a dimly lighted chandelier, with his arm resting on a table, covered with some scientific books, his mind filled with thoughts of love, and the approaching climax of a companion of many years, he was wondering if there was not a way to postpone the struggle. After nearly an hour of meditation, he involuntarily took a book from the table and opened it at page 156. It was The Law of Psychic Phenomena by Hudson.

The passage which most attracted his attention was that pertaining to the power of oral suggestion to heal even if the material (objective) mind did not believe. These pages had frequently been read before without much thought, but now the entire chapter had suddenly become very important. It was read, and a new plan formulated, and with full confidence in its success, he enters the sick chamber again about 10 P. M. He speaks to the two nurses of his plan and requests their mental aid, which is promised. He goes to the bedside, but remembering the antagonistic views of his wife for all such methods, he first obtains her promise to do him a

favor, to which she consents. Then he immediately tells her to repeat orally these words, after him: "I am going to sleep well tonight, wake up refreshed in the morning, and grow better daily."

Having made up her mind to die, she, at first, was very determined in her refusal to repeat it, but was finally persuaded, and at first made a feeble attempt in a half-hearted way. But, being again persuaded, she finally repeated the words boldly and correctly, at the conclusion of which the nurse was audibly directed to prepare her for a good night's rest, and turn down the light. The husband retired to the adjoining room and also retired for the night. It was the only quiet night and the only good night's rest that either patient or attendants had experienced for four weeks, and when the patient awakened, at 6 A. M., her temperature was, for the first time, down to 102 instead of 104½, as it was the days previous, and from this on she steadily improved and soon became convalescent, and in a month or so she was enjoying better health than she had experienced for many just previous.

This, to my mind, is a true demonstration of the wonderful power of suggestion, as it was under most aggravating circumstances. How-

ever, in this instance, the power of mental telepathy was also prominent, as both of the nurses seemed to be unusually intelligent and quite familiar with the laws governing the method adopted. Consequently, it was a test of the power of three strong, active, spiritual minds over one. Under such conditions, no other result was possible.

However, thought is here again shown to be the original creative power. Without it, the suggestion would not have been made. It is the moving force of the universe. Like electricity, it has waves through which it is transmitted, and whether expressed by telepathy or oral suggestion, it is the force that stimulates the mind and builds up character. Suggestion follows thought, and if it be true, as shown by Hudson in The Law of Psychic Phenomena, "the spiritual mind is constantly amenable to control by power of suggestion." He also says: "It is well known that the symptoms of almost any disease can be induced in hypnotic subjects by suggestion; partial or total paralysis can be produced; fever can be brought on, with all the attendant symptoms, such as rapid pulse and high temperature, flushed face, etc.; or chills accompanied by a temperature abnormally low; or the most severe pains

can be produced in any part of the body or limbs." This is confirmed by other prominent scientists, leaving no doubt of the possible results of oral suggestion.

Faith.

There is another most potent attribute of the mind designated as faith, which The Law of Psychic Phenomena says "is the essential perquisite to the successful exercise of psychic power, is a proposition which has received the sanction of the concurrent experience of all the ages.

"Jesus when upon earth demonstrated his ability to perceive the entire law as no man ever before or since has been able to do, and he did not hesitate to declare that faith was the most potent condition of the mind, before healing. That required for therapeutic purposes was from the spiritual mind, and was best obtained when all active opposition from the material mind had ceased." Faith is not only essential in healing, but is the powerful lever that carries man to success in all pursuits in life.

Thus while it is already shown that it is not essential to secure the faith of the material mind, it would be much more desirable if the faith of

both were obtained. Through the methods of Christian Science there will be found many forcible illustrations of the power of suggestion and faith without the aid and belief of the material mind, and while they have through prejudice or error or education of youth received much censure from other societies who decline the advantages of advanced thought and light, they have not only accomplished great good in the world, but have by virtue of this intelligent creative power, gone on and on in spite of a determined opposition, spreading and increasing in numbers perhaps more rapidly than any other Christian society of the age.

As I have been reared under the auspices of a very strict orthodox denomination, the province of this book is not to condemn, but rather to endeavor to display all good. Thus my sympathy goes out to all who are earnestly striving to benefit humanity. From the record of the progress of this Society of New Thought during the last thirty years (its term of existence), it is plainly apparent to me that much of the light might, with safety, be introduced into the older creeds. A thread of the fundamental principles of Love and Truth runs through all, and in order to keep constantly in normal poise with that ever-

increasing power, the various creeds must find great advantage and progress by opening themselves to the inflow of a higher light, and let it manifest through them. Or, to be more plain, it is simply death for a man or a society to remain in the same old beaten paths. God's method of promoting progress in any great achievement is by virtue of His law of evolution. Let this be the watchword of the church: Be faithful and multiply and replenish and subdue. Such is the duty of mankind.

MAN'S BIRTHRIGHT.

Gen. I: 27 and 28.

27th. "So God created man in his own image. In the image of God created he him; male and female created he them.

28th. "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The two verses above are a part of the record of God's original creation, and again repeated, so that the reader may better understand the divine

idea of the power transmitted to mankind, on the sixth day of creation.

According to my interpretation as previously shown, the original material being, the man with only a brain mind, was created on the fifth day with other animal creation, but in due course of time, by virtue of the law of evolution, there became a necessity for increased power. So God in his wisdom selects the highest type of animal creation, which was man, and on the sixth day endows the newly born creature man with spiritual attributes, thus creating within him a dual mind, blessed by being permitted to grow into a condition of paradise, a free moral agent, a power to do as the material mind would direct. A line of duty plainly marked out for future guidance in the pathway of life, Be fruitful, multiply, replenish and subdue the earth, and have dominion over every living thing that moveth upon the earth.

Such were the blessings given to mankind by his creator on the sixth day.

This attribute of mind is the most potent of all, because being in the image and likeness of God, it is the spiritual intelligence of man; the power that perceives God's method and intricate

workings of a divine law, based upon love and truth.

God is not a man with flesh and body like mankind, but is, as I have endeavored to display to the mind of the reader, the Spirit of Love and Truth, the Spirit of all Good, the spirit of that intelligent law that controls the universe. Mankind, male and female, by being thus endowed with the divine spirit of love and truth, is by virtue of his birthright an heir to the sonship, and all who accept and acknowledge this divine power and truly use it, always in the Spirit of Love and Truth, in accordance with the example displayed by Jesus and his apostles, will be endowed with greater spiritual power and become true Sons of God, with all power.

In exercising my love for a neighbor, and knowing the weakness of many readers in remembering the most potent features of God's law, and in order to make myself very plain, I have thought it wise to make the above repetitions.

Like Adam and Eve, there may be some who have fallen from the path of duty, and on the road to redemption and following closely in my wake, seeking the truth of the tree of life, which will appear in due time.

It is apparent from man's birthright that all

things of the world are created for his enjoyment, when rightly used. Conquer, create and help suffering humanity—let this be his watchword if he would attain success and happiness.

Dr. Orison Sweet Marden, editor of *Success Magazine,* says: "If you would succeed up to the limits of your possibilities, hold constantly to the belief that you are success organized and that you will reach your goal. No matter what opposes, never allow a shadow of a doubt to enter your mind that the Creator intends you to win life's battles. What matters it if you are poor, or if your environments are unfavorable. Such conditions should excite you to greater effort, arouse your more indomitable determination to conquer. Stoutly deny the power of adversity or poverty to keep you down. Constantly assert your superiority to your environments. Believe that you are to dominate your surroundings, that you are to be master, and not the slave of circumstances. The highest service a young man can render to himself, and to the world, is to make the most possible out of the stuff that is in him, to develop himself, not partially, not in a one-sided way. It is his first duty, not to make money, but to make the best possible man of him-

self. A half developed human being is not a man.

"There is something greater and nobler in life than piling up dollars or the ownership of houses, lands and rich furniture. Dreary people and the calamity howling man go through life always ready to borrow trouble, and make mountains out of mole-hills; they live in moral dungeons."

"Away with these fellows who go howling through life," said Beecher, "and all the while pass for birds of paradise. He that cannot laugh and be gay should look to himself. He should fast and pray until his face break forth into light."

"America has become a nation of money makers and money talkers. At this period, nothing talks so forcibly as money." Greed, selfishness, treachery and deceit are rapidly usurping the throne of freedom, and unless this attribute of mind receives a speedy check, this fair land of boasted Liberty will soon be within the throes of materialism.

Character Building.

It is character that needs improvement, not only in national affairs, but in the individuality

of the man. The home training at this age is lacking and should be speedily revised.

"Every child is born into the world with some special attributes of the mind, and if this be properly cultivated, it will grow into full stature and be what the Creator intended it to be. Man should not allow his education or his employment to efface the stamp placed upon him by the divine hand."

To live in accord with this understanding, with the two minds evenly balanced, the material mind judiciously educated, the world may be able to record a great genius, a great orator, a great inventor, a Shakespeare, a Washington, or a Lincoln. Jesus of Nazareth was born of great spiritual attributes but with a mind more evenly poised than any other known character. For this reason, if no other, he was more the Son of God than any other man of record; more in oneness with the heavenly Father. Therefore, he possessed a greater perceptive power of the laws pertaining to the soul, and the government of the universe.

It is a well established fact, as demonstrated by the record history of the old patriarchs, that the more spiritual and evenly balanced in mind,

the more able they were to prophesy and predict events, interpret dreams, etc.

There is nothing which all mankind admires so much in character as simple truth, void of duplicity and design. There can be no medium; that which is not true is false; exaggeration is but another name for falsehood, and cannot be practiced without causing trouble and vexation. Truth is the standard by which all character is measured. Among many of the ancient nations of former days truth and honor were more sought after than wealth. The spiritual attribute of many must at that time have been more active than at this period.

At this age, the entire world seems to be drifting into materialism, and the standard of man is measured by the number of dollars that he controls. This being true the material mind is evidently in the ascendency. Thus, as a rule, the controlling elements of to-day are not well balanced, and conditions are becoming abnormal, and unless they be checked will lead to destruction. Wealth to-day is the passport to honor; but how often do we hear it said that "There is no true glory or greatness without virtue. Riches always make a man covetous. Fine palaces make him despise the poor and poverty."

In the building up of character, the most important attribute of the mind is thought. The old familiar expression that "Thoughts are things" is now plainly seen to be true.

Science has almost demonstrated that there is but one kind of matter and that the entire universe is not only mental but alive. If Science is right that all thought is matter, and every phase of matter radiates its kind, and all that is called matter is nothing but electricity, being various combinations of corpuscles into atoms, then no entity exists but electricity, and this, then, is life, thought, mind and matter. How important, then, that harmonic corpuscles are sent out from the brain.

Another important feature in the molding of character is the teaching received in early youth. Each child that has a fair education obtains its first mental direction from the parents, and then from others its general knowledge. But its success or failure in life depends mainly on the influence of the first teaching of the parent. An eminent divine once said to me: "Give me the child until it is seven years of age, and the world may then take it." In fact, advanced minds claim that the child will learn more in the way of actual facts from the day of its birth until the end of

its seventh year than it can possibly learn in all the remaining part of its life.

Therefore, the spiritual attainments of the parents, and especially the mother, become another most important element in the early rearing of the child, and this is why the Master, who knew the law, said, "Bring up the child in the way it should go and it will not depart from it." As every normal child comes into the world with two minds, both should receive wise and judicious training from the parent. And this can best be demonstrated by a full understanding of the divine law. Neither of these minds should be over-indulged or neglected. To grow into maturity with an evenly balanced mind is the greatest blessing that the parent could desire for the offspring. For example let the reader review with me some important conditions under which Jesus of Nazareth, the only true begotten Son of record, was born and reared, producing the most noble character known to mankind.

Without entering into any very extended discussion of questions relating to his divine conception, a fact which is supposed by many to be unnatural and miraculous, I will simply say again that with God there are no miracles, as the divine law can not be violated without penalty,

but by virtue of it, under proper conditions, all things are possible. Consequently, if this birth was brought about through some unusual method, as the Scriptures seem to indicate, there must be a law for it, not yet defined by the human mind. Science is not yet able to give any satisfactory explanation, but let the Christian world wait a while longer. God's methods may for a time seem mysterious, but as the Spirit of Truth further develops, all of the supposed miraculous violations of divine law will be accounted for. Man, in his ignorance, may cry, "Miracle," but God, the intelligent Creator, knows all to be law and truth.

Many other mysteries of former ages, upon which man hangs all of his hopes of salvation, have since been satisfactorily explained as truth. Why not this one? This was not the only mystery regarding the life of Jesus. See the ascension in the sky. In fact, where is there a record of any duplication of his career from the banks of the Jordan to the crown on Calvary! However remarkable, Science has already found a law for a great part of it, and I feel confident that it will, in time, be able to define a law for the remainder.

Mary, the mother of Jesus, was a poor virgin

who had been reared in obscurity in Nazareth, under the care of Joseph, to whom she was espoused, both being lineally descended from the house of David, from whose loins it was foretold the Messiah would come. Both had lived a most pure and devout life, under the spiritual teaching of the Jewish law, in constant communion and in oneness with God. So near that both were informed by a spiritual perception of this great event, before it actually took place. They were fully cognizant of the remarkable part they were to take in the world's history and gloried in it, and were thus prepared for a correct line of spiritual prenatal culture of the child, which they believed was the coming Savior of mankind, which to a very great extent would account for his thorough spiritual understanding of the divine principle of the law governing the soul and the universe.

If humanity would give more attention to the importance of prenatal culture of the offspring, the spiritual attributes of the mind might be much improved in the coming generations. To neglect the most important epoch of the child's life, is an error which the parent will be held accountable for under the workings of the divine law, "for as we sow, so shall we reap." The

first few years of training being the most effectual, the parent should develop and teach an attitude of love and good will for all humanity, learn to praise and worship the good in all walks of life. Go into the silence and draw the mantle of your own thoughts about you, and you will soon realize that the spirit of divine love, wisdom, peace, power and plenty is leading and protecting you. This is the way to "pray without ceasing."

The child of seven years who has this attribute of mind will not, as a rule, depart from it, but will grow into maturity, with a conscious realization that the higher powers are doing the guiding, all in continual harmony and oneness with infinite life and power. It is thus it becomes possible for the higher laws to be revealed, and bring each one into greater harmony with themselves, and knowing that all of God's gifts are for use, but must be used wisely if they are to be enjoyed. To adopt and live a life of harmony and find the Son within is the new birth. This is what Jesus implied when he said to Nicodemus he "must be born again."

It is thus man must abandon the life of Adam and Eve, and come into a realization of the fact that he has found the Christ within himself.

Like Jesus, he will awaken to a realization of the principles under which he was endowed by his Creator as a birthright, and have dominion over a kingdom which God in his wisdom has prepared for those who signify their willingness to assume their endowed rights and walk in harmony with the divine law. And in the degree that man attains this attitude of mind, does he obtain all power.

The reformer frequently finds it quite easy to assume this condition of mind, but it is not so easy to maintain it.

Man being endowed with a dual mind, the material and the spiritual, with the latter subject to the suggestive control of the former, many temptations are sure to present themselves. They come in the form of a desire for worldly attainments, a desire for money or a desire for a position in the world, which for a time may dazzle and electrify the controlling elements of the material mind, and in the absence of a proper cultivation of the spiritual mind, the spiritual will not be able to combat this alluring influence; thus man by virtue of a weakness in spiritual thought again falls.

But if the spiritual mind, through proper training, has become normally strong and powerful

as it should be under man's endowed right, it will be able to withstand the usual error influence of the material mind without wavering.

In the child, the spiritual mind is manifested sufficiently strong to prevent it plunging into any great error; this is usually called instinct, but in the human being, I think the better word would be the spiritual perception of the mind which God endowed it with for its guidance and protection.

In infancy, when the germ is first developed, the child is endowed with these two important attributes of mind, and if the education of either is neglected to any great extent, it will grow up into abnormal conditions, and lacking proper power, not as originally designed by an all wise, intelligent Creator.

The evidence pertaining to the childhood of Jesus previous to his public ministry is, for some cause, rather meager. As to his life from the age of twelve to thirty, the Scriptural records are almost silent.

However there is enough to show that while he may not have received the advantage of a finished education, he did in early years acquire, at least, an accomplished home training from parents who, although poor and humble, were

well versed in the spiritual and Mosaic laws. And with his ability to perceive and understand, which he most ably exemplified at the age of twelve years during an annual pilgrimage of the family to the City of Jerusalem, on which occasion he became lost for three days, and when found, was sitting in the temple with the learned doctors, who were greatly amazed at the wisdom of his questions, and the ability displayed in his replies, which created in the minds of his hearers great astonishment, from the fact that it came from one so young.

Notwithstanding the silence of the Scriptures regarding the greater part of his life, they make special note of this. Thus, in early years of his life, it will be seen that he gave instance of amazing penetration and consummate wisdom regarding the divine law. And the faculties of his mind were enlarged in proportion to the growth of his body in so much that he developed a mind of perfect understanding of spiritual intelligence.

Although there is not much authentic evidence regarding the life of Jesus for the next eighteen years preceding his ministry, it is reasonable to suppose that under the teaching of the Jewish church of which he would, in consequence of his

well known ability become very familiar, his spiritual attitude must in that time have become wonderfully advanced.

Let these conditions and circumstances surrounding his birth be what they may, if we are to believe the teaching of the Scriptures, Jesus came into the world as a true representative of man, an example for all mankind in his physical life and manifestations. He came to show all humanity the way to the tree of life, for he said to his disciples, "I am the way, the truth and the life; no man cometh unto the Father, but by me" (John xiv:6), differing from other men only in ability of perceptive power of distinguishing the relations of the laws of the spiritual mind, with the physical world.

At the age of thirty, we again see him in the country of the Jordan listening to the remarkable discourse of John the Baptist, for the fame of his preaching and baptizing had spread throughout all Judea. And Jesus, like other young men, had followed the eager multitudes to hear more of the wisdom of God proclaimed. With thoughts of soon entering the ministry himself, I can in mind see him in the surging masses drawing closer and closer so as to hear the words of the great preacher.

"John seeth Jesus coming unto him, saith, 'Behold the Lamb of God which taketh away the sin of the world.'

"And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon him.

"And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizes with the Holy Ghost.

"And I saw and bear record, that this is the Son of God." (John i:29, 32 to 34.)

THE SON.

I Am the Way to the Tree of Life.

Some of the most potent features of the divine law are not, in a general way, understood by the Christian world of to-day. And why? In answer, I would say it is mainly the fault of error education. The minister of the Gospel, if he takes any advanced steps, is called a heretic and soon dismissed, plainly showing that the old Christian organizations are not yet ready, they are not complying with the teachings of the divine law, they are not holding themselves open to an inflow

of spiritual truths as they develop; therefore all advanced spiritual light must come to man outside of these older church societies.

The author of this book has, perhaps, heard nearly as many sermons as any other man of his age, but he has never yet heard this Son-ship of man nor the Sin against the Holy Ghost properly defined from the pulpit. Thus it remains for Paradise Lost and Won to go forth to the world on wings of love to again define the true way to eternal life as Jesus taught it. Let the world read and listen to the echo, and if the spirit of truth is not plainly apparent, cast its teaching aside as unworthy of notice.

Jesus said, "I AM (meaning the spiritual mind) the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst" (meaning all who come through the divine law and believeth in the law, should never die) (John vi:35). "And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." (John vi:40.) Meaning that all who come into a conscious realization of this attribute of mind, this son-ship within themselves would have everlasting life.

This spiritual mind is the bread that Jesus alluded to when he said "I AM the bread which came down from heaven. And this is the bread which a man may eat thereof, and not die." The bread that Jesus gave for the life of the world was his flesh. Meaning this, that before man can come into a full realization of the spirit of the Holy Ghost he must abandon all sense of the material attribute of mind and his usual methods of obtaining happiness through worldly means, and live under the dictates of the spiritual mind. When Jesus used the words "I AM," his meaning was the spiritual mind. The words "Heavenly Father" or "Me" were used to indicate the divine law, and in using the word "flesh" he meant the material mind or the brain, under control of the five physical senses.

This spiritual attribute of mind is all and all to man, and for this reason we have God's chief command, which says: Thou shalt love the Lord thy God (meaning the divine spirit within thyself) with all thy heart and with all thy soul and with all thy mind, and in failing to do this, man simply commits the sin against the Holy Ghost.

This, to my mind, was the most potent feature of the teaching of Jesus and those who under-

stood and lived under this principle were endowed with the Holy Ghost, and all power was given them under the divine law. In the first years of the Christian era, there were many teachers who possessed a true understanding of the divine teachings of the Master, but where is that class to-day? Ministers of the Gospel, if truly called, are sent forth by the Spirit to teach, and to save the lambs who have gone astray, not to follow in the old beaten path of error, forever and ever. It was not the intention nor the desire of Jesus for man to worship his flesh or mortal mind, but rather the divine attributes taught and manifested within. All religious movements are tinctured with error; truth is not confined to any one creed, but is infinite in its manifestations. The divine method is a law of evolution. To be a teacher or a true Christian, man cannot stand still; he must progress. Let the higher light beam forth, do not waver, do not wait; humanity is dying!

I am lifting the curtains of mystery
I am shedding rays of light from behind
I would await the reflection from Deity
To develop in the mind of mankind.

THE SON, THE GLORIFIED ONE.

An Example for All Mankind.

From all the evidence produced, John the Baptist had taken every available means to prepare the multitudes for the reception of the promised Messiah, whom he had proclaimed would shortly appear to them in the character of the Savior of Israel. His discourses were so fervent and sincere that he had become renowned throughout all Judea, and the admiration of the people had become so great that many were ready to pronounce him the promised Redeemer. But being pious in principle, and humble in heart, he declined the honors and said, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am unworthy to loose." (Luke iii:16.)

So John, who was ever on the watch for the promised token, beholds Jesus approaching and the Spirit like a dove descending upon him, and as he came nearer he saw the Spirit still remained with him, so he says, "I have need to be baptized of thee; and comest thou to me?" The answer of Jesus was short and forcible: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." In other words, it is neces-

sary that we, in the minutest detail, conform to the divine will. Thus he added his sanction to the ordinance of baptism.

The ceremony of baptism being performed, he went straightway out of the water, kneeling on the bank of the river, reverently thanked the heavenly Father for such an abundant expression of the Holy Spirit; so much needed in the public ministry of his mission.

And in order to better prepare himself for the great work in mind, he sees the necessity of a season of solitude and of fasting free from all noise and hurry of mortal life, to be all alone in communion with the Spirit, so that by meditation and prayer he might increase his power to withstand the usual temptations of the world, and as a physical preparation necessary to the attainment of higher powers. This condition of solitude and silent thought was the wilderness into which the Spirit led him.

He thus came into a complete realization of his oneness with the heavenly Father, and fully realized his power for doing good, and the possibilities which awaited him, if he chose to exercise that power for selfish ends.

The sacred historian attempts to describe this scene by another allegory, and as the masses of

the Christian world are loath to interpret it, I shall picture the truth as I see it from a natural or scientific standpoint.

THE THREE TEMPTATIONS OF JESUS.

The Same Which Come to All Mankind.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

"Being forty days tempted of the devil, and in those days he did eat nothing, and when they were ended he afterward hungered." (Luke iv: 1, 2.)

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv:3, 4.)

The Messiah having appeared, the mission of John the Baptist is finished, and in consequence of the fact, the people were hastening to spread the glad tidings at their homes, the preaching in the country of Jordan was ended.

Thus after the baptism of Jesus by John, Jesus being filled with the Holy Ghost, with no thought of companions or the bustle and confusion of

the slowly moving caravans, he also departs on his journey to the home country, and, as the wilderness indicates, solitary and alone, a mind filled with silent thoughts and in deep meditation and prayer, he followed in the wake of the multitudes. His mind being thus so freely occupied, and the importance of the moment so impressive that his appetite and desires for the physical necessities were for the time forgotten. His journey homeward by the mode of travel then in vogue, no doubt occupied the greater part, or perhaps all, of the forty days. Lost to all his earthly environments, he moves along over the desert wastes in the wake of the dusty, slow-moving caravans in a spiritual attitude only.

The tempter in this instance appears to Jesus in the same manner and uses the same subtle methods as were used to promote the fall of Adam and Eve. The devil alluded to in this allegory is only an illustration of that old, old story of the serpent in the Garden of Eden, that desire for worldly attainments which appears to all mankind. As the historian, according to the custom of that age, has seen proper to only picture this great event in an allegory, it remains for the light developing at the dawn of the twentieth century to picture the reasonable cir-

cumstances which have ever surrounded this great truth in the mind of the Christian world.

Under the previous promptings of the spiritual mind, he was convinced that a forty days' fast was a necessary physical preparation to the attainment of full spiritual power. But now, as he wanders along the desert and mountain trails, in solitude and aloof from friends and acquaintances, nearing the home of his youth, the forty days is not yet ended, but he has awakened to a realization of his physical condition and desires; and thus by a mental suggestion of the material mind, the first temptation comes.

He becomes hungered. A desire for physical refreshments takes possession of his mind, but also realizing that food is not at this time accessible, his material mind by further mental suggestion, knowing that the spiritual mind has now all power, urges it to take advantage of its increased power and satisfy the cravings of the body by creating bread or food out of the stones strewn along his pathway. Or in other words, "If thou be the Son of God, command that these stones be made bread." The spiritual mind readily understood this suggestion as a temptation to the exercise of its newly endowed power (the spirit of the Holy Ghost) not only for selfish and per-

sonal ends, but for the promotion of an object unholy of purpose, untentative with the exercise of the additional powers which the spiritual mind desired to maintain, to listen to which, at this time, was to lose the power recently attained.

But by virtue of this additional power which comes through the Holy Ghost, the spiritual mind of Jesus is no longer entirely subject to the suggestion of the material mind, and being ever awake and alert, takes a more decided part in the control of human events, and hastens to make a mental reply to the material mind like this, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Or, in other words, he is to live now by the dictates of the spiritual mind.

"Then the devil taketh him up into a holy city and setteth him on a pinnacle of the temple.

"And sayeth unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God." (Matt. iv: 5 to 7.)

The first suggestion of the material mind hav-

ing so signally failed, a second attempt is now made on different lines, the first having applied to his sense of personal necessity, or selfish attributes, the evil spirit now tempts his worldly pride and vanity. And again, in a mental, subtle voice of flattery, tells him of the increased power in which the spiritual mind is now endowed. And in the event that he should fall, the infinite spirit within him is not only able, but will hasten to again restore him to normal condition.

To this the spiritual mind of Jesus, discerning the subtle motive, immediately replies, not so, for it is also written, "Thou shalt not tempt the Lord thy God." Or, in other words, man shall not purposely use this increased gift of power merely as a test, or for a show, neither for the plaudits of the public, but if he desires to retain it, the principle of the divine law requires it to be always used through a spirit of love and truth and for the good of humanity.

"And again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them.

"And sayeth unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then sayeth Jesus unto him, Get thee hence,

Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and behold angels came and ministered unto him." (Matt. iv:8 to 11.)

The first and second effort of the material mind to usurp the throne which the spiritual intelligent mind now forcibly maintains, having failed of purpose, the material mind as depicted in the last verses just read, makes a final attempt to regain the lost sceptre by subterfuge, and deceit, the method pursued in the Garden of Eden.

Again the power of mental therapeutics is the method through which the suggestions are transmitted. The devil, in the guise of the material mind, makes another mental suggestion to the spiritual mind. It displays all the worldly glory and advantages to be attained by virtue of his great power and renown if he would only cater to the desires of the public and be content with a worldly crown.

It was a thought sent from the material to the spiritual mind which said, With the unlimited power which through divine right you possess, you are now in condition to claim and occupy any position of magnitude in the gift of the

world, even to a crown and sceptre, having dominion over all other kingdoms of the material universe, if you will only exercise your power for worldly ambitions, and relinquish the spiritual attitude of mind which you now maintain.

But the spiritual mind of Jesus is now more fully developed and strongly manifested, for it answers quickly and to the point in this wise, "Get thee hence, Satan." "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The same as to say, The deception you practice is beneath my notice. The divine law tells me that the spirit of Love and Truth is the way; there is no God to worship but this.

After these three vain attempts to regain control, the material mind acknowledges defeat, and the spiritual mind assumes perfect dominion over the functions of the dual mind of man, as indicated by the next verse, which says, "Then the devil leaveth him, and behold, angels came and ministered unto him." As much as to say, All error though disappeared, and in their stead, good thoughts prompted by the spirit of Love and Truth were his only companions.

"There is a great fundamental principle underlying the refusal of Jesus to exercise his power

for selfish ends or for idle or worldly display, applying with special force to the employment of psychic power to healing of the sick. Man must not endanger his mission by trifling with the gift of God."

In my hypothesis formed for the interpretation of the scriptural verse pertaining to the three great temptations of Jesus and all mankind, I regret to have to differ in one or two very important points with some very learned scientific minds. I may be wrong, but at this time I cannot see my way clearly without doing so. If man is to believe the scriptural record of this great event, a new and important law has developed which will have to be taken into account, in order to thoroughly understand the work and teachings of the master.

Some scientific works undertake to prove that the dual mind of the normal man is invariably under the control of the material mind, and for this cause man becomes a free moral agent. To my mind this would seem to be true up to a certain period. When man is endowed with that additional power, "The Spirit of the Holy Ghost," a decided change in the duality must necessarily take place; the spiritual divine mind must then have dominion, or else, how can man

have all power given him? In this work, I have endeavored to treat the spiritual endowed attributes of the mind of man as the only true and intelligent part of mankind. It can never, of itself, go wrong; neither will it ever tempt the mind to go astray.

It is the mind that controlled all of the prophets of great renown that flourished in the dark ages. It is the mind that enables man to resist the alluring temptations of the world.

It is the mind upon which man must depend to deliver him from sore distress and want. It is the mind that enables man to know himself and come into a conscious realization of his oneness with infinite power and recognize himself a spiritual being and a true son of God.

It is the mind that purifies thought and opens the door of man's vision to the incoming of the angels that minister unto him in the hour of gloom and despair, by driving away all fear of weakness and bondage, all fear of sickness and death, by fear nothing is gained, but rather all is lost.

It is the mind that remained firm with Jesus when poor and hungry, nowhere to lay his head, and dependent upon the bounty of friends for his daily food, while in pursuit of his mission, and

carried him safely to victory over death and proclaimed him the Son, the glorified One, the Savior of mankind.

It is the mind, when encompassed by faith that inspires man to climb higher and higher the way to the tree of life, the fruit of which promotes all power.

A great, immutable law underlies the truth, "Blessed are they that hear the word of God and do it." Man is wise in the degree that he lives according to this higher light.

The life of Adam and Eve as shown by Paradise Lost and Won, is simply a true representative of the character and life of mankind, and the sooner the reader comes into a conscious realization of this fact and the truths developing in his mind by an earnest perusal of these pages, the sooner will he understand the science of being.

Let the reader realize that in early life while the minds were evenly poised and living mainly under the guidance of reason over the spiritual mind, he was living in a condition of paradise upon earth, but when the material mind through error education, assumed an unnatural influence over the spiritual mind, he gradually drifted out into the world, away from the spirit of Love and

Truth. And in the degree that this attitude of mind assumed, in the same degree did he assume an attitude of greed, selfishness, envy, vanity and false pride, and thus soon forgot the divine law which teaches him, that whatsoever ye would that men should do to you, do you even so to them; this is the fundamental principle of the law under which humanity must live in order to be in continual oneness with infinite life. Jesus gave it in many other forms:

"Give and it shall be given unto you."

"With what measure ye mete, it shall be meted to you again."

"Condemn and you shall be condemned."

"Be merciful and you shall obtain mercy."

"Forgive and you shall be forgiven."

"Judge not and you shall not be judged."

"They that take the sword shall perish with the sword."

"Whatsoever a man soweth that shall he also reap."

And Jesus says, "It is easier for heaven and earth to pass than one tittle of the law to fail." Thus it would seem that the divine law cannot be broken. Therefore there cannot be any such acts as miracles. But says Jesus, by virtue of the divine law, all things are possible to him who has

faith and believes. It was not the province of Jesus to violate any of God's laws but rather to demonstrate the true way to fulfill them, which he did in every instance, as Science is now rapidly discovering.

The glory of Jesus the Son came not through an understanding that he violated the laws instigated by the heavenly Father, but rather through a conscious realization that all of his works and deeds were performed through a perfect perception of the workings of the divine laws.

"I am the way," says Jesus. "By me if any man enter in, he shall be saved and go in and out and find pasture." (John x:9.)

"Whoever enters into the realization of heaven through the knowledge, 'I am the Son of God,' can walk in perpetual joy and power to do all the works of God when and where he wills."

Thus the way to the Tree of Life is through the Sonship; this is the way to find the Christ within, this is the way to be born anew, the first birth was natural or material, but this second birth is spiritual. Thus the old man Adam is put off and the new man Christ is put on. Whatever man's belief or faith may be, this is the way to the Tree of Life, for it is life eternal to know God, to come into a conscious realization of one-

ness with the heavenly Father, the senses will gradually develop and become more perfected, and make it possible for the spiritual truths to be revealed. And by your fruits will you be known, for Jesus says, "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, and even greater things shall they do."

Man must live the life of truth and do the will of the heavenly Father in order to be perfectly healed and enjoy the fruits of his Sonship. Jesus came upon earth to define the true method of fulfilling the law, not how to violate it. And his teaching consisted mainly in how to think and cultivate the mind. He was the first to proclaim the doctrine of faith. Advanced Scientists say: "That word more than any other expresses the whole law of human felicity and power in this world and of salvation in the world to come. It is that attribute of mind which elevates man above the level of the brute, and gives him dominion over all the physical world. It is the essential element of success in every field of human endeavor. It constitutes the power of the human

soul." When Jesus proclaimed its potency he gave to man the key to health and to heaven and earned the title of Savior of the human race.

A prominent clergyman in a recent discourse in San Francisco is reported as saying that only five per cent of men of the State of California were members of any church. To my mind there must be some grave reason for this, for the intelligence of the citizens of this state is beyond question. In truth, I feel that it is a fact that the percentage of intelligence is not surpassed by any other state in the country. Then why this lack of interest in the teachings of the divine apostles?

It is not for want of Christian faith in the doctrines taught by Jesus, for nearly every man with whom we meet is in full sympathy with the teachings of the New Testament. Then why this antipathy for so many of the older churches? Why so many new isms constantly springing up? I might give several good answers, but it is not the province of this book to criticise the ministry, but rather to define a method for a better understanding of the Scriptures. The average citizen of to-day finds it a little monotonous to sit two hours in an elegant edifice behind a dozen cart-

wheel hats or bonnets listening to a discourse based on the intelligent light of fifty years ago. Out of courtesy to the ladies, many of whom feel that they have divine authority to wear their hats during church services, I will merely refer them to the 11th chapter of 1st Corinthians, in which Paul says the full growth of hair is woman's glory, and the proper covering of the head when in prayer. I will also say that in olden times, under Mosaic dispensation, it was the custom of women to wear light shawl coverings over the head, and as custom usually makes law, perhaps it was authorized for religious service, but this could not be a divine precept because to be a divine law, it must be for the good of all mankind. Therefore, for the ladies of to-day to presume by right to sit in any audience with their head decked with a gaudy hat or bonnet, and thus obscure the view of a neighbor, it is done either through a degree of ignorance, or to gratify a selfish or vain attribute of the mind. If the ladies as a class who seem to be more devout and attentive than their male companions would through love for the welfare of a neighbor exercise a little more forethought, they might, in time, increase the percentage of the male attendance.

Then with the pulpit blessed with an intelli-

gent mind, inspired with a spirit of love and truth, able to perceive and teach the fundamental principle of the divine law, and more of the potency of the truth as to the Sonship of mankind which marks the Tree of Life, as Jesus and his apostles taught it, and less of a future torment of the soul, in a lake of fire and brimstone beyond the grave, of which they know absolutely nothing. Then the glory of the Son, the Christ within, in all its peerless beauty and redeeming power, will resound through a wave of dazzling brightness throughout the land.

Every normal man has a special talent for something. To my mind, no one can write a good book without experiencing great benefit; neither can he read one without elevating the mind. So let each do what God has best fitted him for. Do this through a spirit of love for thy neighbor, with all thy mind and soul. Then all the attributes of the Son within will soon be plainly manifested. This is the eating of the fruit of the Tree of Life.

During the first century of the Christian era, the apostles whom Jesus sent forth to preach the gospel were selected from those of his followers who were able through their understanding to come into a conscious realization of their Son-

ship with the heavenly Father. And when this fact became thoroughly established in the mind, they were endowed with the Spirit of the Holy Ghost. This, it seems, was the necessary acquirement before assuming the ministry.

Jesus himself was thus endowed when baptized by John; then the twelve apostles, the first to understand the meaning of his teaching, were also filled with the Holy Ghost and sent forth among the Jews with instructions like this:

"And as you go, preach, saying 'The kingdom of heaven is at hand.'

"Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." (Matt. x:7, 8.)

In the same manner, seventy more disciples were sent out in parties of two, with same instructions, and upon returning reported great success of their mission. Then again, after the transfiguration of Jesus, one hundred and twenty of the disciples were all gathered together in one place, "when suddenly there came a sound from heaven as a rushing, mighty wind, and filled all the house where they were sitting, and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." (Acts xi:2, 4.)

And as they went out into the world, they were all as one mind, preaching and working under the dictates of the Spirit of God, the Son, the Christ, within them. With a mind filled with a conscious realization of this fact, they became all powerful and were thus ably fitted, not only to preach the gospel with a proper understanding, but also to heal the sick, raise the dead, cast out devils, etc. And by their works, they were known and marked as Christians. The power exercised by this Society became so impressive upon the mind of the masses and old church organizations, that through an attribute of jealousy of many of the church officials, who feared some loss of power, they were persecuted and slain by the rabble whenever it suited their convenience, the object being to stamp out the new sect, root and branch. But this subtle motive was again doomed to disappointment, the spiritual manifestations dominating the Son were now too powerful to be overcome by the usual methods of the material mind.

But under the leadership of the few who escaped the slaughter, the Gospel as taught by Jesus was transmitted from generation to generation to the present age.

But in doing this, it would seem to those who

dive deep into the Spirit of Truth, that many of the potent features taught by the Master and his apostles have in some way been lost.

The fundamental principles of the various Christian denominations are the same in all, founded upon the doctrine of Love, Truth and Faith, as demonstrated by Jesus the Christ when upon earth. Then why so many different creeds, so many old, unimportant dogmas to handicap them? So many antagonistic Isms flaunting their banners of new thought in the face of the old established church organizations.

If the Christian world will permit one of humble ability, and one who has long sailed under the banner of one of the most progressive church societies, to make a brief criticism, I would say, that there is a great scientific principle underlying this fact. To remain in the old rut is to die; to live, we must multiply and replenish.

There is a grave error somewhere, and if the old established denominations desire to longer be a power, they must hold themselves open to an inflow of intelligent thought, which, through the spirit of truth, is so rapidly developing into the mind of all mankind. Stop and listen! Can't you hear its steady rumbling march down through the ages; don't you hear the echo of a loving

voice in the garden: "Adam, where are thou?"

This was the question that brought Adam and Eve into a conscious realization of their worldly condition and gave them a view of the Tree of Life in the distance, to obtain the fruit of which they realized that they would first have to go forth from the garden to till the ground from which they were taken.

We may not all be able to grace a pulpit, but however humble, there are none too small, too feeble or too poor to display the truth or proclaim to the world what God in man hath wrought. By this method, thoughts of love go out to all humanity. Let man look up higher and higher, until he sees within himself the Son, the glorified One. This is following in the steps of Jesus. This is the Tree of Life. This is Paradise Won.

THE END.

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