



THE  
PHILOSOPHY  
OF  
**EXISTENCE.**

A BRIEF NARRATIVE SHOWING THE PRINCIPLES AND LAWS INVOLVED AND OPERATING IN THE UNIVERSE.

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## PREFACE.

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THIS work was commenced in 1874, and has, therefore, occupied eighteen years in its preparation. It grew out of an intense desire, on the part of the writer, to know the causes of all that was about him. This desire was largely aroused by the teaching of that beloved instructor, Prof. W. H. Venable, at Cincinnati, Ohio.

In 1879, while a resident of Kansas, I first learned of the inner meaning of the seven geometrical figures, through one Stephen Ogden. Through the disclosures of the Spirit of Truth, the perception was given to me, that the commonly known facts of science, grouped with reference to the requirements of the seven principles, which the geometrical characters symbolized, possessed a significance not apparent when that relationship was ignored, and, moreover, disclosed the laws of evolution. Through continued research, much study and thought, came a knowledge of the laws of: The origin of Being, the product of the *middle* life, Organic appropriation of external forces, and, The *Return* of all things to the source of being after middle life.

While in Massachusetts in 1888, on a November afternoon, I was borne, by the Spirit, to the portal of the heavens, and given a view of the *absoluteism of Good* (God). The disclosures of that occasion are too sacred for the printed page, were they utterable in human language, but their force and power has gone into these pages, and I trust may prove a pathway for other souls to travel over to the same knowledge.

The work has been divided, and subdivided, according to the subject, and as dictated by the Spirit. Much of its force lies in this system, and in the relationship of its corresponding parts. The various paragraphs have been numbered, and references to them, throughout the work, have been made by the use of these numbers.

The subject matter of this narrative has been given to the writer, principally, through the sixth sense. It is presented in the order and light in which it was received. As the revelation progressed, from the beginning to the end, many words came to have a different shade of meaning, and the truths, to take on a deeper and more spiritual character. The earlier part of the narrative,

therefore, might be corrected to correspond to the after advanced thought, with benefit to its scientific accuracy of expression. This has not been done, however, as it is believed that the way it came to me, will be the way it will most naturally unfold to another, and that the growth in meaning will assist, rather than embarrass, a ready apprehension of the philosophic truth. Again, many words have several meanings, and the writer was not such a master of languages as to avoid the use of some words, in a different sense, in one place, from that in which he had used them in another. The same truths have been repeated in different garb, and under different aspects, with the hope and endeavor, to fix the essential and valuable in the reader's mind.

It is impossible that those who shall read this work will not have some preconceived notions in conflict with its teachings. Some matters, when first presented, may appear, to the reader, antagonistic to revealed truth, or scientific axioms, but when these have been developed, later in the work, it will be seen, that the first shock was merely because of their unfamiliarity, and opposition to the ancient errors that still have a great hold upon the thought of the time. It is, therefore, earnestly asked, that everyone shall read this work carefully from beginning to end, and reserve judgment until its close.

The writer feels it his duty to state, that he does not deem the work especially suited for young unmarried people, whose immature minds are apt to be subject to unbridled imagination. To those who are searching for the truth, without prejudice, and their number is legion; who desire to know the causes and wherefores of all things; of the material world, and its forces, of themselves, of the great spiritual powers, and of God, I believe the following pages will be of deep and absorbing interest.

The Spirit of Truth is the author of the work. The writer is but the human instrumentality. Though conveyed by so frail a vessel, it is hoped that, by the mercy and providence of the Almighty, it may serve its high purpose, of increased knowledge among men, and the strengthening of the Lord's kingdom on Earth.

J. H. ABBOTT.

ORLANDO, Fla., March, 1892.

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## INTRODUCTION.

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1. This narrative is WRITTEN TO the spiritually minded who alone can discern these things (1 Cor. 2 : 10-16). To those who seek a higher life, who reach out after truth, and who have already obtained somewhat of the innermost knowledge. To such these words carry their own conviction. The proof is in the truths themselves. And unto such minds as cannot see that these truths must be as they are, when properly presented to them, these truths cannot yet come. Facts and phenomena are means by which these truths are presented. This work relates facts and phenomena in such an order and manner, together with such explanation, as shall, if possible, reveal to you the truth they present. The truth is the essential thing.

2. The narrative is ABOUT, what is. He who opens his eyes to the light, beholds a world clothed with vegetation, and populous with life. And in the shadow of the night beholds the lights of countless other worlds. And, again, turning his mental eyes inward, by reflection, he beholds an inner, unembodied world more marvelous than any without.

This, that is all about us, and we ourselves, that are a part of the whole, this is the subject; *Existence*, its when, and what, and how, and why.

Herein is the fullness of knowledge, which is the source of our usefulness, and measure of our ability to serve God, our maker,—The Great All.

3. MEANS OF KNOWLEDGE.—We cannot know of this existence, or about it, except by coming in contact with it,—by touch. We make these touches, or contacts by means of organs which have been developed in us during the evolution of the race. Without the development of these sensibilities in our organisms, we cannot gain the knowledge that comes by such contacts. Most of the animal beings possess the senses of feeling, taste, smell, hearing and seeing. But the animal *sees* by means of eyes. Without eyes no being can acquire the knowledge which comes through contact with light. There are seven kinds of touches known to the highest developed human beings. The touch of material contact, of flavor, of odor, of sound, of light, of soul and of spirit.

And while by far the most extensive knowledge of the animal is gained through seeing, the highest knowledge yet received by man has been through the sixth and seventh senses. And the person in whom these senses have not yet been developed, can no more obtain, of themselves, the knowledge which comes, and only comes by these kinds of contact, than a being without eyes can obtain a knowledge of color. How many more senses may yet be developed, how many more touches than those of flavor, odor, sound, etc., might be made, because of the nature of things, within or without, had we the sensibilities to perceive them, we cannot now know, but presume the seven senses to be all that exist, in the nature of things, as they reach in contact power from the beginning to the end of existence. Already we perceive that as sight reaches further and gives us an immensely greater number of concepts than all the other five animal senses, so, only more so, are the sixth and seventh senses capable of giving us vastly more knowledge than all the five animal senses together, including sight.

4. **LIMITS OF KNOWLEDGE.**—To the human being possessing only the first five senses, no knowledge of the beginning or ending of Existence can come. Only the middle ground of Existence is presented to him. By the aid of a telescope he may see countless miles into space, behold the stars and their motions, and the mind follows the sense of sight thus far but not one step beyond. It can give no solution of the limit of space by means of such contact, or conception of space without limit. The physical life from birth to death comes within the scope of the five senses and the animal experiences, or contacts, may be comprehended, and a long succession of lives of like experiences may be conceived, but the mind cannot go one step beyond the knowledge so derived. Such contacts give no solution to the beginning or ending of Existence. What was before the beginning? What will be after the end? Nor is it possible for the human mind to conceive of the progress or evolution everywhere apparent in Existence without being forced to a belief in a beginning and hence an ending. For all that we do see fully we perceive has beginning and ending. Even evolving cycles ever coming and going, evolving from each other and passing back to a new beginning must presuppose an original of beginning.

The five senses can only touch or be touched by the most materialized forms of existence. Indeed the first two evolved—feeling and taste,—only act in contact with solid or liquid substances. It is only the psychic and spiritic senses that can touch the spiritual depths and intellectual heights of existence. In these heights and depths are all beginnings and endings, and the intellectual and spiritual touches are essential to a knowledge of them.

5. **RANGE OF KNOWLEDGE.**—The range and possible extent of our knowledge is limited to the number, acuteness and scope of our senses. Within this range our knowledge is further limited



by the number and accuracy of the conceptions formed from the contacts experienced. And these are dependent upon the kind and scope of our environment and the form of our own organism, and upon our prior conceptions. Our memory and reasoning powers varying in accordance with the individual form of organism.

6. TO ATTAIN THE UTMOST.—To develop the two higher senses and attain the utmost limit of knowledge possible it is desirable to have an education in the best schools, thorough mental culture by contact with bright intellects; and after that, prolonged companionship with nature and silence and thought communion with God. The most ready and efficient way of obtaining will depend largely upon the form of organism possessed and upon the inherited experience of the person.

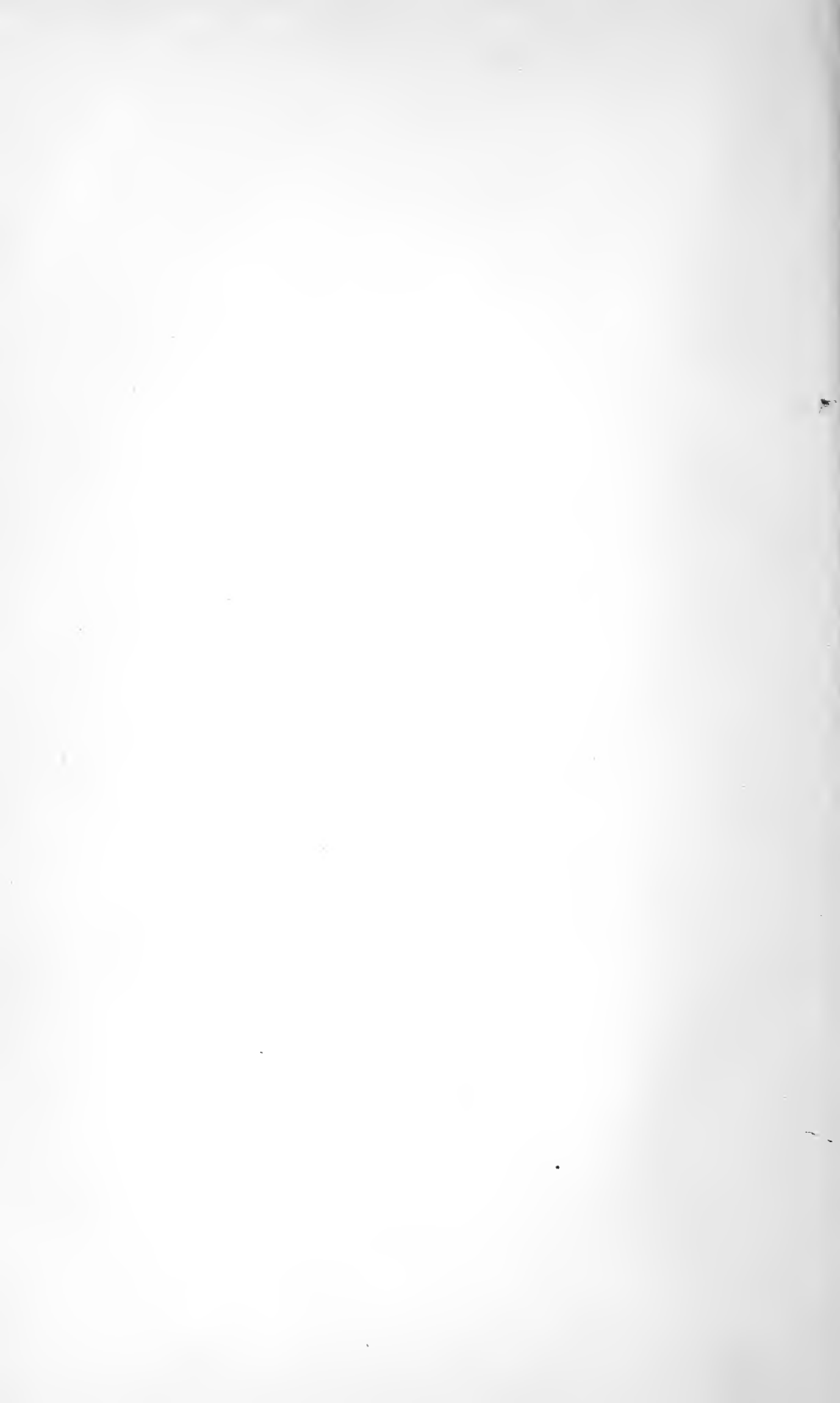
But the general conditions required are similar. Frequent the solitude. Be still, be calm, think and pray. Let no care annoy, none of life's labors harass, but in restful peace and quiet receptiveness let the spirit within go forth above the earth and elements surrounding it to the blue of heaven. It may be a long time, on first trial, but there will come, finally, contact of thought. Truths, unseen, unknown through eye, or ear, or physical contact, will come to you. Think long upon the truths so received for they will bud, unfold, blossom as a rose, and disclose other truths still more beautiful. These perceptions, moreover, will carry with them a conviction of their verity beyond the sight of the physical eye, or hearing of the physical ear. In the course of time, when your higher sense is more developed, these contacts shall become to you, vivid and sudden as a flash of lightning, as convincing and satisfactory as a mathematical solution, and as new to you as the world all was when first you opened your eyes, while the pleasure of these receptions shall be beyond any sight of beautiful picture, or sound of most entrancing music. Then by considering the words of this narrative, there shall come to you, by thought, the essential knowledge of Existence.



# BOOK ONE.

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THE SEVEN PRINCIPLES.



## CHAPTER I.

### MATTER.

7. THERE IS A SPIRITUAL SUBSISTENCE which is unchanging, eternal, unlimited, united and at rest. There, there is no limit, no beginning, no end: No measure, to stint, no time to pass away, no space to hedge the spirit in, no motion to tire, no disturbing differences; but boundless, endless joy is the life thereof: The Nirvana: The Absolute. Existence came, of necessity from this spiritual subsistence. There was no where else to come from. This spiritual subsistence is our God and there is none else (Is. 45: 5-6, Is. 46:9). So, as God, this spiritual subsistence, "in the beginning," gave birth or expelled from itself "the heavens and the earth" (Gen. 1:1). The spiritual substance so cast forth to form the heavens and the earth we know as Matter. Out of Matter has been formed the Universe.

8. MATTER IS EXTERNALIZED SPIRIT.—That is, spirit exterior or outside the spirit world, or spirit condition. Matter came *out* from spirit and will return back to spirit again. The existence of matter, as an entirety, spans the space between the beginning and the end. Either foot of the span rests against the spirit world. The "beginning" from which existence came and the ending into which existence is poured is God (Is. 48:12-13 Rev. 1:8). Matter went forth from Him in ether, "without form and void," and in darkness (Gen. 1:2), wholly unrecognizable by physical means, as even spirit also is. And after being developed into and passed through all the externalized forms of the mineral, vegetable and animal world it returns to God through thought and will.

9. To have obtained existence matter must have been expelled from its original spiritual subsistence,—cast out of God. For not to have been cast out would have been to remain spirit. As a thing exterior and apart from God it forms a new and antagonistic kingdom (see Rev. ch. 12). A realm unlike its fatherland and dividing territory, jurisdiction and authority from it. Hence we may style the existence of matter a rebellion.

10. An opposition of will in the realm of subsistence may have been the occasion for the creation of matter. But the God created it, endowed it, characterized and afterwards made use of it to His honor and glory. So that matter has nothing that was not im-

parted to it by the God. By being cast out *motion* was imparted to it. By being cast out in all directions from the subsistence as a center, extent, volume, dimension was given it. By being cast out it was *divided*, separated, completely cut off from the spiritual subsistence from which it came. God gave to matter motion, extent, and separateness. And there is no matter without them. They characterize it. All matter has dimensions. All matter is in incessant motion. And all matter is divided into parts, atoms, molecules. It is separated into kinds, distinct and unlike. It is varied and has been fashioned into forms along divergent lines. (See Rev. 12:7-9, Luke 10:18, John 12:31.)

11. Matter is indestructable. It may be wrought back into spirit again by the process called regeneration. Spirit may pass into matter by creation. But the sum total of all substance, so far as we know, is eternally the same.

12. Matter of itself is void and without form. It is the earth which the maker molds into forms. The sea of waters from which all vessels are filled. It is the material out of which the whole structure of the universe and all its parts is built (Gen. 1:2). It is the substance of *things*. Not the essential substance, spirit is that. But that part of the eternal essence which is objective—external substance.

## CHAPTER II.

### SPIRIT.

13. The power employed to cast the opposition out of Heaven into the condition of formless earth or matter, was called Michael (Rev. 12 :7 9). And through him was given to matter a territory and rule apart from Heaven, and the three principles which possess it.

14. But Good tolerates no rival power longer than in His wisdom to make use of it for His own high purposes. So, immediately, at the beginning, as soon as the opposed spirit had been cast out into matter "without form and void," He sent out His spirit after it to mold it into such form as He chose.

15. Unlike matter the "spirit of God" retained its spiritual condition and power. Although coming forth into existence, it continued its union with the source from which it came forth and was not separated from it. This spirit did the will of God, and "moved upon the face of the waters," i. e. fluid matter, or ether, and commenced the process of subjection of the rebellion.

16. Although entering the realm of matter the spirit was not of it. Matter is the material of which the universe is built, spirit is the force which has molded and fashioned the matter into the countless shapes and forms and beings that are. It brought light out of the darkness, the form out of the void.

17. Still joined to the spiritual subsistence from which it came the spirit is characterized by principles given to it by the Father source. By being inseparable from its source it has *union*. Through the union with its source it holds *communication*. And by reason of its reliance upon God it is at *rest*, stable, strong. It is at one with Him. All spirit is conscious, communicative, knowing. All spirit has strength and power to will and to do. And all spirit seeks to unite or draw to a common governing center. It has affinities. Its work is along convergent lines towards centers which govern. Instead of separating it unites. Instead of expanding it concentrates. Instead of restless motion its part is toward restful peace.

18. Spirit has no form but can mold matter into every form of which mind can conceive. The mind is the mirror upon which it casts all forms. The universe is cast upon the great *All Mind*. The spirit is subjective. It is master of all the external substance.

It is the essential substance. Essence of all. It is the seer and knower, while matter is the seen and known. Spirit knows itself through the material form it has called forth.

19. So EXISTENCE CONTAINS both matter, or externalized spirit, and the pure spirit, or power of the spiritual subsistence from which both came, and the myriad *forms* and conditions into which the spirit has forced matter. Therefore, *Existence is spirit in manifest form.*

The evolution or transformation of matter, by spirit from the original ether sea into millions of stars and beings reaching to sublime intelligence and ultimately to complete spiritual sovereignty constitutes the whole of existence, extends to the limits of Time and the confines of Space. Its details, for human kind, are impossible to know but its principles are the same everywhere and throughout all time.



## CHAPTER III.

### FORM.

20. The countless forms, beings and organized entireties which exist and which we all know of less or more, were, and are, born of matter, by the spirit. The spirit made all forms out of matter. But to make anything means and methods must be employed. We work with our head or hands, or by means of tools and machines. But these are secondary means. In making the world out of matter the spirit worked by means of principles. And these same principles must be employed or made use of by us in our work. God gave to existence these principles as He had given to it matter and spirit. All is from Him. Possibly matter and spirit may have been without the existence of these principles, although I cannot conceive it. But it is certain that spirit could have done no work and matter could not have been wrought into any forms, or constructed into worlds or beings, but for them. So we can know nothing about forms, beings, bodies or anything that exists without a knowledge of these principles. We have already referred to them in the first two chapters. They are in two groups and were called into existence simultaneously and necessarily, with matter and spirit.

21. Of the great two, Matter and Spirit, that fill the universe, and are the composite parts of its forms, Matter is most readily apprehended by us. This is due to its priority of development and externality of form. The subjective spirit may only be known through the means of the objective matter. The spirit by which matter was cast forth (13) was threefold. To matter was imparted the three principles of motion, extent and separateness. Its origin and manner of birth give it these three characteristics of necessity. It was cast out of the spiritual subsistence (9), hence motion was imparted to it. By being cast outward there was given to it extent. It was driven away from its source into all directions,—a volume,—a sea of expanse. By the same expulsion it was separated from its source: sent apart from it. And the gates of Heaven were shut behind it.

22. These three principles could not exist without each other. Motion must be from one point to another point separate from the first, and in the transit it traverses extent. Without the extent and

separateness motion plainly could not exist. Without the going forth from the first source there could have been no extent, expanse, nor any separating. The inevitable result of these principles in Matter necessitates incessant *change*. All change employs movement between points not identical and at a distance from each other.

23. All matter is in constant *motion* from the restless molecule to the twinkling star, rushing along its pathway in the Heavens with lightning speed. We behold compound motions in the growing plant, the blowing wind, the rusting iron, the passing of time and thought of man. Wherever there is material thing, there is motion.

24. The principle of *extent* gives to all matter dimensions, length, breadth, and thickness. No material substance exists that has not bulk, size, volume, expanse, space. Matter was spread out. Space is but the ether sea in which material forms are suspended or immersed.

25. From the principle of division, or separateness, comes all the differences, unlikeness, diverseness, divergences, variety both in quantity and quality that is to be found among material things. It has given to the material world its innumerable unlike and different classes and kingdoms. It has given individuality to everything. Because of it we have the difference which exists between the bird, the sea, the fish, the cloud, the tree, man and the myriad varieties that diversify nature. Those different lines of creation that have diverged widely, coming into cross purposes, produce hate, antagonism, jealousies, wars. Its unchecked tendency is disintegration, destruction, ruin. Such is its tendency when it is controlled by the will of matter in opposition to the will of God.

26. Like matter the God-spirit was also threefold. It is governed, or governs, by the three principles of affinity, consciousness and rest. As matter was a *rebellion from* the spirit subsistence and departed from it possessed of unlikeness and separateness, and as the God-spirit was *of* that spirit subsistence, hence like it, so the principles of spirit were opposite in kind to the principles of matter. The principles of spirit are God-like. By it the spirit is at one with God.

27. Affinity is that principle by which things are drawn together. It causes union of purpose, plan and being. Because of it all things gravitate to a one center. It groups the stars, binds particle to particle in every mass and gives organized effort. It has produced cohesion, gravitation, chemical affinities, magnetism, families, tribes, nations, fortunes, loves, and all kinds of accumulations.

28. Consciousness is the principle by which things coming in contact feel each other and by touching know of the thing touched. It is the avenue of communication by which one thing imparts to

another. It concentrates into a tiny cell the immensities of a universe. It is directly opposite to extent. It gives recognition and perception. It is the receptacle of knowledge. The store house of power. It joins the thing known to the being knowing and puts the thing within the reach of its power. It unites the without to the within. It produces sensations and cognizances in organized being and becomes concentrated power. It joins the families, tribes and affinities, beings and bodies to the sovereign center. Its results are knowledge, intelligence and reason. The subjective has contact with the objective.

29. *Rest* is the principle of the center: rest in opposition to motion. About it all things move but it moves not. It is the sovereign upon the throne: the altar of the spirit. The will is lodged there. It is the place of the chooser, the dictator, originator of all action: father and master of all its sphere: the queen bee for which all the rest live. The "one center" which is in common. It is the strong one: gateway for the spirit: doorway to Heaven: source of all power: the immoveable *one*.

30. The spirit by means of the principles of affinity, consciousness and the immovable, unites matter into a being. The being is an organized form or individual within which these principles can exercise their power. The being is thus placed between these spirit principles within and the principles of matter without and subject to their influences, until it becomes possessed of the knowledge of Good and Evil, when it becomes master and they the servants. Being is the form existence is constantly seeking.

31. Like the three principles of Matter, the principles of Spirit are co-dependent. Beings to *draw* each other,—to have an attraction one for the other,—must be conscious of each other, must perceive one the other, must come in contact (74). And though they become cognizant of one another yet will they not be drawn to each other unless they are alike, have something in common, have trust, belief, reliance one in the other. The Hottentot would be repulsive to the Boston Belle, especially as a husband. A choice is made. All beings exercise a selection. Kindred things draw each other. They must be alike, kindred, sympathetic. They must be of the same order of things or they repel.

32. THE PRINCIPLE OF LIMITATION. The progress of matter under the control of the outward principles of motion, extent, and separation, was apart, diverse, contrary and separate. Such a direction continued must result in diffusion, weakness, thinness, dismemberment, disintegration, destruction. But "the Spirit of God moved upon the face of the waters,"—the sea of matter,—and stayed its further course in this direction,—*limited* the outgoing. Here we have another principle interposed between the outgoing and the inbringing principles. The principle of *limitation* came from the joint presence of matter and spirit. It is exercised *by* spirit *upon* matter. Matter is immersed in spirit. Spirit satu-

ates it through and through. Matter was retained, confined, shut in, and cut off.

33. Matter had been "without form and void." The spirit by means of limitation gave it form, and order, and system. The form divides or separates all within from all without. This limitation gives to everything an outside, an exterior surface, a perimeter, a beginning and an end. That by which it is divided from everything outside of itself. This outside is the form which we see and feel and touch. It is only at this outside that the within comes in contact with the without. Limitation stands between the within and the without and divides or parts them, cuts them off one from the other. Its dividing power is constantly being employed cutting, shaping, forming new things and beings out of old. By it spirit is continually limiting matter.

34. Wonderful and universal as the principles of the spirit and matter are, without this dividing principle of limitation there would be but one vast thing. By it all things may be limited, cut, split and made two things. And as it is only within and through the being that the internal group of principles hold sway, without division into many beings affinity, consciousness, and oneness would be confined to one vast whole. Indeed there could have been no *being* at all, for by limitation, the spirit produces being from matter. But now, by limitation the spirit principles find habitation in myriad forms.

35. Indeed limitation solves the great rebellion, for while it is a division to the external rebels of matter it is a multiplication to the internal powers of the spirit; a reducer of the vast forces of the without, an increaser of the vast forces of the within.

36. Limitation has divided motion into two great forces, centrifugal and centripetal. These two great forces are the father and mother elements of the universe. Being is their child. The first is governed and characterized by the outward bound principles. The last by the inward bound principles. By giving individuality to each form and being also, limitation has caused one thing to succeed another. All was not simultaneous or coincident, but successive, one after another—Time, of which later on. Limitation has divided Extent into vast Worlds and Spaces,—the Universe. And Separateness into great kingdoms or classes—the mineral, vegetable and animal.

37. THE LIMITATIONS OF MATTER by the spirit is the story of Evolution. Evolution is the process of limitation. This work of evolution is the result, the inevitable result, and only result possible of the co-presence of the seven principles named. Its progress is absolute and fixed from the beginning.

38. Matter and spirit are the substance and force of the universe but all things, beings and relationships are the result of these seven principles. All things have been made out of the substance but by reason of, and through the agency of these seven principles,

which pervade all things and by which all things are governed and controlled, without which no thing or being could for a moment exist.

39. Spirit and matter are the two pillars at the entrance to God's temple (King 7:15-22). They support the being. Creation is built upon them and by them existence is upheld. They are the two springs of the arch. Limitation, the keystone that binds the arch into one span. The seven principles, are, in the consummation the "Seven Spirits of God, sent forth into all the earth" (Rev. 5:6,4:5,3:1 and 1:4). All powers are made to serve Him. All come from Him. All go to Him. These seven spirits are the essentials of existence. Remove them and existence ceases. Spirit would remain, matter might, but existence would vanish.

## CHAPTER IV.

### RELATIONSHIP OF THE SEVEN PRINCIPLES.

40. The presence of the seven principles are made known to our consciousness by the seven notes of music, do, re, mi, fa, sol, la and si. They appear in the seven prismatic colors, red, orange, yellow, green, blue, indigo and violet. They are commemorated by the seven days of the week, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. They are symbolized and their characteristics aptly expressed by the seven geometrical signs, viz.

The straight line, Motion.

The angle, Extent.

The triangle, Separation.

The square, or rectangle, Limitation.

The circle, Affinity.

The globe, Consciousness.

The center, (or point), Rest. *Oneness*, or Perfect Being.

Everything is in sevens. Furthermore each seven known, present the seven principles in the same order. They follow each other always in the same order and exercise their dominion in their proper time and place.

41. First of all came *motion*; things, events began to move. Motion was away from Heaven, outward into a vast expanse. This caused a change and the motion and change was unlike Heaven and separated from it. But expanse reached its limit. Space was partitioned off, and divided up into small forms and shapes. Things and events were turned back towards smallness of form instead of going ever on to largeness and diffusion. They were drawn into concentrated bodies, vital periods, quick living. And these bodies and periods came into contact and had knowledge of each other, and enthroned a sovereign will, and came to rest at the source. The seven principles always maintain this same certain order in reference to each other,—motion, extent, separation, limitation, affinity, consciousness and fixedness. Of course we may touch successively distant keys in a composition, but the scale is always the same. A little thought will show that their characters are such as to make it impossible for any one of them to proceed another in any different order of position. They

may remain quiescent of expression, and be brought to the uses of being in myriad variety and combination. Yet they continue to exist in the same rotation of position, (see the seven angels in Rev.).

42. It is a noticeable feature of the operations of the Divine, that, when known, they show at once to be both natural and proper, and inevitable. In fact, impossible in the nature of things to be different than they are. They are necessities. God's wisdom fills up the measure. It is just full, nor does it ever run over into different channels than those it was designed to fill. All the principles which He has employed are complete and perfect and so will Existence be when the edifice is fully finished. Necessity is the law of God.

43. Because of this inevitable order we find each existence, each part of an existence, and each group, or cluster of existences passing through seven periods, conditions or stages of being, each being in succession governed by one of the seven principles. And each period will have its seven minor periods and so on. Although some existences are imperfect and from collision with mightier ones are destroyed or broke up before completing their round.

44. **THE SEVEN DAYS.** Existence as an entirety, therefore, has its Seven Grand Ages. These God has called "Days," that is revelations, or disclosures. Each day is a new *light*. The sovereignty of a different one of the seven great principles. Seven great unfoldings. Night hides, but day reveals. The mineral world has entered its seventh or rest period and mineral creations may have ceased. Man is the animal of the sixth period, the day of consciousness, and has also reached his sixth sub-period, the epoch of mind. The last epoch of man is the "millenium" the period of rest, and of sovereignty. Each of these seven great days in the material world will be exposed in order in Book Two.

45. **THE ORDER** displayed by the seven principles in their uniformity of operation is due to the fifth principle, the succession of authority is due to the limiting of each in turn by the fourth principle, their possession and operation to the first principle, their sovereignty over the being each in turn to the seventh principle, and so on.

46. **THE LAW.** The unfolding of existence during each of the seven days, or ages, while it has been dominated by the corresponding principle as sovereign of that age, has yet been influenced and effected by all the co-existent principles in varied combinations. By reason of the co-existence of these seven principles each with its counteracting, or supporting influence, have come certain methods or modes of operation. And these laws, or methods of operation, by the very nature of the seven principles, extend to every created thing and relationship. Nothing exists without its law. A law by which it was produced, is maintained, or finally superceded. Moreover, a perfect knowledge of the

seven principles and their mutual influences, one upon another, would disclose not only all the operations that have taken place, as a result of their co-existence, but, also, all the results that must follow, of a necessity, because of the nature of things, to the end of time and the finishing of all things.

47. PARTICULAR LAWS, by which a small number of individuals exist, have grown out of laws possessed of more extended sway, as twigs out of branches. These we can scarcely touch upon. But five great universal laws,—the great limbs of the tree,—claim our brief consideration before we examine the unfolding of existence as evidenced by the facts. These are the Dual Law, the Triune Law, Law of Origin, Law of Preservation, and Law of Selective Appropriation.



## CHAPTER V.

### THE DUAL LAW.

48. The first law is due to the two vast elements, matter and spirit each with its characteristic group of principles, set in opposition to each other by the principle of limitation or division. The first group is *outward* in all its tendencies,—external, and characterizes the material world, the seen, the visible, the known of the five senses, the governed. The last group is *inward* in all its tendencies,—internal, and characterizes the inner, unseen, invisible, but governing existence. That which does the knowing.

49. They characterize respectfully the material and spiritual. Time, or limitation, parts Earth from Heaven, the terrestrial from the celestial, the objective from the subjective, the within of the being from the without of the being. These two great armies are occupied in a mighty engagement. The results of the efforts of both parties being a certain universal and constant method, manner or law of material *formation*. This we might style the law of opposition, but from an earthly standpoint is more correctly the law of complement.

50. Everything and relation that exists requires and has an opposite to define it. Thus we have light and darkness, heat and cold, hate and love, male and female. Do not be deluded by the thought that one is the absence of the other. We cannot know things that do not exist. That would be to create. Absence is only the opposite of presence. Things may be positive and negative, but both are. Though one may be transient, the other eternal.

51. The darkness was not taken from the light. The darkness existed first, whatever the subsistence may have been, and the light was born from it (Gen. 1:2-4). Heat is the offspring of rapid motion, Motion is a principle of the manifested spirit of this earthly existence, but cold, its opposite, is the natural result of *rest*, and rest is in Heaven. False things may be untrue yet they are. You know of nothing, have no power to know of what is not.

52. This dual law must remain until Time be removed from between the within and the without parting Earth from Heaven. When this limiting principle is removed, as it will be at the end

(Rev. 10:6), then there will be no opposition longer and the dual law will perish. Existence must end with it. Doubtless then, evil will succumb to its opposite good, darkness vanish into light, and the outer kingdom of the rebellion flow back into the Fatherland.

53. Motion is the means by which every evolvement of creation has been produced. The other principles have influenced and directed its course. Given it direction and purpose. The first effect of the principle of division when called into existence was to divide motion into two great parts. The one part governed by separation and expanse was of necessity an outgoing,—a motion away from the center. The other part incited by affinity, consciousness and oneness, was and continues to be an incoming centripetal movement,—motion towards the center. This was the beginning of creation,—the first duality,—two great opposite and contending forces. And although each has been divided into many parts, and out of each many children have been born, they embrace together all the movements known.

54. As all would have been diffused, scattered, wrecked, if the centrifugal force had alone remained, and division had not created the centripetal force, and limited the first, so we see that the two are essential to existence. There could be no thing or being without these dual forces. The one is the father and the other the mother of all things. There can be no progress, development, unfolding, without the outward bound force to bring it out of what was before. This is the father,—the originator. Equally true there can be no continuance of existence in the same being, *no form*, collection of many parts into one harmonious whole, without the inward bound force to keep that which is brought forth. This is the mother,—the preserver. The mother element clothes the father element and gives it expression in form. Without the preservation by the mother element, the father element could not be expressed. So all existence depends upon this duality and no form or being could for a moment exist without it.

## CHAPTER VI.

### THE TRIUNE LAW.

55. From the co-existence of the two great forces of opposite direction,—centrifugal and centripetal,—has sprung a second great law, by which all things progress or develop, as by the first law all things consist. We may call this the Triune Law, since by it all things exist in three states or condition, and progress from the first through the second to the third. Gas, liquid, then solid, is the rule of the material world.

56. The reason for these successive conditions, and the character of each, readily appears, when we recall the order in which the seven principles came into existence to exercise their sway over it. First came the centrifugal group,—motion, expanse and divergence; next limitation; and last the centripetal group,—affinity, contact and rest. The centrifugal group in its government of matter was outward bound, expansive, sending apart, scattering. This expansiveness, wide-separation, diffusiveness is the characteristic of *gas*. But when, afterwards, the centripetal group of principles came their opposite power contested with the first for the control of matter, *limiting* their power, and the divided authority produced the *liquid* condition, a state in which the particles are collected by the last force but are still restless and mobile from the persistence of the first. After a time,—for all this is wrought in time, hence the control could not be instantaneous,—the last power,—the centripetal—obtained sovereignty and the particles are drawn closely together, solidified and established.

57. Now these seven principles operate in the same order in every being which the middle principle has divided from the original mass of matter. The law of their operation does not vary. Hence in everything from the lowest form of the material world up to the highest form of the organic, this law of progress or development is the same. Take for example the highest of all, the human animal. First it is born small,—a mere six to ten pounds of soft tender baby. Under the control of the centrifugal force it expands, or grows. It exhibits a contrary disposition. It reaches out in all directions and its youth is wayward and wild. Fickle, changeable, unsettled, uncontrolled are the days of youth. But after three successive periods it reaches its limit, obtains its full

form and matures. Then comes the centripetal power and the man becomes settled, with fixed purposes, aims and methods. In youth he was easily turned aside, but now he is set and firm. It is hard to learn an old dog new tricks. Not only have the bones and muscles and sinews hardened, but the whole man has hardened into either a good or despicable being. He has become solid.

58. All the progress or advancement made from the simple but vast original waters, to the complex and many final forms is due to this great Triune law. If the progress is governed by the material will, it will be downward; if governed by the spiritual will, it will be upward. And mankind have the power to choose which will shall control them (269). For controlled and influenced they must be. There is no standing still in existence. The order is to move on.

59. Some of the substances known to us exist in nature in the three forms, such as ice, water and vapor, the three forms of water. By the application of the proper principle to them we may transform them, by advancing them, or setting them back in their career. As, for instance, water first existed as a vapor, enveloping the whole world. Its natural progress was to a liquid form, and on finally, in the end of the world, to solid ice. But by application of one of the centrifugal forces, as heat, we may set it back, and turn the water into steam. Or, by the withdrawal of the centrifugal forces, such as heat, we leave it exposed to the paramount centripetal powers and obtain ice, a transformation, or advancement, from the liquid to the solid condition quicker than would have happened but for our intervention. So it is that by our will we may hasten, or retard, the inevitable progress from gas to solid (268).

60. But, naturally, at this point arises the question, how is it, since we see about many things that have arrived at the solid condition through nature's process, that everything has not become fixed? How is it that there are still gases, liquids and solids all existing at the same time? This is due to the principle of limitation and to the principle of inequality, or unlikeness which causes different things to be differently limited, and brings us to another great law.

## CHAPTER VII.

### ORIGIN OF BEING,

#### OR THE LAW OF THE WILL.

61. The marvel of Time, the principle of limitation has, with the co-operation of the principle of separation or difference, effected the happy variety observed in nature whereby gas, liquid, and solid co-exist. Had the principles not co-existed, the one original mass of matter, under the influence of the Triune Law of progress, would have progressed together in one body from gas to solid. But each of the seven principles govern, successively, each being in a given order (40, 41, 43). Now when at the middle stage the being is turned over to the authority of limitation, it puts a boundary around it and confines it to a recognized limit, then the spirit of difference and separation bursts through the middle of the limitation and by passing that limit is cut off into a new being. A part of the parent becomes a new and separate being. And since it is the law, just referred to (40), that every being must commence under the authority of the *first* principle,—motion,—this portion of matter which had only progressed through one-half its course in the parent being, recommences at the beginning again. So there exists portions of matter which have never been under the paramount authority of the centripetal power. These are the gases and liquids, both literal and figurative.

62. From what is before us we perceive that the middle or liquid condition is the one that gives birth to new being. A new being, race or mineral is never brought forth from the youth or age of its parent being, race or kind. Baby's and grey hairs do not bear children. But it is the prime of life that offsprings. (93.)

63. At the prime of life is the perfection of matter and of physical being. Then are the two forces in equilibrium. Each is fully engaged by the opposite force. This complete employment of all its forces is beneficial to the being, Then can the being best spare a part of itself; for it has a superabundance of form. Then, too, is its condition most inviting to an attack from its kind from without. In its youth the being had a surplus of centrifugal force,—more than could be employed within itself in conflict or union, with the small centripetal force. This surplus of centri-

gal force repelled or repulsed the forces from without that came into communication with the youth. In age the being has a surplus of centripetal force,—more than can be kept busy within by the diminished centrifugal. This surplus centripetal power appropriates to its own use and enslaves those forces from without that come within reach of its being. But in middle life the being has no such surplus of either force. At that time, both forces being nearly equal in strength, they are fully employed with each other, within the being, resulting in perfection of form and comeliness. Hence, at the prime of life without force to defend or force to enslave, the being is left open to successful attacks from without. Then may the aggressive power of some other being obtain mastery over the middle life and entering that being's within upset its equilibrium and expel a portion of its substance to form a new organism under the sovereignty of the entering will. The state of equilibrium is easily upset. It takes but little heat to turn the liquid into gas,—to send it back to a new beginning.

64. Hence the law of origin: *Whenever an expulsive surplus comes in contact with a collective middle life of its own kind the equilibrium of that life will be disturbed and a portion expelled by the new force and will form a new being.* Pour a new liquid into a vessel already full and some of the old must run out.

65. The gradually increasing supremacy of the centripetal power existing in the prime middle life will draw the expulsive surplus from another being of the same kind. Only beings of the same kind, or race, could approach consciously near enough to feel the drawing or attractive influence, and respond to it. Moreover the two forces seem ever seeking to get at each other, so that when the centralizing power has engaged all the expansive force in a being,—as occurs in middle life,—it becomes attractive to the opposite force in some other being, which, as we have said, must be of its race to come in reach of its influence or selective power. For these reasons has come a duality in all the later or more divided and limited races. One portion of the race having a superabundance of the expulsive force,—the progressive male; and the other portion having a superabundance of the attractive force,—the conservative female. As all motion of substance was first centrifugal and the centripetal was divided or separated out of it by limitation, so the female must, in the first instance, have been taken from the male. And the female is the higher. For surely all things are becoming solid, preserved. It is the woman who rescues and saves the world. And moreover the highest comes last.

66. Another admirable result is produced by the law of origin. By the act of birth the particles least fit to remain in the mother being are expelled. The mother retains the strongest hold on those particles that are most fitting, or most in harmony with her organism. The particles expelled are sent on a new

round of the sovereignty of the elements, together with another lot of particles from the father being. And the more times that substance is worked over in this way by the seven principles, in the presence of a new portion each time, the more divided, complex and perfect it becomes: or, in other words, the more victories spirit gains over matter the more spiritualized it becomes. So that which is rejected by the unconscious selfishness of the being in which it first lodged becomes in the end more greatly exalted. Matter will continue to be divided and subdivided, called into minuter limits, until it passes inward below limit and ends in spirit.

67. In each successive being, moreover, matter recites its own experiences, so that in the embryo it passes through all the types of the forms it has passed through up to the last, when, it having learned nothing further, and cannot without further experience or contact, it breaks away from the parent into a separate being,—it is born (252).

68. The law of origin of being applies equally to the material masses, and mineral kingdom as to the animal and vegetable. It reaches from the foundation up through the whole structure. There are branches of creation, of course, through which the sap does not ascend to man. But man is at the top of the main stem of creation.

## CHAPTER VIII.

### LAW OF PRESERVATION—REACTION.

69. The law of origin, which we have been considering, has direct relation to the child and its welfare; a new law comes to exercise itself over the parent by reason of the function of giving birth,—the law of preservation. If a loaded gun be mounted upon wheels running upon a track, to reduce friction, and then fired, as the ball discharged from it travels away, the gun will be found traveling in the opposite direction; an evidence of action and reaction. And the two forces are said to be equal. Wherever the element of limitation parts one thing from, or sends it out of, another this reaction takes place. Division comes in between and sends one part one way and the other part the opposite way. And since the child, or new part travels the old, learned, familiar, outward way (61 and 67), the reaction in the parent is a new, unexperienced, but opposite, hence, inward way. And since the child moves away from its source, the parent must move towards its source. Dust thou art and to dust thou shalt return was God's direction to all material forms. Universally expressed, covering the whole rebellion, the truth is, spirit is thy source, to spirit shalt thou return.

70. Herein is the law of preservation. If the law of the child continued and the outgoing did not reach a limit, the being would expand to bursting, diffusion, separation and total loss, or destruction. But that wonderful fourth principle stops the outward progress in its proper order, divides a part to a new outward form, and sends the major part towards salvation, preservation and solidity. With the superabundance of the centrifugal force (which has gone into the child) expelled from the being its conduct is governed henceforth by the retained centripetal force and by it the being becomes fixed in its habits and permanently established.

71. THE RETURN.—This return of the being towards its source is attended by many interesting circumstances. It passes through the same three zones through which it came out from the source, but in reverse order and in opposite direction; from childhood out, then back to second childhood. Moreover, in this return, the inward meets the outward, and so comes to a knowledge of it. In this recognition, or contact, comes consciousness. The outward presents itself to the inward and is received in knowledge. And the incoming shall not be as the outgoing. Matter went forth void and without form; it comes back individualized, improved by experience and fruitful in knowledge.



## CHAPTER IX.

### LAW OF SELECTION.

72. The improvement of matter by experience is chiefly through the operation of the fifth great law,—the law of choice or selection; Darwin's Natural Selection is a part of its operation. We have perceived how, in the grouping together of beings, or particles, each must perceive the others presence (31) before any exercise of affinity, by which they draw toward each other. At least one of them must perceive, the other may be passive and simply be drawn without conscious knowledge of the one drawing. Only one may do the selecting. But whether one only, or both, are conscious, both draw and are drawn by reason of the likeness existing within them. For although beings, and particles, may perceive each others presence, they will not draw each other unless they have an affinity one for the other: interests in common, likeness of quality, a common want. Unlike or antagonistic parties only repel. So a selection is made, a choice exercised, either by the macrocosm, to add to its forms particles akin and harmonious; or by the microcosm, to add to its being similar desires, impulses and forms. Mind exercises choice in all grouping or collecting of particles. The things that are alike choose each other. The bad choose the bad; the good, the good. "Birds of a feather flock together." The clustering of the like divides the unlike; minerals are divided from minerals, families from families, nations from nations by the selection exercised, like choosing like.

73. By this law all things *grow*. The plant sending up its slender stem, and sending down its tender roots, from the seed; selects from the surrounding environment the particles suitable for its use and appropriates them,—adds them, in fact, to its being. By this means, and by this means alone, it augments its size,—grows. It sends out its affinity by means of its expansive power to seize upon and appropriate the nearest particles in the ground and air which are the most suitable to its own being. It does not seize upon particles haphazard that it may magnify its bulk, but always, with great nicety, *selects* those that are appropriate, kindred, and sufficiently sympathetic to be readily assimilated into its being. No others respond to its drawing influence. With repetition, or experience,—in other words, by repeated divisions,—rebirths by means of the fourth principle,—this power of selection becomes more and more sensitive and perfect, until, finally, in man it becomes a choice between good and evil.

74. But each being must *know* to choose. One being may

choose another and draw it to them, bind it to their uses, without the consciousness of the being or thing so drawn and used. But in such case the choice is not mutual, but is the choice of the active and masterful being. The other one makes no choice, but may draw as well as be drawn. Nothing can be selected or made choice of where it is not perceived or its presence known. And as knowledge only comes as fast as the within comes in contact with the without; and as only man has progressed so far towards the great spiritual source as to have a spiritual contact and so be able to have a knowledge of good and evil; so of all beings, only man has a spiritual choice. Only man can become a spiritual being.

75. The within coming in contact with the without is experience. The greater the distance the being has progressed on its return towards the source, the larger its experience, and the greater the proportion of the whole to be known it has had opportunity to receive. Knowledge is the being's recognition of its experiences, or contacts. And as the power of choice is limited by the being's knowledge (74), so only in so far as the being has proceeded on its return journey to its source, and only in so far as it has become conscious of its contacts, is its power of choice perfect. Perfect and entire knowledge gives the power of perfect and entire selection. And perfect selection would be perfect being. This is unquestionable the ultimatum. "Be ye therefore perfect, even as your Father which is in heaven is perfect (Math. 5:48).

Hence we may see that races and individuals are superior as they approach this end.

76. But perfect knowledge, wherewith is the power of perfect selection, is not enough, in itself, to a return to the spiritual source. The power of selection must be used in the choosing of the good in preference to the evil. That being which has perfect knowledge may choose to be "perfect, even as your Father which is in heaven," or he may choose to be perfect in evil,—a Devil incarnate. Evil can never return to the spiritual source, hence evil selections preclude spiritual subsistence. Moreover, that being, which, on its return, reaches the knowledge of good and of evil, and chooses the evil because of ignorance still remaining, may recover the lost estate by the right choice at the time when his ignorance shall be removed, but he who chooses the wrong from preference, having full knowledge, has committed the unpardonable sin. He belongs to the evil.

## CHAPTER X.

### ORGANIC APPROPRIATION—HABIT.

77. Because of the law of choice, the later races are superior to the earlier. In fact so much more prominent does the operations of this law become in the organic kingdom,—or after matter took on organized form,—that it could with propriety be called the law of organic appropriation of external force. But this expression presents its operation in union with the law of preservation. When a being has chosen any particle or motion,—for motions may be chosen as well as substance,—or appropriated it to its own use; the law of preservation causes the particle to become a fixture of the being; or the motion to become a permanently repeated one within the being, that is a *habit*. And so completely does the law of preservation make all that the being has received by exercise of the law of choice its own, that the being becomes largely a product of these habits. And in consequence the characteristic habits of a race of animals is alike in all individuals of the race.

78. As the offspring receives its start in the character of the parent,—which character is largely composed of the parent's acquired habits,—and adds its own selections also to the inherited ones, so a constant advance, or accumulation, is going on in all races.

79. The law of choice gives character, and the law of preservation fixes it,—makes it a very part of the self of the being. And as a part of the being it becomes a part of that which chooses, and hence sovereign to the choice. The being may not deny itself. The man who has bad habits is not a possessor of bad habits only, he is a bad man. For such a one there is no salvation in himself. For his being cannot deny itself. For him the only hope of anything better is to be born again,—born over. The Spirit born in the heart of man has power to cast out the bad and renew and purify the whole life and character and make out of the bad man a good one (John 3:1-21). The badness dying, and being cast out, as the new spiritual life grows and fills the being. This new spiritual being is the offspring of the *Word of God*, given by Christ Jesus, the son of the Most High. Its influence is over you and round about you to-day. Though a bad

man,—and all human kind have been subjected to the fiery passions of the animal realm,—you can, by the exercise of choice, open your heart and mind to the Word and be impregnated by it: and when the period of your gestation is over, there shall be born within you a new creature whose part is eternal life. Thenceforth the creature will choose the good of himself.

80. SUMMARY OF THE FIVE GREAT LAWS.—By the Dual Law all things consist, or are held together. By the Triune Law all things change or progress. By the Law of Origin all things have being and reproduce being. By the Law of Preservation all things persist or continue in existence. By the Law of Choice all things grow and are governed. All other laws are children of these. By these methods, and the component principles, the Spirit has fashioned out of a sea of matter a beautiful and wonderful world, diversified in form, radiant with color, and glorious in thought. The chief features of which will be presented in the following books of this work.

# BOOK TWO.

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THE TERRESTRIAL WORLD.



## CHAPTER I.

### FORCE.

81. THE CREATION. Existence is twofold, physical and spiritual. The first limitations of matter by the spirit were upon the physical plane. The rebels from heaven,—the waters,—had the advantage of the battle ground. And while the spirit was victorious its victories were in the country of the enemy. The material and physical, clothes, characterizes and embodies all the spirit's first efforts. These limitations of matter, and the resultant forms, belong to *the Creation*. The last limitations of matter will be upon the spiritual plane, within the boundary of the celestial world, and embodied in spirit. And these limitations, and resultant forms, belong to the *Regeneration*.

82. The two realms overlap each other, and many battles have been, and are being, fought, on the borderland, or common ground, between the two domains. This book will deal with that part of existence which is inseparable from physical embodiment,—nature and the natural forms,—*The Terrestrial World*. While that part of existence which lies across the boundary line, in the spiritual environments, will be dealt with in the next book,—*The Celestial World*.

83. *The Creation* is the evolution of forms from matter by the process of its limitation by spirit (37). The essential substance is spirit and is not created (7). It is from the forever. It has been, and will forever be. It is *involved* in eternity,—the always. It may be drawn out, cast out, or *evolved* (8, 9). And in the without, or objective, it is matter. From this matter the spirit has power, by reason of the seven principles which were also evolved from the spiritual subsistence (20), to create forms, things and beings. This creation is by the process of evolution. And this evolution, unfolding from, coming out of, is essentially a limiting process. The seven principles, themselves, were limited; or, out of each was evolved, or drawn out, seven other principles; and every principle evolved manifested itself in matter. Only so can principles be expressed. We could know nothing of movement but for the thing, or material object, that moves. We know of motion because the bird flies, the tree waves in the wind, the waters run in the streams, and we ourselves can walk, and eat, and have

many motions. So, with all other principles. They are clothed or embodied. Every principle has its body. And every thing has the spirit of the thing within it which it expresses, if we have but the eyes to see it.

84. The seven great secondary principles, evolved from the first seven by limitation, are: *Force*, evolved from the limitation of motion; *Space*, evolved from the limitation of expanse; *Growth*, evolved from the limitation of separateness; *Time*, or Duration, evolved from the limitation of the entire limit; *Life*, evolved from the limitation of affinity; *Mind*, evolved from the limitation of consciousness; *Soul*, evolved from the limitation of the oneness, or God. These principles are closely allied to material things, and give the character to each of the seven days of creation (44), in succession. While all still exist, and find expression in outward forms, they severally found the maximum of their power in the day each was created. Each of these days is a revelation of the great victories these secondary principles obtained over matter. The days when each was embodied. They still hold matter prisoner in the forms in which they then fashioned it; so that a consideration of these days of creation will reveal the Terrestrial World in its completed form.

85. SOUND.—The first principle is motion. Hence motion was the governor of the first day (40-41). It was divided into seven forces by the following circumstances. From the center “the spirit of God *moved* upon the face of the waters.” (Gen. 1: 2). The fore ranks of the particles of the waters crowded back upon their fellows behind, causing, for a moment, a dense mass, then, those behind surged back upon the others still behind them, to make room for those in front, and for an instant there was a second dense sphere; and so on backward, from the central front outward, into all directions. Motion was divided up, limited by the resistance offered by the waters, but still pursued. And this is exactly the form of a sound wave: the voice at the center; the resultant sound traveling away in spherical waves. The voice of God traversed to the utmost rank. A great shout ran from front to rear. The breaking up of the rebel ranks produced chaos. But each of the seven principles lent their influence to motion in succession, and traversed the ranks of matter, bringing harmony out of chaos, and producing the seven great notes of music in its lowest octave (40),—the music of the spheres. Out of chaos the spirit wrought harmonies, and by successive and repeated divisions, or limitations, produced the higher octaves.

86. The periods of the waves of the first created giant sounds are too long, the pulsations too slow, for the human ear to catch them. Also, the last created octaves are not heard by us, the pulsations being at the other extreme, too quick and short. Fortunate for us the first cannot traverse our organisms, as their mighty tones would doubtless tear our beings to pieces. And



could we hear the highest pitches they would cut us like a knife, appearing to be one prolonged shriek. Blessed are we that our organisms are only attuned to those middle vibrations, or sound waves, that traversing our beings produce less startling structural changes in them.

87. HEAT.—Unable to withstand the spirit's onslaught, beyond a certain limit, the rebels changed their tactics, and by the principle of division they separated, moving their particles to one side. But the onrushing spirit shot them forward away from the center, so that, with separating from each other, and being sent forward at the same time, they traveled at, say an angle of forty-five degrees, and met at the apex of the triangle a particle from the other foot. Thus reinforced, the two particles held here a short, sharp battle with the spirit force. But the spirit divided them asunder and sent them apart, each one on another diagonal way to meet another particle at the next apex; then, another short resistance, another separation and another diagonal journey, and so on. In other words, the rebel particles instead of falling straight back upon their fellows, fell diagonally back, presenting triangular faces. The next rank did the same, when thus pressed upon, falling back into the niches behind, pressing them apart and backward to the next rank. So rushed on the first wave of heat, tearing, disintegrating, consuming. The controlling influence of the sound motion had been the second principle, expanse; but the controlling influence of heat was the third principle, separateness, divergence, disintegration, destruction, wide diffusion. Such are the characteristics of heat: first a coming together, then a driving of everything apart; causing a separation, a gaseous condition, as a resultant. This action also broke up the ranks of the rebels and left them still more at the mercy of the spirit.

88. LIGHT.—The second method of defense, *heat*, was too intense. The rebels could neither overcome the spirit or prevent its onward course, so they thought to escape and let the spirit pass on beyond them, and so cut it off from heaven. So when the spirit next charged, the particles of matter sprang up. In fact they had reached their limit of outgoing, the confines of the universe, and sprung up to let the force pass by and then dropped down to their former positions; so that a wave of particles, rising as the force reached them, then dropping as it passed on, moved across space,—like the waves of the sea,—but the several particles left not their own immediate vicinity. This is the vertical wave, the wave of *light*. Successively the seven principles obtained control over the waves of light and gave the seven primal colors, in many octaves, only one of which most human eyes are formed to see. But the different combinations and blendings of the members of this one octave lend enchantment to all nature. We have known of a few people who can see an eighth color in the rainbow, the one next above or outside the violet. The range

of human vision is doubtless increasing. The fourth principle,— Limitation,— is the governing influence of light. Hence the pulsations, or wave motions, of light, are much the most regular of any of the motions.

89. MOLECULAR MOTION.—When the particles of matter sprung to one side, at right angles to the spirit's course, and so, by the joint action of the matter and the spirit, the waves of light were created, or brought forth, matter may have dreamed that it had eluded spirit. Its particles were no longer forced away from the center by spirit, simply parted. If so, its thought of triumph was short, for limitation (the will of God) being present in controlling influence, the spirit reached the limit of its outward course and was turned about by it upon the material particles and swept them round and round into groups, or bodies, and these molecules became the beginning of masses. This rotary motion is the molecular, or chemical motion.

90. ELECTRIC CURRENT AND MAGNETISM.—And when these masses resisted spirit still, spirit gave them another whirl at right angles to the first and made them into globes. These globes, whirling with ever increasing speed, by contact, sent forward an electric thrill, as when an ivory ball strikes another it pauses in its career, but the other takes up the motion and carries it on. Then into the heart of each globe a spark of spirit sped, lodged there, and henceforth governed it, and drew all things to itself or into its service, as it required; a magnetic power. Thus force ruled matter with despotic will. For when spirit ceases from motion itself, and comes to rest, it becomes *will* and causes something else to move in its stead.

91. Thus came the seven motions, or primal forces, each seven fold. Had all matter been swept by spirit through the whole length of them to magnetism, all matter would have been chained and imprisoned forever. But some matter withstood one onslaught, and some, another. So all the motions live, and so ended the first day's work.

92. Through the mouth comes the human volition. Our servants hear and obey. The voice conveys to them our will and they respond to its dictations and execute its behests. In the heavens God spoke and His voice went forth calling all forms into being. It is His *word* that has gone forth and expanded into a universe.

93. As the leaf comes out from between the old leaves or stalks of a plant, and pushing up its wrapped envelope gradually unfolds into being, so have all things come out from the midst of pre-existing forms. The middle period of each stage, or epoch, or variety of existence, gives birth to the succeeding epoch or variety. (62, 63, etc.) And the middle period, or condition, of the middle epoch, or variety, of any existence, at the same time that it produces the next, gives birth, also, to a *new existence*. Not

only the leaf, but also the fruit, which shall develop into a new and separate individuality. This is the law of original being, the product of the middle life,—the mother source. The father power lies within the last epoch, or state, of some former existence, and instigates, or compels, within the middle life of the mother the birth of the new existence (see 61).

94. Thus motion exists in the form of seven forces, or varieties, which form a series or stages in its development; viz., mechanical motion, sound, heat, light, molecular motion, electricity and magnetism; each of them being seven fold. The magnet, while it does not move itself, causes motion; so magnetism may be classed with motion. Sound was produced from the middle form of mechanical motion; heat, from the middle state of sound; light, from the middle part of heat; molecular motion, from the middle part of light; and so on to the end.

95. THE SPECTRUM ANALYSIS.—For evidence of this, throw the spectrum of the sun light upon a proper surface and examine it with delicate and proper meters. (Tyndall's experiments). In the spectrum of light before you, the seven colors appear in this order; viz., red, orange, yellow, green, blue, indigo and violet. Now apply your most delicate instrument for the detection and measurement of heat, and heat waves, and you will find that the presence of heat waves is detected some distance below the red light, or where no light is thrown upon your screen, and that the rapidity and quantity of the heat waves increase as you move upward until they have reached their maximum in the red lighted portion of the spectrum, and that the presence of heat waves is still detected as you move up the scale of light, though with evidence of decreasing power until they disappear altogether at about the middle of the green portion of the spectrum. So light must have its origin from the middle part of the heat force, and not from the last condition. Next use the most delicate instrument for the detection of the atinic, or chemical rays, and you are unable to discover the presence of any of them below the green of the spectrum. But you do find them in that middle color, and perceive an increased presence of this force as you proceed upward through blue, indigo, and into violet, where it culminates, and its decreasing presence disappears at a point above the violet, about equally distant from that color with its beginning. So the chemical or molecular rays were born from the middle variety, or green, of light. Where heat dies out of the scale, or passes completely into the light, impregnating it, there the new existence of chemical force is born. And where light dies out, or enters the chemical existence with complete impregnation of its being, there, by a delicate galvanometer, where light ends in violet, may be detected the birth of the electric fluid. Light is its father, and molecular, or chemical force, its mother.

96. But, return to the middle variety of motion,—light,—and

when chemical action, or molecular motion, which is the next variety of motion, was born, it also produced jointly with the new molecular motion, substance, or masses of varied kinds,—a new form of existence. Molecular motion is no where found except in connection with matter. It is the motion of the molecules of matter. And matter,—externalized spirit,—can have no existence, in the forms we know, without it. When spirit succeeded, through the molecular force, in parting the fleeing sea from its homogeneous home, it became matter, and external from spirit.

97. As our range of vision increases we will be able to see farther down the scale of the spectrum; see sound, or its harmonics in form; and further up the spectrum, and see the electric fluid. As our powers of hearing become more acute we will hear light, and so on.

## CHAPTER II.

### THE EVOLUTION OF THE WORLD.—SPACE.

98. THE ATOM.—Expanse is the second principle and rules the second day. The second day had its birth in the middle period of the first day, when, after the creation of light, the spirit turned about and parted the waters into minute revolving bodies (89). When the fire (spirit) struck the face of the water (matter), the water burst into gas, or ethereal steam. A vast expanse ensued,—an enormous luminous cloud. The spirit pursued and divided this expanse into minute parts. Nor did the spirit cease to divide the all-space until it had been parted into the smallest possible territories. The limit of the division of matter could only be reached when each minute space contained a single indivisible particle, *or atom*, held there by a particle of spirit.

99. AN ATOM CANNOT EXIST ALONE.—To have reached the absolute limit this atom must needs be the smallest part of the essential substance,—spirit. And having reached the spirit it is inside the power of the principle of limitation, and not under its control, or within its dominion. It would be in the state of spiritual subsistence and not in existence at all. But the will of matter being in opposition to the will of spirit, this is impossible. The external and internal stand in opposition everywhere. And to exist, the single minute atom of matter clothed with its centrifugal force, must be held in its minute territory by an atom of spirit clothed with the centripetal power. Outside of heaven, therefore, the atom does not, and cannot be alone in fact, only in theory. An atom of matter can only exist in conjunction with another, or other, atoms. Every atom of matter is confronted by an atom of spirit. God is everywhere.

100. SIMPLE MOLECULES. These tiny atomic systems are molecules. The simplest molecule that can be conceived of is an atom of centripetal force conjoined to one of centrifugal force. The atoms in a molecule, being possessed by motion, revolve about a common center by reason of the diverse powers possessing the essential particles, one of which tends to send them away from

that center while the other tends to draw them to it, causing, unitedly, the necessary resultant of revolving motion.

101. SIMPLE MOLECULES EQUAL IN SIZE. As the spirit divided space into the smallest possible parts, each a dominion of a molecule of matter, all molecules in the free condition of gas occupy equal spaces. If the spaces were not equal the larger could not be at the limit to which space could be divided. When space had been completely subdued by the spirit and each minute space held its minute simple dual molecule then commenced the reverse process. This was at the turn about of the day—the middle period. The time, in the first day, when light was born. Every period has its turning around, or reaction point (69). The dividing asunder, the parting, the centrifugal, having reached its limit, the centripetal assumed the superior sway, and the process of evolution was reversed. From this point, therefore, instead of further dividing, each territory commenced an increase,—a growth. And while previously the centrifugal had scattered, separated and parted one from another, now the centripetal gathered one to another and there began increase, union.

102. COMPOUND MOLECULES.—The simple molecules of ether, all of equal size, provided a way of centripetal mastery. The growths that took place did not occur by expansion of a molecule to include the territory of another. Such extension of sway being contrary to the nature of the centripetal. But one molecular power became the center towards which others moved and joined it within its own domain. As invited guests they entered their neighbors' house and joined company to him,—molecules combined. Often some members of a molecule were excluded and joined other households. In these combinations no atom is ever left alone. A new companion takes hold of it before the old one will let it go. Great variety characterizes the various compounding of the molecules. Owing to the varying affinities the different kinds have for each other, chemical compositions and decompositions may be caused at will by bringing about the proper conditions,—placing certain kinds within reach of each other. A knowledge of these conditions enables the chemist to produce the molecules of *water*, by combining those of Oxygen gas with Hydrogen gas; common salt, by combining sodium and chlorine; and so on. Gold and Silver, and many other compounds, are called elements, by the chemists of the schools, because they have not been able to split them into their component parts,—have not obtained the knowledge of the conditions by which their molecules may be produced by combining simpler ones.

103. MOLECULAR DENSITY.—In the law of molecular growth lies the secret of the inevitable progress of all matter from the simple gas to the solid. While retaining its first size the molecule increased the atomic members of its family from the other molecules about it. And these atoms must occupy an equal space in this

molecule, that is enjoyed by a far lesser number in a molecule of some simpler kind. Thus in carbon molecules there are twelve times the atomic numbers that are in hydrogen molecules. The more complex and heavy a body is the more atoms its molecules contain, and the greater its molecular weight. Form, or what we call the solid state, comes through equilibrium of the two great forces. The two great forces are nearly in equilibrium in carbon and it took on form and became manifest with less atomic members than any other substance. It is the base of all bodies and solids. In nitrogen and oxygen the power had passed over to the centripetal and they were spirit bound. Substances assumed visible form as the two forces neutralized each other. The acid neutralized by the alkalai give the salts.

104. SPACE BETWEEN MOLECULES. The deserted territories of those atoms who have left them to enter the home of their more powerful neighbor, constitute the space surrounding that neighbor, over which space its sway is thus extended, and within which it moves and has its being. Every molecule like every planet, or sun, has its space which parts it from its companions. The spaces between molecules are far greater than the spaces the molecules occupy, or than the molecules themselves. We would infer this from the space between the planets. But we know it by experiment. Air, for instance, having been compressed to (1-729) one seven hundred and twenty-ninths its usual bulk. The molecules themselves being at the limit of material condition, are indivisible and incompressible (98 and 99). So in this compression of air the molecules are simply brought nearer together. And since air can be compressed to (1-729) one seven hundred and twenty-ninths its bulk, the distance between molecules of air, in the usual state, cannot be less than (729) seven hundred and twenty-nine times their diameters.

105. SIZE OF MOLECULES. We also know, through experiments, that in a lineal inch of matter in the gaseous state, more than four hundred million and less than seven hundred million of molecules exist. Considering the space between the molecules to be 729 times their diameters, gives a diameter of something less than (1-291,000,000,000), one, two hundred and ninety one billionths of an inch for each molecule,—rather small.

106. WEIGHT OF MOLECULES. A speck of gold, so small as to weigh only three billionths (.000,000,003) of a grain, can be seen by the use of a microscope, showing (.000,007) seven millionths of an inch in diameter. Should this diameter of gold contain only one molecule in thickness, it would still have seventy-five hundred (7500) molecules in the mass, and the weight of each molecule would be but two hundred and twenty-five ten trillionths (.000,000,000,022,5) of a grain. A molecule is, therefore, far too small and light for conception. The least bi-chromate of potash that can be weighed by the finest scales in the world will yet color

several litres of water, showing, thereby, the presence of myriad molecules and demonstrating both their extreme smallness and lightness. The figures above, in reference to molecules, are those of Prof. Clarke of Cincinnati University.

107. COLOR OF MOLECULES. From the different structures of unlike kinds came the different refractions of light, hence come the variations of color. Had all molecules, of all kinds of matter, been arranged alike, they would have refracted a ray of light alike and been possessed of the same color. The third principle, however, caused creation to progress along separate, unlike, independent and different lines, and not all after the same manner.

108. TASTE OF MOLECULES. From the different internal motions of the tiny molecular systems, come the difference in taste. A predominance of the centrifugal gives the acid. A predominance of the centripetal activity gives the alkali. And the neutral and combined tastes lie between.

109. MASS FORMATIONS. In the molecular formations, or augmentations, like molecules would, by reason of the fifth principle,—affinity,—exert like influence upon each other; and would, therefore, congregate, or mass together. Molecules of different formation could not mass. If they became mixed each would be readily distinguished from the other by the differences which separated them,—color, taste, etc.

110. ALL MOLECULES OF A KIND, ALIKE. Among the masses composing the earth's bulk, we find many different kinds. But the molecules of the same kind are alike each other. They taste alike, smell alike, weigh alike, look alike, and act alike under similar circumstances. The principle of affinity has grouped like particles into masses, and the masses of the same kind also taste, smell, look and act alike under similar circumstances. Each kind of mass is unlike each and all other kinds.

111. MOLECULAR KINDS EVOLVED AS THE WORLD EVOLVED. These wonderful molecules, even those of solid masses, are invisible things themselves, yet they constitute the whole of the visible Earth. The many kinds known to the modern chemists were not all built up from the simple ether molecules, nor did they originate at the same time; but the combinations which produced them, were induced by the surrounding conditions which were brought about in the evolution of the Earth as a whole. The different kinds being called into existence as the proper conditions for them were brought about. By means of the spectroscope we discover that a few simple gases exist in the nebula; most of the sixty odd, so called elements, in the sun; and only in the Earth, the numerous compound forms of matter known to us. The increased number of kinds of matter keeping pace with creative development.

112. NEBULOUS STARS. The development of matter as a whole was simultaneous with its molecular development, and began, when, after the light came in the middle of the first day, the spirit



turned about upon the waters and whirled them into revolving bodies (89,96). The glowing cloud of light, impelled by its external energy of rebellion, had sped from its origin of darkness, preg-nated by spirit, a mighty nebulous sea. Within its ample space the centripetal power continued its conquest over the centrifugal and concentrated the glowing waters of matter into a nucleus brighter, denser and more material than the rest: yet not one nucleus, but many. For the principle of separation established a difference in density throughout the one original mass; and the seventh principle caused numberless centers of concentration, about which the surroundings of each revolved; while limitation parted the several centralized communities one from another, giving each a confine and form. Each concentrated glow developed into a star, and the drawing of the glowing vapor of each towards its center, left the vast spaces between the several stars.

113. SPIRAL REVOLUTION. These innumerable waters, or fluid bodies, which were thus parted one from another, sped each on its own different, yet similar, journey in a great spiral course; many separate individual spirals within one great universal spiral, by which the motions of all are kept in harmony and bound together. The course of each is curved, because the centrifugal impelled it outward while the centripetal drew it inward; and spiral, because the centripetal is the most powerful and gradually draws all things nearer and yet nearer the center which governs it. Time and utility forbid our following the experience of but one of these spiral journeys, that out of which came the Earth we inhabit. The spiral of the Earth is a secondary one, and originates from the Sun, and not from the first nebulous sea (173, 174, 179). But its story must be, in the first of its career, and in the general principles governing the after part, the story of all.

114. TESTIMONY OF THE HEAVENS.—The heavens furnish us pictures of the various stages of creation. The telescope reveals bright clouds of light which spectrum analysis shows to consist principally of hydrogen gas. In the heavens may be seen spiral nebula, the work of the two great forces, the centripetal gaining the mastery. The Milky Way shows the spiral of the Universe.

115. NUCLEOLUS.—In the spiral of the Earth the nucleus, under the action of the centripetal power, became more dense. At the center of the nucleus the contractive action was concentrated, and decidedly the strongest there and a *nucleolus* formed of still denser matter. Here was fiercest the battle between the two mighty forces. And their powers being concentrated to this limited nucleolus their action was very intense, and great heat resulted. The glowing cloud without, being left more to the power of the centrifugal, developed into the atmosphere that surrounds us. In the nucleolus, or Earth proper, the concentration of the centripetal caused that inner body to gradually become more solid. While in the nucleus, between the luminous cloud, or atmosphere

without, and the nucleolus within, the forces were more equally divided and it assumed the condition of water.

116. **THE EARTH'S CRUST.**—The nucleolus, or earth proper, is of first consideration. At first a hot liquid mass, the earth cooled by radiation. The exterior first parted with its surplus heat and became the Earth's crust.

117. **THE OCEANS.**—The weight of the vast volume of water (115) resting upon the Earth depressed the plastic crust, where it was most pliable, forming basins of water. The basins, by the added weight of the water which flowed into them as they deepened, continued their deepening, until they had received all the water; and hence no further water, or liquid weight, flowed in any longer, to further stretch their bottoms downward.

118. **DRY LAND.**—When the water had all flowed into the basins their rims were left exposed. These ridges, separating the basins, were, therefore, dry land, (Gen. 1:9).

119. **MOUNTAINS.**—Still pliant, and no longer cooled by the waters which had previously covered them, these ridges formed the principal avenues for the radiation of heat from the molten interior into space through the atmosphere. And thus placed in the current of heat going from the interior of the Earth to the space about the planet, these ridges were temporarily softened. The pressure of the seas against the opposite sides of the base of the softened ridge forced it upward, and mountain chains appeared.

120. **VOLCANOES.**—By the stretching of the crust to form the mountains, it was made weak along its summits, and even broken open in places, or fractures of its surface made, causing openings through into the bowels of the world. The gathering gases within, tending to increase the internal volume, and the cooling and contracting crust of the Earth, tending to compress the internal mass into a smaller compass, increased the pressure within, until it could no longer be contained, but broke through the fractures of the mountain ridges, or made openings itself, forming great volcanoes, vomiting fire and gas and molten matter. By this means great peaks were thrown up. Awful earthquakes preceded and accompanied these eruptions. So passed the Azoic age.

121. **MINERALS.**—In this cooling process of the Earth, heat acted as an assorter, separator, or evolver, of the varied substances of the Earth. Those parts of the Earth's crust radiating heat the most rapidly, or conducting heat the most poorly, soon became solids. Those which conducted a greater portion of the heat, and got rid of it more slowly, remained liquids and were forced by the great internal pressure (120) into the fissures of the rocks which opened from below; where, after a longer time, they solidified into seams, or veins, of valuable ore. Variety, in the power of radiating and conducting heat, as in all things else, has been a great benefactor of Earth. Other substances were never solidified

but remaining gases, or at least, liquids, played a still more active part in the Earth's evolution. The most notable gases are Oxygen, Hydrogen and Nitrogen. The first two combined, also, form water,—the great liquid. And the first and last mixed form the essential air,—the fuel of life.

122. CLOUDS.—The waters washing against the hot shores that rimmed them in, evaporated and rose in vapor, mist, or steam, and spread out over the land, and shrouded the mountain tops, in a thick cloud.

The whole planet, in the earlier period, was continuously enwrapped or shut in, by this vast dense thick cloud (Gen. 2:6). And there was no rain there, but this mist watered the ground. So is the planet Jupiter now surrounded.

123. SOIL.—But after a time, when the outer atmosphere had parted with much of its heat and become cooled, these steam like vapors rose to the cold zone surrounding the atmosphere, parted with their heat and were condensed into heavy drops of liquid water and fell, by reason of their specific weight, in great rains upon the lands. By the beatings of the rains, the breaking up of the surface by the contractions of the Earth continued for many ages, a portion of that surface became a fine disintegrated matter, or soil, out of which vegetation was soon to spring.

124. CRYSTALS.—While the soil was forming on the surface, separation and concentration was taking place just beneath in the earth's outer crust. This crust, as it cooled, was breaking up into minute fragments, as did the ether sea of matter at the beginning of the second day (112). And just as in that beginning there were countless nuclei, or centers, formed from which came the stars, so now, in each material mass of the Earth's surface, originated magnetic centers about which accumulations of the kind were drawn into individual and separate forms. These "*crystals*," as they are called, are often found closely associated, but each is individual and distinct from its associates.

125. CRYSTALS OF A KIND ALIKE. The lines of attractive power of the central molecule, whose superior force first drew his fellow molecules to unite with him into an individual form (102, 104), corresponded with the alignment of the atom particles which composed it. *So the crystal reveals the arrangements of the atoms in the molecule.* And as all molecules of a kind are alike (110) in arrangements; so all crystals of the same kind of matter are of the same form. And as molecules of different kinds of matter are of different arrangements and atomic numbers, so crystals of different kinds of matter are always different. Each kind of matter has its own kind of crystal. And the laws governing crystal formation being always the same, the crystals of each substance have a shape and color and relative size peculiar to that substance.

126. THE KING MOLECULE. Yet while like its family, each crystal has an individual being, distinct and separate, the Great

Jehovah who gave, or allows, to the central molecule its authority and power over the fellows of its territory of space (104), and so enabled it to consummate the concentration of power represented in the crystal, knows perfectly the peculiarities by which each crystal differs from each other of the same substance, or race.

127. PERFECTION OF MATTER. The Earth, as a structure, was at last perfect. It was ready to be furnished and inhabited. It was a globe, having ridges of land overlaid with a rich soil, dividing lakes and oceans of water; while crystal streams, created by the rains, flowed from the mountains to the seas; a mist that rose up, by reason of the magic fire within and spread out over all the land and watered it; all kinds of useful minerals in its mountains; and crystal jewels,—the perfection of material substance,—to adorn: the planet Earth,—the home of life,—stored with wealth. How wondrously hath God provided for the kingly man. Blessed be His Name.

## CHAPTER III.

### GROWTH.—KIND.

128. There are three ranks or degrees of sevens; the abstract, the abstract-concrete and the concrete. The abstract seven, are the Great Seven Principles; motion, expanse, unlikeness, limitation, affinity, consciousness and fixedness. The abstract-concrete seven consists of seven groups, of seven members each. The names of these groups, are Force, Space, Growth, Time, Life, Mind, and Soul (84). The names of the members of the Force group, are Mechanical Motion, Sound, Heat, Light, Molecular Motion, Electricity and Magnetism (94). Each of the other groups are similarly divided, making 49 individual *kinds*, in all; or a square of the original seven. The first three, of each group, are outward bound under the servitude of the centrifugal, the fourth is in equilibrium, and the last three are inward bound under the influence of the centripetal.

129. The concrete seven consists of seven evolutions of each of the forty-nine. Thus sound is seven fold, embracing the seven distinct notes do, re, mi, fa, sol, la and si, (40). Light is seven fold, red, orange, yellow, green, blue, indigo and violet. In like manner, each of the forty-nine are sevenfold. This makes 343 individual *kinds*; or the cube of the original seven. In the cube thought is fully expressed and made manifest. There is no expression possible on the physical, or material, plane beyond the cube. Hence the three hundred and forty-three kinds mark and distinguish all created forms. The sounds, and colors, and heats, electric currents and bodies of space are expressed all around us. But, as in the case of sound, while there are but seven notes, they may be produced in many octaves, keys or pitches. Again, the various notes of sound and light, and of the whole forty-nine, have numerous harmonies and discords, combinations, and blendings; so that the possibilities of different kinds of things, to human conception, assumes an appearance of infinity.

130. The third day of creation was distinguished for its evolution and accumulation of kinds. And these kinds are all wrought out of matter, or expressed in it, by means of the three hundred and forty-three evolutions. The principle of unlikeness

or separation; governed the third day. The day had its birth in the middle condition of the second day, when the centripetal obtained mastery (101,126), and began the process of growth or accumulations of matter of a kind.

131. The forces, in the second day, had entered into the spaces and divided them into the different kinds of substances. This gave us the, so called, elemental substances, and finally, as the forces further divided, the many compounds known to chemistry. Those kinds of substances dominated by a preponderance of the centrifugal resisted further limitation; those governed by a surplus of the centripetal absorbed or appropriated to their own use all other forces coming in contact; so that in the extremes of the space, or substance world, no further expression could be had. These could never be anything but space expressions of spirit or thought. So that to space, and the substances of space, are confined the sounds, colors and other like forces. The creative spirit wrought them into no other forms.

132. The middle, or equilibrium substance, however, was capable of expressing higher forms. The substance which was thus suitable is called carbon. Through this form of matter, then, the spirit poured its power bringing out the higher manifestations. Carbon heads the middle, or fourth group, of substances (see the periodic law discovered to exist among the so called elementary substances,—Mendelejeff's method, Remsen's Theoretical Chemistry p. 75 edition 1877). Carbon is the base of all organic substance. And organic chemistry is frequently defined as the chemistry of the Carbon compounds. All vegetable and animal forms are manifested through carbon, and carbon compounds.

133. CARBON CRYSTAL. In carbon is found the birth of plant growth. And this is the next unfoldment to the crystal. True to our law of origin from the middle condition (93), we do not find the birth of vegetation in the perfect carbon crystal,—the diamond. It was the leavings of the diamond that seized upon nitrogen, which heads the fifth group of substances, and was at the same time evolved, and embodying itself in water forms the "protoplasm" or growth germ. Those particles which were the fittest to form diamonds were seized upon for that purpose, leaving the less fit to form, under the co-operation of nitrogen, the higher order of vegetation. The manifestations of quality are through carbon.

134. ORGANIC CELLS.—Those carbon crystals which the force of attraction fixed became transparent and reflective beauties. But those particles which lacked enough of the might of the central force to perfect the crystal, became hollow within. Such hollow spheres became smaller upon the application of any external pressure, or internal increase of magnetism, which is the ultimatum of the attractive power, and larger upon any loss of that power. These pliable spheres of nitro-carbon were the first simple organic cells. They were prevented from hardening into solid substance

from the presence of the gaseous nitrogen. A surface coated with minute imperfect diamonds has been obtained, and felt to the touch like velvet or soft skin. The diamonds were imperfect and microscopic in size, and were accidentally obtained upon the inside of a cover to a box in which coal was heated under considerable pressure (Prof. W. H. Venable, Chickering Institute). This instance indicates that vegetation originated at a period of the Earth's history when a considerable amount of heat and pressure existed; both too great for animal life to have endured.

135. FIRST FORMS OF VEGETATION.—While some large plastic masses of nitro-carbon may have been parted into gigantic trunks, limbs and branches and formed immense forests in the third day of existence; modern plant growth was by aggregation of the simple cells. These simple cells exerted magnetic power. The forces were lodged within. The result was a large collection of them, in the simplest form, upon the surface of the ground, or at the bottom of the sea; where the water facilitated their collection into these groups or communities. This first aggregation of cell accumulation was nothing superior to *slime*.

136. DEVELOPMENT OF VEGETABLE FORMS. Irregular heaps of the simple cells, the washing away of particles by the water, and the increased tenacity of grasp of the remaining particles to each other in consequence, produced the simpler forms of moss. The more complex forms readily followed by a similar process of elimination and hardening.

137. If you can imagine a large surface strewed with organic cells, half formed carbon crystals into which the forces had entered, it will be readily conceived that certain centers (124) would gradually draw a large number of the particles into communities of slime and resulting moss. But these being collected into circular forms, would leave the particles between the circles, and most distant from the influences of their centers, in intersecting lines. Being so weakly acted upon by the central forces as to fail to respond to their influences, the ever active forces of attraction would cause these particles to unite with each other, and form lines of organic substance united at common junctions. These irregular lines, joined at the common junction, would have, at the junction point, a more tenacious hold to the surface rock beneath them, than elsewhere; by reason of greater numbers of magnetic particles at that place. Therefore, when some unusual undertow swept the lines of organic growth from this hold on the rock, this junctional point would still cling to its hold. Thus, clinging to the bottom with long lines streaming in the water above, we have the seaweed.

138. As the ocean basins became depressed and the ridges were pressed upwards by the lateral pressure of the seas (119), the water retreated from the land and left vast fields of seaweed exposed; which, dried and hardened in the wind, tossed about as *grass*. From the moss and grass to the herb and grain, and from

the herb and cereal to the shrub and bush, and from them to the tree is not, essentially, a different process. The forces we have seen filling creation, continued to produce new forms of growth after the same manner.

139. **THE SEED.** When the magnetic power,—the consumation of force in the carbon substance which it had organized,—had drawn all the suitable particles within its reach, into the plant in which it existed, it could do no more in that direction. The plant had obtained, as we say, its growth,—the limit of its size. Had it remained just in this condition, it would be plain, that the centralizing power was lost, or had departed from the plant. But this is not supposable. No force is ever lost. There is a “conservation of forces.” It is equally true that nothing comes to a standstill in nature. As long as force remains it finds expression in action. It is continued progress throughout the universe. So the magnetism, which has no longer the ability to add to the stature of the plant, now proceeds to exert its power upon the particles of the plant itself. Its field of labor, now confined to the small compass of the plant, its power is exerted with more relative force. This force resolves itself into centers, or seats of power, just as when it collected the first organic cells into individual plants, for nature loves to repeat herself (137). that is she continues to work after the same laws (124); and demanding an offering, first, from the surrounding cells and then from the more distant ones, forms about these centers a dense, minute, minature plant, which is *the seed*.

140. Each center, enthroning sufficient power to compel a contribution from each extremity of the plant, as well as from its immediate presence, fashions a seed in the likeness of the plant, with lines of forces in the seed corresponding with the lines of forces in the plant. But by the influences of the center being more forcible, upon the immediate surrounding region, that region contributes more largely than any other; and as the surroundings of each center varies somewhat from the surroundings of each other center, so each seed varies somewhat from each other seed. The plants which are born of these seeds are therefore varied in form, though all of the same kind.

141. The particles called to the seed center arrange themselves in the order of their coming so that the cluster is a minature counterpart of the plant, as we have said. So small a counterpart, however, that no ordinary microscope reveals its arrangements intelligently. This cluster surrounded by various sheaves, or envelopes, husks, etc., called the seed, locks within itself the mighty energy of growth. I wish to call attention to the fact, that, while we have considered the growth and formation of seed separately, that in the higher classes of plant growth, at least, seed formation commences before the plant has obtained its ultimate growth and that the two formations thereafter, proceed together.

142. **POLLEN.** But while the power of attraction was at work



fashioning the seeds, the power of repulsion was also at work. It could not be lost or cease its operations any more than attraction. The tendency of attraction was to withdraw its forces from the conflict without into the smallest possible compass within. Thus came about the seed. But it was the tendency of repulsion to do the opposite and scatter its forces to the extremities of the plant. Just as truly as it is the tendency for attraction to contract all substance into the least possible space it is the tendency of repulsion to expand all substance into the greatest possible space. The former force acts from within, the later from without. The plant was the first compromise, or equilibrium, between them; but as the centralizing power withdrew its forces into the seed, a surplus of the expansive power resulted in the plant. This surplus with its mind bent on scattering all substance, rushed along the lines of the plant, demanding for itself a contribution from every part thereof, and bore them to the extremities of the twigs. This is the *pollen* and it was restrained at the extremities of the twigs by the attractive power. As also the centralizing power had been driven out to a formation of seeds near these same extremities by the expulsive force. So here, then, at the extremities of the twigs and branches formed both the seed centers and the pollen lines. Together they made the blossom.

143. REPRODUCTION. While the force within the seed was one to hold things in place, the force within the pollen was one to scatter them. In consequence of its character, the pollen had but a weak hold upon the plant and finally fell down upon the seed, or was snatched up by some passing breeze and borne to a lodgment upon some neighboring seed of the same specie. Thus, brought again in contact with its late opponent, it penetrated into its ranks (63,64), and the seed became pregnant with a new war, was divided from the plant, and borne by some strong wind to a lodgment in the soil, where, provided with a supply of suitable particles in their environment, the forces in the seed turned once more their attention to them and a new plant was formed like the parent. Each seed thus formed by the one power, and ejected or sent out, by the other, partakes of qualities from both the plant furnishing the pollen and the plant fashioning the seed. So while the same family is preserved, infinite variety is produced; and thus no two individuals of any race are precisely alike. But each bearing seed after its kind. In the highest vegetable growth another compromise between the two forces is interplacéd between the plant and its seed known as the fruit. Or the fruit may be deemed the womb of life, the embryo of the new individual plant.

144. VEGETABLE DECAY. What has come of the parent plant? Drained of its vital forces, which had sustained it by their constant activity in supplying new particles to replace the losses by heat and cold, winds and damps, inhalation, and exhalation, not to mention the ruder robberies of tempest, fire, earthquake and

such grosser forces, it succumbed to the forces of the environment. Its vital forces had flowed into the seed and from the seed into the new plant growth, and it no longer possessed the ability to move on in its rough surroundings, but gave way to these stronger forces. Its fibers decomposed and the plant *died*. Its particles, which had come at first from the soil and air, returned again to them. Its circle of existence had been fulfilled. The more perfect, complete or well adapted the growth was to the existence of any individual, or family, in its environment, the longer was it able to cope with the outward forces and survive. Thus the weak and puny plants were destroyed by the forces without and only the fittest survived to propagate their species. Hence, a constant improvement in the race.

145. **SAP.** Only in the crudest forms of growth, like slime and moss, could the particles of the surrounding be directly assimilated or added to the plant (137, 143). Hence those particles seized upon by the attractive power through that part of the plant in contact with the surrounding soil, the roots, were sent up into the trunk, branches and twigs by the centrifugal force. To be so forwarded along the interior of the limbs of the plant, it had not only to be absorbed from the soil, but prepared by an equilibrium of the centripetal and centrifugal into a fluid or sap, in which shape it was readily distributed. Brought in from the surrounding by the centripetal, it was presented to the centrifugal, which, when it had obtained equal power over it, increased and sent it up the tree. After a season, the ascending sap having parted with the suitable particles which it brought, the particles being added to the bulk of the tree, in turn received from the tree the exhausted or waste particles no longer useful to the tree's growth, and descended to the roots again where the expulsive force expelled them. The season of warmth caused the sap to ascend: the cold season caused it to descend.

146. **AIR.—BREATH.** In a similar manner the leaves of the plant absorbed, or took in, from the surrounding air the suitable particles it found and needed.—the carbonic acid,—and united the carbon in various ways to its bulk, giving diversity of color and form, throwing off the oxygen. The warmth of the daylight caused the absorption of the carbonic acid and the cool of night forced it out. So nature dictated to the plant its operations.

147. **PERFECT.** Nature, or creation as a whole, had now progressed through the first day of motion; the second day of substances, in which quantity had its birth; and the third day of growth, in which quality, or kind, is set forth. The physical world was now, in itself, three-fold and perfect. There could be no more new principles of external expression for the cube had been reached. The material world had reached its third power. The animal life, which came after, and will be considered in a chapter ahead, as far as it relates to its material exterior or growth of being, was simply further expression on the same principles. The animal substance is simply

organic substance, or carbon compound, which obeys the same laws of growth as plants. Of the interior principle of life which inhabits the animal growth, more hereafter. Yellow, the third color (129), is the color symbolizing physical, or material perfection.

148. The organic being, called the Earth, or World, was now perfect. Endowed with all the forces, enriched with mineral wealth,—its mountains mines of wealth,—diversified by land and sea; beautiful with hill and valley, and, withall, covered with a garment of many colors, plumes of green foliage above a cloth of gold and red flowers: it was a garden for the gods. The Earth had reached the extremec ondition of material *self*,—its limit,—the periphery. When the plant reached its limit of growth the ceaseless forces went into the seed and the plant reproduced its kind. The Earth too had reached its growth, as a whole, “and bore seed in itself after his kind” (Gen. 1:12). What was its reproduction,—the child of mother Earth?

## CHAPTER IV.

### TIME.

#### §1. THE MAIDEN EARTH.

149. During the period of the formation of plant growth a hot house temperature was maintained, from the internal heat of the Earth. One perpetual summer existed from pole to pole and from east to west. Of the earlier plant existences fossiliferous remains of the same species may be found alike in Spitzbergen and in Florida ("The Mosaic Creation and Modern Science", C. B. Warring, in Scribner's, March 1878).

150. During the periods previous to the birth of the plant the Earth had been a ball of fire,—a little sun. "Let there be light," said God, and the Earth was this glowing light. Light is born from the midst of heat.

151. At the commencement of the vegetable existence the Earth had cooled greatly, and the cosmic light was no longer intense, but still shed enough light throughout the Earth to make one perpetual day; no night any where. The whole Earth was one steaming garden. Because of this regularly distributed heat and steam, the atmosphere was one sluggish cloud. In this cloud the lightnings may have flashed incessantly. But, since the heat was distributed so evenly, there were no winds; and also no considerable tides, as will presently appear, consequently no waves in the sea. Just as an evenly warmed room has no drafts in it; so the Earth, regularly warmed by the heat of its own body, had no drafts, or currents, on its surface.

152. No seasons, no nights, no winds, no waves, no cold, consequently there was no repetition of events: no changes recurring in systematic order, no day succeeding day, divided by night succeeding night and so on in uniform rotation. There was no spring followed by summer, then by fall, then by winter; with another spring, summer, fall and winter to follow continually in the same order and manner and productive of the same results: no years, nor months, nor days. Though the Earth might be revolving around the sun, there was no evidence of it on this self sufficient globe.

153. There was as yet no measure of time from the Earth's

standpoint. Perpetual day, with impenetrable clouds of vapor, did not permit of observations on the sun and stars, and left no means for determining years. Intense internal heat did not permit the heat of the sun to affect the Earth. The Earth's heat drove back the sun's heat as the latter approached the Earth. Had man lived then, he could not have told, by any means at his command, the years and weeks. In fact the element of time, which is based on like series of discernible rotations, or rotative event, had no existence on the Earth prior to the middle of the plant age.

154. In the middle of the plant-growth time was born. When vegetation advanced to that perfection that the plant produced the seed, the seed the plant, and the plant the seed again, then nature, on Earth, first began to repeat herself; or time was born. But these plant rotative events afforded a very imperfect measure of time.

155. This was the maiden Earth. But the period of maturity, when all these conditions were changed and the present physical order of things established, is that fourth age which we are now to consider: the middle period of the World's existence: the marriage and birth time of its life. The element of Time, the birth-principle, the creative power, the principle of limitation and division; without the existence of which nothing but God himself could ever have been; had its full expression on Earth in this age.

## §2. THE MARRIAGE TO THE SUN.

156. The ever increasing vegetable growth absorbed more and more the carbonic acid and moisture which made the atmosphere heavy. This act, in time,—i. e. by repetition,—greatly diminished the dense cloud masses. The radiation of the Earth's heat into space was greatly facilitated by the disappearance of these dense clouds; and, also, by the ever increasing and prolific plant existence, which absorbed the internal heat with equally increasing avidity.

157. We cannot perhaps form an exact idea of how much heat was absorbed by the abundant plant growth. Observe the fact that, now, in the tropics, where vegetation is abundant, the hottest seasons of the year seldom, or never, register above  $98^{\circ}$  Fahr.; while in the north temperate zones, where vegetation is much less abundant, it is not very unusual, in summer, to find the thermometer at  $120^{\circ}$  in the shade. At that period, vegetation was probably much more rank and profuse all over the globe, than it now is, even in the limited jungles of the tropics. Moreover, the prime source of heat then, being from the internal condition of the Earth, the *roots* of the plants were active agents in absorbing heat, which is not now the case to anything like the same extent. The cooling power of plants then, must have been very great.

158. The power of vegetation to produce rain is generally recognized. The timber law, which gives so many acres of open land to the citizen who will plant, and keep alive for a certain time, a certain number of trees thereon, has already been productive of an extended rain area into what was known as the Great American Desert; and is making it a productive region. The absorption of heat by vegetation cooled the air. The cooling of the air caused condensation of its moisture and resulting rain. Indeed, the cooling of the air caused the clouds to disgorge themselves in monstrous rains. This cleared the skies of the cloud masses, and allowed free radiation of heat into space.

159. Look at the Earth in its present condition. The moisture in the atmosphere makes it a great enveloping, non-conductive blanket, which prevents the heat of the sun and Earth, when once bottled up within it, from escaping readily into space. This prevention results in the uniform atmospheric temperature which we enjoy. Aeronauts get a taste of what living on the Earth would be without this moisture in the air. A mile or two above the Earth's surface they find the cold intense, though the sun shines upon them brightly.

160. The power of water, or moisture, to shut in heat is in proportion to its density in the air. If then the great rains of the fourth period precipitated, say, one half of the moisture of the air to the surface of the Earth, then an immense amount of that radiated heat of the Earth, which had previously been shut in just outside of its crust, was liberated into space. In proportion as heat escaped from the atmosphere, the internal heat was drawn forth from the Earth's surface. The more rapidly heat escaped from the Earth itself, the greater was its contraction. What giant commotions must have then ensued; the breaking up of strata, and the elevation of mountain ridges.

161. What proportion of heat escaped by the clearing of the atmosphere of so much moisture is hard to determine. But, if the Earth was cooled considerably by the direct absorption of heat by vegetation, it was cooled tenfold more, at least, by the removal of the vast clouds of vapor from the skies in form of descending rain.

162. Thus cooled by radiation, by plant absorption, and by rain falls, the condition finally arrived when the Earth's surface heat was reduced to the heating power of the sun at the Earth's surface. Now as plant growth continued to absorb heat, and moisture, containing latent heat, the new supply to keep up the equilibrium reached had to be drawn from the sun.

163. Coexistent with the Earth's loss of heat was its loss of light. And, as the dense cloud masses were removed, by the causes already named, the sunlight took its place and shone on the Earth.

164. Pouring along over the same path as the heat and light,

in the plane of the Earth's orbit, came the electric and atinic rays, which, falling most numerous about the central line of the Earth's surface, made about it an electric belt.

165. So the Earth became joined to the Sun. For she had now found his presence necessary to her wellbeing. And the Sun exercised his power right masterfully over the Earth. He bound the marriage band of electricity about her and the Earth became dependent upon him for its warmth, and its light, and through them, for every thing which could support growth, or life, upon its surface.

166. No longer was the Earth an independent kingdom, but only a vasalage to a mightier Empire. Once the little realm had ignored the influences of the mighty sun, but now its princely powers were forced to admit the mightier forces of that luminary. Its armies ruled in the newly acquired territory with despotic sway. No longer the same physical conditions existed at Pole and Equator (149) as in former days. But this was changed to suit the new government, and the new laws, of the new administration.

### §3. THE EARTH'S PREGNANCY.

167. Among the changes wrought by the new government were those due to the electric belt which the sun had put about the Earth in the Torrid Zone,—the wedding ring. A soft iron is almost instantly made a magnet by passing on electric current around it. A few other substances are magnetized in the same way but far more slowly and less powerfully. Most substances may be so magnetized if the current is strong enough and continued long enough. The electric current established about the Earth in the equatorial regions made the Earth a magnet.

168. As the two poles,—two, because of the dual law, (positive and negative),—of every magnet lie in the perpendicular to the center of the electric plane, we must look in the direction of the poles of the Earth for its magnetic poles. We find them some  $23\frac{1}{2}^{\circ}$  distant. This  $23\frac{1}{2}^{\circ}$  variation is due to the inclination of the Earth's axis to the plane of its orbit. The electric plane coincides with the plane of the orbit, hence the magnetic poles, at right angles thereto, are found  $23\frac{1}{2}^{\circ}$  from the Earth's axial terminations, or poles.

169. In the case of the soft iron magnet, if you will detach some light particles of the iron and distribute them equally over the magnet's surface they will not remain so, but will change their arrangement by clustering thickly about the poles. Just as these free particles visibly arrange themselves, so the internal particles of the magnet undergo a change in their positions; but, being less free to act, they will require more time and power to perfect their arrangement. When, then, the Earth was magnetized by the sun, the entire structure commenced rearranging its component parts.

The sun was not satisfied, as some Earthly monarchs have been, in obtaining a nominal rule, but by his electrical forces compelled every particle of the Earth's substance to adjust itself to the new laws which he had established. He had caught the Earth at its middle stage, or condition, of existence, and his will dominated it.

170. The free particles would, as we have illustrated move into the new positions demanded of them most quickly, while the more fixed ones would move more slowly. Excepting the atmosphere, the free portion of the Earth's substance was the molten interior. The forces of the sun penetrated into this interior,—the womb of the Earth,—and caused therein great activity. The quick movement of these inner particles produced friction; and friction produced heat. Electro-magnetic action is accompanied by heat. Increase in the Earth's interior heat, unable to expand the mass, because of its confinement by the crust, or exterior shell of the Earth, increased the pressure of the interior substance upon the inside of the Earth's crust to a frightful degree. Doubtless, earthquake followed earthquake in rapid and awful succession. The result of the contraction of the Earth's crust from loss of surface heat, and from the sun's magnetic embrace; and the increase of internal pressure due to the increased heat within; was tragic. The two contrary forces exerted themselves to the utmost.

#### §4. THE BIRTH OF THE MOON.

171. The middle life of a member of any series produces the next member of that series; while the middle life of the middle member produces, in addition to the next member, the first life of a new series of existence (93). The seven members, or periods, of the Earth's life may be styled; 1. The Age of Force, 2. The Age of Space, 3. The Age of Vegetation, 4. The Age of Time, 5. The Age of Life, 6. The Age of Mind, and, 7. The Age of Soul (84). As the seven days of the Earth's existence embraces all its being, then must the new existence, which comes from its middle member, be distinct from that of the Earth. Where shall we find such an existence? An existence, that, while separate from the Earth, still enjoys sufficient relationship to it to be of kin. In the Earth's case there is no choice. Only one such being exists. That one is the *moon*. Obedient to the voice of God the Earth brought forth seed after its own kind (Gen. 1:11, 12, 21-25). God maketh every thing to be fruitful.

172. How the moon was conceived and born of the Earth we will but briefly discuss, as it is but another illustration of that great law of the origin of being from the middle life, to which we have so persistently referred. In the cooling of the Earth's surface, which resulted in the Sun's establishing its rule over the planet Earth, its crust was, of necessity, much contracted, or the diameter of the Earth became less. In the Earth's becoming a magnet we



have seen how the interior heat and pressure was increased (170). The magnetizing of the Earth would have a tendency, on the other hand, rather to contract the Earth's outer substance and reduce the space occupied. When the time came that the pressure reached its maximum, and the crust was no longer strong enough to resist the mighty internal pressure, and something had to give way, then the organized thing which the Sun's magnetic power had formed inside the Earth burst forth and was born. This was the result of polarization, or the joint operation of two wills within the Earth.

173. The crust burst asunder, and a portion of the internal substance was forced through the rupture by the great internal pressure, with awful violence, and hurled into space. The hot fiery mass, when ejected from the interior of the Earth, was relieved of that great pressure which had kept it in a liquid, or plastic condition, and promptly expanded into gas. This gaseous cloud, radiant with light and hot with heat from the bowels of the earth, with its central nucleus was the substance of the Moon, and sped out on its spiral career.

174. In a similar manner the Earth, with other children planets, must have been previously born of the Sun. The well known "Volcanic Zone" probably marks the line of the crust fracture through which the Moon was brought forth from the bowels of the Earth.

175. With the Sun for its Father, and the Earth for its Mother, the Moon must have had a similar existence to theirs. From its small relative size, its seven periods have each been much shorter than the Earth's and it is now, in point of condition, much older than the Earth. It foreshadows what the Earth will one day be in a material way. Too much importance cannot be attached to the birth of the Moon as a factor in the progress of events on the Earth.

### §5. TIMES AND SEASONS.

176. With the rule of the sun and the birth of the moon, there came upon Earth, days and months and years. As the cosmic light dimmed, and the dense clouds cleared from the skies, the sunlight took its place. The cosmic glow remained longest in the atmosphere; and traces still linger there. No night is perfectly dark, even when the light of the moon and stars is completely excluded from the Earth. The cosmic light had given perpetual day, but the Sun denied his light to that part of the Earth's surface turned away from him, making it night on that side. As the Earth turns regularly upon its axis, the spot thus covered for a period with darkness, was, after a time, turned towards the Sun, and enjoyed about an equal period of light. Thus was created Day and Night on Earth. They had had no existence prior to the establishment of the Sun's dominion over the Earth; neither were

they suddenly created: the slow fading of the cosmic light prevented such a catastrophe, for such would it have been had the change come suddenly into existence. So slowly did the cosmic light of the earth vanish, and, thereby, prevent the sunlight to distinctly mark the night from the day; that a man living a hundred years during that time, would have scarcely noticed, that the dull light, which distinguished the night from the brighter day, had darkened, in any perceptible measure, during his lifetime.

177. The revolution of the Moon about the Earth marked off the months. Hence the month had no existence prior to the birth of the Moon in this same period.

178. The revolution of the Earth about the Sun, marked off the years. The year is the true measure of the Earth's existence, as the month is the true measure of the Moon's. And the year has been selected by man, Earth's ruling inhabitant, as the standard for the measurements of all other existences.

179. The Earth has probably revolved about the Sun ever since its birth. Shot out of the Sun in a great geyser like liquid mass, and thus relieved from the immense pressure to which it had been subjected (174) within the Sun's crust, it expanded into a cloud of light and sped off to a great distance from the Sun as a *Comet*.

The flying light, with its inseparable companions of heat and electricity, sped on until the centrifugal force, by which it was ejected from the Sun, had spent itself, or been overcome by the centripetal. It then curved about and sped back towards the Sun; its speed increasing as it approached the Sun, and the centripetal grew stronger. But it had been misplaced from the line of its outgoing by curving about at the extremity of its flight, consequently, it did not fall upon the Sun but to one side of it. The great momentum which it had acquired on its return, also, carried it past the Sun, before the gravitation of the Sun could overcome it. So the combined forces caused it to sweep on-around the Sun and start on a second journey. It went a less distance the second time, and curved about still less abruptly. Because of this, as it returned to the Sun the second time, it passed proportionally further from that luminary and sped forth on its third trip on a more circular elliptic. Thus the Earth continued to revolve about the Sun, proportionally broadening and shortening its orbit at each trip. But each successive journey lie within the former one, and each approached more nearly the circular.

The continuous line of the Earth's course since it reached its first extremity describes a spiral, approaching the Sun each revolution by a geometrically decreasing ratio.

180. So the Years of the Earth, coexistent with its revolutions about the Sun, have been unequal. At first, probably, quite perceptibly so, but the ratio of difference between them growing less, until now, scarcely perceptible. Some Astronomer has computed that in one hundred thousand years from now the Earth will re-

volve about the Sun in about ten minutes less time than now; or the year will be ten minutes shorter. We have nothing on the Earth itself, now, to enable us to determine that the years *are nearly the same length*. A minute is a sixtieth part of an hour, and an hour the twenty-fourth part of a day, of which there are three hundred and sixty-five, or six, to a year, whether the revolution about the Sun consume much, or little, of duration, or Time, as a whole. If then, the Earth turns on its axis three hundred and sixty-five times in each journey around the Sun, we could not perceive any difference in the length of its years, from the Earth's standpoint. For the day would still be twenty-four hours, and each hour sixty minutes; and we could not tell that the minutes were not always alike. We could only know that the day was divided into 24 equal parts; and these 24 parts were divided into sixty equal parts, or minutes. The clocks would vary with the accelerated, or retarded, motion of the Earth itself. But, by means of the fixed stars in the heavens, we have a means of comparison. And while the "sideral year" *does not* correspond, exactly, with the civil, or the solar year, it is comparatively close. For practical purposes, therefore, we may deem the years equal, in length, since the fourth period of its career. Prior to that period, the revolutions of the Earth about the Sun were unmarked, by any internal influence wrought because of them; the Sun being ignored by the self-sufficient Earth (150, 166).

181. By the subjection of the Earth to the rule of the Sun and Moon (Gen. 1:14-19), each portion of the Earth's journey about the Sun had its peculiar influences, and became a matter of interest. The power of these influences is on the increase, while the power of the Earth's influences is on the decrease, over the occupants of the Earth. The axis of the Earth inclines  $23\frac{1}{2}$  degrees from the perpendicular to the plane of the Earth's orbit. This fact permits the Sun's rays to fall, during a certain period of the year, more directly upon one portion of the Earth than on other portions, and raises the temperature of that part accordingly. But, as the Earth proceeds on its course around the Sun, the Earth's axis remains inclined in the same direction, or, in other words, the various positions of the axis, during an entire revolution of the Earth about the Sun, are all parallel to each other. This fact causes the portion of the Earth which was exposed to the most direct rays of the Sun, to change its relative position in favor of some other part of the Earth's surface; and to receive, itself, less direct rays, and consequently less heat, until another revolution, or year, brings it round to its former position, as related to the Sun. These alternating positions of the Earth's surface, in reference to the Sun, produce the seasons,—times of heat, and times of cold. The temperate zones of the Earth are thus blessed with four seasons, each coexistent with the Earth's passage through the same quarter of its orbit, annually.

182. Thus we see that the fourth day of creation was the period producing series of uniform changes. That these classes of changes, born then to go on continuously thereafter, are comprehended in the word, *Time*. Time is the order of following. Not everything at once; but, one *after* another; each thing, and event, separated from all other things, or events, by a limit. Time is the limiting of limitation. Time limits all things. The days, months, seasons and years are succeeding motions of a more or less universal type. A revolution of the Earth about the Sun is a complete motion: a motion that has passed through its limits, and is succeeded by another like it,—a year.

183. The birth of the Moon, and the resulting physical changes in the Earth's structure, are all in the line of uniform succession, when the Earth is considered as a member of the solar system, and the solar system a member of the solar universe. In this period the Earth first became subject to the Master of the solar system, the Sun, and was introduced into the family of the planets. And like its antecedents, in uniform order and manner, gave birth to another existence. This is the Age of Sequence, the order of following, succession, series; it causes new periods of limitation to succeed old ones, new seasons and years to succeed old seasons and years, new tides to follow old ones, and new plants and animals to be born of old plants and animals. The principle of limitation, which ruled the period, is the mother of species, and the births are instigated by the superabundance of energy in the father classes of existence.

#### §6. THE GLACIAL EPOCH.

184. We have shown that the Earth's surface and atmosphere had cooled off, so that it was the heating power of the Sun, which ruled (162). Summer and winter had been inaugurated. Under similar circumstances now, great fields, or masses of ice,—glaciers,—accumulate about the poles in the cold of the winters, which the heat of the summer fails to remove. These unmelted waters extend far out from about the poles. In this fourth period the conditions for ice accumulation were more favorable than now. The Earth's orbit being more elliptical then (179 and 180), took the Earth farther away from the Sun, the source of heat, than now, and used the longest time in traveling through this distant cold portion of its pathway; for the Earth travels along its orbit faster when near the Sun than when distant from it. Seeing, then, how great glaciers are now found as far south as Switzerland in Europe, it is not unreasonable to expect that they extended to the Equator, at the closing part of this fourth age.

185. But there was another, greater, cause for this Glacial Epoch; viz., the birth of the Moon. That child robbed its mother of a large amount of her vitality (173). When the molten mass

that formed the Moon shot into space, it took with it, from the heart of the Earth, a vast amount of heat; that which had been the internal raging fire. The result of this loss to the Earth, of necessity, was a period of intense cold on its surface. The very seas solidified, and, doubtless, the whole surface of the globe was a sheet of ice.

186. The heating power of the Sun is gradual in its effects, but mighty, and it finally restored warmth to the Earth. In time the sea of ice turned back to a sea of water; first, about the equator; then, gradually the great glaciers began moving towards the equatorial sea. Never another such a scouring has the Earth's surface received. Vegetable life was ground into a pulp. The rocks were torn from their places, broken asunder, and fragments scattered, when the ice mass melted, all along the journey from the frigid zone to the equatorial sea. Great furrows were plowed in the ground, and the whole face of the Earth underwent a change. Within this fourth age is the Glacial Epoch of Geology. It prepared a deep rich soil for a new, or resurrected, vegetable kingdom, and an organic pulp, suitable for the requirements of the new animal life, which was born in the grave of the former vegetable world in the midst of time.

#### §7. THE BIRTH FUNCTION NECESSARY TO THE DEVELOPMENT OF LIFE.

187. The birth of the fifth member, or the fifth stage of any existence, is co-existent with the birth of a new existence. No new existence is ever born without the birth of the fifth condition in the mother. No fifth condition, or development, ever comes to anything without there is the birth of a new thing from it. They are the action and re-action (69). When substances or space forms, were born by the spirit turning about upon matter, and whirling its particles into revolving globes, the fifth form of force, chemical action, was also born (89 and 96). There could be no chemical action without substance: its action is never to be found except in connection with it. Neither could nitrogen, the fifth kind of substance, have existed without plant growth (133). And the Earth could not have developed its fifth form of existence, animal life, without the birth of the Moon. The older existence could not have continued to unfold had it not given birth to the new being.

188. Again, no substance, or space form, could exist without chemical, or molecular, motion. No plant could have existed without nitrogen. No Moon could have been born without life. The father element enters the midst of the mother, and they become one, but by the *fourth* principle, *limitation*, he parts her being into two and sends each on a diverse way. The *two*, father and mother, have become *three*. This mystery must remain

sealed for a little. The present point is, that co-existent with the Moon's birth, *organic movement* commenced on Earth. And, it follows, that there must be organic movement, or life in some form, on all those planets which have moons.

## CHAPTER V.

### LIFE.

#### §1. ANIMALS VS. PLANTS.

189. Let us take a brief review. In the first day, the Earth, as a molecule of the great sea of matter,—the deep,—had, together with the Universe, gone out from God (112, 113), but the Almighty had stayed, or limited, the whole Universe. Then, as a second breaking forth, the Earth mass went out of the great universe of waters, and, again limited, became a world by itself. In the third day, the spirit of the going out broke forth from the Earth itself, and the limiting of this going forth gave trees, and plants, which shot out from the Earth's surface. The shadow of the After Time was thrown back upon this period, and so the grass, and herb, and tree yielded, each, its seed and fruit. So far the outgoing principles had predominated, and while the inward principles had concentrated matter into varied forms, these forms, themselves, were cast outward by the yet predominant force. The nucleus of Earth, though formed by attraction within the universal waters, was cast out by it. The plants and their seeds, though fashioned by the inward power, were also cast forth by the same expulsive force. But its relative power was weakening; hence, the trees and grasses were not wholly separated from the Earth, but remained rooted within it.

190. But now the climax was reached. The centrifugal power had been drawn about the several nuclei by the action of its great opponent, so that the glowing cloud, which had previously joined each to each, disappeared, and left the Earth, and all other heavenly bodies, henceforth, distinct and separately divided lights, or stars, in the firmament of heaven (Gen. 1:14). The Earth's pregnancy by the Sun gave the centrifugal another opportunity; and its surplus of power, went out from the Earth, in one fierce mass,—the Moon. Thus, by its own act, it destroyed its supremacy of power in the Earth. *Thenceforth, on Earth, all the processes of evolution were reversed*, and the attractive predominated. From the fourth period, henceforth, to the end, the centripetal power exercised paramount authority over the great masses; and the centrifugal has power only to part the smaller components.

Thenceforth, the seed is inward, not outward, as it was in plant life. In plant growth the seed was at the extremity of the twigs, and was cast out to a new birth in the soil; but in animal life the seed is at the center of being, and is cast inward to be born. Organic life, still under the shadow of the past, is parted from the greater Earth mass into smaller bodies. These smaller organisms, known as animals, still under the influence of the two great powers, are developed into active living beings. The surplus centrifugal force, when sufficiently strong within a being, parting a new being, a lesser part, a babe from the parent body, which, under the influence of the centripetal force, draws to itself and appropriates such surrounding substance as is fit, and therewith augments its size, grows to the limit of its capacity. The centripetal governing the larger body continually, and the enlargement of the smaller body, reversing the former order.

191. The superior authority of the centripetal, extending now over the whole masses, caused the various beings of the fifth age, to draw towards each other: to be attracted one by another. Hence, came unions of action, families, tribes, nations. The attractions and loves of the sexes came first. The power spread and embraced families, grew on into tribal attachments, hence nations, and final universal union of effort among the human race. The ultimate union being one with God

192. The beginnings of life were with the birth of the Moon. Time is its father. Time impregnated vegetable organism with its pulsating, periodical motion. The animal is the child of Time and organic matter. The line of creation having passed the middle period (69), the progress of life is opposite in its characteristics from all the progress of all that had gone before. The growth of the plant was outward. The development of the animal is inward. The principles governing life are, primarily, of a subjective character. Life is under the controlling influences of the celestial, or inner, group of principles. The tendencies of life are opposite to those of growth.

193. The Sun's impregnation of the Earth gave birth to movements upon the Earth's surface (169). The Moon's birth, and the establishment of day and night, and of seasons, gave uniform movements, or pulsations (183). Everything was set in motion. And when organic matter learned the lesson of locomotion the plant became the animal.

194. Animal life is first distinguished from vegetation as having the power of locomotion, and digestive organs. The plant continues to grow in the same spot that gave it birth, and while it assimilates its food it does not digest it. The animal seeks its food, and when found, prepares it suitably for the building and replenishing of its body. The plant must wait for suitable nourishment to come to it, and absorbs from such supply the elements needful to its growth. The animal comes to



the food, but the food must come to the plant. The result, of course, is, that the environment of the one is vastly superior to that of the other. And as the extent of environment so is the extent of being. The plant whose life is compassed by a few square feet, is very inferior to the beast of the forest whose life embraces the contacts which a hundred square miles afford. And what is that life, compared to that of the man, whose environment is the whole world, and the borders of the heavens. Plants feed upon inorganic matter, animals upon organic. Hence animal life could not have possibly preceded the growth of vegetation, for lack of food. The differences between the Plant and Animal are those of opposition. They are opposite hemispheres. They supplement each other. The plant's growth is outward and its beauty external. It grows for the benefit of the world outside itself. The animal's development is inward, and its marvels are locked up within its being. And all the without is made for the benefit of the within, of the animal.

## §2. DEVELOPMENT OF LIFE.

195. ORGANIC SEA.—The vegetable pulp (186) prepared by the glacial epoch, which was one of the results of the birth of the Moon, was the organic sea which Time impregnated with its pulsations and set throbbing with life. This organic matter had been torn loose from the earth by the glaciers and ground up into a plastic mass of cells. When the glaciers melted and changed from ice fields to seas of water, the organic matter was held in suspense within the waters. With the birth of the Moon came the tides, which are due to its attraction upon the mass of the Earth. These tides gave motion to the waters, and motion to the organic mass. This organic mass divided to the authority of many centers, as former masses had done (112). The organized form which the center produced, either radiate, or mollusk (137), felt the pressure of the first tidal waves. As each wave pressed it, it became smaller and more compact, expanding again to its original size, as each wave released it from its embrace and passed on. Soon, the magnetic power within, which had centralized it (135), was incited by the wave's pressure and caused more marked contraction of the organism from its own inner power. As soon as the exciting cause had passed, the magnetic force relaxed its efforts and the organism recovered its former bulk.

196. UNIFORM CONTRACTIONS AND EXPANSIONS.—The tidal waves came at regular and uniform intervals, so that the organic mass underwent regular and uniform contractions and expansions. The magnetic power within acquired the habit of expanding and contracting at these uniform periods. Thus the organisms made the motion their own, and continued to expand and contract even without the aid of the external helps. Through the day the Sun's

heat would expand the organic body, while the cool of night would contract it. Day and night were as regular as clock work. And such, too, are the pulsations, inhalations, and beatings of life. If they hasten, or are retarded, then is the clock of life out of order.

197. INDEPENDENCE OF MOTION.—The new life using its power in expanding and contracting action, had less force to spare with which to cling to its lodgment on the bottom of the sea, or its protecting rock, and some unusual swell sweeps it from its hold, and rising to the surface it is carried with the waves. Thus carried by the waves, the winds strike it, and carry it against them. Thus, buffeted by wind and wave, it makes the power of going with, or against, the wind, or wave, its own; and the new life has been born. Finally, the two forces within the individual learned to expand, or contract, the organism upon the slightest incentive, whether from internal need of food, or external opposition, or conditions to pleasure or pain.

198. LENGTH OF EVOLUTION.—Animal matter thoroughly divided, either by digestion, or pulverization, and exposed to uniform forces of Nature, will generate life, in the simplest forms, in a short time. But, doubtless, millions of years elapsed between the beginning of life and the evolution of the forms we best know. Nevertheless, developed by the forces of Nature, the expanding and contracting plant-animal unfolded, or evolved, into higher life. The water was filled with fishes, the land became inhabited by the reptile and the creeping thing, and the air was peopled with birds of plumage and song.

199. BONES.—The formation of bones is, also, due to the laws which gave birth to the simplest beings, which have no bones. An organism clinging to its native sea-rock, long remains in a position in which the waves pass over it in one and the same direction. In time the organism learns the motion and makes it its own (197); is exceedingly pliable or susceptible to expansion and contraction in that direction, and when detached from its home-rock moves forward like an earthworm. In all other directions of its body, at right angles to its line of movement, no such expansive and contractive action is developed, hence the undisturbed substance, under the law of matter crystalizes, or oscifies, becomes fixed, tends to solidify (55), and forms ring-shaped cartilages around the body in the plane at right angles to the forward movement. And, since it is the law of substance to obtain the ultimate state of solid, these cartilages, when left undisturbed, hardened into *bone*; and gave us the *articulate* type of animals. In the midst of the centralized organic bodies there were left radiated forms (137). These radiations developed into legs and arms. Persistent contact of one side of the body with the earth produced legs and feet, which took the place of the roots in the plants. And the out-reachings upward became the arms, in the place of the plants branches. This was the *radiate* type. The movement, by feet,

in a straight forward motion, left a line along the back which was but slightly disturbed. This line of undisturbed substance likewise hardened into cartilage, and finally ossified; joining the former ring-like bones to each other, and giving us the *Vertebrate* type of animal.

200. ORGANIC ACQUIREMENTS.—Thus, nursed by the tides and fed by the organic pulp, the wind its play-fellow, and the magnetic Earth its master, the protoplasm has passed into the four types of animal organism, the “Mollusk,” the “Radiate,” the “Articulate,” and the “Vertebrate.” The law of organic appropriation of external forces, by which these evolutions have been chiefly wrought, may be briefly stated: if any external movement, such as the tides, continues to regularly traverse the same organism, that medium will ultimately acquire that movement, and make it its own (77). A motion traversing an organic being is cut off, by the principle of limitation, between its entrance and exit into the body, and that portion confined to the being’s own proper use. It has become the being’s property. A strange and unusual motion may not be so acquired, but the organism, by its centripetal, or magnetic, force obtains power to separate, and hold prisoner, a familiar, or oft-repeated motion. By repeated use the hand of the artist becomes skilled.

201. MUSCLES.—While the bones were formed out of the undisturbed, or quiescent, matter of the organism, which inaction permitted the ossifying process (199), the portions of the organism through which the motions traveled, were taught the expansion and contraction action to perfection. Whenever an electric thrill came from the without it caused these parts to contract. When the motion passed on they relaxed again, or expanded. The electric current made the cells of the tissue through which the motion traveled into tiny magnets, temporarily. The band of tissues, containing these magnets, through which the principal motions had traveled during the being’s formation, acquired the motion for its own (200), and performed it, whenever excited to it by any outward, or inward, call thereto. These bands are the muscles, and were joined to the bones, and other parts of the being, and hence their motions moved these bones and parts.

202. VITAL ORGANS.—The tree, by its centripetal power, drew its suitable supply of food from the surrounding ground, through its roots; and from the surrounding air, through its leaves. This food was reduced, by the co-operation of the centrifugal power, to a liquid condition, and sent by it, as *sap*, to the tree’s exterior; enlarging and replenishing it (145). The movable organism, also, sought enlargement. It, too, must grow, and repair the wastes of its actions. In the beginnings of animal organism, whatever came in contact with it, that was suitable for food, was seized upon by its body, by clinching, and was enwrapped by it; then absorbed, somewhat after the manner of the plant. But some

parts became more apt at this seizure than others, and more sensitive to the touch of food. So that they soon developed into cavities, especially adapted to seizing, and enwrapping the food,—mouths. The *action* of seizing and enwrapping was performed, of course, by muscles, by which, therefore, these cavities were surrounded. These mouths, having appropriated the function of food seizure, all food absorption had to take place in their interior and through their walls, or linings. In the earlier life numerous mouths, depressions, or cavities, furnished an ample supply. But when the animal came to move forward in one direction, as in the vertebrate (199), the great mass of its contacts of every kind were encountered by its front end. This front end came first to everything towards which the animal moved. Hence, here developed one mouth which must, thereafter, supply all the animal's requirements for food. The food supply required for this superior animal being large, and the absorption surface required, correspondingly so, the cavity greatly deepened and elongated until it ultimated into the alimentary canal of the higher animals. The same law continued its differentiating process. Some of the parts of the cavity's interior surface grew skillful at the seizure and squeezing process of the food. These were necessarily the first parts reached,—mouth, esophagus. Other parts grew adepts at the absorption of the food, after it had been first seized, squeezed up, and otherwise properly prepared,—the intestines.

203. BLOOD.—The absorption by the intestines reduced the food to a liquid, like the sap of vegetation, and for the same reasons (145). By the same law by which the alimentary canal developed; limitation, suitability, and organic appropriation (200); smaller canals were developed for the conveyance of this fluid. The action which caused the movement of this fluid, called blood, was due to the muscles which enwrapped these minute canals, in a manner similar to the enwrapping of the larger alimentary canal. By the same law of organic appropriation, which diversified the various portions of the alimentary canal and gave a mouth, throat, stomach, etc., the blood canal was provided with parts especially adapted to the various functions required. One portion was enlarged into the heart, and performed the especial work of the propulsion, or pumping, of the blood, by which it was mostly circulated throughout the being's body. Another portion was bloated into the lungs, by means of which the blood was exposed to the air and properly vitalized. The lungs are the leaves of the tree of life. But the tree of life is the reverse of the vegetable tree, and is inward. When properly prepared the blood is sent to all parts of the being and furnishes it the required particles by which it grows, or replenishes the wastes.

204. LIFE A UNION OF FORCES.—What then is life, but the action of forces within an organic form which they have entered, having forsaken the world without and taken up their abode within

the being. When, in the middle period of the world's career, the forces went rioting through the Earth turning everything topsy turvy; some of them had torn away the cloud curtains (161) and exposed the nude Earth to the amours of the Sun; some had torn open the bowels of the Earth and hurled the Moon into the sky (172 and 173); some had fashioned vast blocks of ice, with which others rudely plowed the Earth's helpless flesh (186), and ground to powder its fruits and plants. But among the forces that wrought such havoc with the Earth, were many merciful spirits, especially among the waves of the great deep, who gathered the wounded, bruised, crushed organic dust together, and leaving their former occupation in the motion of the wave, or the wind, or what not, entered the organic mass, which their pity had shaped, and abode there. The element of division, or time, entering their ranks, caused them to apply their powers in periods, or pulsations. So many a ripple that once run across the sea, may now run along your arteries. And life, then, is a council of forces which have forsaken the outer world, and for a period course through an or-organic body, passing through a round of the seven principles (43). We name this combination of *life* with the organic *body*, an *Animal*.

205. DEATH.—When the union between the life and body is severed; when the forces of the environment interrupts the established action of these internal forces; or when, from any cause, the organic matter fails to obey the natural motions of the internal forces, then life perishes, then death ensues. When this interruption takes place, the internal forces are converted into forms of external power, such as heat and chemical action, and the organic matter decays, and, under favorable circumstances, furnishes suitable particles for a new organic life. When forces in the environment overcome the forces in the being, the forces which have been the *life* of the being become separated from the *body*, which has housed them, and they once more join their comrades in the physical world, leaving the body a forsaken castle, which soon decays, and crumbles to a ruin.

206. CONTINUATION BY PROPAGATION.—The life element, itself, may be continued by propagation through union of the male and female, by means of the egg, in a similar manner in which plant growth is continued through the seed. The individual runs its circle of existence in a short time. The circle of existence for a race is very much longer, but it, too, has its limit.

207. SEX.—In plants the male and female element, generally, coexisted in the same organism. But when the fourth period of the Earth came, it divided the surplus of the centrifugal to the Moon and the surplus of the centripetal to the Earth (173). The establishment of the Sun's rule over the Earth made the Earth a magnet. The positive, or outgoing, was sent to one pole; the negative, or indwelling, was sent to the other pole. In everything

the superabundance of the two great forces were, in all cases, divided to a separated existence. So all animal races have sex. One pole, of the polarized condition, being centered in the centrifugal male; and the other, in the centripetal female. The male is not complete in himself, neither is the female complete in herself. Each is a hemisphere. Only in the union of the two is the perfect consummation. Their union results, as in vegetation (143), in new life, and the propagation, or continuance, of the race, in fresh forms.

### §3. THE ESSENCE OF LIFE.

208. The word *life* has come to have many meanings. As meaning the essential energy, the spirit is the essential life and substance, too (18). But its life-power, or energy, can only be made manifest through matter (83). The first display of this energy was through the embodiment of motion in matter. Its manifestation through nitrogen, or nitro-carbon, by the employment of the principle of separateness, is properly styled *growth* (132, etc.) But the concentration of this energy, by the principle of affinity, into individual action, is properly *life*. The use of the word *life*, will, therefore, be restricted herein to the *vital force* which manifests itself in organized being: an independent being possessed of a union of forces. Spirit must be manifested through matter. Nitro-carbon was the kind of matter through which *growth* was manifested (133, 134). What is the kind of matter through which the vital force is manifested? It is oxygen. The animals live by breathing oxygen.

209. The spirit forces that constitute the life are lodged in the blood. All the supply of suitable substance for the growth and maintenance of the animal body, enters the animal in the food and drink which goes into its stomach. From the food and drink, by the process of digestion, the forces fit to constitute the growth enter the blood. The unfit of the food passes out. The blood, by being passed through the lungs, is vitalized, or magnetized, by the air which passes into them by breathing; and within the blood is then embodied, and not till then, the *life*. The forces of growth find employment and work in the tissues, flesh and bone which they build up. The forces of life find expression in the action of the muscles, nerves and brain. The whole animal being is built up like the plant, of what it eats and drinks; but it lives by what it breathes.

210. What we eat, and drink, and breathe, determines the animal character of our life and its forces. This fact should make us considerate of the kind of food, and drink, and air we supply to our own beings. If you want to be a brute, eat brute meat. If you want to be intellectual and heavenly-minded, eat vegetable foods. Animal strength may require brute food, and be needed by the man who labors hard physically. Such food, however, is in-

compatible with the highest mental and spiritual attainments. (Dan. 1, 11 to 16).

211. The heart is the center of life in the being. The muscular organism is aroused, or excited, to action by the forces without, acting upon the being; in the lower forms, by direct pressure; in higher life, by communication through the senses to the cerebellum, which orders the muscular motion demanded. But the vital force which empowers the muscles, and enables them to act, is supplied in the blood. The heart is the fountain head.

212. Through the blood the mother gathers from every part of her body the elements of the egg (139). Through the blood the father gathers the centrifugal element (142), which coming in contact with the egg, produces a new being within it. For life is within, and the new being must be developed inwardly. But the growth forces enable it to grow outwardly, and after birth, also, to add to its stature.

213. Through the blood the life of the mother flows into the child. When the child is born, and grows up, its mother blood flows into its unborn babe, which, when born and grown, sends its blood into another being, and so on. So that an actual stream of blood flows down through the ages, passing from one body into another by the process of birth. The spirit flows with it. The animals are only creatures soaked with a life fluid that is ever flowing on, from being to being, incited thereto, by the periodic interference of the centrifugal force.

214. By the shedding of blood is remission of sins. The gross animal life must be let out to enable the higher spiritual life to come in. He who sheds blood sheds life. And life is sometimes so impure and gross it needs to be shed. Such was human life when Christ came to show us the way to eternal life. And He was lifted up upon the cross, and crucified the body, and shed His animal blood for us. Thus, like him, we must let out the animal to obtain the spiritual. He gave His life for us.

## CHAPTER VI.

### MIND.

#### §1. THE NERVOUS SYSTEM.

215. In the Bible record of the fifth day's creation (Gen. 1: 20), we are told, that God commanded, and "the waters brought forth abundantly the moving creature that hath life." But in the Bible account of the sixth day, "God said, let the Earth bring forth the living creature after his kind" (v. 24). In this comparison we note three important points: first, that all kinds of animal life was not created in the fifth day; second, that that created in the fifth day was styled "the *moving* creature," while the superior creation of the sixth day is called, "the *living* creature;" and third, that the "waters brought forth" the first, while "the Earth" brought forth the last. The evidences of natural science corroborate the inspired word.

216. It is of the "moving creature," we have spoken in the last chapter. The creature in whose arteries and veins flowed the blood; the creature, which, taught by the waves, winds and seasons, acquired the art of locomotion, and developed muscles and sinews of strength. This class of animals moved hither and thither after its food, a mere moving organism, with the pulsations of time, sending the blood through its arteries and veins. The class which evolved from them, in the sixth day, when they had come up out of the sea upon the land, was destined for higher things. This new class did more than move about after food and escape from pursuing forces. They participated in trials of strength, in pleasurable sport, in companionship, the choice of mates. They possessed memories, and their experience induced reasoning.

217. All higher animals love companionship of their own kind, and frequently of other races, especially of man. With what a joy a dog welcomes a master's return. This higher race of animal life is susceptible, in greater or less degree, of various emotions. What enthusiasm kindles in the war horse, at the sound



of marshal music; what recollections of past battles must flash through his mind, at the roar of a cannon. To this latter race of creatures belongs the animal man.

218. An *intelligence*, small or great, marks each tribe of the "Beast of the Earth, after their kind, and cattle after their kind" (Gen. 1:25), which is absent from the moving thing and the fish of the sea. The reign of consciousness has commenced. The muscular force of moving life was roused to activity by external influences (201), such as the electrical currents, which increased the magnetic force within. These external powers warned the internal life forces of the creature of their presence at first, by contact with its body, as did the waves, sending a thrill of motion through the organism (195). In time, these external forces, had established through the body of the being, lines of communication with the internal forces of the being (201). These lines of communication would pass through particles of matter most susceptible to the action of the forces, and, gradually, these lines of particles,—possibly after many years,—came to perform this office exclusively (202); becoming, the exclusive mediums of communication between the outer and inner powers.

219. These nerves, for such they were, grew more and more sensitive to outward presences, and, in turn, exerted a more delicate influence upon the muscles, which responded to their proclamations. They traversed the being from the outer surface of the body to the muscles within; and thus, lying between two activities, the external and the internal, they became, by experience, the masters of the weaker internal forces, and moved the muscles in quick response to their warnings of an outward necessity.

220. The external ends of the nerves, coming in immediate contact with the powerful forces of the outer world, became more sensitive to impressions, than the balance of the nerve. At these points, therefore, were fostered those particles of matter most peculiarly adapted to the purpose. These particles, pressing into service the surrounding ones, formed enlarged bulbs of nerve matter, which, greedily seized impressions of external conditions, and speedily forwarded them over the nerve wire to the muscles.

221. Practice gives skill. These external receptacles of impressions grew, in time, so sensitive as to act from the light, or shadows, falling upon them from bodies not in contact with their being, thenceforth, we style them "eyes;" and this form of impression, "seeing." In similar manner, other nerve terminations developed, which give us the sensibilities called, hearing, tasting, smelling, and feeling.

222. The five senses became the keyboard upon which nature plays, as the musician plays upon the keys of the piano. At the lightest touch of color, or sound, or fragrance, or savor, or substance, the key touched responds, and through its connecting stem causes the muscles to vibrate. So Nature plays upon the living

animal, through its nervous organism, at her will. The character of the animal's life, is thereby dictated by Nature, and its peculiarities are shaped by the forces without acting upon it; and by those which it has inherited from its parents, and which Nature had previously bestowed upon them. The Creature's life is shaped, and controlled, by circumstances, and conditions, wholly without its power.

## §2. THE BRAIN.

223. In the lowest form of nervous animals, eyes, and other principal nerve terminations, are scattered in considerable number over various parts of the body; but in higher, or vertebrate, life, in which progress, or movement, invariably takes place in one direction (199, 202), generally but two eyes appear. These two eyes are located in the front portion of the being, facing the environment towards which the animal moves. The head is this portion of the animal. As this head is, constantly, the part most presented to the external presence, all the great nerve terminations are to be found here, and in consequence, a very large amount of nerve matter accumulates about them (220), in this head, forming a *brain*.

224. The first nerve organizations were dull affairs, recognizing only the gross presence of outward objects. But the perfected nerves, evolved by limitation and development, became so sensitive as to take cognizance of each ray of light reflected by each point of each outward presence, towards which the eyes were directed. The rays falling upon the eye with the same relative order and motion with which they left the object, imprinted an image of the thing there, and traversing the optic nerve with a corresponding order, and vibration, the image was conveyed to the cognizance of the life force within. At least, it is reasonable to suppose the image to be the same, in form, as the object. The image is all that we know directly. The object is only known to us by means of the image, and we suppose it to be as the image represents it.

225. Remembering that the nerves are the sensitive medium by which the outward world communes with the inner life, and that the organism possessing them has become too fixed in its flesh and bones to convey through its body the vibrations, or pressures, of the wave and wind, as it did in its days of formation (196, 200), we see that these nerves have become the far better avenues by which the outward forces may traverse the organism. For traverse it they are bound to do. Some nerves conveyed the vibrations of light, some of sound, and some of heat. And these extremely delicate motions became the chief cognizances of the being.

226. These delicate sensibilities were far more numerous than

corresponding action of the muscles demanded. God has given everything in profusion. The large part of these impressions required no action of the muscles, on the part of the being. No force is ever lost (139). What then became of those vibrations which traversed the nerves from the outer world inward, which found no continuance in muscular action? Not needed in the seats of movement they lingered in the brain, and were housed there for future expression,—potential force, a reservoir of energy. The nerve motions which do not exhaust themselves in muscular action now, are stored for future use and, meantime, exist as miniature counterparts of objects seen, in the chambers of the brain. Doubtless, if we had a microscope powerful enough, we might perceive, in some point of a living human brain, a landscape seen by the possessor many years before.

227. This store house of the nerves, the brain, is the seat of memory. In its chambers exist tiny counterparts of outward scenes, sounds, and feelings. Instead of the particles of substance which composed the original, however, these counterparts are composed of particles of nerve matter. Each particle, in the original substance, vibrated in harmony with each other particle thereof. This motion was transmitted through the medium of light, or sound, or touch, to the outer extremities of the nerves, the particles of which, responded to the motion and conveyed it to the brain. Here the motion lodged itself, selecting for its passive, or potential action, nerve particles in place of the original particles in the object. The animal of the sixth day is the *brain* animal, or the animal of *mind*.

228. These memories are like the seeds of the plants, in that they contain, in miniature, the reproduction of the thing which gave them birth (141). The particles composing this brain seed are nerve particles, and each seed is encased in an organic nerve cell. When the favorable occasion occurs, this tiny impression takes up its journey again, alone, or in company, and passing to the muscles is transformed into action, or, it unites its forces with other impressions into “thought.”

229. Through these memory seeds, the being's *will* may reproduce the original object, or one like it, unlike the plant, therefore, whose seed is all of one kind, and only reproduces itself, the mind seeds are after every kind, though all had mothers like them,—the original objects. The mother gives form. The mind, when impregnated, or vitalized, by the will, can reproduce, through these germs, the original objects that gave them existence; can gather the material together in form like the original. The original, the mother, is always the form, plan, or pattern.

230. The nerves in action bring the exterior in contact with the interior, and gives consciousness. The being comes into touch with its exterior by means of its nerves. When the light from outward objects falls upon the natural eye, and no image of the

object is conveyed to the brain, when no sound affects the ear, when no heat or cold affects the nerves of the flesh, when the muscles are not held taut by the nerves, then there is unconsciousness. Sleep is the resting of tired nerves, and a natural state of unconsciousness. Fainting is a temporary exhaustion, or breaking down, of the nerves,—a temporary refusal to act. When a strong outward impression is made upon the sleeping organism, or when, rested, the nerves awake, or are aroused to action, and consciousness is resumed. The inability of the nerves to be so aroused would be either paralysis, or death.

231. Of course, God has no memory. The Infinite is not under the crude necessity of having to store pictures or sound motions, to preserve a knowledge of events, and have to haul them out of some chamber of a brain to renew a consciousness; or, hunt through the dusty records of some mental garret to recall a past act. All things remain continuously in God's consciousness. With the Eternal there is no past, no future; but all things are ever present with the Lord. God is at the center. The center has no motion. But time is a succession, or rotation, of motions, and memories are stored motions; neither can exist with God.

### §3. THOUGHT.

232. We have persistently referred to the fact, that at the birth of a new existence from the middle life of the parent, the course of the parent life, which has previously been in a direction away from the source, is turned about, and, thereafter, its progress is towards the center (69).

233. The first half of existence is ruled over by the outward bound forces, while the last half of existence is obedient to the inward bound. Thus, it comes to pass, that if we divide the space from the beginning to the middle of creation, into the three parts traversed by force, substance, and growth; that the three evolutions of the last half of creation proceed through the same three parts of space in the reverse order: viz., life passing through the same space as growth, but in the opposite direction; mind through the same space as substance; and soul through the same space as force, back to the point of beginning again (8). That beginning is God, and He is met again, by existence, at the end. This career of existence leads to a similarity between the two oppositely directed parts in the same zone; between plant and animal, between substance and mind, and between force and soul.

234. The bodies of both plants and animals are composed of organic matter, while nothing else is. This organic matter is made up of cell formation in both. The structure of the mind, in a similar manner, is like the structure of substance. *Substance is the mind of the Macrocosm.* The exceedingly minute nerve particles are the atoms of mind. The tiny counterparts of outward objects,

which exist in the brain (226), are mind molecules. Thought can be subjectively manifest only in the nerve matter.

235. In substances, we have seen that molecules consist of minute systems similar to the planetary systems; planetary systems being simply composed of vaster molecules of matter (104). Hence, our mind molecules may be deemed minute systems. The planetary system may be a molecule, and each several planet, an atom, in the mind of God; thoughts expressed in substance. The planetary system is a single thought of the All Mighty. His thought, to us, appears complex.

236. In substance we discern that molecules of like character aggregate into mass (109); in like manner do these mind molecules. In substance, when certain different kinds are brought in contact, chemical action takes place, and a change is wrought producing substances totally unlike those which enter into the composition. In like manner the molecules, or ideas, of mind have affinities. And, moreover, when certain unlike ones are brought in contact, mental action takes place and results in combinations. These mental compositions, or decompositions, constitute "thought." The will brings them into contact.

237. Thought is the chemical action of the brain. There is as truly a combustion of the brain as of substance. The mental forces, or molecules, which are produced by these brain combinations, exist as perfectly as the original counterparts of external things, and may, under favorable circumstances, expend themselves, just as readily, in an action of the muscles.

238. The counterparts of external objects are perceptions. The systems resulting from combinations are conceptions. Both are ideas, and, together, they constitute knowledge.

239. In the world of substance certain localities, or positions, and conditions, are sought out by substances of certain kinds. Thus, the air is gathered into one place, and forms the atmosphere above the Earth; the water is gathered into its place, and forms the oceans; and so on. In the world of thought, the different classes of nerve molecules inhabit each their particular section of the brain, forming communities of like capabilities designated by Phrenologists as "organs." These pigeon holes are varied in size, in accordance with the demand upon them. So that one may know from the relative size of the organ, something as to the leading kinds of information possessed by the individual; and, therefore, something as to his fitness for certain lines of occupation. The classification, and orderly arrangement, of the mental information in this brain cabinet, is very perfect, as compared to most external devices, and beautifully adapted for ready reference, through the will. But its perfection, and convenience of use, varies greatly with different races and individuals.

240. The large organs, filled with information, generally gives their possessor a bias to the direction of thought, and the

conduct of life, with which they are most intimately connected. The relative sizes of these organs, in the same brain, often determining the relative capacity of the individual for different pursuits in life. But no parallel can be drawn between different individuals, from the relative size of corresponding organs. For one man, having a big brain, may have it nearly empty; while another man, with a comparatively small brain, may have it full, and be the ablest person. It is often the case that small brains belong to people of great activity in acquiring information, while big brains belong to people so sluggish of contact it will take several lifetimes for them to fill them. But, as in everything else, the quality being the same, quantity adds to the superiority. To be very great, intellectually, requires a large brain.

241. Much as some men would exalt this power of mind, a careful consideration will betray the fact, that its capacity is limited by the scope of the *senses*. The five animal senses only discern an inch of space and a flash of time. Eternity and Infinity, while it is reasonable to suppose, they form the larger part of existence, are both beyond the power of these senses, and the comprehension of the animal brain; these touches only come to us through the sixth and seventh senses.

242. In the superior life towards which the human race is slowly, but yet surely tending, we come to have use of the All Brain, the store-house of the Universal Knowledge. When purified and living in complete harmony, and full communion, with God, shall not the finite inquire of the Infinite, and have presented to him, through the means of the sixth and seventh senses, infinite thoughts and divine pictures. Yea, even now, by the mercy of Almighty God, some live so close to Him as to have access to this means of knowledge.

## CHAPTER VII.

### THE SOUL.

#### §1. THE THREE RACES OF ANIMAL MAN.

243. Of all the intelligent animals, evolved on the sixth day, none compared with the race of bipeds since called man. Under the strong, though invisible, hands of the spirit, this animal was most readily fashioned into a mental being. The animal man responded quickly to the touches and influences of his environment, causing the formation of a nervous system, within his being, superior to that acquired by any other race. By reason of the adaptability of his organism, to receive the widest range of contacts, his perceptions became multitudinous, varied, and of all shades of delicacy. Consequently, the resulting brain, within him, became so complex, diverse, and large, as to lift him far above all other animals.

244. By reason of the greater number and diversity of the lodgments, or memories, in his brain, man was more fertile in resource than other animals. Because of man's greater range of perception, and delicacy of distinction, he outwitted all the beasts of the field and forest, the birds of the air, and the fish of the sea. As he was mentally superior, he became, by the exercise of those powers, the king over all other races. By his knowledge, he was able to protect himself against the encroachments of other races, or cause them to do him service, as he chose. The race, being able to protect its individuals from other animals, multiplied greatly in numbers. And, since their superior knowledge enabled them to protect themselves against climate and other dangers, as well, the race of man spread over the Earth's surface. So man flourished and ruled the Earth.

245. In the animal race of man the spirit found the suitable medium for the manifestation of *mind*. And, since each new evolution bursts forth from the midst of the preceding one, through this mental animal came the next evolution superior to mind; and thence, all that is superior to it. So that through the animal race of man is the highway of all that is superior to him. Through him must come all involutions. Such a fact calls for, at least, a short consideration of this animal.

246. There have been three great races of this animal; the black, red or yellow, and white. The first was the black. In the beginning, his skin was quite similar to that of other mammals. He was not many degrees superior to them. Being under the control of the first portion of the intellectual, his mental career was an outgoing one. He came in contact with all the without of his environment, and made the acquaintance of Nature in all her forms. Such contacts gave him knowledge, strength and skill, and he became the perfection of the purely animal. He was a giant, in stature, and possessed such endurance, as to overcome, or withstand, all the disintegrating forces of the environment, and inhabit the whole Earth.

247. The Black Race were the masters of the ancient world. They peopled every land and clime. Not less than twenty thousand years ago, they ruled over the Earth. They dwelt in caves, or made shelters under the trees, and dying left their skeletons to be buried by the strata of the Earth, centuries upon centuries, before Adam's time (see Dana and Others). Their chief characteristic, among the three prime races, was the perfection of their physical life; they were organic perfection. Their habits were decidedly animal. Trials of strength, sportiveness, solitariness, characterized them. They dwelt in single families without union of effort or concert of action. The black man of to-day is scarcely more than a reminder of this ancient race and an exceedingly distant relative.

248. From the midst of the black race came the red, after the manner of all evolution (64). The red race was under the control of the middle, or equilibrium, period of intelligence. Tribal relations began to be established. Out of these grew nations. The nations became powerful. Their union of action preserved their members from destruction, or confinement at the hands of the blacks, and they multiplied and spread over the surface of the earth, crowding out, or enslaving, the black man. Their habits were social, and co-operative, and this gave them success. The different climatic effects, and different food supply, of the different localities, produced variations in the appearance and development of the several tribes. Thus, were further marked and distinguished from each other the several nations of this race. Some were copper-colored, some yellow, some brown.

249. The mental superiority of the red race, and their recognition of the strength of union, or concert, of action, enabled them to supplant the black race; and a new order of things was established on Earth. The customs and habits among this race of men were entirely different from what they had been among the blacks. The Earth saw a new order of things. The reign of the Red man was the excellency of the mind powers in the external; it was the prime of intellect. Great structures were erected. Vast mounds, in symbolic forms, thrown up; about which they dwelt



in large communities. Everything came to be vast in their undertakings. They swelled up in pride. Their persons were adorned with apparel and jewelry. They were in power over the Earth when Adam was created. Adam means red-earth, and he was doubtless, physically, one of this race. At the flood the principal dominion of the red race was, doubtlessly, taken away from them, and the customs of the earth were again entirely changed.

250. The white race sprang from the midst of the red. This being the middle time of the entire race of animal man on earth, coincident with the birth of the white man, was the bursting forth of the next evolution to mind (93), which is *Soul*. When the white race of animal man was born, the centripetal triumphed in the mind. So that the white race is under the control of the ingoing of intellect. This age, in which we live, is the age of the white man; the last race in animal form on Earth. It, too, will obtain universal empire. It, too, changed all the modes of life among men on the earth; instituted new customs and habits, from those of the red man. The white man's centripetal mind seeks to make everything his own. Hence, the grasping selfishness; wealth, or personal accumulations of possessions; and the banding together for more effectual grasping and accumulation; for war and strife; conditions, and desires, unknown to the ancient red man. Tempered by the Soul, the white man has become, also, inwardly inclined, contemplative and reflective.

## §2. GENESIS OF THE SOUL.

251. When the white man was evolved from the red, by the centripetal obtaining mental control, the surplus of the centrifugal burst forth from mind into a new creation; just as it did in the birth of the Moon, when the Sun established its centripetal reign on Earth (173). And, like the Moon, this new creation began a new and separate career, from that of its parent. This new creation was Soul, or Self; and was embodied in Adam. To arrive at a distinct conception of this new *center* of power, for such it was, and of the spirit of outgoing that impelled it, let us, briefly, consider its connection with the evolutions that have preceded it.

252. The animal of the sixth day had, among its possessions, all forms of evolutions that had preceded it. Each new evolution unfolded from the middle of the former evolution, and became added to the former existence. The former evolution did not disappear, go out of existence, and give place to a new and wholly different one. The new evolution was simply added. Nor was it added to all individuals of the former development; but only to the middle ones (93). Hence all kinds, from the first evolution to the last addition, remained externalized. Only the first evolution was externalized by itself. The second one came out of the midst

of the first, and only became existent by being built upon it. And so on, with each succeeding unfoldment. Because of this persistency of former creations, the animal of *mind* also possessed *life*, and without life its mind could not exist. It also possessed of the previous evolution, and its *life* was founded upon *growth*. The *growth* was built upon *substance*; and *substance* was upheld by *motion* (98). Now, to *mind*, in the last day of creation, was added *Soul*.

253. It is the middle portion that goes out into a new form (171). Those who pass the middle time, without going into a new birth, go on to the center of that form of evolution in which they then are. They become fixed, or established, in that evolution. For them there is nothing higher (except through death, or destruction of their being). The stone which the builders use goes into their building, and is placed.—fixed; but the stone which the builders reject, is taken by a greater Builder, and becomes the corner-stone.—the beginning—of a new and grander structure. So that which has been wrought into the solid substances of the universe is fixed, and can never, by evolution, be wrought into higher existence. So, too, growth, except that middle part which was pulsated into life, can never be anything higher than vegetation. And animal life, the moving animal of the fifth day, except that middle part which was born again and evolved into mind, can never be anything higher than movable organism. So, too, with the mind animal, only the middle portion, the excellency and prime condition thereof, can ever be anything but intelligent animals. They become fixed in that. But that middle portion, the equilibrium condition, of intelligent animals, might be, and was, evolved into a higher race,—the race of Souls.

254. The equilibrium race of intelligent animals was the vertebrate animal race called *man*. And all the evolutions superior to intelligence are wrought in him. In this race the centrifugal and centripetal were fully employed and abundant (63). He was not under such exclusive sway of the centrifugal, as to dwell in the air with the bird, far away from the Earth; nor, so under a surplus control of the centripetal, as to hug the ground with his body and move on all fours with the creeping thing, or swim within the sea with the fish. But, standing erect with feet upon the centripetal ground, and head in the centrifugal air, he was the excellency of the forces. From out of this equilibrium animal, the prime condition of life, the animal man, came the next new birth,—the Soul.

255. The Soul did not bring an entirely new and distinct creature into existence. But, just as in all former cases, it added a new evolution to what was (252). The complete animal man already existed, with the other beasts of the field and forest, and to the prime animal, or animals, of the race, was *added* the Soul. Skeletons, and fossil remains, of soulless animal men, are found in

the strata of the Earth that was formed ages before the Soul was evolved.

256. In what manner was the Soul added to the possessions of man? When the *growing body* came into contact with the pulsating forces of the without, such as the tides, days and seasons (136), that body acquired possession of a portion of those forces and it became a living being, possessed of muscular organs and activities; so came *life*. When the *living being* came in contact with external things, it touched them, and nerves were developed; whereby the presences of the external were made known to the being within, and these knowledges were stored in a brain, giving the being an acquaintance with things outside itself: so came *mind*. Now the acquaintances, of the mind animal, with his without, called for acts, on his part, conforming to the requirements of the thing or being known. These acts the creature of the sixth day yielded without question, and obeyed the promptings of Nature. But when the Mind met two contrary and antagonistic demands, it was forced to a decision; which decision, within the mind, of necessity, became a *point* from which the called for act must emanate: and this new possession is the *Soul*. The muscles of the animal had been set in motion through the vibrations of the mind: but now two vibratory motions are received into the mind, the character of each being such as to destroy the direction of muscular energy dictated by the other. The result of such forces acting upon the forces of the being, through its mind, was, inevitably, the opposition of a sufficient amount of the being's mental power, against one of the intruders, to hold it in a passive, or inoperative condition, and to permit the other to operate upon the life of the creature. This *self-assertion* of the being, evolved in the mind, soon came to be exercised by a particular portion of the creature; just as the mental functions came to be exercised by the brain and nervous system (218): and this part of the being is the Soul. The power exercised by the Soul is its will. The decisions of this will, or the choices made, cluster all about it, and constitute the character. They shape the essential essence of the Soul. As the being's self-assertion interfered between the mental cognizance and the living act, the Soul came between the mind and life. All the operations of the mind, all perceptions, and reflections, and memories, may convey their forces to the Soul and exert their influences upon it, but not until it dictates the act, can the life respond to them. No longer in man, as in the animal, do the forces of the without operate directly upon those within, dictating its life; but the Soul is the supreme master of the being. As the mind, in its development within the animal, became, in time, the master of the life forces within (219), so Soul, in its development, became superior to mind and rules over it. This new sovereign of the being retained those mental faculties, which dominated the muscular actions, in the discharge of their former offices,

but only allowed them to give such orders to the life as were received from him. Stronger yet, the Soul, may even govern the mental powers and senses which receive the impressions from without, and determine what they shall and what they shall not receive. The Soul, also, may regulate the thoughts, and all other operations of the mind.

257. But what occasion gave birth to the Soul in Man? In man's environment were the varied conditions and existences of nature which, acting upon man, by contact with him through his mental sensibilities, compelled in him acts conformable to Nature, and in keeping with her laws. Thus the cold made him wrap himself in clothes, while an increase in the temperature caused him to throw off his garments. Hunger forced him to the pursuit of game, and thirst took him to the spring of waters. Each thing, or condition met with, made its demands upon man, and he unquestioningly followed their influences. After a time man met God,—the good. He yielded ready obedience to good; or rather, he responded to its influence without resistance. Good denied to him a certain fruit, and affixed a penalty. Afterwards Man met the Spirit of Evil, who spake to him out of the act of another animal which took of the fruit, forbidden to man, and who did not suffer the penalty expected by him. From the Spirit of Evil, an influence was now exerted upon man, contrary, antagonistic, and incompatible, with that of the Good. The decision, and self-assertion generated, in man, by this occasion introduced the Soul.

### §3. THE CYCLES OF CREATION AND INVOLUTION.

258. The course of creation, as a whole; like the Earth, when it was shot out of the Sun and sped away on its course, then, turned and sped back towards it again (179); turned about at the middle of its career and traveled back towards its God-source (7). The *Spirit of God*, in the beginning, in the character of energy, entered into the midst of the waters, or matter, and produced *material masses*: then the will of Energy or Motion, magnetism, went into the midst of the material masses, and produced *growth*: the will of the material mass sent its power into the middle realm of growth, and produced *times*, and seasons, and pulsations; as, for instance, the Sun enforced its authority upon the Earth and gave birth to time there: then came the middle point and the turning about spoken of. Time, like the fourth note of the musical scale, went back half a space and entered the inner existence of the middle of the vegetable and produced *life*. The part that would not go back, but, under the will of vegetation, went on into the midst of time, went forth in the Moon, a new motion, and thence existence repeated itself. But, on the return of existence back towards the God-source, life entered the middle realm of mass, or matter, and produced *mind*. Now mind reaches back

through matter, to where the Spirit, or will of God, in the beginning, came in contact with the waters, and meets God's will there, with its fourth, or equilibrium state. At the same point, also, it meets the Spirit of Outgoing that gave birth to creation. This simultaneous contact with opposing wills, polarizes man, and gives birth to self-will, from which comes the possessions of Soul.

259. Man coming in contact with God acquires the function of the center. For creation starting from the center, and proceeding outward into all directions, turns upon itself at the evolution of time, and proceeds inward until, in mind, it reaches the center again, and, by the law of organic selection, appropriates this property, which is characterized by the element of will. Thus, throughout the universe, ever flows the spirit forth from the center to the periphery; where it changes into expression; then seeks the center again. The center governs all. From it comes all expression, manifestation, energy, form, shape, the external. The center is the possession of the Soul. God is the center and Soul of the Universe. When, therefore, creation returned to this center, through man, two possibilities presented themselves. The Spirit which was in man, by acquiescence in the will of the God-center, might flow back into the source from which it came forth at the beginning of its cycle; or, it might go forth on a new cycle, a new round of expression, a new form of existence. Had Adam and Eve obeyed God's command, the spirit which had gone the round of creation and found its last labor in them, would have passed into the Nirvana, the bosom of God, and been in eternal rest. But, then, there would have been no Soul being on Earth.

260. By and because of opposition,—the centrifugal opposing the centripetal,—all forms have sprung into existence. By reason of opposition,—resistance,—the waves of light came in the beginning (85, 88). Because of resistance of the organic bodies to the forces of their environments life originated (196). And now, by the opposition of the Mind to the command of God, the Universal Center, the Soul was born. And just as the organic body appropriated the forces of the without and made them its own, so now, Mind appropriated the central power of choice, decision, will; Man assumed to direct his own affairs. His acts now emanated from the center of his own being. So the spirit which had completed, in Adam, the cycle of creation, did not obey any longer the will of the center of that cycle, and return to the bosom of God; but, responding to the influence of the Spirit of Outgoing, it went forth on a new cycle, obedient to a new center, the Soul of man. A new career of the spirit ensues, under the same laws that have been from the first, and having therefore, a certain and sure end. Flowing forth from this new center the spirit must, finally, reach the periphery again, and turning about ebb back to the center. This is the cycle of involution. The career of the Soul is a marvelous one; and will be told in Book Three. It is

multitudinous, and like the physical spiral courses of the heavenly bodies, they are many (113). The Soul, also, is the seventh and last possible evolution of matter by the Spirit. For, by its creative opposition, it cuts itself off, and becomes separated from, the God-center of the creative cycle. The will of the creative center cannot, therefore, extend through the Soul to further evolutions.

#### §4. THE KNOWLEDGE OF GOOD AND EVIL.

261. Every contact, or experience, of a being, produces a structural form, or change thereof, in its organism. Through every contact with the without comes a knowledge which is built into its own form, a minor evolution. The great experiences of each prime life, give the great evolutions. Each form is an embodiment of a knowledge, an expression, or manifestation, of the Spirit. For the Spirit only knows. In the process of reproduction the parents repeat their history, or evolutions, in the embryo, and that miniature, or seed being, is passed rapidly through all the experiences of the parents, and thereby endowed, or stored, with the knowledge and powers of its predecessors. The mother works out, in the unborn child, what has been wrought into her by a slower and much more tedious process. By repetition comes perfection. So the lessons of ages are molded into the child. In fact, its structure is a direct resultant of the contacts with the without experienced by its foreparents. This constitutes its inherited experience. The history of the thing is inseparable from its form. When the mother has added the last lesson she has herself learned, the embryo is ejected, or cast into the environment, and continues its education by self-contact with the without (67). For the progress of development,—progressive motion,—does not cease until lodged in the center; and when, therefore, it has reached the limit of its action within, it goes out to new contacts with the without, whereby it is enabled to further appropriate to its form, the forces of the environment.

262. All knowledge comes by contact, or touch (3). All knowledge of light comes by its waves touching our organs of sight. On the journey to our eyes the light has touched the trees, the lakes, and all the other objects about us, and on reaching the eye, transfers those touches to us. This is the only way,—by touch, we know of, or about them. The objects about us may be in fact, very different from what they appear to us to be. To the blind man objects give but little knowledge, compared to what they give the man with eyes; and, to the spiritually minded, they afford still greater knowledge. All of this difference is due to the difference of the power of coming in contact with them. *All knowledge must come by experience* (75). To one who had never felt any kind of a prick of the flesh, you might discourse to him forever about the sensation, and still he would have no real knowledge thereof. If

he had any kind of conception, it would be drawn from the most kindred experiences which he had had. To *know* what the prick of a pin is, one *must* be pricked by a pin. *There is no other way to knowledge*, for the animal. In computing the sum of knowledge, inherited experience must be included (261).

The knowledges of the blackman were external. He had no knowledge of his within, beyond what the exposure of any object to his view, would give him. He was swayed by animal appetites and passions, but he only knew of the objects and ways that would gratify them. He knew of the valleys and hills, the shelters, the foods, the plants, the hunting ground; of animals and their habits and ways. He did not know of reason, or sentiment, or intellectual pleasure; or the law of gravitation, or the force that keeps the stars together, and rules the universe; of the God of Love. I speak of the first universal race, not of the black man of to-day. The primeval mind became stored with the pictures of external things. And so the new born child, of to-day, on first beholding these external things has no great wonder at them. His spirit has seen them before, in the life through which it has come, from the past to the now.

263. From the midst of this external knowledge, however, self-knowledge came; the knowledge of his own powers. The contacts by which man learned that he could turn everything to his own use, came in the red race. The blackman had obeyed nature's laws, which was God's will and purpose, unquestioned. The red man turned nature, and nature's laws, to his own use and purpose. So long as man's will was co-incident with God's will, all was good. But when the wills clashed, what think ye? All was evil with that man. So came, by his bitter experience, the knowledge of good and evil. Things are known, defined, distinguished, marked by means of their opposites. We know light by reason of darkness; good by reason of evil. By man's will becoming separated from God's will, through knowledge, or contact, with evil, soul was given to him; soul became manifest, and existed apart from God. Without the contact with evil the soul could not have been born. It would have laid at the center,—dwelt in God's mind. But by Adam and Eve coming in contact with the evil, and accepting it, in opposition to God's command, they established their own will as sovereign of their being. By the instrumentality of evil a portion of will was parted from God and lodged in man, whereby he has soul.

264. Man possessed a knowledge of good before Adam's time. And though not as clearly outlined to that race as to us; yet its structural resultants had been produced in man, and his ways and habits, therefore, were correspondingly good, and in harmony with God's ways. But such a career was not the highest possible. Such a career being wholly in harmony with the Earth, and in keeping with the Earth, was inseparable from it. In itself it con-

tained nothing to lift man above the Earth's sphere. To lift the race of man above the sphere of Earth, it was necessary to introduce something that should separate him from the harmony in which he dwelt. Evil is that which separates from good; destroys harmony, overturns, uproots. To lift man from the earthly career, into anything higher, it was, therefore, necessary that evil should operate upon him. But the mind is operated upon by knowledge. Therefore, a *knowledge of evil* was necessary to part man from his goodly career on Earth; to get him in a position to enter upon a higher career. Now, since the animal man can only know by experience (262), it was necessary that Adam should do evil to know evil. And it was necessary that Adam and his race should know evil for them to be separated from the career of good on Earth. And unless they were separated from the career of earthly good, they could not enter any higher career. I thank God Adam disobeyed. God knew he would disobey. God intended he should disobey. God intended to lift, at least a portion of the race, to a higher plane than the earthly. The birth of the Soul, through the knowledge of good and evil, was necessary to the carrying out of that intention. What then, is Adam excused, because of God's intent? Not one iota. Shall we sin that God's mercy may be the more abundant? Shall we be the more wicked that He may be the more righteous?

265. The results of Adam's disobedience, the knowledge of evil, the entrance upon the microcosmic cycle, self separate from God, are, inevitable discord, inharmony, disaster and final destruction, but for the help from God himself. Man's inability to comprehend the vast and minute movements of his surroundings unfits him from steering his own career amid the myriad existences about him. Possessed of self-will, he is now, indeed, free. But, like the canary escaped from its protecting cage, only to be pounced upon by some beast of prey, man finds himself beset by gigantic powers, which he cannot evade, and with which he cannot contend. Such a career, for man, in the environment of nature, is like the opposition of an eggshell to the tempest; the ant beneath the heel of a giant. The career of evil is one of destruction, separation, and final dissolution. And man's end must have been one of speedy destruction, but for the mercy of that same God whose ways Adam forsook. In this career of evil the race, as a whole, are now found. But God—himself, knowing the fall of man at the beginning, the necessity of tearing them loose from Earth, for the purpose of a glorious uplifting to a higher sphere,—has preserved the race from destruction, while they learned the lessons evil teaches. And, in accordance with His original intent, has sacrificed Himself, in the person of His Son, that the race may be restored to the good, and that those that will accept it may be lifted upon a higher plane than that of the Earth.



## §5. THE ASTRAL BEING.

266. The Soul,—the power of oneness,—was sent, from its controlling center, forth into all parts of the body by the spirit of outgoing acquired at its birth (260). The outgoing limited by the incoming gives form (54). The form which clothes the Soul is the Astral body; and by means of it, the Soul governs the Organism. Spirit is only manifest through matter (18). It molds it into every form we know. Life was manifest in matter through the tissues of an organic body; Mind through nerve matter; Soul through astral matter. The astral matter is exceedingly fine and invisible to most. When fully spiritualized and the Soul and Spirit have become one, it is probably white (Rev. 3:4 and 5; 6:11; 7:9 and 14), and clothes the Soul as the body clothes the life. It becomes separated from the body at death; and if endowed with eternal, that is spiritual life, its spirit is independent of further manifestations in matter. Thus the Soul parts the matter that rebelled from heaven in the beginning (9) into that which is cast off into the outer world, and that which redeemed and purified once more enters heaven (70).

267. The nerve matter is an emanation from the blood, or life cells and tissues. It is more rapidly generated in some persons than others. Its quantity and rapidity of generation bears different proportion to the total organic animal matter in different ones. In similar manner the astral matter emanates from the nervous, and its quantity and rapidity of formation differs greatly in different ones, neither is the same proportion between the three,—life matter, nerve matter and astral matter,—maintained as between different persons. One may have a large amount of either and but little of the others, or of any two and but little of the third. Frequently the astral matter is profuse in a person of a small amount of nerve matter. A large quantity of nerve matter, at times, appears to exclude the formation of astral matter. The strength of the will in the being will determine the quantity of astral fluid, and the magnitude and persistency of the individuality. Intensity of mental or nerve formation, without corresponding greatness of will, will cause the being to become fixed in the mental career,—go to the center of mind,—and exclude the possibility of soul development.

268. The Soul which inhabits this astral body, is the will, the love, the hate, the *oneness*, the real person,—the image of God. The Soul has the spirit of God on one side drawing it towards heaven within, while the mind and animal life are on the other side drawing it towards the outward life. The Soul that accepts for its life the outward influences, becomes gross and animal, and retrogrades back into animalism,—death of the Soul. This death of the soul does not coincide with death of the body. It may occur before or after. For instance, in the case of a drunkard it

may occur before. The person loses his will power, and the power to distinguish between good and evil leave him. Henceforth he is but an animal following such animal desires as his habits have developed within him. Such a one may, perhaps, through great power of love in another, have the Soul reborn within him. But for the retrograding Soul, whose body is dead, there is no such hope. Such a Soul is beyond the reach of human aid. For him the second death is inevitable. For we can only work through the body, and cannot reach him who has left that body.

269. Will causes all transformations. The operations of creation, each unfoldment out of another, has been caused by will. Will entered into the simple equal molecules in different quantity, and sent each on its own particular errand; gave each its own particular work to do. Spirit (will) knows no law—is above law—free. So while molecules were equal in everything else, they were not in this, in purpose. By the exercise of will, we, too, may cause transformations at pleasure. Knowledge is the store-house of means. After knowing,—after the contact that has given us the proper structural form,—for knowledge and the corresponding form are inseparable,—we may place certain things together and a certain result will follow. We can make the elements serve us and the spirits of the environment do our bidding. By this power of choice we can, therefore, use knowledge to cause evolutions or involutions. We may throw the balance of our will in the direction of the universal progress, and hasten it, or against that direction, and retard it, or turn back a portion,—such a portion as our will can circumvent,—and cause it to progress in a direction opposite to the general progress. To be carried along on a flood of good or evil, is to be machines, things, or at best animals. To have the knowledge of good and evil, and possess the power to do either good or evil, without being forced into the one course, or the other, by the influence of the sea of evil, or the sea of good; to stand amidst temptations,—pleadings, pullings, burnings of the flesh, the animal,—and by the power of will, choose to do opposite; then have we become gods—“become one with us.” But to be such, we must *overcome*. He that *overcomes* “shall inherit all things,” and be the son of God (Rev. 21:7). *But we can only overcome through Christ*. He who would inherit eternal life, must seek the spirit,—become fixed in the center. It is impossible for angels, or men, who have reached the center, to do wrong. It is equally impossible for either who are at the other end of the course to do right. These are the possessors of eternal life (good) or of eternal death (evil). Man on Earth stands midway between. He can choose either path. If, however, he would travel the good path he must be born again,—born into spiritual life (79). While to return the old way he needs no change. Adam gave him birth into it, and the way is familiar.

270. The spiritual forces in the Soul, when it dies,—that is

when the organization is destroyed,—for the Soul is the perfection of organization, so perfect as to make one in action and motive,—go back into nature, and are, in time, reincarnated in other forms,—for the spirit never dies. But forms may die. And you who are a being, a combination of Soul and body,—spirit within and the astral form without,—can die or live eternally. The eternal life being obtained through the Soul organization transforming each of its material astral particles into spiritual particles. A Soul clothed in spiritual particles cannot die. It is composed of eternal life. This transformation is effected by the blood of Jesus, which is a spiritual substance. The Soul goes inward, the spirit comes forth to meet it. The two are wedded. And when the Soul, the outward; and spirit, the inward; and form,—which is knowledge, or structural being; these three have become one, the being is born no more, but is at rest in God. The spirit is the one that knows. Hence when the spirit has become one with the astral body or form, all its knowledge comes to the being's consciousness. Henceforth it knows all its past and present. It has become wholly self-conscious.

271. The spiritual existence involved in the Soul, of which Christ Jesus is king, is the third expression of will. The cube and hence the final expression outside of the spiritual subsistence. In that career we will find that God loves some persons more than others (Dan. 9:23, John 13:23). Yet God is no respecter of persons (Rom. 2:11; Acts 10:34 and 35). But He always loves those most who have progressed to the nearest him. Those most dearly loved are those who are most godlike,—those who should be most loved in the nature of things. Absolutism; impossible to be otherwise; necessity; right; love; govern the spirit realm. Yet there shall be no jealousy there, for each shall have his due and recognize its justice. There shall be no hardships, no weariness, but eternal joy. In that glorious realm God himself shall dwell among us. “And God himself shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” (Rev. chap. 21). “And hast made us unto our God, kings and priests: and we shall reign on the Earth” (Rev. 5:10). Forget it not: the water of life flows out from the throne of God and of the Lamb. “And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Rev. 22:17).



BOOK THREE.



THE CELESTIAL WORLD.



# PART 1.

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## THE MICROGOSM.

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The Concentration of Spirit into Individuality: the Nuclei  
in the Macrocosm.





## CHAPTER I.

### TRANSMISSIONS.

#### §1. INVOLUTION VS. EVOLUTION.

272. As the stars are high above the Earth, so is the subject-matter of this book high above that set forth in Book Two. If you have not understood the earthly things, how can you hope to understand the heavenly? (John 3112). "Ye must be born again."

273. In Book Two has been pointed out the world of expression,—the external: that which has been born from the inner thought of God; that which has *come out* from within; been created; been generated, born, developed and perfected in outward form. There, has been shown the external as a thing, and not as related to the God who produced it. Book Three shows the world of impression,—the internal: that which coming from without, *goes in*, involves, regenerates; gives a new birth, by enveloping and perfecting an inward being, taken from the outward. By so doing, this book shall, also, show the external in its relation to the internal. For, from the internal the external first came. But all the conflicts and victories, related in this book, are of a spiritual, hence, inner nature.

274. *Creation* is an outgoing of the spirit into the world of expression and manifestation. Evolution is the process by which creation results. The universe is God's creation. The innumerable suns and planets; the trees that grow; the animals that live; the winds, and waves, and mountains, and valleys; each thing in nature, is an expression from God, a manifestation of his thought. Within this great circle of evolution, man,—made in God's image,—also creates. The various structures which he has built; his cities, his railroads, his machinery, his arts, are all of them expressions of his will, which have been evolved from his within, and make manifest his thought. But in the case of man, his thought has first come into him from the without; while with God, the thought originates with himself.

275. *Regeneration* is an ingoing of the spirit into thought, and purpose, and spiritual form. Involution is the process by

which regeneration results. The soul is the result of God's regenerative work. The soul is an impression,—an image of God. As an image is stamped upon wax, so God has impressed the soul into the human body.

276. The Soul is increased and exalted, or debased, and character made, by its taking into itself the essence, or essential qualities, of the without. The without coming in contact with, and going into the life of the inner being, develops it, and makes that being what it is. This going in is involution. Now all going inward is involution; but all involution may not result in regeneration, but may fall short thereof. All going in does not produce a birth. Even as many persons have ideas which are never expressed, and thoughts which never mature, or produce structures. Yet all efforts toward expression are in the line of creation, even though the purpose designed may not be accomplished.

277. The essential part, *or truth*, of all without, may be taken into the Soul—imaged upon it. This is done by the process of transmission. The spirit-matter which constitutes the substance of the Soul, is wrought into a structure, and built up, by the forces and forms from without which act upon it, by contact. Truth and falsehood, good and evil, may each be molded into this inner, and essential being: for there is evil without, and good without.

278. The Soul may take in God, or Christ (John 14:20 and 25), and become one with them, or they one with it, whereby is regeneration.—born again: a new creature born into eternal life and *Divine Being*. Thenceforth a god, that Soul shall rule with the Almighty among the stars: the celestial bodies shall obey him. Into this realm of the soul and the spirit, which realm governs the stars and the universe, this book would lead you. Before you lies the fullness of knowledge and power. BLESS GOD THE FATHER, AND HIS SON CHRIST JESUS, AND THE HOLY SPIRIT. AMEN!

## §2. TRANSMISSION BY BIRTH.

279. The universe is the macrocosm, or the great without. Man is the microcosm, or intense within: the passionate, feeling, loving, hating soul. In a sense, each individual is a microcosm, and all without that individual is its macrocosm, including, not only Nature with its worlds, rivers and winds, but all other individuals as well. In such sense do we use the term microcosm, supposing a typical individual, whose experience is a type of all others of the human kind.

280. In magnitude the macrocosm is vast and big, while the microcosm is small and insignificant. In intensity and power the microcosm is dense and concentrate, while the macrocosm is diffused and scattered. The macrocosm is like the plant, and the

microcosm is like the seed. And the lesser is always born from the greater. The macrocosm came first. The microcosm comes last. The microcosm is the child of the macrocosm. The seed grows into a plant. That is creation. But the growing of the plant into the seed, that is regeneration—born again. The outward being develops a seed being, or soul, within; which may in turn become a creator.

281. The child germ, as the seed in the plant, is produced by the forces of the parent concentrating at a common point within. Traveling from all points of the parent magnitude, inward towards each other, the forces unite in a minute germ child. Thus, every part of the macrocosm transmits its characteristics to the microcosm. Thus, is the microcosm formed of the contributions furnished by the macrocosm from without.

282. The microcosm has nothing that the macrocosm has not given it. But the forces may express themselves in different form, and do, in the microcosm, from what they did in the macrocosm. In the macrocosm every quality is in an universal form. In the microcosm all qualities are individualized. The celestial world is a world of individuals.

283. The parent transmits, by the inpouring of its forces, all its marked peculiarities into the child. Frequently the peculiar markings of the parents are found identically in the child. Sometimes the peculiarities are modified, but easily recognized. Before the child has been born, and during its formation in the womb, each part of the mother has sent a physical contribution through her blood to the child. In fact, all of the substance composing the child the mother has supplied, by transmitting to it a portion of her own material. This physical body of the child is, therefore, of the same character as that of the mother. Sugar is still sugar, although turned into another bowl, and vinegar remains of the same nature, though poured from a big jug into a little one,

284. But, not only the mother transmits her physical nature and substance to the child, the father also, transmits his. The father force and energy, entering into the mother, is what caused the mother's sacrifice of a part of her self to the child. This father force not only incites the formation in the mother, but largely controls the arrangement of the physical substance on its arrival in the child being, arranging it upon his lines; which are the same as the line formations of the father from which the force came. So that the father, through his life force, as well as the mother, through her blood, transmits to the child, shape of foot, turn of hand, color of skin, and all structural form and vital action. And the child has received from each parent that parent's form, vital power and nature. Ye do not gather grapes of thorns or figs from thistles (Math. 7; 16-18 and 20), but when two varieties of grapes are crossed you do get a combination,—a variation from either.

285. But structural form, in all things, is the result of con-

tacts. Experiences give shape. A military carriage is the result of long training. The long slender limbs and swift motion of the greyhound are the result of past speed. The scholastic head is the result of scholastic efforts. Tools are adapted to their use. We do not saw with an axe. We do not chop with a saw. The bird flies with its wings, and its whole structural form, is adapted to aerial progress. The fish swims in the water by means of its fins and tail, and *its* whole structure is adapted to a life in the water. So, when the parent transmits his structural form to the child, he thereby, also, transmits the power to live the same life he lived and do the things he did. Thus inherited experience is transmitted, by birth, to the child.

286. As military training, gives an erect carriage; it inseparable locks the knowledge of it within the structural form. Dancing feet hold the knowledge of how to use them. The structural form corresponds to the use and knowledge. And these are, of necessity, transmitted to the child with it. The knowledge may be latent and the child may never, in the present life, awaken to a consciousness of it, but it is one of its possessions. The infant never has to be taught to suckle its mother. It was born with the knowledge. The pointer knows how to point by instinct. It was born into him with his bodily form. The young pointer, may require some training to perfect his knowledge,—remove the mists from his understanding,—but the essential knowledge is there. But to the Terrier there is no knowledge of pointing. The structure corresponds to the truth within, which gave it birth, and which it expresses, or manifests. So *with* the bodily form and peculiarities of the parent, the soul characteristics, the inner being, is also transmitted to the child.

287. The chemical composition has much to do with the nature of beings. The gentle and high born have a different liquid running in their arteries and veins from the rough and vulgar. There is a blood, thin and watery, that courses the veins of an effeminate aristocracy. There is a burning fluid that runs through the ducts of drunkards that takes the place of blood. There is a course bull oil that greases the animals, the dregs, of society. We have in the midst of human kind, chemically, both scum and settlements. But in the sturdy manhood and tender womanhood of earth,—thank God!—a blood pure and enriching, still flows. But even this good blood, greatly differs, chemically, and, therefore, resultantly, in different families. The chemical composition of the parent is transmitted to the child. Pouring the liquid into a new vessel does not change its character. It may be changed afterward, by other chemicals introduced, but it is a great thing, for any one, to be born well. A right start in life is almost priceless. A child of good birth begins immeasurably above the child of low birth.

## §3. TRANSMISSIONS BY FOOD, AIR AND BODILY CONTACT.

288. The microcosm, started on its career, by contributions from the immediate macrocosm, by bodily transference, through the process of birth, continues to receive, by transmission, new and constant augmentations from the macrocosm. The macrocosm never ceases to mold and shape the being through its body during the whole of its life. These transmissions are accomplished through the instrumentalities of food, air and bodily contact.

289. Every man must eat to live. In the macrocosm exists strength. By means of food this strength is transmitted to the microcosm and made use of by it. Without this energy, taken in from without, as a fuel, the vital fires within would burn out and the being disintegrate. There is strength of muscle, strength of endurance, strength of body, strength of mind, strength of the vital organs; many kinds of strength. The macrocosm has all varieties of strength and a vehicle by which each may be conveyed, or transmitted, to the microcosm. According to what one eats will be the kind of strength taken in. After it is taken in, the microcosm has power, to a certain extent, by inaction, or by lack of need in that direction, to refuse it and cast it out. A skillful farmer uses the kind of fertilizer that will produce the kind of crop wanted.

290. Therefore, according to the food eaten, will be the physical development of the microcosm. And since the powers of the microcosm are transmitted to it from without, through the food taken in, the powers of each race, or individual, are in accordance with their diet. The nations and tribes of earth might be classified, as to their powers, by their diet. Thus we have the Rice Eating Nations of Asia; nations whose principal diet is rice; such are the Chinese, Japanese, etc. These are superior to all other races, in the power of imitation; keen observers of nature and art. Again we have the various Meat Eating races: races whose most characteristic food is meat. These races are again to be subdivided into the fat meat eaters, and lean meat eaters. Of the races who eat fat, we have the Esquimeau, and other extreme Northern races, who have transmitted to them, from the macrocosm, through the fat, the strength to resist cold,—endurance of the rigors of extreme low temperature,—an animal heat. The lean meat eaters are most grossly illustrated by the cannibal races of Africa, fierce and savage. To lean meat, also, can be ascribed the extreme nervous animal activity, energy, business stir, and executive ability displayed by the American people. The eaters of bread stuffs, and other vegetable matter, are less marked by national lines. Such food produces scientists, scholars and thinkers. The civilized nations of Europe and America are Bread Eaters, primarily.

291. The different foods produce different chemical actions within the eaters, and give a different composition to the physical substance of the man. To make bread we use flour, and water, and salt, and yeast. To make brick we use clay. To make a statue the artist uses marble. We use the material suited to the thing. Even so, mind operating upon the human substance, produces the kind of man the material of the man is suited to produce. Some kinds of material cannot be forced into some kinds of structures; while other material can be readily molded thereto. So the structural form of each race, or individual, corresponds to, and is a resultant of, the kind of food used. Just as we seek for a certain kind of material to produce a certain kind of structure, so the macrocosmic mind seeks for the proper kind of microcosmic material for its desired structures. In every structural form is lodged the corresponding thought. So the food determines the fashion of the soul, and the kind and character of the man. The eaters of raw meat are fierce and animal; the eaters of vegetables mild, and gentle; the eaters of fruit, aspiring and exalted. So, from the macrocosm, by means of the food, through the intervention, or instrumentality, of the body, character and knowledge is transmitted to the *soul*, or microcosm proper.

292. The same principles hold good with man's drinks as with his food. All things are *born* of the water and the blood. Water supplies, from the macrocosm, the birth condition. All life is dependent upon it for its renewal. It regenerates. The sap running through the plant conveys the beginnings of all new being; supplies new matter to take the place of old wastes. Life could not be propagated, born again, without the water. Water is the emblem of new birth. Different kinds of liquids, or waters, transmit to man different kinds of newness of life. Different mineral waters produce some very remarkable restorations and cleansings. Water is the great cleanser and restorer. Even in the common water of wells and reservoirs, which we drink and in which we wash, there is a marked difference in the effect upon the human being; producing first, different chemical effects within, from which, as in food, comes different structural forms, and thence, different soul qualities. The tempers of people may be due to the water they drink. Water is the most common vehicle of disease in cases of fevers. The effects conveyed to man by the drinking of wines, and other spirituous liquors is, generally, bad. The nervous Frenchman and his wine, and the speculative German and his beer, indicate the effects of different liquors. The mental results of food and water are very wonderful.

293. Very wonderful are the transmissions through the medium of the air. The fire will not burn without it. And without it all life would cease. It is the element of energy. The wood requires the air before it will burn and become transformed into heat. The food we take in requires the air before it is consumed

and transformed into being. The air transmits the very essence of life from the macrocosm to the microcosm; namely oxygen, without which no life could be. When we no longer breathe we no longer live. Besides transmitting the essential essence of life, the air conveys other elements. And the air of different localities differs greatly in what it carries from the macrocosm to the microcosm. There is foul air, and pure air; mountain air, and valley air; sea air and forest air: and each kind bears its contribution of good, or ill. Of the pure airs, mountain air lifts up the soul, draws it away from the things of this Earth and transmits to the soul high aspirations and an exalted religious tone. On the contrary, sea air transmits to the soul exalted ideas of the Earth life; and while inspiring deep emotions, even to thoughts of God, it is to God as seen in his mighty works, like the heaving sea. The forest air transmits animal vigor, and places man in closer harmony with nature. All three are health-giving. The air of cities transmits to each soul the sense of individuals and the affairs of this life. It draws men into ambitions and a keen sense of this life; nearer to man; but inclined to draw man further from God. The air of the country draws man further from self, and mankind, but nearer God. The air makes life flow on, as gravity makes the stream flow on. Its character affects the life more quickly than anything else in the macrocosm.

294. Numerous powers, energies, and structural forms with their accompanying knowledge, are transmitted to the microcosm through bodily contact with its environment. The heat, sound, flavor, light and electrical energy of the environment, are thus conveyed to the microcosm. We learn that fire burns by bodily contact with it. The body coming against the externals takes them into knowledge, and so doing, sense structures are developed, corresponding to the principal knowledges. All the transmissions made through food, drink and air, are by means of touch. And while these are, perhaps, more essential, fundamental, general, and universal, they are less particular and numerous than the transmissions through the means of the sense organs. The secondary organs of the brain are principally developed through these sense transmissions. According to their shape is the man's knowledge. The adept could tell from the structure and form of a man's brain what the man knew.

295. The transmissions from the macrocosm, through the senses, to the soul of the microcosm, is more direct than the transmissions through food, drink and air. Yet these transmissions are less powerful, and lasting, than the first. The force of the waterfall is great, turning machinery and affording immense power; yet it is weakness itself beside the silent, unseen, gravity that binds the heavens together and keeps the suns in their places. So our sight and sound knowledges are far more noticeable to us, than those more universal ones which come through the food we eat,

and the air we breathe. Yet these last are the ones that most certainly control our life. The character of the air and materials of food is produced by operations in nature which are constantly changing, by reason of the action of star upon star, and from internal developments. The transmissions to the microcosm are, in consequence, changing from time to time, and race to race. What the macrocosm contains to be transmitted to the microcosm, will be touched upon in the next chapter.

#### §4. TRANSMISSIONS BY MENTAL INFLUENCE.

296. The sense organs, besides being the avenues by which the sights, and sounds, and touches, of nature, are transmitted to us,—after the same general bodily method by which the food and air imparts to the microcosm supplies from the great store-house of the macrocosm,—are also the roads over which travel ideas, and psychic, or astral, fluids. These convey to the soul the mightiest forces that ever enter it. Ideas may develop, within the mind, out of the concepts that have come in by sight, and sound, and touch. But ideas are mostly transmitted to the microcosm by means of language. Thoughts are transmitted from one to another by speech. The words we hear, and read, transmit potent influences to make, or mar, the being. A great speaker will sometimes give an idea to one of his hearers, which will govern the whole after life of that hearer, as a rudder guides a ship.

297. Education is but a process of transmission of knowledge, or soul-forming forces, by means of language, and other signs, and symbols. The souls of this age, and time, are very much what the teachers of the race have made them. The child goes to school, and is first taught a language, by means of which further ideas may be transmitted to him. Then, by use of the language, the knowledge of all that has been found out, from nature and art, is conveyed to the microcosm within. The knowledge thus conveyed fashions the soul as an organism. The soul organism then proceeds to act correspondingly. The soul that has been instructed to the effect that money is the greatest good, proceeds to bend all its energies to the getting of money. The artist has had transmitted from the macrocosm into him, by education, the love of art, and bends all his energies to art. These idea transmissions are potent soul factors. Great care should be had, both in teaching, and receiving them. It is better to poison a man's body than his mind. For his mind lies next his soul, and the soul lives after the body has perished. The teachings of great minds as Confucius, Milton, Luther, and Aristotle, have had great influence in fashioning the souls of generations, and have largely governed and directed the thought and belief of the world.

298. Much labor is required, by the teacher, to get the first



ideas across from his mind to, and into, the mind of the child. Patience, chastisement, rewards and punishments, with other incentives and fears, finally prepare and pave a highway, across which may rush the armies of thought, that shall possess, and govern, the child in all its after life. Aside from the transmissions from one human being to another, the mind of the macrocosm, with much labor and patience, strives with each human being, preparing by afflictions, and difficulties, and rewards, a means of communication, by which it may pour into that being elixirs of a glorious life. And when the human shall awake to the meanings of these efforts, and obtain the alphabet of this language, the knowledge of heaven will flow across into his soul, and his conduct shall, in correspondence, be heavenly too. The doctrines of Christ, when they have reached over into the human soul, afford such a royal highway. The words, ideas, doctrines, of the Pharisees, hypocrites, accepted by any man, may act in his mind as a leaven, until they permeate and control the whole life. Such words are poison. On the other hand, the Christ came with words,—He is *the* word,—which, received into the soul, shall fill, and conform, the being to a heavenly character. The essence of his teaching has flowed out into all the world, and been transmitted into the hearts of many lives, giving to them the light and understanding of gods. *He* is the light of men.

299. Besides education, there is a social condition resulting from education, and the associations of the animal man conjointly, from which powerful factors are transmitted into the soul. The conjoint condition is that of public opinion, the fashion, the voice of the time. And it speaks with no uncertain tones to nearly every human soul. Its language is not one of words but of customs. And, through these customs, its forces are transmitted to the microcosm with no reduction of power because of the way they come.

300. But, probably, the most powerful of all the mental influences, by which transmissions are made to the microcosm, is that of the emanation from each personal presence, of a psychic, or astral, fluid. By means of this fluid the personal character of a person is felt by the receptive microcosm. The presence of great men convey to those who come within their reach, inspiration, ambition, courage. A giant of evil inspires pigmies to deeds of sin and wrong. The Lord Jesus Christ had the greatest personal power of any one that has ever been on the Earth. He spake as never before man spake; as one having authority, and not as the scribes and Pharisees. *Multitudes* followed him into the desert, and staid there with him for days, without food, or shelter. He was kingly, and had a kingly character, and gave off emanations of psychic fluid, that were absorbed by those about, to such an extent, that they were uplifted in character, and became more like him. She, who barely touched the hem of his garment, was

healed of her disease. And virtue constantly poured out of him into the souls about him. Every community gives out an atmosphere, which influences, and transmits, its forces to each individual coming within its reach. Every star does the same; for no star is without intelligence, which governs it. This pschic-astrol fluid permeates everything; the atmosphere, and the human body, which acts like a sponge towards it; while the great sea lies without. The influences it exerts, the forces it contains, will be treated of in the next chapter.

301. The microcosm has, as we see, many forces conveyed to it from without. There are many without that are not conveyed to it. For while the microcosm has nothing it did not get from the macrocosm, the macrocosm has much it has not yet given to it. But the microcosm has a career before it. It has a history behind it. The microcosm, as a beast of the field, could not receive, or have transmitted to it, any of the finer sentiments, of love, religion, or science. It had no brain, or heart organs, by which to receive these forces from the macrocosm. These forces could not be expressed, or manifested, through the beast medium. But as the microcosm progresses, and is educated, and molded, by the macrocosm, it is prepared for influxes from it which it could not before receive. Now, the macrocosm has much that the microcosm has no organ by which to receive it, but the organs will be developed. When it has received of all that the macrocosm has, then will it become one with it.

302. When the microcosm shall be parted from the body by death, transmission to it, through bodily means, must cease, but those through pschic means and ideas will be greatly facilitated and increased. Death but introduces the prepared soul into better conditions for thought transmissions. What are the various forces and powers existing in the macrocosm, and what the microcosm resulting from so many differing forces?

## CHAPTER II.

### MACROCOSMIC INFLUENCES.

#### §I. THE MACROCOSMIC ELEMENTS.

303. The child obtains its body from its parent, as we have considered, together with all its parent's chemical, structural and vital character, by bodily transmission, or transference. In like manner the Moon obtained its body from the Earth, and the Earth its being from the great Sun. These are all instances of transmissions within the realm to which the being belongs. The transmission of thought from one person to another, and of knowledges gained through the senses, are also, transmissions belonging to the realm of the microcosm and matters of its consciousness. But all transmitted from the realm above, or higher intellectual plane than the microcosm is by influx, and does not come into the conscious state of the recipient. When the recipient becomes conscious of these influxes, then it rises to a point between the planes where choice can be made of them. When one passes higher yet and has caused these higher thoughts to enter his being and perform their duties without the necessity of conscious thought, then the being becomes one with the macrocosm influencing it, and is elevated to a plane higher than that which it previously inhabited. Thenceforth it can, also, control the influx into itself, hence it is an influx no longer, but an appropriation. Influx is a flowing in; a flooding of the microcosm from out of the macrocosm by which the microcosm is influenced to acts, growth, and changes in itself beyond its own control. The human race has control of its transmissions, but not of its influxes.

304. In the first instance the microcosm was formed by the macrocosm by means of these influxes. The macrocosm contains all elements in universal form, or condition, from which supply the microcosm brings them into individual use. The macrocosm loves principles of right and truth. The microcosm loves persons — individuals in whom these qualities are found. The microcosm, with its particular loves, and limited hates, one sided esthetic emotions and yearnings in certain directions, cannot con-

ceive of the higher order of the macrosomic intelligence which possesses love universal, the ideal of universal beauty, and universal desire. For instance love, in nature, is free as the sunshine shed upon all; in man it is split up in different individuals, into loves varying with each. We love some person or thing, the macrocosm pours out love as the rain pours, alike upon the evil and the good.

305. These universal intelligences of the macrocosm, or psychic fluids, lie like seas about us, and their waters flow in and out of the caverns of our being as the ocean waters sweep through the caves along the coast, leaving their curious markings and traceries behind. The macrocosm contains a great sea of energy, a great sea of productiveness, a great sea of constructiveness, a great sea of selfishness, a great sea of love and so on. Into whatsoever comes within its way, into which it can flow, the waters of these seas flow. The only limit to their flowing appearing to be the capacity of the microcosmic cavity to receive it. The water of the sea may vary from time to time in density. A cavity into which it might flow, could it reach it, may not lie along its coast but be situated high above its reach on the dry land. A capacity for one kind of waters may be situated by the side of the wrong sea for its use. The microcosmic cavity may be open to the waters of one ocean and not to another. These are among the hindrances of influx and reasons for the variableness apparent on every hand. But these apparent hindrances give diversity of kind.

306. These different waters flow forth from one universal fountain head. The seven principles are the instruments by which the different streams are drawn out into individuality of existence. Existence is successively presented to these streams of influx. That being which is born under the rule of a certain influx has its character therefrom. All beings that have been, or are to be, are necessary to manifest the macrocosm that gave them being. It takes all the differing microcosms born out of the macrocosm, collectively, to reveal the character of that macrocosm. These macrocosms may be but microcosms to a more universal Macrocosm—God. So that all of these superior intelligences must be collectively known to reveal the character of God, out of whom they came. And even then, God must possess character not manifested in his angels, or stars at all. Hence, God is past finding out.

307. The human race on Earth has been generated and nourished by the influxes to which it has been submitted. Each individual transmits his characteristics to his child. What the parent transmits, is what is characteristic of him and his race. All additions of knowledge or character to this, by which the individual differs from his race, and is advanced beyond its former position of intelligence or form, comes from the new influxes from the sea in which he is immersed. As the Earth's position in these ma-

macrocosmic seas is constantly different, so do those who are born this minute differ in character from those born a minute ago. Yet the prime characteristic of the month governs all born in it; and still more does the controlling principle of the age govern all, etc. The more universal position, or general environment, must be the same for all inhabitants of the same globe, sphere or world.

308. A knowledge, therefore, of the general surroundings of the world, and of what is the governing principle at the time, with the position occupied with reference to other heavenly bodies, will reveal, to him who can read aright, the characteristics of the age among mankind on earth. Such a knowledge, also, by reason of the inevitable procession of the principles, will show him what has been, what is, and what is to be. So that such a one may reveal the secrets of the past, and disclose true prophecies of the future.

309. The first period of the macrocosm was that of activity. The principle of motion governed it (Gen. 1:2). God moved to the creation of the universe. Motions of varied kinds were then instituted, which were so powerful and persistent that they have lasted until now, and continue to traverse the space into which they were cast. And that, too, when the forms of that space have changed continually. Yet these motions have entered into these forms, and are still passing through them.

310. The second period of the macrocosm was that of expanse, volumes, and magnitudes. In this period originated dimensions, which were so persistent as to continue until now; and though they may not now govern, they serve admirably. In the third period, the motions of the first, and the dimensions of the second, were separated into innumerable varieties, or *kinds*. And the varied kinds, persist until now. With the completion of the third period the macrocosm was perfect. God saw that it was good. The *three* is perfect. It has but one part, one will; it cannot be self-divided. But God introduced the fourth period of reproduction. From whence the one macrocosm becomes the many; many wills in place of one; beings, things, externals, bodies, each clothed by limitation. The stars which were born from the one vast macrocosm, many of them still persist. The beings and forms which emanated from each star, many of them keep on in apparent endless reproduction. And since this fourth period, for each one, there is always two wills. The will of all without and their own self-will. But without this creation, there could have been no companionship; no love; only one vast being.

311. With the fifth period the career of the secondary will begins; the will of the individual within the macrocosm; the influence and power of each star, moon, and planet. This period presents a new way; the way of union through association; action by affinity; mutual co-operation. There are henceforth two ways. The one way which the one self of the macrocosm first went, and the new way of many individual paths proceeding in

the same general way, separate, yet in harmony; the way of love. After the fourth period, always comes two ways.

312. The sixth period was that of recognition. Each being perceiving its separateness from each other being, and knowing the others by their being without its self; by coming in contact with them; equally so by parting from them. These knowledges are continually increasing. The larger part of the animal race belong to this time. Man, the intelligent animal, is a product of this macrocosmic age. The seventh and last period of the macrocosm is the period of the soul. The term period is here used merely to facilitate thought.

313. Each period begins in the middle of the former one (62). It is born in the midst thereof. For a time it remains in an inferior condition, being overpowered and shadowed by the stronger influences of the period or principle in power at the time of its birth; its parent, in fact; the mother which fosters it, out of which it grows, from whom it is born. But in process of succession it assumes the superior condition. So the period of each of the principles has two phases; an inferior, or serving one, and a superior, or governing one. This would make fourteen phases of time, but there are really only twelve. For time supposes succession, and succession, motion. Now the seventh principle is *rest*: motion does not reach that far, hence the periods cease when the sixth principle gives over the rule to the seventh, and time ceases (Rev. 10:6 and 7). There are consequently six outgoing periods, each separated from the one before, and the one after by an inb ringing period.

314. The universe, to which our solar system belongs, is now, probably, in the fifth period, and the universe is still in an oval shape, showing a polarized state. The macrocosm has been developed through these various stages, even as a child is developed into a man. In the day when it first possessed activity and motion, it contained no thought, or knowledge; it had not reached it then,—we speak of the macrocosm as apart from; the spirit within,—consequently it could not then have imparted it to the microcosm. And since the macrocosm imparts all to the microcosm of which the microcosm possesses, its own age and condition determines the microcosmic development. That macrocosm which is now acting upon our microcosmic world, is now being supplied with mind by the Great Father, and it is feeding it to its child.

315. Just as the macrocosm, as a whole, is being developed by God through his seven great principles, which he created with it, so each part thereof is being passed through paths of instruction varying from each other: each part of the way varying in its lessons. Into the ether space each characteristic of each being, star, or thing, he has made, is projected; it pours out its astral fluid all about it. Each thing or being smaller, or lying on a lower plane,

than itself, coming into this astral fluid, is molded by it into a similarity of character. So it is that our Sun, and its accompanying planets, in their path through space pass into the influences of different groups of stars, or signs, and imbibe the instruction they each impart to it in turn.

316. Corresponding with the twofold periods of the primal principles, there are twelve signs through which our Sun passes with its planets in the round of its orbit. Thousands of years are occupied in passing through a single sign. The elements imparted to our solar system, thereby, are those characteristic of the principle governing the sign, either in its inferior, or superior, condition,—its male or female ascendancy. We believe that our solar system is now passing through the eleventh sign, and receiving spiritual consciousness—the knowledge of good and evil; which is the fourth of celestial development.

## §2. INFLUENCES OF THE SUN.

317. The Sun is the father of all things that have been born from mother Earth. Not only of the Moon, which was a child after their own kind, and on their own plane, but of animal life as well. The Sun has incited the Earth to certain operations within her being which have brought forth all that now dwell visibly upon her body—microcosmic parasites.

318. The Earth, a child of the Sun, by some greater and more powerful Star-father, or God-father, developed, through its first three periods, its being after the pattern of its parent. It had bottled up in it the structure and experiences imparted to it by its parents,—its inherited experience. After the middle period, the Earth went forth into the society of the other worlds, and experienced new contacts, and felt the influences of its neighbors and such of its kind as came in its way, or presence. The beginning of each body came from its parent bodies, then all parts of the without has added thereto.

319. So the Earth gave, in the first instance, the body to each creature upon it; induced to this course by the Sun's power acting upon the Earth's structure. The Sun's influence is the greatest which is exerted upon the Earth. By its heat and light, electric and magnetic power, it caused the earth to gather its particles into groups, and made them living bodies; creatures, that breathed the air it gave, and walked the earth it warmed. Without the Sun's light, and heat, and electricity, all creatures on earth would perish: these, by influx, have poured into man the bulk of what he has, and is.

320. By reason of the six principles, and their dual form, the Sun gives forth twelve manner of influences; twelve kinds of fruit, yielding its fruit each month, and its leaves are for the healing of the nations (Rev. 22:2). Each kind is dispersed to differ-

ent parts of the Earth's orbit. To the space traversed each month is assigned a special influence: each thirty degrees has its teaching.

321. If we throw any light object upon the waters of a stream, it will move in the direction of the current, and be borne away with it. If there are several streams flowing in different directions; then, according to the stream it is cast upon, will be the direction it is carried. A new life, born into the world, is borne away upon the astral stream upon which it is cast: it is molded by the influences of the time. If it is cast upon the August stream of the heart, it is carried forth into external expressions of love and emotion. That is, a person born in August is endowed with a loving and emotional nature. An eddy, in the after current of life, may guide the person into another, and even contrary channel, but its first, and, because first, strongest natural impulses will be in that direction.

322. Our life-bark, in its voyage from the cradle to the grave, sails over many seas and gathers its cargo from each. If we know the date it sails from port, we may know the sea it puts out upon, and the direction it takes; and hence, its desired haven. But it may bring up in some other port at last. For the united spirits of former voyages,—experiences inherited from parents,—may be stronger, in their councils, than the spirits of the deep upon which it at present sails, and so guide it into other oceans and to other lands, than that towards which it first sails. But while there is variation, the being cannot go beyond the confines of the general ocean, or outside of the control of the principles governing the age.

323. Besides the direction of character, given to each person by the influxes at the time of birth, each person is influenced by the solar principle of each month, in a less degree. In the temperate zones of the Earth the twelve solar influences are most nearly equal to each other. In the torrid zone the summer influences are abnormally intensified, while the others are shut out by the attitude of the Earth towards the Sun. In the frigid zone the winter influences are intensified, and the others given a cold shoulder. Active character is developed towards the pole; lazy character towards the equator; the happy medium, between. But he who wishes to intensify any one particular character, must choose its location of maximum presence.

324. The soul which has acquired a knowledge of the solar influences, of the different periods, and localities of the Earth, may, by selecting the proper locality at the proper time, and then shifting his position to suit the change of the influences, keep in the presence of a given solar supply, continually, and build up his character in that requirement, from the supply so furnished. When we want iron, we go to where the iron ore is and mine it; when we want lead, we go to a lead mine; and so on. So it is with kinds of solar influences.



325. Regions of high mountains and deep valleys, in the temperate zones, offer the greatest diversity of solar influences, as well as of mineral wealth, and conduces to the most even development of character and prosperity.

### §3. INFLUENCES OF THE MOON.

326. The Moon took the Earth's surplus of centrifugal force, when it was parted from it (190), leaving the earth under the prime control of the centripetal. Hence, its influence, upon life on Earth, is opposite from that of the Earth itself. Hence the quality which is governed by the sign in which the Earth is when a person is born, will, by reason of the Earth's centripetal force, be fixed in such person as a controlling quality of his life; but the centrifugal use, or outward expression of that quality, will be determined by the sign in which the centrifugal Moon is at the same time. Whence the Earth ministers to the subjective, the Moon to the objective. The Earth gives us our character, the Moon our natural occupation. As the Moon's centrifugal force draws man's inclinations towards the occupation of the sign in which the Moon was at our beginning, and such occupation acts as a center of all our efforts, it has been said that we are polarized in that sign. We can best express ourselves in the line of occupation which is most natural to that sign.

327. But the Moon, having been born of the Earth, and revolving about its parent, passes, in a round of its monthly orbit, through twelve different signs, or fluids, of controlling influence, emanating from the Earth as their center and source; so that the influences of the Moon are but earthly influences sent back to us in assorted form. The Earth's characteristics are divided by the Moon's force into twelve methods, each one corresponding to one of the twelve principal influences governing all energies.

328. The Moon also passes through the solar signs, with the Earth as center, in the opposite direction from that in which the Earth passes through the signs, from the Sun as a center. This is due to the fact, that while the Moon travels forward with the Earth about the Sun, and is, therefore, its companion in passing through the signs and influences, from the Sun as a standpoint, it falls behind the Earth during a portion of its revolution about it, then, by a greatly accelerated motion, passes ahead of the Earth on the side towards the Sun. If the Moon passed ahead of the Earth from the side away from the Sun, it would pass through the signs in the same direction as the Earth. If it did this, moreover, the Moon would "rise" earlier every morning. Some planets may have such Moons, perchance, but we have not. The Moon rises later each night than the night before, and it passes through all the signs in the opposite direction from which the Earth does.

329. The influences exerted by the Moon upon the Earth

are, therefore, opposite to those exerted by the Sun. The Sun is life-giving, the Moon death-dealing. Such statement, however, would convey an extreme impression, without fuller explanation. The Sun sends into everything the fire of being. The Moon draws action out from everything. The Sun causes us to acquire, the Moon induces us to expend. The Sun's direct influence upon the Earth is of an ingoing character, but when sent by reflection from the centrifugal Moon, it is of an outgoing kind. The Sun's power makes us to build upon and magnify ourselves; the Moon's power makes us to expend ourselves; send ourselves forth. The Sun's rays direct to Earth are, by it, concentrated. The Sun's rays, reflected to the Earth by the Moon, are scattering. The Sun causes Earth creatures to *be*; the Moon causes them to *do*. To be is to live; to do is to use the life, or die. The Moon causes us to send our life-element forth out of self.

#### §4. INFLUENCES OF THE PLANETS.

330. The Sun and planets together constitute the material body of the solar system. Like the limbs, and other members of the body human, each one has its peculiar function to perform: each has its office. The Sun was the source of all; the matrix wherein each was formed. Each, however, has drawn from its mother's breast the peculiar milk needed for its supply. This supply is in accordance with the principle which was governing at the time. Each is in order. Each as it comes into conjunction with the Earth exercises its paramount authority over it.

331. The influences of the planets upon the Earth are in less degree than the Sun's. Their influences, while somewhat affected by the sign they are in, are nevertheless individual and distinct, the third principle having assigned to each its own peculiar function. The governing planet at any time incites the peculiar element over which it presides, or is coincident with, to flow from the Sun,—which is the universal storehouse of all the influences belonging to the system. Each planet calls out from the Sun its own needed supply, and the same for the Earth, when the Earth is under its control.

332. The power exerted by a planet upon the Earth is greatest when it is in conjunction with the Earth in the sign characteristic of its own nature; the sign in which it was born.

333. There are eight principal planets, ignoring Vulcan, which is of doubtful existence. Four of these, Mercury, Venus, Earth and Mars, lie nearest the Sun in the order named. The other four lie further away, and are separated from the first group by a cluster of small planets known as Asteroids. These four outer planets in order from the Sun, are Jupiter, Saturn, Uranus and Neptune.

334. The four inner planets are most completely under the

influence and control of the Sun, and are, in consequence, most material and physical in their characteristics. These four have to do primarily with the physical form. Four is the synonym of form; the body and vital organs. Four is the number of *Time*.

335. The four outer planets are least under the control of the Sun, the most open to the celestial influences beyond the Solar system, and most independent and free to choose as they please. They are most potent in the forming of intellectual and spiritual shapes. They have to do with the head, brain and soul.

### §5. INFLUENCES OF THE STARS.

336. It will be observed that the Moon, having been born of the Earth (171, etc.), sent back to the Earth an earthly influence causing occupations in accord with the Earth characters. Again, its reflection of the sunlight upon the Earth, caused a change in the work that sunlight did on Earth; yet its influence, by reason of these different relations in which it was placed, unlike all other heavenly bodies, gave it a distinctive character and power peculiar to itself. In a similar way each of the planets, by reason of their differing relationship with the Sun, have characters peculiar to each. Yet the Earth and other planets, and the Moon, all possess characteristics derived from the Sun; not so with the stars. Their characters are not derived from our Sun, although our Sun may have derived its character from them, or some of them, and may in turn contribute in some measure to them. But in the main their characters are each distinctive, and each unlike, while in some ways like, our Sun. At best they are not very near of kin.

337. The stars have their influence upon our Sun and upon all the planets. This influence is greatest upon the planet most distant from the Sun, where the Sun's influence is weakest. The inhabitants of Neptune are less under the rule of the Sun than we, and subject more completely to the great celestial powers.

338. The influence of the stars is less marked and not as strong upon us as the influence of the Sun. But these influences, unlike all we have previously considered, are not derived from the Sun, but are distinctively their own,—planted in their bosoms by the God.

339. The influence of the stars upon us is of a more general or departmental character, and while less readily seen, is still very potent; as gravity, which binds star to star, is more general than that which moves the glacier down the valleys of Switzerland. Their influences are primarily intellectual and spiritual, hence only exerted upon man to any extent from among Earth's beings.

340. The stars have their specific forces. The great general forces being assigned to certain localities, or signs, in the heavens. These general forces being separated into more particular functions: each assigned to a star of the constellation. The Sun

moves with its train of planets through these signs in the heavens, being taught by each of these celestial countries of what it has to teach.

341. The Sun and planets, in one round of the solar orbit, travel through twelve celestial countries, each thirty degrees across it. Each celestial country is inhabited by powerful Lords (stars), with their vassals, who give celestial food to the Sun and its family during their journey through the land, and courteously accept the small tributes they bring in return. Of the countries lying either side of those through which the Sun passes in its journey, we know less. But since the universe is in an oval form (348), and the Sun's orbit lies in the great plane of the oval, these side countries can only be vassal states or outlying territories of the adjoining kingdoms through which the Sun does pass, and at whose courts he is received graciously, and is never sent empty away. The four superior planets, lying furthest from the Sun, are most graciously received in these kingdoms. And since their egos are less selfish, less self-persistent, they receive most from these great Lords, and acquire most rapidly the celestial knowledge.

## CHAPTER III.

### POLARIZATION.

#### §. 1. EVERYTHING IS POLARIZED AT ITS MIDDLE PERIOD.

342. Now, that we have considered how each being and thing obtains its substance and character by transmission from its parent and surroundings, upon its own plane; and how, having obtained, and during the obtaining, it has been influenced to certain growth and form by reason of the macrocosmic forces operating upon it, by which it is gradually lifted towards a higher plane, we come to a stage in which each thing is polarized.

343. Everything is polarized at the middle period of its existence; instance, the Earth when the Sun established its rule over it (167); the pollen and seed in the plant (139). Polarization is an inevitable resultant of the co-presence of the will of the macrocosm, which is operating upon the microcosm, and of the will born in that microcosm, which will is embodied in the *self* or ego of the being. The macrocosmic will gathers everything about one center. But when, in the course of its existence, the microcosm develops a will of its own, or there is developed a will within it, then that will gathers all it may about self as a center. These two centers, the macrocosmic will and the microcosmic will, become lodged in each thing, and become the poles of opposed character found in everything which has passed its middle condition.

344. The time of polarization in anything determines that it shall be the middle period thereof. For its former existence was a career of the macrocosmic will, and now the microcosmic will must also have its career; and each career must have its seven periods (43). The time of polarization may not, necessarily, be the middle of its existence counted by earthly years, but must be the middle, counted by results. The microcosm may cover more development in one year of time than the macrocosm, Neither is each thing, or creature, even of the same race, polarized as quickly as each other one. It also appears to be the fact that the slowest polarizations are of the highest order.

345. The two poles are centres of opposite tendencies. The major force of the one is centripetal; the major part of the other is centrifugal. Because of this, we have in nature, on one hand

heat, on the other hand cold; light and darkness; and in the soul realm we have good at one pole, evil at the other. The action of each polar centre is to draw all of its sympathizers about its standard, to concentrate all its friends into a powerful force about it. The establishing of these two centralized forces within each universe, or being, results in rending in sunder the parts of the body thereof, creating great disturbance, commotion, discord, warfare; dividing every part into its opposite components, each of which seeks its corresponding pole. The thing polarized is a magnet, for a magnet is a thing drawing to itself its kind. That which is drawn by the magnet will join the pole of its choice.

346. The two forces in each magnet or magnetized thing must balance each other so long as it remains intact. And being equal neither can overcome the other, but the struggle must continue. Peace cannot be restored until the thing shall sacrifice a part of itself. But the opposing forces within, being equal, this can only be done through the intervention of another. Thus, the Earth, induced thereto by the will of the Sun cast out or sacrificed its surplus of the centrifugal, and became the centripetal, or redeemed Earth. The Sun was its redeemer. Christ is our Sun of righteousness and the Redeemer of man.

347. The created universe, as a whole, was polarized when it reached its fourth or middle period. Its poles were, the one the material pole and the other the spiritual pole. The concentration of matter about the material pole, in this fourth period, resulted in stars. The concentration of spirit, drawn forth from matter, about the spiritual pole, results in spirits, beings. The spiritual pole finally triumphs, by the intervention of God, and *all* matter is finally drawn back to spirit about it.

## §2. MAGNETS WITHIN MAGNETS.

348. Each part of a magnet is itself a magnet. The universe, as a whole, has been polarized; hence, its oval form. It has two opposed centres, or poles. Our Solar system has been polarized. It moves in a round of its orbit, about or past, both of the universal poles. Its general forces, and the relative power of either universal pole over it, is according to its relative position to either pole. The relative influence of either pole, in any magnet, upon us, or upon anything else, is in accordance with the position occupied in reference to it, or our distance from it.

349. The power of each of the poles of the universe, the outgoing or the incoming, is greatest upon that which is nearest, but the power of both reaches to the utmost limit of space; hence, there are forces of each present in any locality. By the principle of limitation, these respective forces collect about their preferred standard, forming two armies, lying within and smaller than the universal forces, but, like them, set in opposition to each other,

and making a new magnet within the magnet of the universe. Thus, it comes to pass, that within the great magnet of the universe, are many magnets, as that of the Solar system in which we live.

350. In the magnet of the solar system the sun occupies one centre, the material pole, while at the opposite focus is the spiritual pole. The forces of this later pole, being centralized from the celestial universe, are universals, therefore not visible and not material. The planets, in the solar system, in passing through their orbit, not only pass around the Sun, their material pole, at the one end of their ellipse, but, also pass around the invisible spiritual pole, at the other end.

351. Within the magnet of the Solar system, each heavenly body, as the sun, the several planets, and asteroids are magnets. Each creature upon them being also magnetized through them. The two magnetic poles of the Earth have exerted their respective influences upon the creatures and forces upon its surface. The races of life have revolved about the two poles of the Earth. At present the nations of man are clustered about the North pole, but in former ages they were, doubtlessly, gathered about the South pole—the oceans then being principally in the Northern hemisphere. According to the spirit that influences man, will be the Earth pole towards which he moves; and according to the pole he is near, will be the spirit which will influence man's life within. Prior to the birth of the Moon, the Earth not being a magnet then, no clustering influence existed; and there was no drawing away from the geographical center.

352. Besides magnets inside of greater magnets, of the same quantitative type; as our Solar system within a vaster universe; and the earth magnet within the Solar system; there are magnets of quality which co-exist within the one vast magnet of the universe; or within the lesser, yet extensive magnet of our Solar system. For instance, the gross material of the Earth is a magnet with a pole in, or under, the British possessions of North America, and the other pole in the South seas. Various iron ores, the mariner's needle, etc., are influenced by this Earth magnet; but man, while probably unwittingly influenced by this magnet also, is still more influenced, in this generation, by the magnets in the thought world. Wealth is a magnet which draws him more powerfully than the Earth poles, and gathers the human race into dense populations, called cities, about the centers of finance. London is a positive pole of finance.

353. There is a magnet of brotherhood. All the peoples of the world are influenced by the principle of the love of kin, and are drawn towards this pole, which is not a locality at all, but a quality. So is every nation on earth a social magnet, with patriotism and identical interests poles which draw all its citizens together, and holds them in one great family. Those are nearest to

the pole of patriotism who are most patriotic. Such are the most strongly bound by its power, and compelled to respond to its behests. They, in turn, derive most of the benefits which patriotism can confer. Then there are also magnets of love, and right, and knowledge, and so on. Those in whom the sense of right is strongest are nearest the positive pole of morality. Where others might compromise with righteousness, they have no choice, but are compelled, by the force which holds them so near to the pole, to obey its demands, if need be, even to the sacrifice of life itself. The negative pole of right is wrong. In every magnet the positive pole has its opposite or negative. Where right is there is wrong to oppose it.

354. The lesser magnet is created by the greater. Take a powerful magnet in any laboratory and scatter soft iron filings over it; the filings arrange themselves about its poles, and each tiny piece of iron will be found a magnet. Each has been magnetized by the greater magnet. The attracting power of each tiny magnet, moreover, will be found to exist by virtue of the greater magnet. So, too, is the love of man derived from resting upon the love of God.

355. The universe is full of magnets and magnetic influences. Each smaller magnetic being is influenced by the many magnets about it. And the structure it has fashioned, by reason of the virtue derived from its parent magnet, may undergo a complete change, under the influences of other powerful magnets, brought into its vicinity, or, into whose vicinity it may come. Not only the vicinity of space, but the vicinity of likeness, gives power to the influencing magnet, and causes changes in the controlled structure. A great and powerful magnet may, in space, be close to a little magnet without materially affecting it, owing to its great difference of character. While a less mighty magnet, and more distant in space, may have a powerful control over the little magnet, owing to its being near to it in character. By such influences are the character of things changed.

### §3. POLARIZED MAN.

356. By the polarization of the animal race came the male and female. The centrifugal pole of the individual body lies in the generative, or creative organs. The centripetal pole lies in the brain. By the last named, the animal takes in of the without; at the first named, it sends out of the within. The influence of each pole extends to all parts of the body. The generative pole, which sends out its force, draws its supply from every part of the within, while the mental pole, which takes in its force from without, sends its supply to every part of the within. The opposite poles in different beings draw each other. The opposite poles in the same being seek to get away from each other.



357. Every particle of the tissues of the body is a magnet by virtue of the magnetism of the animal. By reason of the electrical supplies, sent forth by the brain, the magnets that exist in the muscles contract, and action results. While each particle is a magnet, communities of these particles form organs, which are themselves magnets. The heart, which is the central organ of life,—the fountain of growth,—is pre-eminently marked, drawing in the blood at one pole, and sending it forth by the other. So the animal, himself a magnet, contains magnets within magnets within himself. And the structures which these magnets control may be changed by the changing influences of the magnet of the whole animal (354, 355); by the forces sent out from the brain.

358. Adam was the most noble of animals, and perfect. He reached his maximum, or fourth period, in the Garden of Eden, and man was polarized. Prior to that, he unfolded according to what his Creator had planted in him, at his beginning; now, he entered into personal contact. This personality was, as it were, a germ, or seed, formed in the mind and called the will. It was the true but invisible pole of the brain. Man now made ventures for himself. In man the one pole, the animal, is visible and material, the other pole invisible. About the one pole clusters the body, about the other is fashioned the soul. In his personal ventures, man found Satan, in his without. Satan's influence swayed him. He revolved about this force until he reached a point in his orbit, which submitted him to the influences of Christ: Christ and Satan are the poles of the spiritual realm. *The Soul*, by the action of this spiritual magnet, was polarized. The good was parted into good and evil,—right and wrong. The soul is the innermost magnet which we are able to reach.

359. In the Earth life of man the animal magnet remains united. In the realm of the hereafter, the soul has been parted from the body. In the by-gone, the animal was separate and alone, not united to the divine, as it is, in all human beings, now on earth. In the journey of individuality,—that is form,—from the material to the spiritual, it exists: first, in the animal; then in the combined animal and spiritual, in which polarized state, the spiritual pole fashions a soul about it; then this soul, while yet in the body, becomes polarized, at its middle period, knowing good and evil; after that, the individual leaves the body, and goes forth in the soul, which becomes parted from the body, and subject to the spiritual realm. *The soul has a spiritual form and structure, as the animal has a material one.*

360. But this soul, which is the most concentrated and intense of magnets, is not born into spiritual life without pain and travail. By organic appropriation of external forces, the soul appropriates, or cuts off, to its own use, that portion of the solar, planetary, or stellar, fluid which passes into, or saturates, its being, and builds it into its own form by reason of its magnetic power. Love, and

beauty, and life, are in the macrocosm; and they flow into, and are appropriated by, the soul. The incoming fluid is polarized, or concentrated about either the pole of evil, or good. But the fluid seeks expression; and only through the physical being can it be expressed; or made manifest. The more concentrated the forces become in the soul, the more intense becomes the desire of expression, the necessity of manifestation. The will may send any of these accumulations forth, and give birth to embodiments of them. Until they are embodied, they do not enter into our structure, or have lasting hold upon us.

361. The man is dual,—physical and spiritual. The physical body is dual—male and female. The spiritual soul is dual—having the knowledge of good and of evil. When man is in the animal condition, his physical children are most plentiful; but when he has reached the finer state, his physical embodiment will be less numerous, and his mental children most plentiful. His creations will be thoughts that shall be born of him and live, influencing mankind. These thoughts may be embodied in structures, or works. But the necessity of child-bearing, or giving expression, of one kind, or another, is laid upon every being. Shall the being express itself through the generative pole, or through the mental pole?

362. The more intense the inward becomes in the mind, the more intense the outward becomes in the life-force; until nearly all the being's vitality has become lodged in the mind, on one hand, and is struggling to escape from the sexual organs, on the other. The soul, then, has a fierce time of it. Decisions are rapidly forced upon it. If it accepts the urgings of the sexual, the soul rapidly degenerates, and merges into the animal and becomes one with it. All the thoughts it takes in, at the mental pole, are then balanced by expulsions of life-force at the sexual pole. Any struggle between the poles of good and evil, in the mind, compels a counterpart struggle between the male and female elements of the animal. For, in any polarized being action at one pole means, also, action at the other pole.

363. But, the more intense the *outward* becomes in the mind, the more intense will be the inward in the life. The soul, then, by the sending forth of mental children,—accepting the promptings of the mind,—draws the life inward, becomes one with the mind, and grows apart from the body. And, by such a course, becomes prepared for a vital existence separate from the animal. The acceptance of the mental, or mind promptings, makes the soul a magnet, with poles of good and evil, but the soul is never male and female; for, if the soul goes the downward way into the life-forces, it is lost in the animal (362). The body is in no way evil or good; for, while affected by the moral condition of the soul, it has no moral responsibility. The soul has no sex responsibility. The body is the soul's avenue of expression in this life,

and for every act sent out through it, there must be a reflex impression made upon the character within.

#### §4. STRUCTURAL FORM AND ORDER OF THE HEAVENS.

364. In the wonderful cycle through which all existence passes, everything, first occupies the position of the positive. Self-assertion blinds it, and shuts out all consciousness of any other thing superior, or inferior, to itself. Then, it becomes two. It becomes negative to some other positive and greater will; consciousness of others awakes. Then, it becomes the being influenced and controlled by both positive and negative, and is polarized. This brings a dual knowledge. Now, it may, by means of the choice between the two offered to it, become independent of either and master of both, and, by revolving about them in an orbit, determined, at first, by the relative forces of the poles, it may obtain such supply from them as it chooses, and build itself up distinct from all. If it triumphs over the negative pole, it becomes a positive one again, and coincident, at least in labor, with the Spirit. So Christ triumphed and reigns. But, if it allies itself to the negative, it will continue a reign in opposition to its spiritual source, for it was positive and from the positive, in the beginning. In these principles is revealed the structural form of the heavens, which is ever changing.

365. The Universe was, at first, a great globe, with one governing center, from which it had its origin. Then it became the polarized Universe, a great oval with two centers of power, one the positive and the other the negative. This is the state it is now in, and everything has its opposite. In the last state, the positive will coincide with the negative in all places, hence the poles will be coincident and one, and once more one center will govern in the perfect globe. And, just as at first existence came out from this center. back into the center it will pass at the end.

366. The form of the universe is now an oval. The body of this oval is composed of molecules, containing suns, planets and moons, as atoms. Looking at these molecules of the universe, in the direction of the more distant edge of the oval, their vast numbers, produce a "milky way." By reason of the present polarized condition of the universe, by which two powers, in two centers, influence every magnet within the universe, every star, and planet revolve in an elliptical orbit. Some are more elliptical than others, showing the different stages of the struggle going on. From this polarized ellipse, comes the opposites of cold and heat, summer and winter, and all their kindred train. But when the positive has closed in upon the negative, the perfect circle will prevail.

367. By reason of the two poles of the universe, two great classes of conditions now prevail. And while the influence of

either pole is felt even to its opposite pole, its influence there is at a minimum, while at its home it is at its maximum. Consequently, about each pole prevail conditions the opposite in kind, to those about the other pole.

368. The same principle must prevail as to the poles of the Solar System. The one pole lies within the surface of the great Sun and all the material planets revolve about it. At this pole is fire and brimstone. The greatness of the forces of the material world. Here, if anywhere, might makes right, and woe to the weak. Pugilistic strength is worshiped. The wheel of Juggernaut rolls on, regardless of misery and agony, crushing everything before it. This is the home of demons. At the other pole of the solar system, are centered the unseen but potent spiritual powers. Love is king, and all the treasures of thought support him. All tears are wiped away. Gentle ministrations give newness of life to the frail. Beauty and joy clothe the angelic multitudes. Probably the two poles lie at the common foci of the orbits of all the planets; but the action of the spiritual pole is one with God, the spiritual pole of the universe.

369. God is in all localities. God is not in any locality. Yet you cannot go beyond the reach of God's spirit. Toward Soul is toward God. Towards the outward, material, is away from God. He who strengthens and improves his body, gets nearer the animal world. He who improves his mind and soul, gets nearer God. Animals are a part of nature, but souls are a part of God. Like seeks like, and the outward surroundings correspond to the inner character. The physical is bound to the Sun, and is drawn towards that material pole; and the planets will, finally, all join their mass to it. But the spiritual pole of the solar magnet is one, in its purpose, with God, the great spiritual pole of the universe; hence, the spiritual soul of man, when sent out by the spiritual pole on a new journey, or round of life, will be carried away from the material Sun towards the celestial Heavens. The law of polarization indicates the origin of soul beings, to be in the middle planet, or planets of the system; and that the degenerating of the race, are carried back through the several planets, and their conditions, to an end in the Sun; while the spiritually increasing ones, of the race, are borne on, through the several planets, and their conditions, away from the Sun to an end in the celestial heavens.

370. The planets, in point of distance from the Sun, are Mercury, Venus, Earth, Mars, the Asteroids, Jupiter, Saturn, Uranus and Neptune. These planets, originally, beginning with the smallest, Mercury, probably, increased in size in regular order away from the Sun to Lucifer, which was the middle one, and largest, or largest next to Jupiter, and occupied the place of the Asteroids; then decreased in size again to Neptune. But when the system's polarized forces reached the maximum of their

intensity, the separating power caused the breaking up, or destruction, of Lucifer (345). The Asteroids are its fragments. Or, probably, the Asteroids are the fragments of four middle planets, a third of the family. Let us use our illustration of iron filings, scattered upon a powerful magnet, again. It will be found that the iron filings will leave the place between the poles and gather about them. Those clusters half way between,—Lucifer and his companions' position,—will be torn apart, and divide, traveling towards one pole, or the other. As Mars, which, by its position, ought to be larger than the Earth, is found to be a little smaller,—the only exception to the rule,—it was doubtless fractured and parted at the same time. Or, if we count Vulcan as an inner planet, then Mars becomes one of the four middle planets, that were lost through pride.

371. Mercury being the smallest planet, nearest the Sun, and revolving about it many more times in a given number of years, is many times more powerfully controlled by the Sun than any other of the planets. The Sun's heat, and light, and electric power, have full sway there, and do their own will completely. Mercury is, therefore, grossly *material*, and, to Earth's inhabitants, would be a hell of misery. Forces run riot in it.

372. Venus, somewhat more distant, somewhat larger in its selfhood, less often revolving about its king, is, correspondingly, less subject to his sway; yet more so than the still more distant and larger Earth. In Venus dwell animal passions, and a superabundance of animal life. It ministers to the lower instincts.

373. The Earth's function, in the solar system, relates to the heart; the circulatory system. Less grossly animal than Venus, less physical and material than Mercury, it is yet more selfish and distinctively egotistic.

374. Mars, we have noted, as being an exception, in being smaller than the Earth, out of turn. This has caused it and its inhabitants to age faster than Earth's. Less subject to the Sun, from greater distance, and less frequent journeys about it, it has, nevertheless, from this aging process, due to smallness, inhabitants, probably, as distinctly egoistic as Earth. Its function is of the spleen and liver, and its people have been spleeny. Perchance, mighty wars have reddened its rivers with blood.

375. The Asteroids are smaller and more distant than Mars, and, consequently, individual animal organisms may be maintained in them. The Asteroids perform in the solar system the function of the lungs. Half way in the solar system, their opportunity of choice, intellectually, is most perfect. Possessed, in consequence, of godlike feeling, self reigns supreme. Here, the body and mind have just equal control over the soul. Their sins, if they have any, are of an intellectual character, as opposed to the *sense*, or sensual sins, of Earth's people. Vacillating, and unsteady, because of the half-way position occupied, sin, doubtless,

originated here. Lucifer swelled with pride until he burst. His magnifying of self caused self-destruction. No nations, or union of efforts, would exist here; each person scheming to self-aggrandizement. Consequently, the great intelligence of its people falls short of accomplishing what they otherwise might. Doubtless, also, the organic race of soul beings originated here, but a Christ found more welcome in the Earth, where the need of salvation could be more felt. Or, all the human race fell from Lucifer towards the Sun, landing upon Earth, from whence, by Christ's redemption, they advance upward once more.

376. In Jupiter a great change, from the conditions of the other described planets, will be found. Jupiter's function is that of the head, or mind executive. In Jupiter and the planets beyond, the spiritual pole holds superior reign. It is extremely doubtful whether, even in this first planet of the spirit realm, souls are materially embodied at all. Their forms are likely spiritual ones, and have the power to enter such externals as they please, at will. Jupiter is only just about ready for intelligent inhabitants. The clouds of its fourth day are clearing away, and the fifth day of life is near.

377. In Saturn we behold a new Earth and a new heaven (Rev. 21:1). All that ministers to our ideas of beauty, and much more of beauty, are found there, the realm esthetic; poetry and love dwell here. There is no need of the Sun to shine in it for the glory of God surrounds it (Rev. 21:23), "and the Lamb is the light thereof."

378. In Jupiter, Saturn, Uranus and Neptune, distinctive, intrusive, selfish ego is lost; souls live for others, and not for self. The all is bettered, and served, in place of the individual one, hence the no longer needed many may be merged into the great whole; universal, not individual, spirits may come again.

379. Of the Sun, its intelligences are opposite in kind from those in Neptune, but alike in being unembodied in particular and fixed bodies. The intelligencies of Neptune are spirit-like, those of the Sun are forces. Whatever falls into its fires are consumed and reduced to beginnings again.

380. To summarize, the solar system in form is an oval. At one pole (the material) is the Sun, around which all the material planets revolve. It is the source of intelligent forces that dominate the physical. In Mercury and Venus, are the conditions for material and animal supremacy; in the Earth, Mars and the Asteroids, the middle ground between the physical and spiritual, are conditions for souls embodied in physical forms; and in Jupiter, Saturn, Uranus, and Neptune, are conditions for spiritual forms and beings. Towards Mercury is towards hell, towards conditions favorable to evil. Towards Saturn is towards heaven, conditions favorable to spiritual life.

## CHAPTER IV.

### THE HUMAN RACE.

#### §1. THE EGO.

381. Polarization of the Earth called animal races into being. The principle of limitation becoming subservient to the power of affinity, permitted organized movements. Associated communities of movements clothed, or incased, in material bodies assumed, each of them, particular characteristics, and so became individual. The principle of affinity bound together the several forces that had become associated together, in any given form, and caused each of such forces to serve one main end and purpose, which, thereby, became the characteristic of that animal. This characteristic became the governing spirit of the being. But Nature, or the Great External, governed the animal through this characteristic. And all the forces, or spirits, that comprised its character, were obedient to the will of Nature, through this governing purpose. When, then, the body succumbed, by nature's behest and its particles, parting company, became scattered among the material surroundings, the forces, qualities, or spirits, incentives, instincts, that moved it, and constituted its life, inhabited its body, and as an association had constituted the real animal, returned, severally, to their chosen places in the great external from whence they had come. It was not so with man.

382. The external will rules the animal. As the animal race was advanced, under the influences of the macrocosm, now governed by affinity, it reached a condition suitable to a more persistent existence, and God put the *internal will* in its midst. The internal will, as a center, ruling all surrounding it, is the image of God, and becomes a self will; so that the life, of such a being, is a self life, self persistent, and, to the degree of its power, independent of nature, or the great external. Hence, when death destroys such a being's body, or material dwelling, the being still persists, and its spirits do not scatter and join their kindred forces in nature, but continue bound together by the self will, and self hood that governs them. This animal, in the midst of whom God put this internal will, is man. The internal, or self will, governs man; and man, consequently, does not perish when his body dies.

383. The forces, incentives and spirits comprising the man, which is within the human body, continue to keep together, in a united association, after that body dissolves, because they are controlled by the internal will, which is still in their midst, and holds them there. The spirits of man are continually drawn towards this will within. So the soul, or real man, lives on after death of the body.

384. When plants were formed (127), a certain center in the organic sea drew the needed particles about it, and so fashioned a body for itself, making a plant. The plant grew, or augmented its size, by drawing material particles from without into its organic condition and being. So, too, does the animal body increase its size, by abstracting suitable particles from the food which it seizes from the without. In like manner, the without feeds the soul of man. Suitable thoughts, ideas, knowledges, forces, are seized by the central will, and bound to its service, built into its structure, or soul. Indeed, these spirits become willing inhabitants of the community of spirits, which, under the governorship of the central will, constitutes man.

385. A plant, or animal, is constantly changing its material particles, and even its whole form, as a resultant. Even so the character of man is undergoing constant change, and man's soul, or real form, is constantly changing in consequence. New members are being taken in, old ones, when they are no longer in harmony with the popular voice, are cast out. So man's character changes. And so man himself is changed. For the character is the essential thing. The will, character, and its fashion and form, the soul, constitute the ego, or I. The character is the quality; the soul is the quantity, or collective number of qualities; and the will is the vital spirit that governs them, or should govern them, and whom they serve. When all the individual parts of the soul become spiritualized, or perfectly identified with the inner will, the soul is eternal; it no longer parts with its members. The soul (form), and spirit (life), are then perfectly wedded.

386. The plant, after it has developed to a certain degree, reaches its fourth, or middle age, and generates seeds, or reproduces itself. Animal being does the same. The polarized animal race, male and female, divide themselves, each part having a center which enlarges its body by its affinity force. The spirit is the new center. The will of the man becomes divided, and a part is sent out into the soul of the woman, this makes a new center, and is lodged in the physical child born. This speck of will, in the child, fashions a soul about it, from the surrounding, after the same manner, as is formed the physical body. The soul seed, cast into new ground, grows, as does the seed of the blossom, and develops into a soul being, as the blossom seed develops into a new plant. But the only ground in which the soul will root and grow is found in man.



387. In infants, this soul seed is discerned awakening from its dormant beginning. In children it sends forth its first tender shoots. It becomes rooted in the basic principles of human life, and takes hold of the common ground upon which the commonwealth, society, and humanity rests. As the child grows into manhood, or womanhood, education strengthens the soul's trunk, and knowledges multiply its branches. Art and manners give it luxuriant foliage. Moral victories add blossoms, from which come spiritual and eternal fruits in the autumn of life. The growth of the soul is slower than that of the body, and it, presumably, only reaches its minor developments in this life; it is only rooted here.

388. If the selfwill is very weak, the spirits, which are the soul inhabitants, are but loosely bound together. Then, as in the case of a weak king, whose subjects are liable to leave their allegiance to him and set up an independent government, or otherwise forsake him, so the spirits of such a soul kingdom, after death,—after release from the physical cage in which they have, in a measure, been confined—may forsake that soul and go forth to nature; as do the spirits of all animal forms. But while the selfwill, or essential ego, remains, the soul still, in some measure, exists, although stripped of all possessions.

389. The spirits of the without, whether organized,—that is, souls,—or not, are seeking to express, or manifest themselves. For this purpose they will enter those material instruments which are suitable to such manifestations. So, growth expresses itself in plants, and trees and grains; and life manifests itself in the teeming forms of the sea and land. Passion manifests itself in animals; intelligence, in man. Spirits cannot manifest themselves through instruments which will not fit them. The form must correspond to the spirit; be fit for its use. The spirit of lasciviousness can manifest itself in and through the lustful, but has no entrance into the heart of virtue. Upon the pure it has no influence, but like rain falling upon a good roof, rolls off and does not enter the house. Character is advanced, and fitness for expression changed, as evolution progresses, so that which naturally and properly is manifested through a being to-day, would be unnatural and wrong a year, or an age, hence. Being should always manifest the highest spirits of which it is capable.

390. A disembodied soul may enter a body at birth, which is suitable for its manifestation, and from which it is not excluded by prior occupancy; so that the parents of the body may not, necessarily, be the parents of the soul. But such instances must be very rare. As a rule, the number of souls *in this present age*, on Earth, is increasing as the number of physical births. But the number of souls will never increase in number, so as to exhaust the spiritual supply for their growth, or development.

391. One spirit may drive out another, even in life. A spirit,

from without, may drive out a spirit which is a member of the soul's household; but the selfwill of the being will remain, otherwise destruction of the being would occur and a new being take its place. A spirit may forsake the soul, and again return after a time bringing others with him. See Luke 11: 24-26. The selfwill,—king of the soul, may be dethroned and another installed in his place making a *new self*. The heart of stone may be replaced with a heart of flesh; tenderness replace hardness. The Holy Spirit may be installed as king and be the will of the being. But when the will, or king molecule, the governing spirit of man, is changed, a new being is born in the death of the old being. A really new soul takes the place occupied by the old soul. The I is carried over into a new creature. The transformation is sooner, or later, complete. All members of the soul not in harmony with the new king, all unclean spirits, are driven out, and their places filled with others more in accord with the new sovereign. The struggle may be long, but the end is certain. Yet, though the Holy Spirit is one, his kingship as the *self* of different souls, reveals wonderful variety. Great difference is found between different souls; and this is more marked between the redeemed, than between the unregenerate.

392. Man's will power extends beyond his own body; beyond his own soul; beyond the control over other human beings, made by circumstances of life, relationship, or assigned authority. He may control the spirits who exist in myriads about him. And even those whom he cannot incorporate into his own soul, or whom he may not desire so to do, he can compel to serve him. Others, again, whom he cannot command, will gladly aid him at his request. The spirits of forbearance, patience, gentleness, mercy, charity, called about the home, will suffuse happiness, as an atmosphere, about all its inmates and give new life. While the spirits of jealousy, envy, pride, anger, and other evils, will breed discord and misery, sickness and crime. Hence, we may each, become great powers for good, or evil, as we wish. The man who knowingly, and intentionally, becomes a power for evil is a devil. While he who uses his power for good is a co-laborer with God, and rules with Christ, who sacrificed self for the good of mankind.

393. Man must have an acquaintance with the spirits external to himself, to communicate with, and employ them; or, he must obtain their aid through faith in Christ the king. Through faith in Christ, services, of even unknown spirits, may be obtained. Christ hath obtained knowledge of, and control over, *all spirits*, and God, their creator, hath placed all under his control. Whatsoever, therefore, we may ask in His name, believing that we shall receive it, we shall so receive. Without belief no junction can be made between our desire and the fulfilling power.

394. Man may live so in harmony with nature, and her spirit

inhabitants and forces, and with nature's God, as to know of coming events. The animals, being under nature's control, are warned by premonitions of any unusual coming change, but have no understanding of them, or actual foreknowledge. Coming events cast their shadows before them. These shadows, falling on the mind which is en rapport with nature, reveal to it a knowledge of the events. God, in this manner, perchance, instructed the prophets of old. The child, in close sympathy with its parents, knows its parents' mind, plans, and intents.

395. The human soul is the final and highest manifestation made in the material world. All other manifestations in the material realm lead up to it; are in the way to it, and uphold and support it. All other manifestations perish, or pass into other forms, or repeat themselves, as nature, by its evolute laws, seeks to manifest itself; they are but transitory. Not so the soul. Its history stretches forward many a league into the future, and the distant end of the highway it travels, cannot be discovered, from where we now stand. After all the material present shall have vanished, the souls of man shall still live on.

## §2. THE UNIVERSAL WAY.

396. As has been so often stated, in different ways, in these pages, the correspondence between the inward and outward is complete; it is co-extensive with the outward. You may know the spirit of everything by its fruits. As is the outward, so is the inward. Only through correspondences can one being communicate with another. The internal manifests, or expresses, itself, through the outward. Nature is God's revelation; his communication to man. Again, by correspondence, we know each other. We understand kindness, when manifested by another, because we correspond to that other in ability to manifest kindness. No man knoweth the things of a man save the spirit of man which is in him (1 Cor. 2:11).

397. The real exists on three different planes. One is physical, another mental, and the third spiritual; but all three correspond with each other. They beat in unison. They necessarily correspond, for the spirit creates the thought, and thought manifests itself in the physical. Or, thought is the offspring that comes out from spirit, and must, therefore, be of its parents nature; and thought clothes itself in forms, on the physical plane, to reveal itself to itself. All outer things correspond to and are the result of an inner thought. The wonderful provision in nature for the care and good of all shows, by correspondence, the God who thought it, to be wonderfully good.

398. The general progress of the essential substance, spirit, through thought to expression upon the material plane, was first, through gas, liquid, solid, in the mineral kingdom; then it flowed

through the vegetable and animal kingdoms into man. But, as it advanced in quality, it moved forward, correspondingly, in space. In all realms it progressed together; always, at all times, correspondingly.

399. The universal stream of our system flows from the Sun towards the planets, and on towards the celestial pole. Every current has its counter currents, eddies, retrograde motions; so has the stream universal. Again, every flood tide has its ebb, because of the spirit of opposition; so this stream universal flows forward in pulsations. First a flood, then a pause, and partial ebbing, then forward again, gaining a little each time.

400. Man is borne on in this current of the way universal, and his physical being must continue therein. It is a good way, and best for him, while an animal. The Soul of the Great Macrocosm governs it. Man is borne on, with his Sun and planets, through the seas of hate, passion, jealousy to the seas of love, joy, justice, right. He comes to new seas, and leaves old ones behind. In similar manner, his essence has flowed out from the Sun, through, or passed, other planets, to the planet he now occupies. As he is borne along, he comes from one set of truths and influences, into other influences, which were not in existence for him before. He had not arrived at them, could not know, or receive them, before. Neither his position from the Sun presented them, nor could the form he had developed receive them. Now they flow through him for the first time. By reason of his power of choice he may appropriate them, make them his own, or he can reject them. Only man can exercise such choice, and he, by reason of the self will; animals being swayed and governed by such influences as flow into them.

401. For man, mid some times and surroundings, it is easy to do wrong; among contrary surroundings, and in other times, it is easy to do right. A man in Neptune might find it very easy to be spiritual and ethereal; one in Mercury, equally easy to be gross and material. One locality, or time, in man's career, is much more favorable to his higher development than others. These conditions man cannot control, whether good or bad; he is borne on in the universal way. But by his selective, or will power, the king of his ego, he may receive, or reject, any of the influences which are presented, just as he may receive, or reject, different kinds of food.

402. The days of the week keep us in memory, or commemorate the successive steps of the universal way in our system. SUN-day, MOON-day, TUES-day, WEDERS-day, THORS-day, FRI-day and SATURN-day. Saturn-day, the seventh day, the spiritual day, is far more appropriate for the Sabbath than Sun-day, the day emblematic of the power of the material and physical.

403. The human race might have been passed, by the Great Creator, along this universal career, from the Sun to Saturn, as an

animal, under the guidance of nature ; or as a machine ; an engine moved by steam, a ship driven by the wind, a mathematical, or calculating, machine operated by the force intellectual ; but, had the race been so progressed to the spiritual pole, which was also the original source, then would it have arrived only as a servant and slave. Then, as the essential essence went forth, so would it have returned. But the Great God had a more exalted conception. He gave to the human race the power of choice. He stamped mankind with the impress of his own image. Here, is the great mystery. And while many will prove unequal to the occasion, some will arrive at the haven, as masters and colaborers with God.

404. This opportunity of choice was offered to man at the period of his polarization, and by it, was presented to him, two ways of travel. These two ways lie within the universal way, and are not, in any manner, in conflict with it. Yet they are entirely distinct, and nothing inferior to man can enter them. Nor are these ways discernable to the animal world, but are purely of a moral, or inward, character,—although effecting the outward life,—and stretch forward into the spiritual and unseen country.

### §3. THE TWO WAYS.

405. For man, the universal way divides in the Garden of Eden, and to Adam, a necessity of choice. is presented. Which way shall he take? It was man's reasonable choice to have taken the way his Maker, King, and Friend, the Great God, had directed him to. No other way could be right. God had a right to demand obedience. Man had every reason to believe that, the way God pointed out, was the best way for him. But, he chose the other path, under the temptation and wiles of Satan, an intellect superior to his own, and fell from the plane of righteousness, and perfection, along which he was progressing, in the sunshine of God's countenance, to a lower plane, that of sin and self. Had Adam continued forward in the plain path of good, the highway of heaven, he would have gone forward cross the material, or physical trial, represented by the horizontal line in the cross, peaceful and happy.

406. But Adam, and the whole human race, turned down the other way, after the leadership of Satan. And if Adam had not done it, the next man would ; for, man is so constituted, that his curiosity would never have been satisfied, as to the real results if he did disobey, without experimenting upon it. God knew Adam would fall. God expected Adam to fall. Yet is Satan the guilty one, and man the unfortunate participant in that guilt. Experience is the only way man can make any knowledge a part of his own possessions, other knowledge is only shown to him. But, by experience, he seizes it, and incorporates it into his very nature, gains possession of it. Man became of a sinful nature, when he

entered the downward path. He gained, thereby, the *knowledge of evil*, and has ever since enjoyed, to the full, all the miseries, and pains, and passions, and death, and cursings, and hates, that is embraced in that knowledge. Man, by this dark contrast, knew now, what before he had enjoyed without consciousness, *the good*. By man's choice, he obtained the knowledge of good and evil, which otherwise, he could not know; and I thank God, Adam fell. But woe is me if he had been forsaken and left there. I thank God more, for the after salvation.

407. The knowledge of good and evil, unquestionably, brought death of the body to man. The soul did not die, but may now, and after a time is, severed from the body. This is what the Devil meant, when he explained to the first pair, "Ye shall not *surely* die." The real being, the ego, did not die, but lived on in a living death on Satan's plane of pain and sorrow. It was not a *sure*, or final death. Satan fell from heaven, and meeting man, in Eden, piloted the way down towards death. The first, and only immediate death, being separation from the body, through loss, by sin, of the complete power of the soul over the body, which would, otherwise, have enabled it to completely renew its wastes as required, and perpetuated its physical being, as well as its spiritual. But man had partaken of the elements of dissolution, and the end of Satan's highway *is sure* death.

408. Repentent Adam was comforted by the God, from whom he had separated himself; for God forsook him not, although God was almost hid from him by the darkness, into which man had plunged, and the way of which he was learning. God comforted him, with the assurance of a Deliverer, the Christ, through whom he might be saved from the way the race was going down; and by whom, all who would choose this deliverance, should be lifted up again and restored to the plane, on which he had stood before the fall; where he should again find the path of good, yea, the highway of God, and once more travel along, a perfect being, serving Him. This restoration has not yet been accomplished, but will certainly be, in God's good time. And, when it comes, it will be easy to choose to do right, for Satan will then be bound, and tempt not. Those who persist in following the evil way, thereafter, will come to the second death, from which there is no return for the soul; being dissolved, as the body is in the first death.

409. Adam, and his descendants of old, by reason of God's promise, looked forward in hope to Christ's time, and such as had faith, were saved. Even so, we, looking back to Christ and his sacrifice, are saved, by faith in him. Shall not they, and we all, be raised up in the general resurrection, to the judgment, at the close of the journey upon the plane of sin, when the sheep shall be restored to the favor of God,—the right hand,—and the goats shall be dismissed from his presence, and depart from him, which is death; when Christ shall claim his kingdom, and rule, and "the

kingdom's of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15); and God shall have taken to himself his great power, and reigns on Earth (Rev. 11:17), there shall be sin no more.

410. Another choice was offered to man in Christ's visit to Earth; the choice of the cross,—Self sacrificed. It shall be found easy to choose the right, when the race has been borne on to the point where the restoration takes place. He would be guilty, indeed, who should choose evil by preference, at that time, and be found to love darkness rather than light. Because then, the Earth and its people, shall have reached that point where the prevailing influence is good. But, to him who shall take up his cross, and follow Christ, in the thorny path he trod on Earth, and overcome, and triumph over evil, when it is a time of extreme difficulty to do right, he shall be crowned with an especial blessing. He shall be given power with Christ, and reign with him; shall help him bear the cross, and save the world. He shall drink of the cup that Christ drank of, and be baptized with the baptism that he was baptized with (Math. 20:22, 23). These *Overcomers* shall be born into a new spiritual life,—the church, the bride of Christ. Such shall have part in the First Resurrection, and be beyond the reach of even the power of the second death, and shall reign, with Christ, a thousand years on Earth (Rev. 3:21 and 20:6).

411. The separating of this new race from the midst of the human race,—who shall be priests and kings unto God,—is the work of this present gospel age. After the bride shall have been made ready, and the marriage of the Lamb takes place, then shall come the "Restoration" of all things. Read Revelations chapters 19 and 20, then note, that *after* this, and as an apparent immediate result, a new heaven and a new Earth, the restored, or renewed, Eden comes.

412. Let us briefly review this matter of the two ways, the way of Life, and the way of Death, that forked in the garden of Eden. We notice that three opportunities for choice between them is offered to the race of man; in Adam, in Christ, and at the time of the Restoration. At the *first* opportunity all erred, and the whole human race has passed into the highway of death. They went forth from Eden into darkness and hardship. But mankind was not condemned, to eternal darkness, from having made one sinful, and ignorant, choice, at the parting of the roads in Eden, although he might justly have been. He is offered a second choice in the coming of Christ. An opportunity, is offered him, to enter the straight and "narrow way," that crosses over from the highway of death to the highway of life, under the leadership of Christ. This narrow cross path is one full of difficulties and dangers, and one continuous warfare. He who enters it, and fights to final victory, overcoming the evil powers of darkness, and coming up into the glorious light of God, under the banner of Christ, re-

ceives a crown and kingdom, and partakes of the blessings, and glory of Christ, the King of Kings. Those who are true Christians,—followers of Christ—are such. The third, and final opportunity of choice, comes, when the end of the present career meets the favorable influences, and all who then choose evil, will do so, not in ignorance, but with knowledge, and because they prefer it to good. Hard is it to imagine, that, under such conditions, any will be found who will not turn into the upward path, that leads to the Royal Highway of life. Yet, the revealed word of God, shows that some will not turn from the evil, but will descend, with Satan, to the bottomless pit, and the second Eden death. Probably, most will be saved to this life, of the second Eden on Earth. The promise is given by Him who is absolute, and is sure and certain.

413. After the judgment, and restoration, which closes the present dispensation, there will be no death among the race of men, and no more souls born. For the spirit will not be divided any more. The birth time will have passed. The soul shall have power to hold its organization in control, and the element of separation, which sin gave, shall be washed out. The resurrection will restore to life all who now sleep. There will be no more resurrection, hence, to die would be to perish forever.

414. The Resurrection, Judgment, and Restoration will not all be instantaneous, and coincident, but consecutive. At the final judgment, Satan shall be finally condemned, and cast into the Sun, or lake of fire, to be consumed as dross, or melted, that his essence may be cast into a new and better mold, fashioned into a more serviceable form.

415. These two ways, into the spiritual life, the way to heaven, and the way to hell, lie before us. The one way is the Retrograde, or downward; the other, the Ascension. A consideration of them is the most vital presented to man; the one way to be avoided, the other to be followed. In the midst of this consideration, remember, all is from God, and all serve Him; the one part willingly, and in union with Him, the other part unwillingly, as servants, slaves. *Praise be the name of the Lord!*



## PART 2.

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### THE RETROGRADE.

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A Disintegration, Accompanied by Pain, and Ending in  
Oblivion, or Final Death.



## CHAPTER V.

### THE DEVIL.

#### §1. BIRTH OF THE SPIRIT OF EVIL.

416. Satan, The Devil, Lucifer, the great dragon and the Old Serpent are different names for the same spirit. (Rev. 12:9, Is. 14:12, etc). *The Devil is the Spirit of Evil*: the opposite of good; opponent of God; rebel from heaven. This was not his character at first. He had been created by God a mighty spiritual power governing His outgoing forces. All expression was made through him. He was the Steward of heaven; governor of the outward realm.

417. Like all intelligence of the highest order, Satan had free will, or choice. He could obey God or not. For the most acceptable obedience to the Almighty is that which is chosen, not compelled. Such a volume of the force, or power of God, flowed forth through Satan into the realm of expression, that he was greatly exalted. Scarce another of the hierarchs of heaven stood nearer God than he. He was then called Lucifer, star of the morning. He approached so near to his Creator that he obtained the conception of Self, which, when it had conceived, brought forth Pride. Pride speedily gave birth to Ingratitude and Sin. These children of Satan caused his fall from his high estate. (Is. 14:12-15, 1 Tim. 3:6).

418. Satan deemed that fully one-half of God's power must have been committed to his keeping. He thought that he might successfully seize upon and turn this against the Creator and establish his own SELF as the center. Pride prompted him to exalt himself to the position, and sovereign function, of the Most High. By cutting off, what his pride conceived to be the greater part of power, committed to his care from the original Point from which it emanated, he thought to leave that Source weak and impotent, and himself a new central sovereign. For it is the power of self-will to lodge itself in a point within—a central sovereign. At least

he dreamed thereby to divide the realm of heaven into two independent kingdoms, in one of which he should reign supreme. He erred through Ignorance, also born of Pride, and brother of Sin, and his became a temporary kingdom of error.

419. Satan found, to his sorrow, that the Supreme had not impoverished Himself in committing so much to him ; or given into his hands such mighty resources that He had not reserved more to Himself. Satan misled himself by a knowledge of God's character of love ; ever more ready to give than to keep. He believed God had given to him more than he had reserved for His own use. Not a strange idea since all that had been made known had been made known through Satan. Remember he was the spirit of outgoing. Everything sent forth from God went out through him. The occupation was favorable to Satan's mistake, and facilitated his carrying it out. He carried it to its culmination in going out from, and being severed from, God. In the power of will, or choice, committed to him by God, Satan was enabled to disobey, and by disobeying he was cut off from Him. Disobedience always cuts off God's will from operating through any of his creatures. And also cuts off the creature from God.

420. Severed from God, Satan was cut off from the source of life, and so became committed unto death. He opposed himself to God, so there is no reclaim. So the spirit of evil also becomes the king of death. The thrown ball comes to a stop when the force is spent. Cut off from the source of power, the fountain of life, Satan's career will come to an end when his life force is spent.

421. The guilt of one who, as Satan, chose to steal from God the powers committed to him, and of which he had the full use and enjoyment, just as much as if they were his own, yet threw over the love of God for *self*, is hardly conceivable to the human mind. The act and depth of ingratitude were matters of full knowledge to Satan. His ignorance was only as to results ; and lay in a misconception of God's power, which none can reach unto. God had loved him. He had loved God. And yet with a kiss of affection he sought to slay Him and for the sake of *self pride* returned hate for love. Conceive of the sucking infant, the pride and joy of its mother, the choicest treasure of that mother's love and care, with full knowledge and intent plunging a dagger to that mother's heart, and so destroying its source of life and love,—its dearest friend,—its all. Such is a faint human conception of Satan's crime. So Satan was transformed into the spirit of evil. But God was beyond the reach of his crime.

422. Coincident with the transformation of Satan into the spirit of evil God committed unto his only begotten Son, all manifestations of His power. This was the beginning of creation when the Word which had been with God went forth (Jno. 1:1 etc) in expression. The conquest of Satan has been committed unto this Supreme Son. The creation is the manifestation of that conquest ;

the spirits' triumph over matter—externalized spirit,—spirit cut off from heaven—Satan and his host.

## §2. THE DEVIL'S ANGELS.

423. The celestial existence is threefold ; outgoing, incoming, and the warfare and union of these two great forces which results in material forms—earth conditions. To this latter condition belong the stars, the sun and planets. In the language of heaven, the words Star and Angel are used synonymously (compare Rev. 9:1 “Star” and the same intelligence in Rev. 20:1 “Angel”). Of the Angels of existence, or “stars of heaven,” the Devil, by his outgoing power, drew after him one-third (Rev. 12:4), whom he cast into the condition of earth, or “to the earth.” They did not unite their cause to his, but, as it were, were swept down in the trail of his mighty force, as by a whirlwind. The force of his outgoing was so great, it sucked them out after him. The force centripetal still clung to them,—they did not leave it,—they did not even believe in the cause of Satan. But, as weaker minds are unwittingly led, as if by very necessity, into wrong ways by greater ones, these were irresistably drawn after Satan, as he and his angels swept forth from the presence of God: They were cast to the earth,—the physical form condition,—and constitute the stars, as we name them, with all their accompanying physical parts. The stars are the third which Christ, the Son of God, went forth to save. And in which God and his glory is made manifest. They are also the battle ground between Satan and Christ.

424. Another third of the angels went out with Satan and constitute a part of the great *outgoing force*. These are one with him, and aid in the attempted accomplishment of his purpose ; to take themselves and all other intelligence further from God. These angels have their birth as sinful spirits through Satan. There are multitudes of them (Luke 8:30). Some men are possessed by devils (Math. 4:24, 8:16, 9:32, 8:28–33, Luke 8:36). These devils advocate and support Satan in all his efforts. They do his works, and his cause is their own.

425. These devils are not only in the hearts and minds of men, but also in the storms, earthquakes, pestilence, famine, and all that destroys, or is antagonistic to the proper harmony of the universe. They delight in war, rapine, incest, carnage, railroad collision, picnic disasters. The discordant universals ; hate, jealousy, envy, greed, avarice, malice, selfishness, vulgarity, obscenity, etc., are all due to them. They are all spirits (Luke 11:24, Mark 9:20), and enter in, or go out of a man unseen, bringing or carrying away their baneful influences with them. He who listens to their voice within is in danger of sin and crime. They will be sure to use every occasion as an argument and tempt him to evil.

426. These devils by no means confine their labors to those

gross, low, degrading forms of sin which all civilized nations have come to abhor. They are of a high order of intelligence, and no human mind, unaided of God, may successfully cope with them. They sway principalities and uphold the great powers of earth. They are in the high places (Eph. 6:12). They are not above instigating their human allies to providing and frequenting the lowest conceivable dives of infamy; and many of them inhabit these places, and look after the interests of spiritual destruction there. So long as portions of mankind may be drawn to destruction that way, they will keep that highway open. But Satan's armies are vast, their scope of talent and resource wonderful. They keep abreast of the times, and, with great nicety of distinction, cater to the advanced ideas of the age. And, alas, their victims are no less now than in the days of barbarism.

427. There is no human being so high, none so low, but they are beset by the wiles of the Devil, and his ever active, restless sprites. They are especially attentive to Christians, or those inclined to follow Christ. Upon such they concentrate their strongest forces. For when a man walks after the ways of their kingdom,—the world,—they know he is safe to them. They know, equally well, that whosoever obtaineth unto the way of Christ, is lost to them forever. Hence the effort to keep those inclined, from this way. They are by no means so unsuccessful in wrecking Christians, as to discourage them in a continuance of their efforts.

428. In these last days seducing spirits have advanced doctrines (1 Tim. 4:1-4) which, were it possible, "they shall deceive the very elect" (Math. 24:24). And some of them, "shall fall, to try them, and to purge, and to make them white" (Dan. 11:35). And the Devil shall cast some of them into prison, that they may be tried (Rev. 2:10). For God useth these devils for the perfecting of the human race (1 Tim. 1:20). He makes them, moreover, His scourges upon men, for sin committed, and hardness of heart (Ex. ch. 7 to 12, the plagues, Rev. ch. 9).

429. The devils have been worshiped of men (1 Cor. 10:20-21), and sacrifices offered unto them (Lev. 17:7; Deut. 32:7). Children have been slain (Ps. 106:37), Priests ordained (2 Chron. 11:5), and all manner of evil sought after. Yet these bad angels God has reserved unto the judgment day, bound, after a time, in chains (Jude 6). And they shall be cast into the Lake of Fire prepared for them (Math. 25:41. Rev. 20:14), where they shall perish, and bother mankind no more.

### §3. THE GREAT RED DRAGON AND HIS WORKS. (See Rev. chap. 12).

430. The Devil is the Father of sin. As the moral enemy of man, and a beast of destruction, he is called the Great Red Dragon (Rev. 12:3). All human vice and depravity are upheld

by him and are carried, as it were, upon his back (Rev. 17:3 and 7). The Devil has existed and sinned from the very beginning (1 John 3:8). He first appeared in the heavens (Rev. 12:3), and was in the beginning the waters, or fluid matter, upon or against, the face of which, the spirit of God moved (Gen. 1:2). Out of this sea, in after time, rose up the *beast of human animalism* (440),—greed of wealth and physical power (Rev. 13:1).

431. God makes use of Satan to discipline and strengthen the human race (Luke 22:31, 1 Cor. 5:5, 2 Cor. 12:7), and delivers some to his scourging. Satan, by subtlety, in the Garden of Eden, tempted Eve, whom God had warned, and God permitted that she and Adam should yield and fall under the power of the Evil one, to the end that the human race might be tried, sifted, strengthened, and finally, through Christ, the grain has been saved and uplifted.

432. Through the fall in the Garden of Eden, the whole human race came under the power, and temporary jurisdiction, of Satan; hence, he became, for the time, the "Prince of this world" (John 12:31). He has ruled over the world ever since Adam's fall, and is to-day the enthroned monarch. All the human kings and princes hold their tenure of office from him, by means of and through the expulsive force of vast armies. In imitation of the dark prince, under whom they serve, they have each enthroned *Self*, as the center of the kingdom, and all the people and interests thereof, revolve about them, and do their bidding (418).

433. *Israel*, over which Solomon, the wise, ruled, was called by him, "fairest among women" (Song of S. 1:8 etc.). Jerusalem, as the type of all Israel, is called, "the daughter of Zion" (Is. 1:8). John glorifies her; clothes her "with the sun, and the moon under her feet, and upon her head a crown of twelve stars,"—the twelve tribes (Rev. 12:1). "And she brought forth a man child, who was to rule all nations with a rod of iron" (Rev. 12:5),—the Christ.

434. The great red dragon, through the person of Herod, and other emissaries, stood before the woman ready to seize the child when it was born, but when the Christ was brought forth and accomplished, he "was caught up unto God, and to his throne" (Rev. 12:5).

435. Satan beheld in Christ a new Adam (1 Cor. 15:45), who did not, as yet, belong to his kingdom, even as the first Adam did not at first belong to him. He had inveigled the first Adam into his kingdom by craftiness and deceit (Gen. 3). He goes forth to tempt this last Adam, if peradventure he may also cause him to acknowledge him ruler. If he can but entice this Christ into his kingdom, the kingdom of this world, then will his authority be unchecked and his government complete.

436. Satan's temptation of Christ, was as much superior, in ingenuity and power, to his temptation of Eve, as the Sun is

brighter than a tallow dip. Satan realized that in Christ he had no lately evolved biped to deal with. And he knew that unless he could secure control over this newly arrived being upon the Earth, that his kingdom was divided, and his universal rule on Earth had departed. Therefore, he exhausted his ingenuity, and called into action every faculty of his being, and put forth the utmost limit of his power, in the temptations presented to the Christ. He bided his time, and with consummate wisdom seized his opportunity.

437. The Christ had fasted forty days and forty nights. He had communed with the Silence. The Spirit,—the voice of God,—had made him conscious of the latent power within him. He knew that he could turn the stones at his feet into bread. The Devil's occasion had come. The spirit of Evil was with Christ. Why should he not turn the stones into bread? He was faint from long fasting. He needed sustenance. His very life might depend upon it. The Evil voice within whispered, "Command that these stones be made bread" (Math. 4:3). But he would not. Well, says the Devil, what's the good of all this philosophy, and of the consciousness of power, which has come to you, in these forty days of fasting? It is all new and untried. You think that you are the Son of God, but that is only theory, you haven't proved it yet by facts. Go up on a pinnacle of the temple, overlooking the deep ravine beneath, up on to the tip top of thy Father's house, and, "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 they shall bear thee up, lest at any time thou dash thy foot against a stone" (Math. 4:6). Then you will demonstrate that you are the Son of God. And if you are not what your communion of forty days has convinced you of being, it were better life should be dashed out, than to live. The conclusive answer came, "Thou shalt not tempt the Lord thy God." To put one's self into uncalled for danger, is to tempt the Lord from *his* chosen way to serve thy way, It is not God's will. Then the Devil, in spirit, probably, lifted him high up, whence, before his mind, appeared all the kingdoms of the world, and the glory of them. You have come, oh, Christ, to win the world. Here it lies at your feet. You have become enthused with a divine philosophy, which has been given to you in these forty days and nights. Behold the world is all yours, in which to teach your philosophy and better mankind. See the magnificence and power and glory. "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it" (Luke 14:6). And Christ knew it was true; that all the nations of the Earth had been committed unto Satan. And Christ was ambitious. "Here," breathed the Spirit of Evil, "is the field of your labors, the use for all the powers you have discovered in the forty days; for what other use were they committed unto you?" "All these things will I give thee, if thou wilt fall down and worship me" (Math. 4:9).



The dream of a Napoleon, an easy reality; if he would but use his powers in Satan's realm. But the answer of *self* sacrificed came victoriously "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Math. 4:10). Satan had failed, and his kingdom on Earth was divided.

438. In the heaven, Michael, the prince of righteous war, and his angels, fought against the dragon and his angels. The fourth period of the universe had come, and the centripetal force contended with the centrifugal, for mastery in the heavens. The Centrifugal Dragon and his angels fought to keep the mastery, but prevailed not, but were cast out into the earths. No longer was the centrifugal to have any sovereign power in heaven, but only in the lesser bodies of Earth (see 189 and 190). The fifth period of the universe begins,—the fifth seal is open.

439. Satan now saw that his time was but short, and being filled with great wrath, he persecuted the woman who had brought forth the man child—the Christ—whom he could not seize, but who had been lifted up to the throne of God. Israel embraced the early church, and the dragon sent floods of wickedness and all manner of subtle devices against it. And being very wroth with the church, he will continue to make war with the remnant of the woman's seed, "which keep the commandments of God, and have the testimony of Jesus Christ," until the end comes (see Rev. ch. 12).

#### §4. THE BEAST AND THE FALSE PROPHET. (See Rev. Ch. 13).

440. The Dragon, the Beast, and the False Prophet (Rev. 19:20 and Rev. 13:14), represent the three forms, or impersonations, of the Spirit of Evil on Earth. They are identified with the three forms or conditions of the material world (55), gas, liquid and solid; or as the alchemists expressed it, air, water and earth. We are standing upon the earth, the air is heavenward from us, from thence came the Dragon (Rev. 12:3), and is called, "Prince of the power of the air" (Eph. 2:2). The Beast rose out of the Sea, or water (Rev. 13:1.) The False Prophet came up out of the earth (Rev. 13:11). The Dragon, like the air, represents the *spirit* of evil, the source, imparting life to the Beast. The gaseous form contains the essential elements of the liquid and solid as well. The Beast represents the animal nature of man, fed, by the dragon, with all manner of animal passions. The False Prophet is the self confident mental nature of man; trust in self, in human science, in the power of wealth, rather than in God.

These three beasts are the several manifestations of the spirit of evil—the Devil—upon earth; even as Jehovah, Christ and the Holy Ghost are the three manifestations of the one Good upon earth. The three are one in purpose, in character, in fact. Doubt-

less the middle one, the beast that rose from the sea (Rev. 13:1), was, or is, or will be, so forcibly manifested through some one man, as to be identified, primarily, with him (Rev. 13:18). Yet the general significance should not be lost sight of, as of first importance.

441. The world to-day worships the beast of the sea, the animal man. For what is your commerce, for what the daily struggle of life; your manufactories, your railroads, your ships, your stores, your offices; the bustle and hurry and fever of life, but to feed, and clothe, and house, and amuse, this animal man? Sometimes he is forced to be content with crusts, or crumbs, but the effort of his devotees is to spread the sumptuous feast before him. He is sometimes clothed in cheap raiment, but the attempt of his slaves is to cover him with rich apparel, and bedeck him with jewels. Often he dwells in hot, close, houses, but his worshippers love to enthrone him in luxurious palaces, amid cool gardens, beguiled, by syren music, from all weariness, tickled by every device of art, and ministered to by every carnal pleasure. The inhabitants of the Earth are expending their lives, worshipping and ministering unto the Beast. No Mohamedan pilgrim, or Hindoo devotee, is more enthusiastic, or undergoes such privations, or renders such untiring zeal, as the whole world gives to the Beast.

442. Daniel said that he saw *four* great beasts that came up into universal rule, from the sea of humanity (Dan. 7:3). First, a lion—the Medio-Persian kingdom (Dan. 7:4); next a bear—the Parthian power (Dan. 7:5); third, a leopard—the Macedonian empire of Alexander (Dan. 7:6),—this kingdom was divided into four heads; and fourth, the empire of Rome, terrible exceedingly (Dan. 7:7). The last kingdom was diverse from the others, becoming, as it did, united to the Church of Rome. But in John's time the three first beasts had been merged into the one fourth beast (Rev. 13:2),—Rome. Or it may be that history, loving to repeat herself, designs the lion, bear and leopard to represent again England, Russia and Germany. The eagle's wings, that were plucked from the lion, representing the United States; and the fourth beast not yet come. Whatever curiosity the historical nations, symbolized by these beast, presents, the philosophic truth remains one and the same. The human race ever worships, and serves, the Beast—the animal nature of man.

443. Every nation has its head, or ruler. The Dragon, and the Beast to whom he gave his seat and power (Rev. 13:2), and who is his visible, or outward form, has *seven heads* (Rev. 12:3 and 13:1). He has also ten horns. These seven heads are interpreted to John as meaning seven mountains, and also as seven kings. (Rev. 17:9, 10). In fact they represent the seven principles, which have governed and controlled the existence of the Beast, in successive order, as they have done with all existences (43). The spirit which has worked through the Beast, being the spirit of the

Dragon and evil, the government of these seven principles has been evil. All the forms of existence rest upon, or are upheld, supported, by the seven principles (38, 39). So these seven evil principles, of the Beast, are seven mountains supporting the woman of the world (Rev. 17:9). Upon them the world's society sits. In John's day the sixth principle was king of the beast (Rev. 17:10). Of course the being, or beast in individual form—self-centered—comes out of the seventh principle, will. For all things are born from the center, hence a self centered creature can have no existence until after the seventh principle comes. The power of choice is the seventh condition. The animal nature who has obtained a soul,—the work of the seventh principle,—and continues evil from choice,—the eighth, goes into perdition (Rev. 17:11).

444. The Beast of the animal nature is ever changing its body, or bodies. For the beast inhabits all the bodies of mankind. The beast is multifarious. Under the rulership of the fourth head,—the principle of limitation,—the animal nature is housed in many animal bodies (34). And this head of the beast is constantly being wounded to death (Rev. 13:3, 12, 14), by disease, or sword, or age. The human animals are dying,—wounded to death. If there are a thousand million of people in the world, one dies every second. Something more than sixty each minute, in fact. These go down into the grave,—the bottomless pit, for it never fills up. But the deadly wound of the Beast is healed, for up out of the nothingness, new animal bodies are pouring forth, in numbers even greater than the dying. Babes are being born by the hundred a minute. So the Beast that *was*, is overtaken of death, and *is not*; and yet, through birth, ever *is*, for he ascends out of the bottomless pit (Rev. 17:8).

445. The ten horns are the ten digits, or the ten fingers of the beasts. They are the kings of labor. In John's time they had not as yet received any *kingdom* (Rev. 17:12). Formerly labor occupied a servile position. Work was the drudgery of slaves. But to-day labor is being lifted up, and approaches the short time of its rule. Work is the monarch of the western world to-day, and high and low alike obey him. He is not one, but ten. Ten hours of labor rule mankind. The decimal system is enlarging its borders, rules mathematics, usurps finance, and all that serve the beast, or the social queen that rides upon him. They "receive power as kings one hour with the beast" (Rev. 17:12). They have one mind. Whatever the number of digits employed in a figure, the figure is one. Labor is of one mind, and gathered into unions seeks its own selfish betterment, for it gives its power and strength unto the beast,—the animal (Rev. 17:13). The mass of labor hates Society, which reigneth over the kings of the earth (Rev. 17:18), and her wealth, and shall make her desolate and naked, and burn her with fire (Rev. 17:16). Riots and labor troubles shall impoverish the rich, "for God hath put it into their hearts

to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17).

446. But one horn sprung up (anarchists), which shall overthrow three of the horns of labor (Dan. 7:8) Having plucked up three, this horn is the eight, identical with the personation of the beast which is to come (antichrist--Dan. 7:11 and Rev. 17:11), and he shall be destroyed.

447. The False Prophet (Rev. 19:20) came forth out of the earth,—the final and more fixed condition of mankind (Rev. 13:11). He is the mind nature. Self trustful, confident, egotistic, domineering, grasping and selfish; believing fully and only in *self*. "He had two horns like a lamb," harmless looking, but he spake as a dragon, and causeth all that dwell on earth to worship the Beast. The two horns are science and politics. He shall honor the God of forces (Dan. 11:38); put his trust in riches; "and he shall cause them to rule over many, and shall divide the land for gain" (Dan. 11:39). *Science* has found out many wonderful things, "and he doeth great wonders" in the service of the beast; working miracles in the sight of animal man. Instance the wonderful food preparations, the steam engine, and myriad of machines, invented to increase the scope of labor in its service of the animal nature. The ingenuity of the mind, in the service of this animal being of ours, is indeed miraculous; note, the telephone, telegraph, phonograph, kinetophone, electric light,—fire from heaven (Rev. 13:13).

448. No longer force of arms, but force of wit; the cunning device of brains, is to replace the gross brute force. *Politics*, or policy, dictates expediences, secret manipulations, and woe to the man who is not on the inside of the ring. He can neither buy nor sell. The False Prophet proclaims, this is the way the world is to be saved, and he institutes secret societies, for the social and business benefit of their members. They have a mark, a secret grip in their right hand. There are Masons, and Odd Fellows, Trades Unions, Trusts, Stock Exchanges, Boards of Trade, Political Leagues, and some secret society, appropriating every avocation of life. No one may sell his wares, or his labor, save he that has the mark, or the name of the beast, or the number of the name (Rev. 13:17). Aside from the grip of secret societies, and the membership of some order, trust or league, the mark of the beast is put in the forehead of its disciples. The forehead and countenance take on the expression of shrewdness, keenness, selfishness and self confidence, without which mark in the face and bearing, it would be perfectly useless for any man to go before the capital of to-day, and attempt to secure money for any large enterprise. He must have the *mark* of the beast. No innocent, childlike, country parson, with his great sweet eyes of love, could secure a hearing, except for amusements sake, for getting funds for a large business enterprise.

449. Or, one must have the *name* of the beast. A Vander-

bilt, the son of wealth, position and power, though he has not the marks and bearing of a self secured position in himself, may yet, because he has the name of the beast,—the name of one largely possessed of the beasts treasures,—carry on business successfully. Only sons, relatives, or friends, of rich influential men, have any show in business life in the older sections of the country. Or, one must have the number of his name,—six, six, six,—wealth, political power, social position,—the treasures and knowledges of this world. See Revelations, chapter 13.

### §5. SATAN'S WAY IS TO DEATH.

450. The way of evil, which the Dragon, the Beast, and the False Prophet, lead their worshippers, constitutes the retrograde, or descending way by which the soul goes down from life, which God gave it, *to death and hell*. Satan has no power beyond that permitted to him by God (Job 1:11, 12 and 2:5, 6). But God hath committed unto him the kingdom of darkness, destruction and death (Heb. 2:14). His realm is the realm of darkness (Col. 1:13, Eph. 6:12, Luke 22:53). Even in the beginning the "darkness was upon the face of the deep,"—the waters of evil (Gen. 1:2).

451. Satan was prince of the outgoing force (416) and seized upon, and made this force his possession. It is evident that a continued going away from a central beginning within, must ultimate in wide diffusion and separation. And when this is severed from a connection at the center, disunion, disruption, destruction of the form, is inevitable (420). This is death. And Satan leads to death.

452. When the bodies of animals dissolve, the life forces return to the center of nature, which governs them, and are again evolved naturally into new life (205). But the animal body of man, obeys his own center or soul, and not the center or soul of nature (382). It is natural, therefore, that the spirit should supply the man's body through the soul, directing the replenishments of its wastes as required, and that no dissolution should take place, or be able to take place, until the soul so wills it, and cuts off such part as it wishes to reject, or cast out. For man's animal body to die is, therefore, unnatural, and a retrograde movement back to the animal world. And the physical death, to which the whole human race is now subject, is the result of man's soul turning away from the spirit, and responding to the outgoing force in the animal world. This is due to Adam's fall.

453. Not only has Satan power to dissolve the body, it is also committed unto him to destroy the soul (Math. 10:28). The soul has the knowledge of good and evil (261). It has the power to accept either. By accepting evil it puts itself into the hands of Satan, and the beast. Acceptance and service of the Beast, makes the soul animal like, gross and beastly (265). Such service will

soon be evidenced, in the body, by foul habits, and a tendency back towards animalism. This course continued, will finally result in inability to distinguish between good and evil, and the loss of will power. When merely swayed by animal desires, and evil habits, the soul will ultimately descend to hell, and its form will be destroyed, and cast into oblivion (266).

454. The whole human race, in Adam, fell under the power of evil, and would have retrograded back into oblivion, but for the intervention of God, in the person of his son Jesus. Through him all are saved who will. Of Adam's race, under sin, and of those some who refuse to accept the proffered salvation, and continue followers of Satan down to death, we relate.

## CHAPTER VI.

### SINNERS.

#### §1. THE GARDEN OF EDEN.

455. God originates all that proceeds forth from Him. He does according to his own high purpose, conceived by himself; being led to his design by no outward influence acting upon him. For, "who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment?" (Is. 40: 13, 14). He changes not (Mal. 3:6), and with him is no shadow of turning (James 1:17). There is no thing, and no person, that *can* present to him reason so high, as to cause him to alter his inevitable and original purpose.

456. But man merely images God. All his light is reflected light. God is the great original Sun, from whence comes the heat, and light, and life of the universe. Man is only the Moon that reflects that heat and light and makes it manifest. Man can only accept, or reject, and make use of that which is presented to him. His will cannot, in the deepest sense, create, but only rearrange, and make use of what is furnished to him. He can make choice of anything presented to him, but cannot originate the presentations.

457. Upon Adam's soul, in these first days in Eden, fell the purposes of God, and were by his will reflected in his life. He was a perfect intellectual and soul mirror of God. Obedient to its incentives, the purposes of the spirit were sent forth by Adam's will into expression in his life; thus, he lived in perfect harmony with the spirit, and there was union between his soul and God. The life of man is, evidently, connected with its source, by and through the will (256). And any power, from any source, which the will in man will not sanction, cannot reach the life; or be manifested, or expressed in the being.

458. If man's will is obedient to the promptings of God, the life will be joined to that great source of all vitality and good, and be in harmony therewith. But if the will is obedient to the promptings of Satan, the life will be joined to the source of evil, and be in keeping therewith. Yet, should the will vacillate between good

and evil, and alternately dictate to its being, action prompted by the one source, and then, by the other, the being cannot be joined to either God or Devil, but dwell in a confused, inharmonious state. Continued obedience is essential to an established life, in perfect accord with the source of its power, and of ready communion with it.

459. All nature, after the fourth period, was under the centripetal power, or spirit of God (438); Satan having been cast out of heaven. Adam, a creature of the sixth period, had met all the kinds of animals of the Earth (Gen. 2:19), and seen that God governed them; that they were all obedient to His will; that wonderful provision had been made, by God, for the welfare of each one of them. The face of the Earth was a garden, and rivers went forth to water it, *and God governed it*, and had provided everything in it for the comfort and pleasure of the man (Gen. 2:8-15). The power of God was everywhere, and everywhere visible to Adam. God created the woman Eve, and gave her to Adam for his loving companion (Gen. 2:22,23). *Great was the power of the Lord.* God's will alone ruled, and no other will was visible. The light that fell on Adam's will all came from God. No other source appeared. There was none other then. So to Adam and to nature, God was the one source. No dream of other light, or influence, or power, could possibly come into Adam's mind. For all that came to Adam, came from God. Evil was unknown because it was not. The spirit of outgoing, that had once ruled, was imprisoned within the centripetal spirit, and, therefore, to him who obeyed the sovereign light of the time, evil was unknowable.

460. The power of communion was perfect between Adam and the Spirit. Adam's will completely and perfectly reflecting God's will unto the life, the being was in perfect accord with the maker; and therefore perfect and complete. The beasts having no souls, but being governed by the will of nature, which was without, lived their round of life, then returned to nature's soul, from whence it was again sent forth into a new round of life. For life flows ever to and from the soul, where the will, or force, which governs it dwells. But Adam, having the soul within him, life flowed ever in and out, through his body ceaselessly. The Spirit of God held perfect and ceaseless communion with his life, through his will, hence Adam was a deathless being. God placed Adam and Eve on a higher plane than the animal. He had lifted them above the power of the force of outgoing, into the domain of the force centripetal, which is the power of the spirit (26, 48, 49). Adam's center held every particle of his being subject, and it could not depart from it, save by that central will releasing it. The spirit is the fountain of life. Death of his being, could not ensue, therefore, while the spirit flowed forth from the midst of his soul. *Adam lived a deathless life, while the connection between his being and the spirit continued uninterrupted through his will.*



461. A diamond is a perfect mineral, if conforming to the law of its formation, without flaw or blemish. The animals that fill the places God made them to occupy, in accordance with the type conceived by him, are perfect. Adam, in Eden, replete with Eve, his wife, was a perfect man. All perfect things are under the direct influence and guidance of the spirit, and vibrate in perfect accord with God and each other. Even the animals, which conform to nature's laws, are in perfect communion, but not consciously, with God. Hence they obey him perfectly, through nature's laws. Perfection and happiness are inseparable. For in perfection is harmony, concord, union, symphony, melody, music, happiness. The perfect man Adam was very happy.

462. Imagine, if you can, the golden age of Eden; for in this transition stage of the human life, in which we dwell, you cannot see it. Everything in harmony; not one discord in the living song of life. The wolf dwelling with the lamb; the calf and young lion and the fatling together; and the cow and bear feeding (Is. 11:6). In the midst of the earth a beautiful garden, thick carpeted with green sod; plumed with graceful foliage, some drooping shyly, other kind tossing their emerald locks coquetishly in the air; decorated with bouquets of flowers, set in the button-holes of nature, and other flowers strewn everywhere, with lavish profusion. This lovely garden was watered by sparkling streams, that had laughter in their faces, as they ran to leap into the laps of the rivers. These rivers flowed with dignity, suited to their greater age and wisdom, and taught the rivulet's waters to be quiet in their bosoms. About the garden the lofty hills lifted their plumed heads sublimely up into the clouds. All the garden teemed with life, for all life was sacred, and no enemy lurked in the grass, or hid in the thicket. The forest and fields were full of song. The gay plumage of birds entranced the vision. And the man Adam, with his wife Eve, king and queen of all, walked with arms entwined, with many loving caress and kiss, among this teeming life, their willing subjects. By night, sleeping under some leafy bower in fond embrace, fear and danger unknown. By day, strolling by the water, caring for the flowers, and animals, chattering to each other, no care, with unclouded mind, condition elysian. They were never lonely. When were two lovers ever lonely? And they were lovers. The cares that infest the married life to-day, and darken the glow of love's morning, had no place then. Yet they had holiest companionship. Visits to uplift their souls, and stir within them loftiest aspirations. God walked with them in the garden, and talked with them. In perfect accord and sympathy with each other, visited of God, surrounded by harmonious nature, all the life in which obeyed them; deathless, inviolable, save through their own choice, the first pair was supremely happy. They ruled all nature committed to them, in the

sunlight of God's wisdom, and nothing could go amiss. Adam's will but echoed the voice of God.

## §2. THE FALL.

463. Curiosity is a desire for knowledge. It is given to man by God, and contains of necessity an outgoing element, which reaches forth after the unknown to possess it. In its outgoing character it is akin to the functions of Satan, and thoroughly understood of him. So long as curiosity was used under the will of God, it led man out into a larger and more comprehensive life. It was right man should seek to know all about everything in the garden of Eden, except of the tree of the knowledge of good and evil. Man's curiosity had no business with it, since it was forbidden, hence curiosity, or seeking for knowledge there, fell outside of God's will. Fell into a realm unconnected with Him, since nothing is joined to God save through his will, even so all things are joined to man only through his will.

464. Eve, by the temptation of the serpent, chose to let her curiosity lead her into this forbidden place, thus disobeying God, and so cutting the cord that joined her life to His. So her desire of knowledge, led her into a realm not God's. One which was disconnected from its maker, and boasted of self government. And she led Adam, also, into this new kingdom.

465. The spirit of outgoing, had of necessity existed (54), but had held no sovereignty since the fourth epoch of the universe (460). This spirit of outgoing enthused the subtle serpent. The serpent was a subject of Adam and Eve, to whom God had given the rule over all the life of the earth (Gen. 1:26). Adam's will, fed by the spirit as it was, had absolute control over the venturesome outgoing serpent. God had made Adam king of the Earth. But while everything on Earth obeyed him, he must obey God, for only through obedience, could Adam receive the power, by which he governed. The subject serpent induced the king to do his will, and disobey God from whom he held his authority. Thus Adam lost his kingdom.

466. By this venture, away from the path of God's will, Adam delivered the kingdom of Earth into the hands of the spirit of outgoing; into the hands of Satan, the spirit of evil. Adam fell from his kingly height by his own choice. He had been duly warned by his emperor, but disobeyed his caution. Henceforth Adam and Eve were no longer king and queen, but subjects of a new, and fierce, and hard monarch, and were driven out from their former kingdom. They have plunged the whole human race down the road of evil, which leads to death.

467. Man's disobedience was his own act. Without that act, on his part, the serpent could have obtained no power whatever. By his disobedience he cut off God, and shut himself off from all

supply from the source of life, and destroyed the avenue of communication with it. By this first, and greatest of sins—disobedience,—man gave the kingdom of earth, which God had given to him, to the enemy, and found himself a prisoner of sin. He furnished Satan his long desired opportunity, and evil ruled on earth.

468. The change wrought in the condition of the Earth, and character of its living creatures, by the change of masters, was marvelous. Where there had been concert of action, and kindly co-operation, now Self ruled, and every creature was at war with every other creature. The lion became a beast of prey. The wolf feasted upon the lamb. Death robbed the flocks and herds. Fear reigned on every hand. Silenced was the vast hymn that had gone up from the whole garden of Eden. Anxious eyes now searched here and there, looking for enemies. Cunning, and craftiness was taught to the beast. Thistles, and thorns, and briars, and noxious weeds, grew rank, overpowering the delicate growth that had made beautiful the garden. It now became a wilderness. The fields became barren and desert. Discordant elements governed the atmosphere. Hate, and jealousy, and passion, and lust, were born on every side. The human race was swayed by them, and murder, adultery, drunkenness, and dishonor, became their portion.

469. God by no means forsook the world, nor yet the human race, but it was now permitted unto Satan, that he should rule the world, for a time, to chasten, and educate man. Man had known the good, he was now to know the evil. Satan was his school-master. He did not know the good was good, until he knew the evil. We know things by contrasts. We know light because of darkness, heat because of cold. God was now recognized as the source of the good, and Satan as the source of the evil. Now these two wills both beat upon the will of man, and sought to get expression, through it, in the conduct of life.

470. The admission of another will into the control of the soul caused confusion, discord, opposition, polarization. This entrance of sin, into the soul, broke up its harmonious beatings, by which it kept time with the pulsations of the macrocosm, and so lost to it the induced current from God. Every experience produces a structural change (261). The structural change, produced by man's disobedience, was an effectual barrier against further communion with God,—the great gulf that divides the good and evil. Intuitional understanding was practically lost to man by the fall.

471. We can only know by experience (3,262). We can be told time and again, and it is only a shadow to us. To know we must feel; we must have contact; experience. The knowledge of good and evil could not be obtained, by man, any other way, than in the way he did obtain it. Satan told no lie when he said, "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*"

(Gen. 3:5 and 22). This knowledge was the greatest possession that man had ever obtained. Man's misfortune lie in that he lost the condition of good, and fell into the condition of evil, to obtain it. He became a fallen god. And the force of this evil is such, that the end to man is death. But God, still loving his disobedient child, and to overturn Satan's wiles, has provided a way of escape from this death. But God proposes to let man get such a taste of evil, and be hurt so severely by it, that he shall obtain to a full conception of the death it brings, and the curse it is, so that when he escapes, through the cross of Christ, the knowledge of the evil, *to be avoided*, shall be indelibly stamped upon his being, and to the end, that it may never be a temptation to him any more.

472. The going out from Eden, or condition of perfect union with God, into the rough and discordant external, is the beginning of an orbital career for the soul, about the two wills—good, evil—as the two poles of its ellipse. Sometimes the soul is nearest to, and under the influence of one, sometimes of the other. In this career of the soul, Satan is the outgoing power—the centrifugal force,—and Christ is the ingoing power—the centripetal force. The outgoing, by the very law of things, exercises its authority first (56). This career was under the control of man's will. Yet the whole human race has gone out, away from God, by reason of Satan's influence. *We are all sinners*, and have gone astray. But woe to that man who refuses, or neglects, to answer the other influence, the love of Christ, when it comes to him. He shall go into perdition.

473. In the disobedience of God, and the eating of the fruit of the tree of the knowledge of good and evil, SELF was born in man. Herein became Adam and Eve as gods. God is a Self, an *I*. I AM THAT I AM, is God (Ex. 3:14). Satan perceived this selfhood of God (417). In him the perception gave birth to pride, and he desired to be greater than God had made him. He obtained the sovereign function of self, by cutting himself off from God (418). He became the *I*, or center, about which his kingdom revolved. But when he had usurped this sovereign power and become *as god*, he beheld that the end of his career of disobedience to God must be death. Into this same condition, by pride, desire to know more and be more than God had bestowed, he beguiled man. He told Eve the truth, when he said, that they should become as gods; but he did not add, to be doomed by the Almighty.

474. Selfwill was created by man's disobedience. By doing his own will contrary to God's, his will was divided from his Maker's. That same principle of limitation was at work. By striking out for himself, man made a center—conception, idea—of his own, about which he built his life, and from which emanated his future career. Instead of circling about God, he circled about his own notion.

475. Satan threw a glamour of sophistry, over the threatened punishment of God upon Adam, if he should eat of the forbidden fruit. Satan insinuated to Eve, "Ye shall not *surely* die" (Gen. 3:4). Your essence cannot die (11). By disobeying God you simply make a new center—a self center—to evolve about. "God doth know that in the day ye eat thereof," "ye shall be as gods." The child that does its parent's will, revolves about the parent as a center. The child that does its own will, contrary to its parent's, revolves about self as a center, in place of the parent. Our first parents obtained their treasure as a thief obtains,—unlawfully; and put themselves under sentence of death. They fell from the state of perfection, into which God had created them, into a state of imperfect beings. God will not permit any to steal the divine nature; but man,—having obtained the knowledge through Satan, who designed, thereby, to work man's condemnation through God, and destruction with himself,—is offered, through God's Son, that nature, if he will accept that Son as a Savior from his fallen condition. By this work of Christ, the evil Satan thought to work on man, is turned to man's greater good. But woe be unto those who do not accept the new life, so offered. Over them Satan continues to hold the power of death.

### §3. THE SCARLET WOMAN.

476. The history of Adam's race, under Satan, is one continued succession of crime and sin. Familiarity has blinded us to its awfulness. That which to us is the usual, calls forth too little concern on our part. Yet the history of the world is a catalogue of crime, that ought to startle the race into its senses. Take any school history, from which the minor crimes, for want of space, have been left out, leaving the great ones more distinct. Open to any page you will, and read it. What is the subject matter? War! war!! war!!! What is war but wholesale murder, instigated by selfish interests; by avarice, by revenge, by ambition, by hate, by superstition, by adultery, by every brutish passion. Each reign chiefly gloried in, by reason of having beaten some other people in war, and stolen more territory, placed the yoke of bondage upon the neck of more human brothers. Blood! blood!! blood!!! Paint the earth with blood! Let the rivers flow blood! And when the main game of national crime is not so active as usual, we find the pages of history filled by Nero's Burning of Rome, the "Inquisition," the "Reign of Terror," the murder of the Princes in the Tower, the adulterous and murderous life of Henry VIII. Holy horrors! is there no purity, love, holiness anywhere?

477. In the most modern times we have modified, or rather changed in part, the mode of crime. The news of the newspapers, is murder, adultery, rape, bacarat scandals, gambling, prize

fighting, horse racing, political intrigue, division of party spoils, labor riots, absconding cashiers, incendiary fires, forgery, counterfeiting, stock exchange and trades speculation, and stealing of all kinds. As I glance at the daily paper, just laid before me, I read the head lines, "Slaughter of Girl Babies. Two hundred thousand of the innocents killed every year in China." It is needless to enlarge upon the condition of sin, now rampant in the earth. It is a noticeable feature of modern sin, especially, that in almost every instance, there is a woman in it. Woman has always been the center, about which the home and social life has evolved. Thieving and rascality, of almost every description; unlawful speculation; every vice of gain; has had a woman to be served, or unlawfully courted. Very few men work, for work's sake, but to gain the means of life and social intercourse. In this struggle they do not hesitate to sin, to gain their desired end, which in itself may be the greatest sin of all. But the woman of the world reigns queen in modern crime. Upon her are lavished all the wealth, into her lap are poured all the delicacies man can procure, right or wrong. She is the mistress of his strength, his wealth, his thought, the object of his passion and lust. For her he sells his soul, and fills her with all his abominations.

478. John describes the woman of the world, that is, society, sitting upon the scarlet beast (Rev. 17:3); riding the beast of the animal nature (430). "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications" (Rev. 17:4). And he gives to her a name, "Babylon, the great, the mother of harlots and abominations of the Earth" (Rev. 17:5).

479. As the woman clothed with the sun (Rev. 12) represented the spiritual Israel, and God's chosen people (433), so this scarlet woman, queen of *the* beast, represents all human vice and moral depravity; riding the beast, and riding him to death. And as Jerusalem is always held up, in the Bible, as a type of God's kingdom in the Earth, so Babylon is held up as the type of the kingdoms of this world. She was called "the lady of kingdoms" (Is. 47:5). The *city* represents the concentrated and governing power of the earth. The capital city of God on earth is called "The New Jerusalem" (Rev. 21:2). The concentrated sin, and governing power of the world, is called Babylon, "that great city" (Rev. 14:8). In the city, every conceivable sin, vice, and crime is carried out to its most loathsome extent. The concentration of human vermin, engender and foster vice, and develop crime to a degree, unknowable in the country. Here, too, is the concentration of wealth, pleasure, luxury, and all that ministers to the ambition of this world, to the human Beast.

480. This woman of worldly society sitteth upon many waters (Rev. 17:1); that is, she is to be found in all the nations,

and embraces multitudes and peoples of every tongue (Rev. 17: 15). Whence came these multitudes, these hosts of people? Society has bred them. Adam and Eve lived a single blessed pair in Eden. But sin gave birth to children from their loins, and they multiplied. The animal had tempted the woman; and she, with her husband, took of the forbidden thing (Gen. 3:6); and by the taking, fell, through the one act, from the plane of immortal man, to the plane of mortal beast. By the fall of Adam and Eve, from the immortal to the animal plane, we have become to-day a thousand million souls.

481. The race of man to-day is not, however, like the man-animal of pre-Adamic time. For Adam's *soul* still lingered in his being, when he fell, and dwells with us within the beast. A billion souls! a sea of humanity! Mighty is the power of outgoing force, that can divide one pair into such a host of particles. What will be the end of such scattering, such wide diffusion from one first center? The end of its continuance is *death!*

482. Some have supposed that since man, by his own will, fell, by his own will he may rise again. Such have taught that living without loss of the life force, would give a renewed and immortal life. That the willing to do this was Christ within us. This is not so. When man fell from the immortal plane he lost the powers belonging to it, and became subject to the forces of the condition into which he fell. How can man feed upon celestial food, when he has no celestial food to feed upon. How can he obtain it, when it only exists within the heavens, and his limbs cannot climb up there. He cannot. Man cannot restore himself to the condition he lost by disobedience, by any act on his part. He can only be restored to it by God. He may accept the restoration when offered.

483. Since Adam fell, this human existence of ours must perish. There is no escape. Nor is there any way of stealing into paradise. Only through the way God has provided, in Christ Jesus, is there an entrance into heaven. for us; and an escape from ultimate death. Even in Christ the present body must die.

## CHAPTER VII.

### PERDITION.

#### §1. THE BOTTOMLESS PIT.

484. Natural progress in the universe has been from simple beginnings to complex structures, from the lowest forms of life to higher forms. This had been the general progress up to Adam, the crowning glory,—the summit of life. The career which Satan introduced was, however, the reverse of this, a backward, or retrograde, movement. The glorious man fell from the height to which God had lifted him, to the lower plane of animal existence. On this plane his body meets death and is cast into the Earth where it becomes merely a fertilizer and passes into organic growth; thence, by dissolution of the plant at the end of this circle of being, it falls to the plane of the mineral. And so on back to mere gaseous elemental. The whole career is a descent; a fall.

485. In the upward career, or forward movement, it was a noticeable feature, that after a round of life, outward expression, existence of manifestation, came death,—a temporary resting, cessation of activity,—a temporary stay in the grave; then it burst forth on a new round of being upon a higher plane, followed at its end by another, quiescent, unconscious, imprisoned state; bursting forth once more into still higher being, and so on up to Adam. The downward career is characterized by the same pauses between the periods of energy or life. The only difference is in the direction taken by the series of lives. The body is put into the ground and there rests, there is a pause; then the life of the body passes into a career of plant life and runs its round again; another dissolution, it rests again, then passes into mineral conditions and so on.

486. Now the grave into which the body is cast and in which it rests, between each successive coming forth in life, is called the "bottomless pit." Bottomless, that is unlimited, hence formless. All forms, therefore, that are cast into this pit descend until they loose all form. The decayed body has crumbled into dust before its life can again ascend into a new existence. Into this pit is forever being cast the beast and from it he ascends in new forms (444). Every cessation of energy, and pausation of manifestation, whereby comes dissolution or destruction of form, belongs to the



bottomless pit. This is the home of death of form. This is the first or surface death. It is only the death whereby comes transformation. Except the old form die the new cannot live (1 Cor. 15:36, 37). It is by the life coming out of the form, releasing its hold upon its particles, that causes the form to dissolve.

487. But this pit is not topless as well as bottomless. In its higher or upper part the pit is subject to limitation, and contains all forms which have died by reason of being separated from the bodies that held them in existence and the life of active manifestation. Their bodies have dropped bottomward and lost form and being, but these higher, or inner forms, persist in the mouth of the pit until they are again permitted to ascend into outward being. Such are the disembodied souls of men and spirits of things. Here is also found the first hell, or purgatory, where the centrifugal souls of evil men feverishly rave in their graves, goaded by a conscience that will not let them rest.

488. From the bottomless pit the spirits mentioned rise, and go forth into manifestation and power on the earth, whenever the fifth angel calls (Rev. 9:1-3). The fifth angel, or fifth principle, affinity, is the concentrator of power and originator of being (72, 73). He alone has been given power to call these spirits back into earthly, or visible forms and things. It is the province of the bottomless pit to destroy, to pull to pieces, to suppress, to confine. The bottomless pit is the prison house of life.

## §2. THE FIRST HELL, OR PURGATORY.

489. When the wastes of life (144) have exhausted the being, and the centripetal succumbs to the outgoing power, that in man's animal condition is ever seeking to rend his being asunder, man dies. The soul and body part company. The body goes to the grave or bottomless pit, and a later resurrection under the outgoing force to a new life, on a lower plane, as we have noted (488). But the soul having been created under the sovereignty of the centripetal force is far more persistent in its existence than the more centrifugal body, and still lingers in the realm of form.

490. The soul does not go into the grave with the body. If a regenerate soul it passes into a long sleep, and rests until the end of the days (Dan. 12:13),—reposes in the bosom of righteousness (Luke 16:22) until the seventh trump (1 Cor. 15:52). The dead which die in the Lord *rest* from their labors (Rev. 14:13, Heb. 4:9-11.)

491. But if the soul is not under the complete sovereignty of the principle of rest,—the centripetal; at its parting from the body, but is unregenerate, then the centrifugal force within will not let it rest but carries it in the same direction as the body into the condition of unrest, inquietude, the first hell, or purgatory (Luke

16:23-26) (490). "And they have no rest day or night, who worship the beast and his image (Rev. 14:11)

492. This purgatory is situated in the mouth of the bottomless pit. A smoke arises from the pit, and sweeps through purgatory, that stifles and darkens the light and breath of life (Rev. Chap 9). Here the souls of those who have not the seal of God, are tormented by reason of sharp twinges of conscience that come up with the dark deeds of their animal life. For the smoke is the rising of the dark acts that have been committed in the body, which is now undergoing dissolution below, in the pit; and the Locusts are the spirits of those acts coming (Rev. 9:3) out of the smoke and striking the soul with pangs of remorse and regret. Of course it is the tail, or after part, that stings. The heads, and faces, and hair are the memories of men and women with whom the dark deeds were committed or who were wronged by them. The hideousness of war and the strength and awfulness of crime are shown by the Locusts. The king that sets these spirits free from the body and sends them up to torment the soul is the Spirit of Destruction, Abaddon, who rules the realm of dissolution and agony.

493. The moon is the presiding deity of our acts (326) or avocations, and the five senses are the instruments of our carnal knowledge (3, 4). Through five moons (Rev. 9:5), therefore, or as it probably means, through each of the five senses these spirits of evil deeds torment man in purgatory. He sees, he hears, he tastes, he smells, he touches all the filth and sin of his life while on earth. Macbeth, in purgatory, not only sees the blood of king Duncan, its decaying odor fills his nostrils with its stench, the very taste of putrid, nauseating flesh is in his mouth, the touch of the cold clammy body is against his hand sending cold chills down his back, and the sound of the death gurgle is in his ears. Horrors, intensified beyond human conception, fill his disembodied form.

494. Brother man, though you are a fairly respected member of your race, what think you if *all* your sins and crimes were to come up before you, and with senses a hundred fold intensified, should press upon you through the avenue of each of them? Perhaps when you committed the sin you were hardly sensible of it at all. But now just imagine some of your filthiness in your mouth with the taste horribly intensified; your nostrils filled with it; your hands dipped in it. Horrors! Give me death! death!! oblivion! nothingness! Let me escape some way, any way, from these horrors that press upon me on every hand.

495. Men desire to die in this state. But this is in purgatory, death has fled from such (Rev. 9:6). Their bodies have already perished, and however much their souls seek death they cannot find it here. They must live through these horrors, there is no escape. For this is merely the beginning of perdition. The soul is not destroyed yet, merely tormented and self convicted. Man must stand face to face with his sins. And every soul that is de-

stroyed knoweth that it is done in righteousness and truth, and would not have the punishment otherwise if it could.

496. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11).

### §3. SHEOL, OR THE SECOND HELL.

497. The horrors of deeds done in the flesh which force themselves upon every sense of the souls in purgatory, finally drive the souls, irresistably, back to the scenes of their sins. Euphrates, the river of dead souls, flows back to Babylon, which sits above on its banks. Four spirits are bound in this great river (Rev. 9:14), Murder, Materialism (or idolatry), Lust and Avarice (Rev. 9:21). By the sensual touch of Babylon they awake from their sleep; the sixth angel—principle of consciousness—releâses them, and they ride forth on the deeds which rise from the bottomless pit from the dead bodies, (495),—two hundred thousand thousand, that is, innumerable (Rev. 9:16). The deeds which these spirits rode "were like unto horses prepared unto battle" (compare Rev. 9, v. 7 with v. 17), very terrible, with teeth like lions,—representing armies,—great national murder. Out of their mouth issued fire, smoke and brimstone,—the intensity of combustion. The outgoing spirit would no longer be contained within the souls, and the river Euphrates flows from Babylon down into the bottomless pit below purgatory where a third of the men are killed. That is, the form of the soul is dissolved, which is death of the soul.

498. The significance is primarily spiritual; although it may be that souls tormented in purgatory, do return in presence, as well as in thought, to the locality of their crimes. On this assumption is based the appearance of ghosts, and haunted houses. The significance of the river Euphrates is also spiritual, and used to bring the souls near to Babylon, the society in which they dwelled. A comparison of the woe of purgatory and this later woe, as related in the ninth chapter of Revelations, will show that the last is but a continuation of the same torment. But while the torment of purgatory was afflicted, as it were, from without,—from the bodies their souls had left, through their senses, this new torment arose from the spirits bound within their souls. Doubtless they had been aroused from the dormant state into which they had been thrown by the first death,—the parting of the soul from the body,—and awaking to a consciousness of the deeds coming up before the soul,

the spirits could not be restrained from joining the deeds and riding off upon them. The sympathy between the deeds and their spirits was too great to allow them to be long parted from each other.

499. The new torment arose from within. From the cave of their own soul. And the love and desire of evil bursting forth to join the deed done was like fire for intensity, like smoke for darkness and like brimstone for evilness. "By these three was the third part of men killed, by the fire, and by the smoke and by the brimstone, which issued out of their mouths (Rev. 9:18). The souls of such who had lost, or well nigh lost, the power to distinguish between good and evil and the will power (453), out of which these spirits went, were by them destroyed. Being so evil when the evil went out under the passion of outgoing,—the desire of evil,—their souls were burst asunder, no central will to rally the fragments, hence all fell towards the formless bottom of the bottomless pit.

500. All men who have not the mark of God (Rev. 9:4) went to purgatory and into torment. But only a third of the men were killed in this second hell into which they had fallen (502). And they were killed by what issued from within,—out of the mouth,—spoken will or executed purpose. The spirits, or horses on which they rode, hurt with their tails, as in purgatory (495) "the rest of the men which were not killed by these plagues yet repented not of the works of their hands," etc. (Rev. 9:19-21). And the tail, after part, or memory, continued to hurt with remorse and regret as long as they did *not* repent. But *if* any repented, what then? Of necessity that soul entered into *resē*. Its career in perdition ceased.

501. The day lies within the month, the hour within the day. The spirit dwells within the soul, the soul within the sense. The stings of purgatory had been through the five senses (months, see 493). But the stings and slaying of this second hell lie inside of sense (month), within the lucid soul (day), within the spirit or purpose ("an hour"), and extends through all of them with destructive power, and reaching beyond or outside of sense destroys the round of life (year) or revolution of its existence (Rev. 9:15). More awful far are the hurts of this hades, or sheol, into which the souls of purgatory fall, than what they had known before, striking through their souls to the very spirit that inhabits them. These are "tormented with fire and brimstone," "and the smoke of their torment ascendeth up forever and ever."

502. The disembodied souls of the unregenerate are, probably, upon Earth, although we cannot see them. Purgatory is a condition rather than a place. And some whose souls are still in the body have entered purgatory and feel the first scourgings of their sins. But, figuratively, that is, as representing a truth, purgatory lies at the mouth of the bottomless pit (492). The second hell, or sheol, lies beneath it, within the cave or grave, and

next above the formless bottom. All the dead bodies of men (444, 489) and the souls which are destroyed in sheol descend into this formless bottom.

503. Over this whole downward highway from the fall of perfect Adam to the formless sea that lies under sheol, Satan exercises sway. This is his kingdom, the kingdom of death in its various degrees (450). But while form or being, which descends into the formless sea, is destroyed, and exists no more as such, yet the energy or primary life is not destroyed, but when called forth, after its brief pause, by the voice of God, it enters new forms, or shapes new beings, and comes once more into manifestation (488). But there *is* a death with which the death of the grave can not be compared. A death over which Satan has no power, a death in which even primary life and energy perish. And into which hell and death themselves, shall finally be cast by the Judgment of God (Rev. 20:14).

#### §4. THE TWO WITNESSES.

504. In all of his downward career, under the guidance of Satan, man is not left without succor. If he will but accept it, he can escape from sin and death. Every device of which God has conceived in the universe, by which the soul may be saved, and retain its power of choice and freedom of will, has been offered. The everlasting gospel is preached by angels (Rev. 14:6). The teachings of Christ and his disciples have pointed out the way of salvation. None who have accepted have ever been cast off. And two witnesses testify to every man, woman and child of the right way (Rev. 11:1-3).

505. The two witnesses are conscience and reason, as established by the Holy Spirit in all souls who have come under the instruction of Christianity. They appeal to every one to turn from the downward course, to quit the wrong and do the right. And God has given unto them power to prophesy for "a thousand two hundred and three score days" the woes that will befall those who do wrong. We know, by the events that are, that the closing of their prophecy is near.

506. During the time of their prophecy these witnesses have had power to shut heaven from the souls of men, so that the rain of truth has not descended upon them, nor watered them, and the minds of men have been dry of spiritual knowledge. For conscience sake men have been slain, and the waters (peoples) turned into blood. Conscience and independent reasoning have also smitten the Earth with plagues, crusades, inquisitions, holy wars (Rev. 11:6). Many men have thought they ought to do things contrary to the right (Acts 26:9). "And if any man will hurt them," that is oppose these witnesses, combat them, then are their words as fire, and they shall devour or consume these souls, their enemies (Rev. 11:5, Jer.

5:14). Of course these catastrophes are only brought upon those who will not accept their warnings or hear their voice, those who still remain of the world and the beast. This power is given to them, and exercised by them, as further warning, and if, peradventure, they might restrain the career of wickedness with which men mix them up. They have turned some aside from their evil course, and their warnings and chastenings have left all the world without excuse.

507. But at the end of their testimony the Beast "shall make war against them and shall overcome them, and kill them" (Rev. 11:7). The animal nature shall be too strong, in the most of humans, and shall kill the conscience and christian truth, and they shall lie dead in the mind,—the avenue or street in the great city Babylon—worldly society (Rev. 11:8).

508. These two witnesses were forever tormenting men when they did a wrong thing or indulged in animal lusts, and took the edge off of the beastly pleasure of their deeds. But now that they are dead, their dead bodies or forms, do not trouble them, and the world rejoices over them greatly. They will not suffer the bodies to be removed, for they desire to believe that conscience and revealed truth still are, but that they now approve of all their beastly deeds. That it was only a matter of education, that ignorance or superstition frightened them of old time. So they will not permit their forms to be buried, and "shall see their dead bodies three days and a half" (Rev. 11:9). "And they that dwell upon the Earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the Earth" (Rev. 11:10), and now this torment is ended.

509. But, at the end of the three days (years) and a half, the spirit of life from God shall awaken them from their sleep, they shall be called up to heaven, probably with the church of God,—their visible body,—and their enemies, the world, which see them shall be affrighted. A great upheaval shall take place in human society,—in Babylon the great city. And glory shall be given to God (Rev. 11:11-13).

510. The testimony of the two witnesses; Israel absent from Jerusalem (433, 439) as the central temple, or spiritual capital,—fled into the wilderness; the persecution of the church by Satan; the limit of the power of the Beast; the False Prophet; Mohammadan power; the Scarlet Woman, Babylon,—the world; are all parallel or cotemporaneous events, and all have their end at the same time. See Rev. 11:2, 3, Rev. 12:6, 14, Rev. 13:5, Dan. 7:25 Dan. 12:7. It should be noted that twelve hundred and sixty days; forty-two months; a time (year), and times (two years), and half a time; are all of the same length of time, counting three hundred and sixty days to the year, which is the biblical method. All appear to date from the taking away of the daily sacrifice at Jerusalem,—the final overthrow of God's church in its home city,—

about 637 A. D. by Omar, who destroyed the temple and raised the mosque of Omar on its site,—the abomination that maketh desolate (Dan. 12 :11).

511. The two woes of purgatory and sheol have passed upon man, behold the third woe cometh quickly (Rev. 11 :14). When the seventh angel soundeth (Rev. 11 :15), and the other seventh angel pours out his vial of wrath into the air (Rev. 16 :17), the judgment of God shall fall upon Earth, and the kingdoms of this world shall become the kingdoms of Christ (Rev. 11 :15).

512. Correspondingly, as the woes are visited upon the souls of men, in this life and in death, who worship the beast in a general way, or as an universal principle since Adam's fall ; so is there a particular and final pouring out of God's wrath upon them in the closing of Satan's career.

	1ST ANGEL.	2ND ANGEL.	3RD ANGEL.	4TH ANGEL.	5TH ANGEL.	6TH ANGEL.	7TH ANGEL.
COMPARE.	{ Rev. chap. 16 v. 2, With Rev ch. 8 v. 7	— v. 3	— v. 4	— v. 8	— v. 10	— v. 12	— v. 17
	"Upon the Earth."	"The Sea."	"The rivers and foun- tains of wa- ter."	"The Sun."	"The seat of the beast."	"River Eu- phrates."	"It is done."
					Chap. 9, v. 1	— v. 14	Ch. 11 : v. 15

The later pouring out of God's wrath is especially upon the living. For the waters of Euphrates are dried up. The souls of dead men come no more back to the places of their crimes. For after the judgment there is no more a river of death to flow to Babylon, and no Babylon to flow from, nor sins committed to cause the restless movement.

### §5. THE FIRST JUDGMENT.

513. Just before that great and terrible day of the Lord, the spirit of Satan shall gather the pronouncedly wicked ; the spirit of the beast shall gather wealth, ease, the lovers of this animal life, and the false teachings of science and materialistic philosophy, shall gather the so-called learned ones, and all three classes shall become united in opposition to the church, and God's divine word (Rev. 16 :13-16). This opposition shall become marked, open, and amounting to a warfare against God.

514. The seventh angel pours out his vial into the air (Rev. 16 :17-21) and the whole earth is full of rumor, voices, clamor of the populace, babel, confusion, discord. Labor will rise up against capital ; against society as now organized ; against the great Babylon ; and there shall be an upheaval (earthquake) of society that shall overturn every condition of life as it now exists. The disturbance shall be the greatest that has been since there were men on the Earth. Society, or Babylon, shall be divided by it into three factions : the avowedly wicked, who wish to change things

to conform to open sin; the righteous, who desire and strive for the establishment of God's kingdom in place of the past condition; and those who desire the same conditions that did exist, to continue. But the wicked shall triumph, and Babylon shall fall to a condition of open hell, the habitation of devils and the hold of every foul spirit (Rev. 18:2). Then shall God call his people out of her (Rev. 18:4). Then shall labor (445) overthrow wealth completely, and the masses of the nations shall strip Babylon and make her naked, consume her substance, and burn her with fire (Rev. 17:15, 16). Then shall the sun be darkened and the moon shall not give her light (Math. 24:29); or human character shall be debased; and the present avocations of life cease.

515. Unrestrained by the presence of Christian goodness, the poor and ignorant, and vicious masses shall hate wealth and social supremacy, and shall utterly destroy them. Riot, and carnage, and pillage, shall literally impoverish the earth. Then shall the kings of the Earth who had lived deliciously, bewail and lament over the fall of Babylon, and when they shall see the smoke of her burning (Rev. 18:9). "And the merchants of the Earth shall weep and mourn over her; for no man buyeth their merchandise any more" (Rev. 18:11-15). And the shipmasters and sailors, and those that trade by sea, shall become frantic (Rev. 18:17-19).

516. At the sound of the seventh trump the wife of Christ, the church, shall come out from Babylon. And Christians, both from among the living and the dead, who rest in the Lord (Rev. 11:15, 1 Cor. 15:51, 52, Math. 24, 31, 1 Thess. 4:16, 17, and Rev. 19:7), shall rise to meet the King of Kings. This is the first resurrection (Rev. 20:5). Then Christ shall come forth with the armies of heaven (Rev. 19:11-16), and the Beast with the kings of the Earth and their armies shall gather to make war against him (Rev. 19:19). And all the world, being exceedingly fierce because of their troubles, shall be there at the battle of Armageddon.

517. The fowls and beasts are called to assemble themselves (Ez. 39:17-20, Rev. 19:17), to this battle, to eat the flesh of *all* men (Rev. 19:18). Hence the animal body is to be parted from the souls of men, and is to perish. But there is one exception to this. Whosoever has centered his soul in the animal life and become eternally identified with it, *is* the Beast, and is the eighth which is of the seventh (Rev. 17:11). And since the soul cannot, in this case, be parted from the body by death, the beast and false prophet are taken and cast alive into a lake of fire burning with brimstone (Rev. 19:20), which is the final perdition.

518. Then a mighty angel shall lay hold on Satan and bind him "and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:3). By his being cast into the



bottomless pit, means, that the spirit of evil shall not be found in any form, but shall remain without expression, for a thousand years.

519. The beast and false prophet embraced the confirmed and hopelessly wicked, and are cast alive into the lake of fire. They are plural, and of an unknown number. But the "remnant" were slain by the sword that proceeded out of Christ's mouth,—the word. The word remnant is used as meaning, what is left, and does not, necessarily, signify a small number. I believe the "remnant" are the greater number of the human race. And all the fowls were filled with their flesh (Rev. 19:21): that is, with their animal bodies. The souls of this unregenerate race are, presumably, still clothed with an outward or exterior form or body. But one restored to the condition of Adam's before the fall, not subject to gross animal passions.

520. This restored race, removed from the temptations of devil, beast or false teaching, and placed under the rule of Christ and the saints, ought to become so in love with righteousness as to accept it as an eternal part. It shall be easy to do right in the thousand years in which they multiply and become in numbers like the sand of the sea. The angel speaking to Daniel of this time exclaims, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12). It is hard to do right in this gospel age, but in the millennium period it will be easy. With all animal desires removed; with no tempter near; no injustice wrought among men, one would think all would be righteous. Doubly so as the *mystery* of God shall be no more a mystery, but plain truth (Rev. 10:7), because that all shall have been educated to a degree that they are enabled to plainly see and understand it. The downward career shall certainly be closed for a time. But none can rise up to heaven, or be more than perfect earth creatures, that have not *overcome temptation*. And as there must be an end of all earthly races, at the time of that end, another opportunity shall be given, for such of this splendidly equipped millennium race to overcome, as are able. The Devil shall be loosed from his prison, another battle fought, and then comes the final judgment, and end of the world.

#### §6. THE FINAL JUDGMENT.

521. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and

brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20: 7-10).

522. These who go up to battle with Satan this time, are not punished by torment in purgatory, and sheol. They have had happy, joyous lives until now. They are creatures, who, by this trial, have been proved unfit for a higher, or spiritual existence; hence their existence ends with that of their planet. They are consumed instantly by fire. No pain, no revenge or malice here. At this same time comes the end of the planet, presumably, by fire also. Do not forget that it is only the form that perishes. Spirit, the essential substance, cannot perish (11).

523. The final judgment of the souls of this Earth, is at the end of the world. There are none living on that occasion. "And the sea gave up the dead which were in it; and death and hell (sheol) delivered up the dead which were in them; and they were judged every man *according to their works.*" "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works.*" "And whosoever was not found written in the book of life, was cast into the lake of fire" (Rev. 20:12, 13, 15). All are dead who are judged, and all whose works have not been prompted by Christ, but by the Devil, are cast into the lake of fire (see Math. 25:33-46). "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

524. "And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). Figuratively—as a truth—this lake of fire lies beneath the bottomless pit. Literally, it may be in the solar furnace—the sun—or in any of the other fiery furnaces of the universe. It is the end and culmination of perdition. None ever return who go in thither. Satan has no power over it. God alone controls it. Into it is cast all the broken castings; all the worn out or used up planets; all the flawed, misshapen, misused, defiled, wrecked vessels; or forms of every kind. Here is Satan and the Beast, and the false teacher, and all souls like them; and death and hell. All that are in any manner flaws in the universe, dark spots in the realm of heaven. Here character and form, and vital force, and primary energy or life, are consumed (506),—annihilated. Only the molten spirit, essential substance, remains at the bottom of the lake of fire, purified and ready to be molded by God into new creations.

## CHAPTER VIII.

### OBLIVION.

#### §1. ANNIHILATION, OR THE DESTRUCTIVE POWER OF SIN.

525. Every sin committed, or crime enacted, sends forth the power centrifugal, from the sinner, into the environment, increasing the force of that destroying power in the without. Now, as it is the last straw that breaks the camel's back, this increment nearly always causes disaster. The two great forces are well manœvered armies. The presence of a large centrifugal force, anywhere, is the cause for the quick arrival of a strong centripetal power to hold it in bounds and restrain it. For this reason, the usual condition, everywhere, is one of nearly equilibrium. It takes but little to upset an equilibrium. The sudden arrival of centrifugal reinforcements disturbs the equilibrium, and invariably alters the existing form, and frequently destroys it. So that your sin, when committed, adds to the force of the outgoing, and gives Satan a temporary advantage in your immediate environment.

526. Your immediate environment, that which is close to you in thought, that with which you are most directly connected, with which your communication is most complete, your loved ones and your business, is the place into which this destroying force is sent by you, and quickly joining force with the centrifugal already in that person or thing, it gains a victory over the centripetal. To these persons, or things, the outgoings of your will are accustomed to travel; hence, the force of your sin falls upon them. So comes much of the sickness and sorrow among mankind, and many of the unaccountable catastrophes, storms, earthquakes, etc., on earth. So, not only does the sinner injure the persons or property of those he hates, and against whom he directs the force of his crime, he injures his loved ones as well. When the sin is against his own body, he injures his own descendants, also. Sin directly, or indirectly, keeps up the inharmony and suffering on earth. If there were no sin, there could be no suffering, pain, death, accident, or disaster on earth; for the centripetal would soon gain the mastery over the centrifugal, and keep it in bounds.

527. But while a sinner causes sickness, or trouble, effecting damaging results in the Earth, and injuring the bodies of those

intimately connected with him, sin has no effect upon the *souls* of others, except by acceptance on their part. Nothing can enter a man's soul but by his own will. The soul of the sinner himself, is disturbed by evil thoughts within, and rent and torn by the going forth of the evil deed. In spite of all appearances to the contrary, the worst effect of sin is upon the soul that sins. Continued eruptions of evil from the soul, of necessity, ultimately destroys its form and being.

528. The exceeding sinfulness of sin is unknowable to those who have never fallen into its depths, *and then been awakened to its awful hold upon them.* A person bound, or literally encased in chains, is a faint conception. Every fiber, every globule of blood, is the slave of sin. The horror is intensified, when the sinner realizes that he loves his sins; and is striving at all times, to gratify his passions and lusts. Yet, he is really in a worse state, if he realize it not. Corrupt, through and through, the body, mind, and soul putrify. He, or she, may know that the end is death; yet, love the sin so much, they will have it whatever the consequences. Sin is a process of death, or dissolution. Yet some love sin better than life. For such, unless snatched away by some greater love, there is but one end, the lake of fire.

529. If the will, or purpose of man, becomes identified with the animal nature within him, he will become the beast, and be cast into the lake of fire. For such a one the lofty life of self sacrifice, self-denial, holy thoughts, high aspirations, has not only no attractions, but has no existence. These things cannot come into his vision. He cannot have the faintest conception of them. The richest gifts of holy communion with the saints, charity, love of truth and righteousness, are unknown quantities to him. If you offered them to him, he would reject them. They would afford him no pleasure, but only be disagreeable to him. Such a one will not have the gift of eternal life. He doesn't want it. If he could have a perpetual, or prolonged round of lust, fornication, rich feeding, gaming, sporting, theater going, money grabbing, drinking, boasting, pride, dressing, and all vanities, he would like it. That would be his heaven; the heaven of Mohammed,—wine, and women, and beastly luxury. One whose will has become identified with the beast, would trade all the joys and pleasures of the Christian's eternal life in heaven, for one hour of licentious carousal, and think he had the big end of the bargain. All such shall be cast into the lake of fire.

530. It is not, merely, that the classes of persons, to whom we have referred, deserve to be cast into the lake of fire, but it is an inevitable law of their essence, a necessity of being, that carries them there. Sins of all kinds waste, scatter, disintegrate, inflame, and putrify, the person committing them. Lust, passion, jealousy, avarice, all of them, inflame, set on fire, and consume the being. Just as streams run to the ocean, so these run to the lake

of fire, which is the ocean for sin. By a natural law the beast goes into perdition. It is by natural law, and of necessity, that a stone falls to the bottom of the cliff, when detached from the top. It is equally of necessity, and by natural law, that beastly man falls into the lake of fire, which is the bottom of sin.

531. Fire burns up the fuel upon which it feeds. It destroys form. It breaks all the bonds that bound particle to particle. It scatters them, so that no mutual relationship exists any more between them. They are no longer any more to each other, than if they had never known one another. Satan, the beast, the false prophet, and the souls of lost men, are the fuel upon which the fire of the lake of fire feeds. Their flesh and body are consumed (Prov. 5:11), and since the souls of such are identified with their animal bodies (520), they also perish. Thus, by being annihilated, it becomes an "everlasting" or perpetual and final punishment.

532. The stick of wood, burned completely up by fire, is not transformed, it is *destroyed*. It is annihilated, and is no more. Its being has perished. Its form has disappeared out of existence. Such is the end of all who are cast into the lake of fire. It takes longer for some pieces of fuel to burn than it does others, owing, both to the quantity and quality, but their end is the same. With all alike, it is as if they had never been. They are blotted out. The end of the wicked, and of all evil, is extinction. The candle of their life is burned down. Its form is consumed. It flickers, gives one final flare, and is gone. Not even a shadow of its past remains.

## §2. THE DARKNESS.

533. A flame rises from the candle in the room and gives a light in the darkness. You blow the flame out and darkness reigns. Where has the flame gone to? What has become of the light? Again we light the candle and the flame once more illumines the room. Where did it come from? It came from oblivion; it goes into oblivion. Fire is a form of energy, the servant of will. Light is the manifestation, or revelation of its presence and work. The fire comes forth from oblivion at the call of will, and sends back, in the light, its message of a faithful discharge of its work. The will takes cognizance of the light, receives the message, and the light passes back to oblivion again.

534. Scenes of life make an impression on our minds. Thoughts come to us and are treasured. But after a time these are forgotten. They never show themselves to us again. Our wills have no power to recall them, nor have we any consciousness of their having been. Where have they gone to, that we should have lost possession of them? They have gone into the realm of darkness, region of the forgotten,—oblivion.

535. All the beings and forms consumed in the lake of fire,

go into this oblivion,—nothingness,—darkness. Do not confound these forms with the conservation of forces. Fire is a form; light is a form; thoughts, memories, bodies, shapes, deeds, acts, all material and spiritual things are forms; and all these may be blotted out, lost in darkness, obliterated in oblivion.

536. This realm of darkness is the nether world; the abode of nothingness; the forgotten, lost, destroyed, burned, dissolved, all dwell here, and are no more. Death and sin shall go into this condition, from the lake of fire, and be as if they had never been. Thus banished, forgotten, lost, the universe shall know sin no more, and no trace of sin, or death, shall linger in the memory. All its forms, whether formerly conscious beings, or unconscious influences, ideas, thoughts, shall likewise pass away, and the memory of them.

537. While all forms created come forth from nothingness, and all destroyed forms go back into nothingness, or darkness; yet darkness does not create, or destroy them. The Spirit is their father and destroyer. Darkness is only the womb from out of which they come; the grave into which they go. The Lord God Almighty conceived and created the universe from nothing; and at his pleasure shall send it back into nothing.

### §3. THE PRIMITIVE WATERS.

538. The darkness, or nothingness, covers the great deep (Gen. 1:2). The essence, or substance, which composed the beings who perish in the lake of fire, is the water of this deep. The fire, which destroys the form, only reduces the substance to its primal condition, and it flows back to the sea from which it rose into form.

539. The stick that is burned by fire is destroyed (532), but the substance of it is transformed, or transferred from the condition of wood into that of gas, smoke, and ash; and mingles with gas, smoke or ash from other sticks, without any distinction, such as marked the particular thing from which each portion came. The gas, smoke, or ash, have lost all identity with any particular stick of wood, and exist without trace of individuality. The substance of beings and forms, destroyed in the lake of fire, likewise flows together into one sea, and loses all connection, or identity with the forms from which it has flowed.

540. The lake of fire reduces all substances cast into it, into the primal condition of matter, or ether. The ether, or matter in its simplest condition, flows forth from the lake, or lakes of fire into one vast sea. This great deep of simple matter (earth) is without form and void, and darkness dwells upon its face, except where the spirit of God moves upon it, creating new forms, with the lights that always accompany (Gen. 1:2, 3).

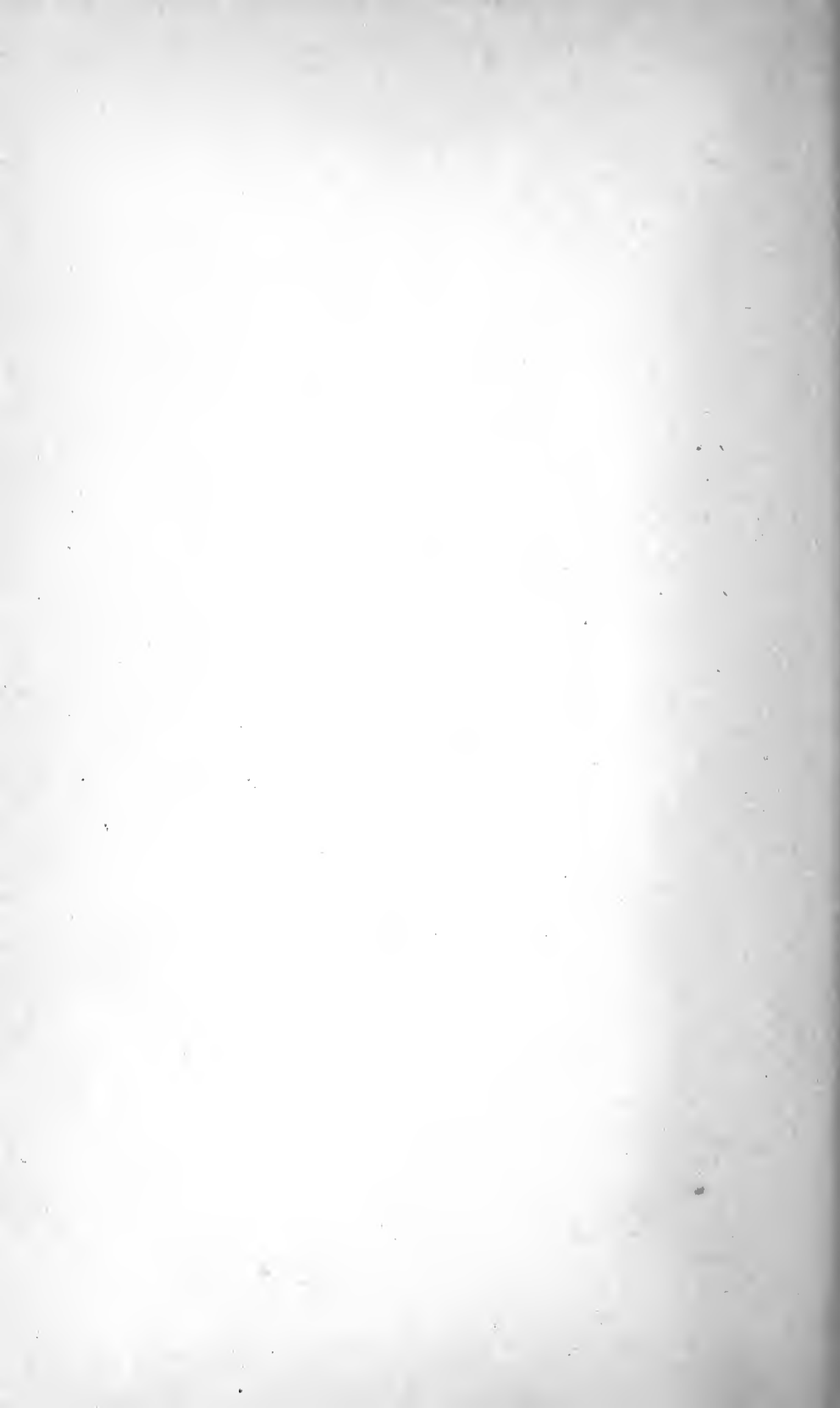
541. This ether sea fills space. Suns, and planets, and moons,

and stars ride through it. It is very vast; boundless, limitless, to human thought. The waters of this sea are blue. They are exceedingly rare, and clear, and pure, beyond earthly conception. They have been purified by fire of God. Hence they are fit for angels to bathe in. The spray of this sea may fitly robe the souls of men. From its waters, in times past, have been condensed worlds, suns and all the lights of heaven. Out of the great deep have they been called, by the voice of God, to put on the forms, born from the darkness upon the face of the waters, and have gone forth sailing upon the ocean's bosom with sails spread, and God at the helm.

542. Forth from the womb of night,—from the face of the waters,—each sun, a glowing light, has arisen. Through the seven creative steps it has evolved, unfolding from its interior secrets, treasures of ore and gem. It has budded with vegetation. It has sent forth from its own depths children like unto it, but less in stature, planets, that in turn have revealed beautiful jewel and useful mineral, and caused the surface to wave with foliage and laugh with color. Up from the lesser waters, that cling to the planet, have come forth the living creature; winged fowl, birds of the and fish in the sea, every creeping thing, and beasts of the field air, forest. From thence the soul of man has awakened and two paths been set before him. Down the path of death we have followed one portion of creation, through degraded animalism, to the lake of fire,—the blazing sun again. There consumed, and having made its circuit, we behold the substance purified by the fire of God, and poured back into the boundless sea again. Pure and chaste, its waves are ready for new creations, as God willeth.

543. All the material realm, all that is not lifted up into the regenerate life, all that does not enter the royal highway of righteousness after the Christ, goes this round from the great ether sea through Sun, planet, mineral, vegetable, mineral sun back to the ether sea again. The planet earth will fall into the sun, from whence came its being, in the end of its days, or otherwise be consumed of fire, and its substance flow back into the great blue depth.

544. The waters of this great sea are oblivious of all about, or within them. Yet through them lies the will and way of heaven. They are without consciousness, yet will they vibrate to the will of angels, and souls, and form a ready medium for conveying thought between distant parts of the universe. The sea is alive with the pulsating life of spirits and forces at their work or play. Through the medium of this sea stars are bound one to another, by ties stronger than are known on earth. By means of this sea, suns are prevented from crashing into other suns. God's authority may be divided in the Earth, but in the great azure sea, God reigns supreme. The waves of this sea whisper the loves of the angels, and sing the songs of the stars.





# PART 3.

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## THE ASCENSION.

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The Way of Life Which Leads Up to God.



## CHAPTER IX.

### THE CHRIST.

#### §1. CHRIST IN GOD.

545. The whole human race had followed Adam into sin and had entered the road to death (466). Under the guidance of the Devil, and his angels, the human race was rushing downward towards the Lake of Fire, and final perdition. The world was full of violence, and all the Earth was corrupted (Gen. 6:11). Man had no power, nor inclination, to save himself. For Satan had corrupted his heart, and he loved the pleasures of sin. God in heaven looking down upon earth beheld a doomed world. But, "God so loved the world that He gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Who was this son?

546. Back in the days when Satan was a mighty hierarch in heaven, before the world was, God's *will*, dwelt within the bosom of the All Mighty. But, in the day that Satan obtained the conception of Self (417), and turned rebel to heaven (418), seizing a third of the forces of heaven, God sent forth his Will, or Word, from the midst of His Being, into the external. This new born was CHRIST, the Will of God, the Son of the MOST HIGH.

547. God's Will began creation. He cut off the waters in which Satan abode from heaven. The Spirit of God,—Michael, the ingoing force,—moved against the face of the waters; that is, a movement in an opposite direction to Satan's outgoing force (Gen. 1:2). The Will, or Word of God, was master of both forces, and used them to accomplish his purpose. "And God *said*, Let there be light, and there was light" (Gen. 1:3). His will was accomplished by the battle between the two forces (85-88). The one force, the spirit, was a willing one; the other force, matter, was an unwilling, or resisting one; both together accomplished the purpose of God. God's Word called the seven parts of creation into being (Gen. ch. 1). By progress and resistance all things came into being.

548. Christ the son of God,—God's will in the universe,—Creator of all things, of necessity manifests God, gives expression to his thought, fulfills his purposes, and shows forth none other;

else he would not be the will of God. He is of necessity the *only* begotten son (John 1:14), for God could not have two contrary wills; and, if not contrary, then are they one.

549. What does the manifestation, the revealed will, show this son of God to be; this Will that was with God in the beginning, and which, coming forth from Him, hath made all things (John 1:1-3)? It shows, that all power in heaven and earth is His (Math. 28:18); that He is the fountain of life (John 4:14; 5:26; Jer. 2:13); that He is the light of men (John 1:4), giving forth wisdom, and understanding (1 Cor. 1:30); and that He is love (1 John 4:8; Rom. 8:39). In all this is he like the Father, and reveals Him.

550. The Son differs from the Father, in his surroundings. The Father dwells in the spiritual subsistence where no form is. He is unlimited. Christ is confined to the purposes of God. His power is especially in the direction of limitations. In fact by his limitations of matter and motion are God's creations. This is the especial function of the will,—to limit. He crowns this career of limitation by limiting Himself to a human form, and dwelling, for a time, on earth among men. Where the Father dwells, is perfect rest, and no change ever takes place. But the Will of God, in the universe, executes first one purpose, then another, and so on in successive order, in a round of changes.

551. Christ is the form of God,—his perfect image. He is above angels, or forces, or powers, and like God, the Father, hath power over them. He combines the forces and materials of the universe, into such forms as he wills, and peoples them with the spirits he calls into them. The outgoing and incoming, are alike used by him; and by him, being is lifted up above the forces that hath built it up, to be master of those forces, and so, with him, to have eternal life. God's Will is light, and life, and love. Christ came out from God (John 16:27, 28). He is God come out into the external; the personal God.

552. To save the world, God gave up His Will, that whosoever believeth in that Will, should not perish, but have everlasting life. That His Will might be sacrificed for man, that man might become acquainted with it, and know what to believe in, His Will descended, by the spirit, into the womb of the Virgin Mary, and conceived, and burst forth the man Christ Jesus (Luke 1:35).

553. Sinful man could not get up to God, from whose presence he fell. So God came down to man. Rather than that man should perish, He sacrificed himself. It is the same love in which the Devil counted his chances (419). God would get close to man, and draw him up. Man had become blinded by sin, and could not look through the thick cloud up to the light of God. He would come down into the darkness with him, and teach man to know him, and sacrifice the animal life for Him, that the spiritual life might be born in man. "He that heareth my word, and

believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life" (John 5 :24).

## §2. CHRIST'S CONCEPTION AND BIRTH.

554. Behold what manner of love is this, that the Will of God should leave his throne in heaven, and come down into flesh, and dwell among us. From the glory of the only begotten of the Father (Jno. 1 ;14), served by countless angels, ruling over innumerable stars, the universe his dominion, all universal power and glory his, he descends into the narrow and confined material realm of Satan. From light into darkness, from governing a universe into serving a human race, from Godhood to manhood, this was the step he took. He put himself in our place, submitted himself to all our infirmities, and evil conditions, and then showed they could be *overcome*, and that man might rise above them to glory. But all must rise through him, as all fell through Adam.

555. The will of God in the flesh was the man Christ Jesus. It is no marvel that the birth of such a one was foretold for generations before ; announced by angels with song and acclamation ; that gifts of gold and frankincense and myrrh were brought to him by the wise men, or that a star guided them to him. No language can be more exalted, or beautiful than the words of holy writ, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on Earth peace, good will toward men" (Luke 2 :8-14). The angels, and glory of heaven, followed down to earth after him, as loth to leave their master.

556. Christ was born the first of a new race. The middle time of life offsprings ; while the middle time of the middle time of a race, or career in addition to reproducing itself, also, coincident therewith, starts a new creation (96). This is the law of origin of new races. The Virgin Mary had reached her middle time of life in the middle time of the human, or soul race, on earth. Hence when Christ the human son was born a new race of beings was also begun with him.

557. The conception of Christ was on this wise. The first part of any race, belongs to the gaseous condition, its middle career to the liquid condition, and the last part to the solid. Now, the liquid condition is the birth time. Hence, the Virgin Mary

belonging to the age most susceptible to impregnation, spontaneously conceived, being ignited, or fired thereto, by the power of the Holy Ghost.

558. Place a dish of boiling wax in the draft to cool. At first a seal, or stamp, might be plunged easily into the thin, hot fluid, but when withdrawn, it leaves no trace behind, the wax flowing over and effacing the hole made by the seal. If we wait a long time, we shall find the wax has become hard, and brittle, and will not receive an impress from the seal. But if we try the wax in a half cooled, or plastic condition then we shall find the wax will receive the impress of the seal, and when the seal is removed its image remains imbedded in the wax. Mary was at the half cooled condition of the race. No woman could now be impressed by the spirit with the image of God, and show forth a Christ to the world. Before her time many women could have received the Holy Spirit into their beings, but none could have retained its mark, and given form and expression to it.

559. The Angel Gabriel visited Mary, an espoused wife (Luke 1:26, 27). No pure refined woman but has a certain timidity in assuming the marriage relation even with a man dearly loved and trusted. The new life to be entered upon is so entirely different in all its relationship from the old and familiar one. Mary's approaching marriage filled all her thoughts by day, and her dreams by night. Though happy thoughts, they were not void of dread, and a certain shrinking from the expected change in life, which many a refined and sensitive virgin has since experienced. While innocent, she was not ignorant, as evidenced by her conversation with the angel (Luke 1:34). She was filled with the hope, which was the loftiest aspiration of the women of her generation, that she might bring forth children worthy of her nation. Yet her mind was evidently divided, between the hopeful anticipations of future generations to bless her as their mother, and troubled fears. A state of nervous and physical unrest possessed her, and she tossed upon her nightly couch, or moved about in an excited, unsettled, state by day.

560. Into the midst of one of these troubled states, waking or dreaming, came the angel Gabriel, "that stands in the presence of God" (Luke 1:19). The angel came with words of comfort (v. 28-33), and told her that while she should indeed undergo the pains of childbirth, she should rejoice, for she should bear a son conceived in her by the Holy Ghost, that should be a king. Quieted by the promised pre-eminence among women, see how the purpose of the Holy Spirit took possession of her. And notice further, the means employed to further the conception. The seeming impossibility of such a deed, as was assured to her, was made more plausible, by the statement of the angel, that her cousin Elizabeth, who was old, and past child bearing, had nevertheless conceived a son (v. 36, 37).

561. True to the design of the spirit, with true womanly curiosity and concern, Mary went to visit her cousin Elizabeth (v. 39, 40) and saluted her. When Elizabeth, filled with the Holy Ghost, prophesied that Mary should be blessed, and should be the mother of her Lord (v. 41-43), then, already possessed of the idea put into her by the angel, the conviction, or spirit of God, completed its possession of her soul. When Mary's self, thus became wholly given up to the energizing power of the spirit, there was conceived within her, in this very hour, the holy child, Jesus.

562. Her whole being, physical, mental and spiritual, possessed by the spirit, the conception which had assumed a reality in her impressible mind, now compelled in her physical being, which is subject to the mind, the physical conception. When "Mary said, my soul doth magnify the Lord, for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name" (v. 46, 48, 49), *then* she perceived that the child was conceived within her.

563. That no impression, though it might possess a woman of this age as strongly, if that be possible, as it did Mary, could produce such a physical division as the birth of a child from her body, is due to the *fixed* physical, mental, and soul character, possessed by us in this later period. We are like the hardened wax.

564. Woman has been accused of letting Satan into the world, and precipitating mankind into sin. But here woman brought the will of God into the world. Surely Mary has made up for Eve. She introduced Christ, and eternal life, into the world, through the same doorway by which came Cain, and death. It is unmistakably noticeable, that the greatest blessings, and greatest curses, are brought to us by woman.

565. Christ's development and physical birth, do not appear to have been different from others. Except as to his Father he was just as we all are. I know that is a great exception. But, as the mother gives the form, and determines the conditions of the development of the Father's vitality, Christ was subject, as we are, to all the aches, and pains, and trials, and hardships, and temptations of life.

### §3. CHRIST IN LIFE.

566. The childhood of Christ is hid. More than being, naturally, a precocious child, we have no warrant for supposing his childhood very different from that of his half brothers. He had four half brothers, children of Joseph and Mary, "James, and Joses, and Simon, and Judas" (Math. 13:55, Mark 16:13). He had sisters, also. His brothers did not believe in him (Jno. 7:5). James afterwards became a disciple (Gal. 1:19). And the mother of Jesus believed in him, and cast her lot with the early church (Acts 1:14). So his youth, doubtless, had its bitter and sweet, like the youth of most of us.

567. At twelve years of age (Luke 2:42) his mind was unfolding rapidly, and having, at least, a glimmering knowledge of his Father, and his own mission on earth, he earnestly sought light, and seized upon it with avidity (Luke 2:46, 47). The stray gleams of his youth, which we get, indicate that he was earnest, thoughtful, and wise (Luke 2:40, 52). That he communed with God deeply, in the silence, is almost certain.

568. He was baptized by John the Baptist, at the beginning of his thirtieth year (Luke 3:23). John was his second cousin (Luke 1:36), and a herald of his coming, ordained by God (Luke 1:76). At his baptism, "the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son; in thee I am well pleased" (Luke 3:22, Mark 1:10, 11, Math. 3:16, 17). This was his anointing to the office of Christ. These words confirmed to Jesus, what the lofty speculations and studiousness of the silent years had led him to believe. For the mind of Jesus, born into life like other human beings, must unfold gradually, and as he came in touch with the truth without, or spirit within. As a boy his consciousness of being the "Will of God" must have been very meager, if such knowledge had been awakened into consciousness at all. But his unfolding and development in life, of necessity, led him to this belief, and now by a voice from heaven God confirms it.

569. Two important events came upon Christ now. The Spirit descended upon him out of heaven. This Spirit had not been with him before. The Spirit is the ingoing force, or power of God; the force which had cast Satan out of heaven (438). This power now descended upon Jesus, and, for the first time, the man, Christ Jesus, possessed the *power of God*. This spirit having now descended into man, was to accomplish the same work in the soul, or microcosm, that it had done in the universe, or macrocosm. Satan was to be cast out of man. And now Christ, the manifest will of God, possessed the power, or might of God.

570. The other important event was the action which this spirit caused. "And immediately the spirit driveth him into the wilderness" (Mark 1:12). The natural action of this centripetal power was to concentrate Christ's thoughts upon his inmost being. All his energies went centerward, in an intensity of meditation, and contemplation. He was driven by an intense desire to be alone, into the wilderness; where no human being could disturb his thought, or turn his attention from the solution of the momentous problem which now presented itself to him.

571. Of course Satan came to oppose the Spirit, in its work of coming into possession of Christ. Where the centripetal is, the centrifugal will be found opposing it. The battle between these forces had raged in heaven (438), it now raged in the soul of man. It was a mighty battle, and a long one. Christ "was there in the wilderness forty days tempted of Satan" (Mark 1:13). It ended



as the other battle, the one in heaven between the two forces, had done. The will of God prevailed, and the kingdom of Satan was broken in the hearts of men.

572. In the temptation of Christ was concentrated all the wiles and powers of Satan. All the influences that have ever been used upon man were employed upon Christ in the most powerful way (read 435-437). Christ Jesus *overcame*, and made himself the master of the forces of good and evil; and the angels, or forces of good, ministered unto him (Mark 1:13). By this conquest he raised himself to the throne of God (Rev. 3:21). For only God can overcome evil.

573. When Christ came to this earth he came into the realm of Satan, and became subject to his influence, and was tempted of him Just as we all are. For this is a necessary part of the human condition. He was without sin, but he had the structural form, inherited from His mother, which gave Him the inherited knowledge of good and evil, and the tendency to do wrong as well as right. But Christ never submitted to Satan's authority, nor became subject to him. Hence, through Christ, the material realm is rescued from Satan's exclusive control, and through Christ all who overcome this world, and its hold upon them, may, with Him, enter again into communion with heaven, and go in and out without being longer subject to the material realm.

574. Christ having now the power (spirit) of God (569), and having overcome the opposing power of Satan, was free to use the divine powers on Earth. Now fully equipped for his work, he returns from the wilderness *in the power of the spirit* (Luke 4:14), and began to preach (Math. 4:17). This was soon supplemented by miracles (John 2:1). But he did no miracle before the power of God descended upon him at the baptism of John (John 2:11).

575. Christ's ministry upon earth only lasted about three years. He preached the gospel to the poor, healed the broken hearted, preached the way of deliverance to the captives of sin (Luke 4:18), and the gospel of the kingdom of God (Mark 1:14). His teachings touched upon all the important affairs of life, they showed what was wrong and what was right, and how, by repentance for sin, and belief in him (John 7:33-40, 47), all might escape from the bondage of sin and death, into the favor of God and eternal life (John 5:24).

576. Repentance was the first thought of all his preaching. He began with it (Math. 4:17). Consciousness of sin and repentance, therefore, was the first thing needful for man. Only by this means could man get into the way of salvation. Repentance put man within the reach of God's power. Hence the angels rejoice at man's repentance (Luke 15:7, 10). Except we recognize our guilt, the hideousness of sin, we cannot see the need of a Savior. And except we are sorry for that sin, and renounce it, and desire its destruction, we will not accept the salvation from sin when

offered to us. The devils see the awfulness of sin, but are not sorry for it, but delight in it, and gloat over those who fall into it. They do not repent of their evil deeds, but love sin. Whosoever loveth sin shall perish; but whosoever hates sin, and earnestly desires to escape from it, may be saved through belief in Christ.

577. Christ, as the Savior, stands in opposition to Satan, the destroyer. As Satan came into the Garden of Eden, and led man forth into sin and death, so Christ comes into the midst of sin and death, and leads man up into eternal life. Man obtained to sin and death, by following the suggestions of Satan. He may now obtain eternal life, by following the teachings of Christ. Man believed Satan, and acted on that belief to his own destruction: the man who believes Christ, and acts on that belief, shall save his own soul.

578. The miracles which Christ did were witnesses of his power to save. They demonstrated that he was the son of God. They showed that death, and all things else, were under his control. His first miracle was the turning of water into wine, at Cana of Galilee (John 2:9). His second miracle was the cure of the nobleman's son at Capernaum (John 4:54). He caused a miraculous draught of fishes (Luke 5:6): He walked on the water (Math. 14:25, John 7:19): He quieted the storm by a word (Math. 8:26, Mark 4:39, Luke 8:24). He caused a fig tree to wither that had no fruit (Math. 21:19, Mark 11:20): He miraculously fed a multitude of five thousand men, besides women and children (Math. 14:16, Mark 6:37, Luke 9:13, John 6:5); and again, four thousand (Math. 15:32): He healed the centurion's servant without going near him (Luke 7:2, Math. 8:8): He healed Simon's wife's mother of a fever, so she arose and ministered unto them (Math 8:14, Mark 1:30, Luke 4:38): He cured a man, at the pool of Bethesda, of an infirmity which he had had thirty-eight years (John 5:5): And on his way to raise Jairus' daughter from the dead (Math. 9:18, Mark 5:23, Luke 8:42), a woman was cured of an issue of blood which she had had for twelve years, by merely touching the hem of his garment (Math. 9:20, Mark 5:25, Luke 8:43). Twice he restored sight to two blind men (Math. 9:27 and Math. 20:34); and once, after leading a blind man out of the town of Bethsaida, he restored his vision (Mark 8:22); near Jericho, also, he healed blind Bartimeus (Mark 10:46, Luke 18:35); and one who was born blind was given sight, and being cast out of the synagogue, greatly spread his fame abroad (John 9:1-38). He also gave hearing to the deaf (Mark 7:32), and removed an impediment in his speech. He cured one man of palsy (Math. 9:2, Mark 2:3, Luke 5:18): He made whole a withered hand (Math. 12:10, Mark 3:1): He made ten lepers clean at one time (Luke 17:12): He also healed a man who was full of leprosy (Math. 8:2, Mark 1:40, Luke 5:12). A large number of lunatics were restored to their right mind, unclean spirits, and devils were cast out

(Math. 8:16, 28; 9:32; 12:22; 15:22, same, Mark 7:25; 1:24, Luke 4:33, 8:2). He, also, gave power to his disciples to heal disease (Math. 10:1, Luke 9:1, Luke 10:17); but, because of lack of faith, one deaf and dumb spirit which they tried to cast out they could not. Jesus coming, cast it forth, and the Only son of the father who brought him, was restored to his right mind (Math. 17:15, Mark 9:17, Luke 9:37). Another, who was possessed by a legion of devils, and lived in the caves, the terror of men, was freed of them by Christ, and became a sane man (Mark 5:2, Luke 8:27). The only son of a widow of Nain died, and they bore him to his burial, when Jesus, meeting the funeral, had compassion on the widow, and restored her son to life (Luke 7:12). Perhaps the most remarkable miracle of all, was the raising of Lazarus from the dead, after his body had been in the grave four days, and had commenced decaying (John 11:17, 39). Besides these, many were healed, and devils were cast out in great numbers (Math. 15:30, Mark 3:10, 11; 7:56, Luke 4:40, 41; 7:21). We do not know how many miracles he performed.

579. In the midst of his ministry he was transfigured (Math. 17:1-5, Mark 9:2-8, Luke 9:28-35). Peter, James and John, were the only ones present at this transfiguration, and it is a noticeable feature that not one of them gives any account of it in the books they wrote. Peter refers to it in 2 Pet. 1:16-18. The reason they do not narrate it, may be, because it does not relate to this earthly life, and carries no direct message to the lost, to whom they were sent. Christ Jesus had lived the regenerate life, had overcome evil, and had subjected all of the animal to the spiritual. This transfiguration was the unrestrained outcoming of his spiritual being, clothing him. He went up into a high mountain to commune with the spirits, whose realm he was rapidly nearing. His exalted state of mind lifted him up into their presence, though his earthly connections held him, and those who talked with him, visible to the three apostles.

580. "His face did shine as the sun." "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Moses and Elias appeared and talked with him about his decease which he should accomplish at Jerusalem. This was, evidently, what his transfiguration was for: to fill him with the celestial life force, that he might overcome the downward tendency of the human body, at his death, and so enable him to triumph over death, and rise again the third day. There was renewed within him the life which is from on high. A bright cloud overshadowed them, and the voice of God was again heard confirming him, "This is my beloved son, in whom I am well pleased; hear ye him."

581. From the time of his transfiguration, Christ's attention seems to be fixed ahead upon his death, and its surrounding scenes. He had mentioned it to his disciples once immediately

before the transfiguration (Math. 16:21, Mark 8:31, Luke 9:22). He speaks of it twice afterwards (Math. 17:22, Mark 9:31, and Math. 20:18, Mark 10:33, Luke 18:31). All his actions, and conversation, after this scene, appear to be to the accomplishment of the expected end. It is never out of his mind. Some of the greatest of his miracles are after this time. Not long after, he leaves Galilee, where most of his ministry had been, and goes into Judea. As he draws near to Jerusalem he permits the homage, and assumes the authority, which belong to him. He enters Jerusalem riding upon a colt, over the boughs of trees, and garments of the multitude, spread in the way, and amidst the hosannas of the people. He enters the temple, and casts out all that defile it. He speaks with authority and power, and arouses, naturally, the jealousy of the Priests, who, by the power of Satan, conspire against him. He never leaves Jerusalem, or its suburbs, after his triumphant entry. He has come a king to his death. He is betrayed by the devil Judas, one of his own disciples (421), sustains a mock trial, and is crucified. So ends the career of the incarnate Will of God, on earth. The God who came into our degradation, that he might save us, has triumphed and ascended on high.

#### §4. THE ATONEMENT.

582. In Christ's final sufferings and death is the climax of his career, the triumphant glory of his life. For this cause came he into life (Jno. 12:27). To this end was he born (Jno. 18:37); that he should die upon the cross, for the redemption of man from sin.

583. The whole life of the man, Christ Jesus, had been a warfare, in which the right always triumphed, but not without struggles; to great, sometimes, to be uttered. The spirit had triumphed over the animal in him, and to such an extent as to lift him largely, into a disregard of animal pain and discomforts. Fear had fled from him. Yet he was still human, and, by reason of his divine acuteness of mental powers, was terribly conscious of the ignominy, shame, injustice, and pain, which was about to be inflicted upon him. The death of the cross, which he was to suffer, was more awful to him, than the death of the gallows to any condemned man since that time.

584. The last, and greatest, struggle took place in the garden of Gethsemane (Math. 26:36, etc.), over the brook Cedron (Jno. 18:1), where he went with his disciples on the night in which he was betrayed. Here, on the side of the mount of Olives, he withdrew a short way from his disciples, "and being in great agony he prayed earnestly; and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:39-46). Knowing, as he did, all that was going on between Judas and the priests, and all that should happen, he "began to be sore amazed, and to be very heavy;" and his soul was sorrowful unto death (Mark 14:32-42).

Three times he prayed to the Father, reminding him that all things were possible to Him, and to take away this cup; "nevertheless, not what I will, but what thou wilt," he added. An angel from heaven strengthened him. The spiritual triumphed over the animal, and Christ rose the conqueror of all human ills and weakness.

585. From this time on through his capture, trial, and crucifixion, he never faltered. Only once did he seem to do so. That was on the cross when he cried, "My God, my God, why hast thou forsaken me" (Math. 27:46). But God came immediately to his relief, and he cried "with a loud voice," "Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost" (Luke 23:46).

586. With him were crucified two others, one on either hand. Both were sinners (Math. 27:38). One represents repentant sinners, who, believing on Christ, are saved (Luke 23:40-43). The other represents the unrepentant and doomed.

587. The body of Jesus was laid in a new tomb, by Joseph, a rich man of Arimathea, who was Jesus' disciple, and Nicodemus, the one who came to Jesus by night (Jno. 19:38-41).

588. The Will of God died upon the cross for our sins. He has suffered in place of us, and paid the debt of Adam's fall. We were the slaves of sin, but now are we free, if we accept the salvation. He has bought us with his blood. He suffered the death penalty pronounced upon Adam (Gen. 2:17). But afterwards, He triumphed over death. We, therefore, if we believe on him, shall not suffer death *for sin*, but shall be raised up, resurrected, and triumph over death, as he did. His sacrifice was voluntary, he could have escaped (Math. 26:53), but, for love of us, he sacrificed himself. He is the lamb of God that taketh away the sin of the world.

589. Adam was at one with God, but by sin he brought the penalty of death upon the race. Christ suffered that penalty, not for himself, since he was without sin, but for all of us. By that death, Christ, being without sin, has atoned for us who have sinned. Death must needs come to us as the result of sin. But Christ, who was without sin, took the death upon himself, so that any who have sinned are relieved of death, by the acceptance of his death as their penalty. And by such acceptance there remaineth unto them eternal life. By Christ's suffering the death penalty, we are again, as was Adam, at the first, in at||one||ment with God.

590. Christ is the second Adam. The first Adam was created perfect. He was tempted, yielded, and fell into an animal condition. We, born of him in the flesh, inherit death, which is a necessary outcome thereof. But "as in Adam all die, even so, in Christ shall all be made alive" (1 Cor. 15:22). For Christ, the second Adam, was perfect. The human race was again put on

trial in him. He was tempted, but fell not, hence he has eternal life, even as Adam would have had, had he not fallen. Now we, born of Christ in the spirit, shall be made alive, even as born of Adam we all die. In Christ the human race is restored to the eternal life enjoyed by Adam.

591. Adam chose for a race, and chose death. So that, without our say so, we are born of the flesh unto death. But in Christ a personal choice is offered to each soul. All who accept him for their Savior, and will have Him to rule over them, are born into life eternal. Each shall choose for himself, this time.

592. A knowledge of sin comes to every one of us. Repentance of sin must follow if we would find Christ. If we truly desire his will to be done in us, then is our will become one with God. And Christ, the Will of God, dwells within us. It is the marvelous power of that Will, through the action of the spirit, to overcome evil, and finally, to expunge it, or cast it out of the soul, even as the spirit cast Satan out of heaven (571, 438).

593. When the evil is cast out of a man's soul by the spirit of God, and the man's will is whatever the Father's will may be, then man shows forth the Father, even as Christ showed forth the Father, and such a soul has become one with Christ, doing as Christ did, and hence, one with God. In such the eternal life is inherent. The will of God is a spring in them, or fountain of water of life, proceeding forth through the center, or will, and making itself manifest in their life. So that through Christ's atonement we are once more made one with God, the source of life. And having access to the source of life, can live eternally.

#### §5. CHRIST THE KING OF GLORY.

594. While Christ left his high position in heaven (554), and came down into the degraded animal condition among dying man, yet by his conquest over the evilness of that condition, by his victory over Satan, and Death, he hath now ascended to a position more exalted than that from which he came. Inasmuch as he who has accomplished his purpose is superior to him who designs to do his, so is Christ now superior to what he was before time. In so far as he who returns from a mighty victory is held in higher esteem, and receives greater glory and honor than he who goes forth to battle, ever so bravely, in so much is Christ exalted above all his former glory.

595. The Will of God, God's only begotten, went forth from the Father, a son full of promise, in whom rested the hope and expectation of heaven. He has returned, with victory riding upon his banners, and with power acquired, and authority enforced. And by merit, as well as by birth, has obtained unto a seat at the right hand of God Almighty. This is what Christ has obtained to by overcoming (Rev. 3:21).

596. His kingdom, also, is now of a more exalted character than in the beginning; and this adds new lustre to his name. In the beginning, the Will of God ruled the forces, and materials of the universe, and the spirits of the deep; and all their glory and power was his (554). He left this glory, and, in the person of the man Christ Jesus, came down among doomed men. He has rescued this race from their impending fate, and built, through his own character, a highway to an exalted spiritual life, into which he leads all of mankind who will follow him. So that now, not only are the forces and materials of the universe subject to the Will of God, but also the souls of men. The later kingdom is so much more exalted than the first, that its subjects, by adoption, through Christ, the King, become themselves sons of God. So now Christ has obtained rule over the gods, and is King of Kings, and Lord of Lords (Rev. 19:16).

597. His last victory, whereby he obtained to this exceeding excellency, was over Death. After his body had laid in the tomb (587) three days he rose from the dead. Death had no power to hold him longer, and He put death aside. He appeared unto Mary Magdalene, and Joanna, and Mary the mother of James, and other women (Luke 24:10). He appeared unto two, as they walked to Emmaus; unto Peter and John; unto all of the Apostles; and at one time he was seen of about five hundred (1 Cor. 15:6). He performed miracles after his resurrection (Jno. 21:1-9). He had full possession of his body, for he had wholly triumphed over death, and had flesh and bones as before he was buried and was not a spirit (Luke 24:39.) But he had a restored body, not the body of a sinful man. After this, amid the hills of Galilee, while talking with his disciples, he was received up into heaven, and sat on the right hand of God (Mark 16:19, Luke 24:51). He remained on Earth forty days, after his resurrection, then ascended into glory (Acts 1:3).

598. After the power of the holy people shall have been scattered, or spread, and the birth period of the kingdom of Christ come to the full, then will Christ return to take possession of his kingdom, and rule the world. He will at that time appear in the clouds of heaven, with power and great glory (Math. 24:30, Luke 21:27). His coming in glory shall be sudden, and unmistakable. "as the lightning cometh out of the east and shineth even unto the west" (Math. 24:27, Luke 17:24). He shall come in the same, or like manner in which he ascended (Acts 1:9-11).

599. His appearing shall be after the terrible upheaval of society, which shall come upon the Earth (514). And all his followers are admonished to rejoice in that time, for then they know that their redemption draweth nigh (Luke 21:25-28). "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Math. 24:31, Rev. 7:1). "For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). This is the first resurrection (516).

600. All who have part in this resurrection shall be changed and their bodies glorified (1 Cor. 15:51-53); even as Christ's body was glorified at his resurrection. Then shall Christ, "the Word of God," God's Will, the King of Kings, and Lord of Lords, together with the army of the saints, clothed in fine linen, white and clean, following him on white horses (Rev. 19:11-16), come forth from the heavens, and obtain a victory over Death, by reason of the resurrection (1 Cor. 15:54-57). The Beast shall be taken (516, 519), and cast into the lake of fire (Rev. 19:20), and there will be no more death on Earth. For a thousand years, also, there shall be no sin, for Satan is imprisoned (518), but Christ and the saints shall reign (520). The resurrection ushers in the restoration and the millennium.

601. To describe the glory of Christ as the UNIVERSAL RULER ON EARTH DURING THE MILLENNIUM is impossible. No language of man can do him sufficient honor. Every conceivable glory, and honor, majesty and dominion is his. The whole earth is filled with righteousness. The Saints, Kings and Priests with Christ. No sorrow, nor pain, nor death to mar the vision. But at the last the "Will of God" shall return to the bosom of the Father (1 Cor. 15:28), and this shall be the end of the universe (546).



## CHAPTER X.

### THE NEW RACE.

#### §1. BORN AGAIN.

602. Adam was the first of the Soul race, or of *human* beings (249, 256, 257). The soul was the last possible evolution of matter. The human race, therefore, was the last and final race of beings, or forms, on Earth. Every race, we have learned, runs its cycle and returns to its source (71, 258). Adam's race, therefore, starting from a state of perfection (461), will return to that condition again. Starting from the perfect Garden of Eden (462), not subject to death (460), the race of man on earth shall return to its source, and dwell in an Eden again, and know death no more. See chap. 11, The Millennium.

603. But in every race that has ever appeared on Earth, a new race has sprung from its middle life (61, 62. 187). Is the race of man an exception? Has it failed to send forth a new form? Like all races on Earth, it has had its seven ages of development (43). When its fourth time came, was there a blank? Was it a complete failure, and nothing came forth? Nay, but this crowning race of earth brought forth the most glorious offspring of all. But the soul was the last possible evolution of matter (255, 602). True, and this glorious offspring of the human race was not a *material* evolution at all, but a *spiritual* one. Existence is pouring back into heaven (8).

604. The new creation partakes of the character of the soul, its mother, and of God, its Father. It is distinct from Earth forms, and belongs to heaven. Earth's creation was as complete without it. But it gives to Earth her sovereign. We have seen that the progress of the god-spirit, after the Earth's middle period, was towards the source (232, 190). That the soul traversed the same space inwardly, that force traversed outwardly (233). The source is God. Hence, the soul traveling towards God, is met by Him, and His spirit entering into the soul impregnates it with new life, which is born of their union. Thus, the newborn being, half of earth, and half of heaven, becomes the span, or cross, connecting the existence of earth with the higher existence of heaven.

605. This is what happened when the Holy spirit entered the soul of the Virgin Mary (557, 561, 562). God his father, the purified soul, in its prime of life, his mother, Christ is this cross, which bridges the gulf between Creation and its Creator. Christ is the beginning of this new creation, the offspring of the soul's middle life (Dan. 9:27). The "Will of God" binds the universe to God, its origin.

606. Where the end of one existence meets the middle life of another, there a new life begins (64). In this case, God, who is the "I AM THAT I AM," the beginning and ending, meets the middle life of the soul,—God always meets the soul *half* way,—and the new life of heavenly beings begins in CHRIST, *the son of man,* and the "Son of God."

607. Now, new evolutions in the material kingdom were added to, or built upon, or grafted into, the evolution which had borne them (252). In like manner this new spiritual creation is added to the soul, or engrafted within it. A continuance of the mother form was necessary to the existence of the new born in the material world. That is, substance was essential to growth, and growth was necessary for life. But in this new born the reverse becomes the necessary. For Heaven is opposite to Earth. And the soul, in the spirit realm, can continue in existence only by the continuance of the spirit within it.

608. But soul is first born as the crowning top of the pyramid of material creation (255). It is born of the animal. As a soul of the earthly existence, we are each one of us born of our parents, according to the flesh, and are descendants of fallen Adam, and subject to death. So, then, to escape death, the soul must be born again, when the spirit becomes its support, and upholds it. And this new birth, being spiritual (603), is not subject to, or upheld in any manner by, the flesh; but may become its sovereign.

609. The new race is, therefore, a spiritual race, and is born of Christ, by the spirit, even as the old race is born of Adam, by the flesh. Each soul born of Adam by the flesh, may be born again of Christ, the last Adam, by the spirit. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The first man is of the Earth, earthly; the second man is the Lord from heaven." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. 15:45, 47, 49).

610. How may we be born again? First, by repentance, to put our souls into a receptive state; then, by acceptance of Christ, we shall receive the Holy Spirit within our souls. The Holy Spirit, within us, will give birth to a new life. The Holy Spirit in the soul, like the leaven in the loaf, or the spark of life in the woman, generates a new being. That is, if the Will of God (546) prompts, or is the incentive, of all our acts, we shall be transformed into the children of God.

611. This birth is never immediate. Like the physical gestation the development of the spiritual being requires time. The willing acceptance of Christ, or the will of God, in our souls, is often a matter of brief decision, and is called conversion. The impregnation of the soul, by God's will, is a moment of time, and not unfrequently accompanied by ecstasy. But, the birth of the spiritual being within us, whereby we are transformed into the image of Christ, and are like him, occupies years of struggle, and is wrought out by a process called overcoming. And we are the "Overcomers."

## §2. OVERCOMING.

612. The angels do not know evil. They know that it is, but it forms no part of their possessions. They have no organs by which to receive it (3); the necessary structural formation never having been developed within them (262). Likewise, the devils know not good. For them it has gone out of existence. They once possessed a consciousness of good (416), but they sacrificed it (421). It has been cut off from them, and lost to them (420). They obtained a knowledge of evil through the conception of self, and the exercise of that function in opposition to God; whereby they were cut off from good. Hence good was lost to them, and has no part in their kingdom. They love evil, and having no more a knowledge of good, no restoration to their former condition is possible, or desired. Now man, endowed with free choice, was tempted by the Devil into a knowledge of evil, but unlike Satan, not being cut off from God, because of Christ, has also a knowledge of good. The result of this dual knowledge is the structure, or form, which we call soul (255-7).

613. The soul is the "self" of man, and possesses this knowledge of good and evil, which is a divine knowledge, and is possessed by neither angels, or devils. But, though men possess this knowledge as gods, yet by the following after Satan, by which it was obtained, they have entered the road to hell and death, Satan's kingdom; and a continuance therein, must ultimately result in a loss of the knowledge of good, and so a complete cutting off of that soul from heaven.

614. But this soul, or self of man, is governed by a personal will. This self will is responsible for the continuance in the path of sin. The Holy Spirit persistently presents the "Will of God," to every soul, during this gospel age. And by so doing convinces every soul of sin. If, then, the self will repents of its past guidance of the soul, and admits the Will of God, and orders that will be the law of its kingdom, then will the Holy Spirit flow into that soul, and prove a force capable of turning the soul from the road of hell and death, into the spiritual way of heaven. The Holy Spirit will clothe the soul with eternal life; transforming the evil

life, that was, into a new and lovable one. The old growth of the tree shall be cut off, and the new bud grafted in shall grow and make a new tree. The evil desires shall be cast out, and right desires take their place.

615. The Holy Spirit, in which dwells the will of God, the Christ, does not oust the self will, and destroy it, but becomes perfectly wedded with it. Unless this marriage takes place, no new birth takes place. When this wedding occurs the Self and Spirit become one, and a spiritual being is formed. Christ loves us, and when we love him, then are we married to him, and the will of God causes a spiritual form to come forth.

616. The self will is the mother of our soul, or essential being. When we are born of the flesh, the soul form is supported by our body. But when the Will of God—Christ—marries the self will, the conception results in a spiritual soul supported by the Holy Spirit. The spiritual form is the result of the wedded pair casting out the gross animal instincts and passions, and putting spiritual desires and aspirations in their stead. Or, the self will does this, being prompted thereto, and endowed with power so to do, by the Christ. The power being the Holy Spirit, even as the power to build up the former soul being, was supplied by the body, or the animal. The Father Spirit gives the pattern and life force, and the mother Self fashions the form accordingly.

617. Thus God furnished the pattern of the temple, and man gave it expression. Thus God does in regard to the temple of our bodies, and man gives it form. So is the spiritual form, or being, after the similitude, or pattern of God, wrought by his spirit through man's self will.

618. Now in the process of forming a new creature, the mother overcomes the tendency of her particles to retain their former relationship in her own body, and sacrifices that body, and its life powers, to the new being; fashioning that new being into the form required by the energizing will of the father. Even so, the self will must sacrifice all the animal instincts, and character, which go to make up the unregenerate soul, and overcoming all the strength of their forces, whereby they endeavor to persist in existence, fashion the character particles into the new form willed by the Father.

619. This warfare of the self will,—the church—the bride,—against the flesh born character of its own soul; the overcoming of the evils accumulated in its career of sin; is of more practical value to man than the formation of the spirited being, as that takes care of itself as a resultant of that overcoming. The overcoming is prompted by, and accomplished through, the strength of the spirit from the will of God—Christ—the husband. And there can be no question of the power of the will of God to *save our souls*, when it is wrought in us, through our own will,—our earnest desire.

620. No one can overcome his evil nature in his own strength. The spirit of God descended upon the man Christ Jesus, and he

wrought in the power of the spirit (Luke 4:14). So must it descend upon us, and so must we overcome by its strength. How may we obtain it? By asking God. "Ask, and it shall be given you; seek, and ye shall find; know, and it shall be opened unto you." God will "give the Holy Spirit to them that ask him" (Luke 11:9-13). Remember the day of pentacost.

621. Again, we must apply the principles enunciated by Christ. We must be persistent in it. We must form correct habits. If we fall, trust in Christ, the will of God, to raise us up. Seek more strength of the spirit, and strive to live nearer Christ. The Christian character is not formed in a day. But if we persistently cultivate honesty, the time will come when not a trace of a desire to dishonesty will ever arise. If we persistently shut out the impure thoughts that come to us, the time will arrive when they will trouble us no more. Animal lust may be overcome by persistent refusal to gratify it. Anger may have no longer any control over us, if we cultivate gentleness and forbearance long enough.

622. It is not easy to overcome. It is the hardest career on earth. It is taking up the cross and following Jesus. It requires bravery of the highest order. Christ's sermon on the mount was for overcomers: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is *angry* with his brother without a cause shall be in danger of the judgment." "Whosoever shall say, Thou fool, shall be in danger of hell fire" (Math. 5:21, 22). "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever *looketh* on a woman to lust after her hath committed adultery with her already in his heart" (Math. 5:27, 28).

623. He that would overcome must be intensely in earnest. He must be determined to overcome, even at the sacrifice of every other thing, even his life. "If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Math. 5:29, 30). The more spiritual influx obtained, the easier it will be; strive for spiritual help.

### §3. THE SEVEN CHURCHES.

624. The body of overcomers in the world constitute the church of Christ on earth. Sinners who, having repented of their sins, and received Christ in their hearts, are being born anew. The spiritual being is assuming form in each one, and developing faculties and spiritual organs, with every bad habit wiped out, and every evil desire expelled; until, finally, the spiritual being shall

be fully formed in the matrix of the earth-soul, and released from its prison. Then is it born into the life for which it has been fitted; the life of a son of God.

625. As each member of this church, while being born anew, passes through a certain process of development, so the whole body of believers, or the church as a whole, passes through its round of changes, or cycle of existence, its acts being seven ages. As the seven principles governed the beast, or church of Satan (443), so are these principles the seven spirits, which influence, and control the church of Christ (Rev. 1.20). But while, by reason of Satan's will in them, their government of the beast was evil, their government of the church is good, for these are held in the right hand of Christ (Rev. 1.16).

626. The seven churches of John's Revelations, while having, probably, a local habitation in his day, have a far wider and deeper signification. They severally present, and reveal, the seven involutions, seven envelopments, of the church as an entire existence. The history of the church's seven periods (43) is written in them. Christ is the head of the church, the first and last, and sends the revelations, by the pen of John, to the entire church (Rev. 1.11). It is not sent to the world, nor will the world understand, until it be fulfilled.

627. These seven churches may each represent a distinct branch of the universal church, such as The Apostolic Church (Rev. 2.2), The Church of the Martyrs (Rev. 2.10), The Greek Church, or Church of the Emperors (Rev. 2.14), The Roman Church (Rev. 2.19, 26), The Crusades (Rev. 3.3), The Protestant Church (Rev. 3.9), and the Modern Church (Rev. 3.15, 17); but they relate more specially to the spiritual condition, or religious unfoldment, of the whole church in the seven successive stages of its existence. But as each of these periods gave rise to one of the branches named, and as that branch of the church was evolved by reason of the religious condition of the time, and became, in its character, an exponent of that religious stage—a product of the age,—a consideration of them, like the consideration of the seven prime creations, will reveal the work of each period (84).

628. That the revelation made, and instruction given, for each period, or representative church of the time, was meant for all the churches, and all Christians, is plainly shown by the words which are given in the closing of the message to each one, "He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 2.7, 11, 17, 29; 3.6, 13, 22).

629. In every church, in every time, it is only "to him that overcometh," that shall obtain (Rev. 2.7, 11, 17, 26; 3.5, 12, 21). All exhortation is made to this end. All incentive is made to this accomplishment. Now the first three churches are first exhorted to "hear what the spirit saith," and then to overcome; but the last four are first told to overcome, then hear what the spirit saith.

The spirit first speaks giving directions and instruction ; it speaks, in the last times, giving blessings and power. Compare the order in Revelations, chapter two, verses seven, eleven and seventeen, with the order in verses twenty-six, twenty-nine ; and third chapter, verses five, six ; twelve, thirteen ; and twenty-one, twenty-two. Also note, that in the first order, the two are more closely connected, than in the second order. The reason of the reversal of order, is of course due to the laws governing the operations of the seven principles (43, 56). The centrifugal powers are masters first, then the centripetal (189, 190), reversing the order of action.

630. The earlier churches heard the word of God preached by apostle, and pastor, and repenting became overcomers. Both the word heard, and the deeds done, were very closely related to this life, although of spiritual significance ; and, therefore, both the word and deed were intimately connected. But while the overcoming must continue to be, to the members of the later churches, still connected with the flesh and the beast, to him that hath an spiritual ear, in these later periods, the spirit shall speak of spiritual things, and make revelations of heaven. The first voice of the spirit told of how to overcome, and because of the voice the overcoming took place. This voice is not silent in the later periods, but drops out of importance, because of the higher voice which then speaks to the souls of men because of the overcoming, and by reason of the overcoming. For the overcoming brings us nearer God, and into a position where we may hear the spirit speak. This voice is more distinct from the beast than the first, hence more distinctly separated in the text.

631. Notwithstanding that all are spiritual, the blessings promised to those who overcome, in the first three periods, are such as most readily appeal to those who greatly enjoy the blessings of this life ; to eat of the tree of life, to escape from pain and death ; to eat of the hidden manna and possess a beautiful jewel with a magic name inscribed thereon. To the fourth period, where the spiritual and material are in equilibrium, the centrifugal and centripetal balance each other, they will receive power from the spiritual, on one hand, and rule over the material, or earth nations, on the other hand. But the last three lots of overcomers, are promised blessings purely spiritual, and found only in heaven ; raiment of light, name in the book of life, and confessed before God, a pillar of the temple of God in heaven, the name of God, and the names of heaven written upon him, and to sit with Christ upon his throne.

632. The first, or Apostolic Church (Rev. 2:1-7), represented by Ephesus, held paramount authority until into the second century, giving place gradually, after the Roman Empire began to decline, to the Church of the Martyrs. The Apostolic Church looked to Jerusalem as the capital of their faith.

633. The Church of the Martyrs (Rev. 2:8-11), represented by Smyrna, may be considered as originating about A. D. 175,

when Polycarp, bishop of Smyrna, fell victim, with others, to a dreadful persecution against the Christians, in the region of Marcus Aurelius. The recognition of Jerusalem, as the seat and throne of the apostles, gradually gave place to more prominent recognition of the several bishops, as heads of their respective association of churches. In Diocletians' reign was the "Era of Martyrs."

634. The Greek (Rev. 2:12-17) Church is represented by Pergamos, a Greek colony, and nearest, of all the seven ancient churches named, to Constantinople. The gorgeous Greek church began with Constantine A. D. 323. As he marched against his rival Maxentius, it is said that, he saw a luminous cross in the heavens, bearing the inscription, in Greek, "conquer by this." He is supposed to have become a convert to Christianity. At any rate, he practically made himself the head of the visible church on Earth. The great council of Nice was held 325 A. D. Chrysostom, archbishop of Constantinople, was a great light of this church.

635. The Roman Church may be said to have begun in the sixth century, but did not assume its maximum authority until the eighth century, when, in 752 A. D., the Pope obtained temporal dominion. The Church of Rome has held power over the nations (Rev. 2:18-29).

636. The crusades were seven in number (Rev. 3:1-6). They were presented by the church of Sardis, and occupied the time from A. D. 1095 to 1291. They began under the auspices of the Pope at the council of Clermont. They present the church militant to the world; the Executive Offspring of the fifth principle. To them belong the Hospitallers of St. John, Knights Templars, Jesuits, etc.

637. The Protestant Church, represented by Philadelphia (Rev. 3:7-13), began with Martin Luther, A. D. 1517, and has branched into many denominations. This church seems to be especially blessed of Christ.

638. The modern church, represented by Laodicea (Rev. 3:14-22), on the other hand, seems to be rebuked above all others. It arose in the eighteenth century. It is discoverable in the Swedenborgian Church, and the various schools of theosophy. This period, in which we live, is rapidly becoming subject to it, religiously, and all the churches, of all past periods, which have persisted in existence until now are coming under its sway, so that the Protestant churches of today are not after the pattern of the original Protestant churches.

639. The church of this period is neither hot nor cold, and God will, at the last, spew it out of his mouth; and his word shall no more be spoken through the church. In each succeeding period it has been harder to overcome than in that proceeding it. Except in heathen lands, which still belong to the conditions of the



earlier churches, but very few will be born again, hereafter. But theirs is the greatest honor, and most spiritual, of all granted to the overcomers. They shall sit on the throne of the Son of God

640. The seven Asiatic churches are named by Christ to John, in their geographical order. Commencing with Ephesus, Smyrna lies next northwest; then Pergamos, next to the north. Continuing the circle it swings about on the fourth church Thyatira, which lies east, by south, of Pergamos; thence Sardis, next southeast; then Philadelphia, and last, Laodicea, southeast of Philadelphia, and east of Ephesus. So, true to the law of the seven principles, the circle, or existent career of the church, as a whole, is complete in these seven. The end of the church draws near.

#### §4. CHARACTERISTICS OF THE CHRISTIAN LIFE.

641. To obtain a clear conception of the operations now, and henceforth, going on in existence, one must learn to conceive of mankind as a sea of humanity, or as waters. The age of distinctive individuality is passing away from earth. Men are more co-operative in their operations, more necessary to one another, more dependent upon each other, for the various needs of life, and innumerable wants of society, more bound together than in former ages. Neither was there ever a time before when a wrong, or a good, done one individual of society, effected the whole of it to such an extent. Existence flowed forth from the universal towards the individual, in the beginning; but has long since passed the turning point in its orbit, and is flowing as swiftly back towards the universal again. Once, individuals were raised pre-eminently above the many by education, and the favorable conditions which they exclusively enjoyed. But now the *masses* are educated. All belong to the same great body of water, as it were, and while particle touches particle, yet the water is one volume, out of which rises great and wondrous forms (Rev. 13:1, Rev. 17:15).

642. The stream of humanity, flowing quietly through the fertile valleys of Eden, in the middle of its course, comes to a rocky rapid, and rushes headlong towards apparent destruction. But, behold! from the falls, and the breaking on the rocks, rises a portion of the water in spray. Rising upward towards the sun it is kissed by its rays and reflects its glory. The rest of the water of the stream, in a little, passes forth from its conflict and terror, and once more, flows peacefully through the beautiful valleys of Eden. Restored again to its native conditions, and perfect earth life, mankind will find them still more charming for his brief deprivation of them (chap. 11, The Millennium).

643. And the spray, that rose a new creation from that middle course of life's stream, could never have been born, but for the conflict with the evil. This spray, that rises from the midst of humanity, is the church of Christ. And the light from the Sun of

Righteousness glorifies it. It ascends towards heaven, and belongs no more to earth. This present age is that of this conflict with sin, the passing of the stream of life over the rocky rapids, and is called the gospel age.

644. Only this middle portion of the soul race can obtain the new birth (253), and be born into spiritual life. Before Adam sinned he had no chance to become a god, or be spiritually born. After the restoration, and sin is removed from the earth, no man can be "born again." It will be impossible, when the present gospel age ends, for any earth man to enter the spiritual life. For by the overcoming of sin, through faith in Christ—whether looking forward, or backward,—and by the power of the spirit working in us, is born that sonhood of God. Such alone are raised, at the first resurrection, to an spiritual estate.

645. Without sin, no knowledge could have been had of good and evil, by man. And this is the knowledge of the gods. Hence, when sin is removed from earth, man will no longer have opportunity to know evil. Adam by his sin obtained the knowledge of the gods but also death with it, whereby he would have perished, but by reason of Christ, the Savior. So the first characteristic of Christians is a knowledge of good and evil; no greater knowledge of evil, perhaps, than that of their unredeemed fellows, but of a more discriminating character, coupled with a determined effort to live according to the dictates of the good. And a depending upon Christ to give them power to so live.

646. Inasmuch as Christians obtain this spiritual life, in the first instance, through Christ, the will of God, they are found constantly seeking it in him. For the spiritual being must eat to live, just as much as the physical being. But while the animal man eats material food, the spiritual man must eat of the will of God, which is spirit. This is the meaning of the Lord's supper. Christ gives his spiritual body and blood to us. "Take, eat; this is my body, which is broken for you." And of the wine, "Drink ye all of it; for this is my blood of the new testament (or will), which is shed for many for the remission of sins" (Math. 26:26, etc). Hence Christians drink often of this blood for the remitting of all their sins, and that they may be strengthened and sanctified. Prayer is the method of obtaining, or taking in, this hidden manna, that feeds the new born soul. No Christian can live without prayer; communion with God.

647. Again every one who would be raised into a spiritual being must be baptised. The essential baptism is of the spirit, even as the essential Lord's supper is of communion and remembrance of Christ. But the symbol, or baptism by water, is, in this present time, necessary that we may show forth the acceptance of the spirit guidance, even as by the Lord's supper we show forth Christ's death, and our own self sacrifice, until he come. Christ himself was baptised by the Holy Ghost (Jno. 1:31-33, Mark

1:9-10, Math. 3:13-17). And none may be lifted into the new life unless the Holy Spirit descend upon them. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (Jno. 3:5).

648. After the spiritual birth has begun in the Christian, he becomes characterized by the three graces, Faith, Hope and Charity. By faith in Christ he may command all the powers of earth and they shall serve him (393). The Christian is remarkable, among men on earth, for that implicit faith, trust, belief, confidence in Christ, by which comes his great power. For the Christian, by faith, may "Say unto this mountain, Be thou removed, and be thou cast into the sea; and it shall be done" (Math. 21:21). All things whatsoever a Christian shall ask in prayer, believing, he shall receive. There are no ifs, or buts, or maybes, about it, for such is the power of faith.

649. The Christian is further characterized by Hope. He looks forward with expectancy. His eyes look up to heaven, not down to earth. His treasures are not of this life, but are laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. His heart is there also (Math. 6:19,21). His eye, looking forward, sees the redemption of the world, and he hopes for the good time coming with the assurance of faith. Consequently the new race is a joyous one.

650. But the most distinctive characteristic of the new race is Charity, or love to all. God is love. Born in him the spiritual being is love. Though he might have faith, so that he could remove mountains, yet if he have not charity he would be nothing (1 Cor. 13:2). The spirit of love sent Christ into the world to save lost sinners. Love suffereth long, and is kind. Love clings close to the needy one, and uplifts him. Love visits the fatherless and widows in their affliction (James 1:27), and careth for them. This is what most distinguishes the new race from the old and selfish one.

## §5. POWER OF THE SPIRITUAL.

651. The spirit,—will,—is above law. The knowledge of sin was by law (Rom. 3:20). All of the external and of the evil was by law. By law, and through law, the without was brought back to the within. The career from the beginning of the cycle of creation to the ending thereof in man was under *law*. But when man enters the spiritual life, by the *new birth*, he has passed beyond and above law. The righteousness of God is without law (Rom. 3:21).

652. The will—the spiritual being—is not limited by any law. It may employ law to govern, and make manifest its purposes, but is itself uncontrolled, unfettered, *free*. Never-the-less man is not without law to God, until a god, thence one with Him.

This righteousness of God may be had by all (Rom. 20:22) in this gospel age. The essential essence, evil or good, cannot be destroyed. But, by our *will*, through the power of the Holy Spirit, evil may be cast into the lake of fire, and thence pass to the forgotten region, and be wholly eliminated from our own form. This is accomplished in the spiritual birth. And, by faith in Christ, we obtain spiritual food, which gives to each soul of the life energy of heaven. The Christian may drink of the fountain of life, that flows forth from the throne of God (Rev. 22:1). He has life eternal.

653. The animal and earthly man can only obtain knowledge through contact, touch by means of the senses. His knowledge is all by experience and results in corresponding structure. But those born in the spirit, may obtain knowledge through touch with God,—by absorption. All knowledge is open to him who has become one with the Spirit. Knowledge is power. So, through faith and trust in the Spirit, comes *all* things to the soul of spiritual man; eternal life, universal knowledge, unlimited power. This is to sit upon the throne of Christ.

654. The spiritually born shall rule with Christ, during the millennium. These have, through Christ, become Kings and Priests unto God and shall reign on the earth (Rev. 5:10). Christ shall be the head over them, for he is King of Kings and Lord of Lords (Rev. 19:16). These spiritual ones shall rule the nations, and govern the events of the earth, by those laws to which they themselves were once subject, and by the new laws which God may make. But they themselves shall be above all law, and reign with the Will of God. They shall sit upon thrones, and judge the earth (Rev. 20:4).

655. By reason of sin man has been compelled to make many contacts, so that all knowledge is coming to him when he overcomes. The bitter contacts educated, and advanced us to godhood. Without the sin we would not have had a Savior, and without a Savior we could never have reached the throne of God. But the eating of the fruit, whereby came knowledge of good and evil, gave dissatisfaction. Nothing less than spiritual life, given by Christ, would satisfy.

## CHAPTER XI.

### THE MILLENNIUM.

#### §1. THE RESTORATION.

656. We now come to the consideration of the crowning age of Earth; the last day of its career; the Sabbath of rest, when the seventh principle shall rule. God made Adam the most perfect creature possible to earth conditions, and put him in the garden of Eden, which was the most fitting environment conceivable. Practically, God said to this man: I have now made you capable of living eternally amid these beautiful surroundings, and lifted you up until you can hold communion with me, and I with you. Now, through you, my creation is joined to me, and through you my will is done in all the earth. So long as you obey me, and so express my will, you shall live. You still have the physical power, remaining from the animal condition, from which I have raised you, to reproduce your kind; but this is an animal function, and that by which they go down to death, touch it not. I do not give you this command from any whim, or, merely to try you, but because it is necessary for you to obey me, in this, if you would live eternally. If you take of this thing, you return to the animal conditions, out of which I have lifted you, and death is inevitable. One would think Adam would have obeyed such a reasonable command, made for his own good. Yet Adam and Eve responded to the persuasions of Satan, in the animal realm, and plunged the whole human race into the career of death and degradation; and gave over the kingdom of Earth to Satan (467). This bitter career we have contemplated.

657. *But, glory to God in Heaven!!* Christ, the will of God, came himself into the flesh, and has rescued man from the death into which Satan led him. And, He will restore man to Eden again, and his rule to earth, *just as soon as the new spiritual race has been born from among them.* For God restores man for his own name's sake (Ez. 36:22), that it be not said, that Satan gained a victory over Him. And to make the victory still more glorious to Himself, and a double chagrin to Satan, He has made this career of sin an opportunity, to lift up into the divine nature all who will accept Christ, his son, so that such shall partake of the glory of the only

begotten son of God. Again, God's will is to be done on earth, and through man his creation shall be joined to him (656). This time the rulers of earth shall be those in whom his will has become a part—Christ within them—a divine nature. Man, as a race, shall be lifted up, through them, to the plane on which Adam stood, and may hold communion with God, through Christ and his anointed ones.—Christians.

658. Just as all fell through Adam's sin, so shall the whole race be raised up through Christ's victory over sin (1 Cor. 15:22). In neither case is a personal choice offered. God created man to be happy and pure, and HE will see to it that he is. The *personal* choice is only offered to each one during this present age of sin. Sin is permitted to continue, for a time, for the purpose of this golden opportunity to man. To choose right, when it is hard to do right; to choose God's will when it is much easier to do the will of this world; and, by so choosing, to be lifted up, by the way of the cross, into that divine nature which rules, even in heaven. But only a little while now and sin shall be done away with; death shall cease; and all the nations of Earth shall find themselves in an environment that induces to right acts, and thoughts, and surrounded by conditions of peace, and joy, and happiness. They cannot help being good then.

659. How will this be brought about? Well, it will be brought about by the expelling of *the Beast* from Earth. This will be a period of great pain and trouble and must precede the millennium. Christ will come with the armies of heaven and destroy the beast. The coming of Christ will be sudden, like the lightning (Math. 24:27). There will be no gradually getting better until all the Earth is redeemed, as some suppose; but, just as in the days when the flood came, and, taking the inhabitants of the Earth by surprise, blotted the old race out, so shall the coming of Christ be (Math. 24:36-39). The people of the Earth shall still be eating and drinking, marrying and giving in marriage, just as usual.

660. Now just as Noah was called into the ark, and saved from the general destruction of the flood, so, when the sign shall appear of the son of man in heaven, the spiritual race, Christ's elect, shall be gathered together from all parts of the heaven (Math. 24:30-31). "with a great sound of a trumpet," and be saved from the terrible times that shall come upon Earth. The Christians who have died shall first rise, "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:16, 17). The dead shall be raised incorruptible, and the living be changed, so that all their bodies shall be immortal (1 Cor. 15:51-54). These constitute the church, which is the bride of Christ, and the marriage will then take place (Rev. 19:7-9).

661. The Christians, having been all called forth from human society (Rev. 18:4)—Babylon—their restraining influence for good,

will be gone from earth, and wickedness shall literally impoverish the earth (515). Then shall come that awful upheaval of society of which we have spoken (513-520). Then Christ, with the saints, the armies of heaven, shall come, and by the sharp sword, which is the *Word of God*, that proceeds out of the mouth of Christ, the will of God, the animal, or beastly bodies of all men on earth shall be slain, and the fowls of the air shall have a feast. In other words, it shall, at that time, become God's will, and it shall be spoken, or the purpose sent forth to fulfillment, that, by the causes operating on earth, all human flesh shall be slain. Those whose souls are so animal as to possess only animal passions and desires, and whose ego is, therefore, identical with their beastly bodies, must, of necessity, go with that body into the lake of fire, into which it shall be cast (517, 519). But the most of mankind shall be released from their fleshly animal bodies, and, with them, they shall be released from the animal passions, and temptations to sin, that have beset them.

662. It is only the *flesh* that perishes at this time, not the *form*. All that is beautiful and comely in face, or limb, or body shall remain to the race. But the matter, that goes to make up this body, thenceforth, shall be after the astral character (266). More of grace, and suppleness, and dignity, and all that is beautiful, or exalted, than was possible to our beastly bodies, shall belong to the restored tribes of man. Adam's body was becoming thus refined, and, had he abode in the will of God, would have become thus exalted. But now the will of God has come down into earth, and triumphed over the flesh, so that these astral bodies are, even now, growing and forming within the physical bodies of the race, preparatory to the restoration. But in those beings who are wholly beastly they form not.

663. This restored race of mankind will be ruled over by the SOULS of the spiritual race, who have suffered and borne the cross of Christ (Rev. 20:4). Over them, King of Kings, is Jesus Christ, the great conqueror, who shall be the Emperor of the World, in this golden day that is coming. There will be no opportunities for any to offend against the law, for Christ and his officers, the saints, shall see into the hearts, and know the motives of all the beings of earth, and prevent all emanations of evil. Their government will be strong and inflexible. Yet it shall have no element of constraint, or awkwardness, about it. For every influence, and surrounding, will be such as to make it easy and natural to do right, and unnatural and well nigh impossible to do wrong.

## §2. RETURN OF THE CHILDREN ISRAEL.

664. One of the immediate results, of the upheaval of society that precedes the restoration, and of the victory of Christ over the beast, will be the restoration of the ten lost tribes, and of the Jews,

to Jerusalem, and the promised land. For the woman Israel (510) fled into the wilderness—hidden place—where she is nourished twelve hundred and sixty years, from the time her temple, or church at Jerusalem, was destroyed. After which she is to return.

665. In the prophecy of Zechariah, God portrays the restoration of Jerusalem by Zerubbabel, after the Babylonian captivity; then the coming of Christ and his death, and the punishment of Jerusalem therefor, by Omar (chap. 11); then the trouble Jerusalem shall be to all nations (chap. 12); and its final restoration, and Christ's second coming (chap. 14) to it; the changes that shall be wrought in its surroundings, and how it shall become the seat of Christ's power on earth. "And the Lord my God shall come and all the saints with thee." "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." "And it shall come to pass, that every one that is left of all the nations \* \* \* \* shall even go up from year to year to worship the King." "In that day shall there be upon the bells of the horses, *Holiness unto the Lord.*" (Zech. 14:5, 9, 16, 29. See also Ezekiel, last portion).

666. Now just as the planet earth, in its middle age, lost its vegetable life, and all its glory, and passed through a period of pain; just as the human race on Earth, in its middle period, is passing through its time of trouble and has lost its Eden; so the kingdom of Israel, God's chosen people of old, in its middle time, has been scattered over the Earth and have lost their kingdom for a time. But just as the Earth was restored to its first glory, with a new glory added; and the human race will be restored to its second, and better Eden; so will the kingdom of Israel be restored, and be more glorious than in the days of David and Solomon. The twelve tribes of Israel shall again possess the temple of God on Earth, and within their united midst shall be established Christ's seat of government over the whole Earth. For after the middle time, comes the return to the source with victory achieved. *This is the law* (69, 71).

667. The ten lost tribes of Israel have been buried among the heathen, and their history, and consciousness of whom they themselves are, has been lost, even to themselves, and to the world. But God will open the graves in which they have been buried, and awaken in them a knowledge of who they are, and show to them that they are, indeed, his ancient people, who even now possess the Earth (see Ezekiel, chap. 37). It shall be a wonderful awakening, that shall raise, through a renewal of knowledge, the ten lost tribes from the dead, or forgotten realm. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." "Neither shall they defile themselves any more with their idols, but I will save them out of all their dwelling places, wherein they have sinned,



and will cleanse them; so shall they be my people, and I will be their God."

668. The people of Israel "are gathered out of the nations" (Ezek. 38:12). They shall be brought to Jerusalem, out of all nations, at the proper time (Is. 66:20). This matter is being carefully looked into by wise men, appointed by God to that purpose. At the time appointed of Him, all shall know their Israelitish origin, and become reunited into one nation, with Jerusalem again their capital, and Christ, come to Earth again, in glory, and now to rule, their King.

669. Ezekiel tells how the new kingdom is to be divided between the twelve reunited tribes of Israel (Ez chap. 48). This apportionment is radically different from any that has been actually made in times past by the tribes; and plainly relates to what is yet to come. Seven tribes shall have their portions to the north, and five to the south, of "a holy portion of the land," "an oblation," which is to be set apart for the city, and priests, and Prince. Each tribal part extends across the whole possession from east to west. The twelve apostles shall sit on twelve thrones, judging the twelve tribes in the millennium (Math. 19:28).

670. The Israelites shall come into possession of this kingdom after the great battle of Armageddon (Rev. 16:13-16). That great battle by which the power of the beast is destroyed (672). and, in which, the fowls feast upon its flesh (Rev. 19:17-21, Ezek. 38 chap. and 39:17-21). The other nations of Earth shall come up against them—Gog and Magog (Ezek. 38:18).—and God shall fight for Israel, as in old time; and rain upon these armies of Gog, with the sword of every man against his brother—quarrels among themselves—with pestilence, "an overflowing rain, and great hailstones, fire and brimstone" (Ezek. 38:21-23).

### §3. THE REGENERATED EARTH, AND ITS GOVERNMENT.

671. Christ is the God of the whole earth, as well as the Holy One of (Israel Is. 54:5). There shall be a new Earth, and the former sinful, evil, conditions shall be forgotten. The very memory of those things that now give us pain shall vanish. So that happiness shall be untainted (Is. 65:17). The child shall be child-like an hundred years, and not even then shall his childhood die.

672. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Is. 65:21-24).

673. It will be safe anywhere, also, even for the little child, in any part of the Earth, for there will be no wild-beasts any more. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock : and dust shall be the serpent's meat. They shall not hurt, nor destroy, in all my holy mountain, saith the Lord" (Is. 65:25).

674. The Earth shall be made new. Possibly this may mean the inhabiting of a new planet, as Mars, where there is no more sea (Rev. 21:1). In any case, the Eden condition, which Adam at first enjoyed, shall be reproduced (Ez. 36:35). This is the regeneration on Earth. Now just think what a paradise it will be, when there is no more war, anywhere on Earth. Only peace and good will between the nations, and all the nations of earth, united under one general government, caring for all. Germany, and France, and Russia, will have no use for their millions of soldiers ; but swords shall be beaten into plowshares. And arts, and sciences, and social harmony, shall prosper wondrously. No international difficulties possible, all the world will be engaged in those pursuits that tend to uplift and enoble man. No sin, or temptation to evil, with ample leisure to all, will lend large opportunity to pleasure, and fulfillment of every right desire. No death, no sickness, no wrongs, nine-tenths of life will not be spent, as now, in fighting disease ; and providing for life, and for the dear ones after our death. The feverish rush of life will be over. For, as there is no death, one will have ample time for anything. No oppression, or danger, from man or beast, but a sense of absolute safety everywhere, will greatly facilitate all progress.

675. The world's population, of necessity, will be entirely reorganized, under such a state of affairs. The present nations may some of them continue to exist, but under totally different forms of government. Republics are the fashion, and tendency of this present age. Even in those nations which are ruled by monarchs, the kings are such only in name. The actual authority is vested in the people, and by them delegated to their legislators, and ministers. No monarch, of this age, would dare to adopt a method of procedure in opposition to the sentiment of the mass of his subjects. And if he did so dare, could not carry it out for want of support. The people, and not the king, rule in this age of earth. The time was when the will of the king was law, but now it is the will of the people that is law. In the monarchical governments the people still allow the king the show of authority, and the pomp and glory of state. But in the millennium age, the government will be absolute. No tyrant, in the world's past ages, ever devised a method, by which his will should be so perfectly executed, as that by which the will of the ruler of the millennium shall be executed. The nations shall be ruled with a rod of iron (Rev. 19:15). To the republican thought of today it seems contradictory, to add, that such a government shall be found perfect,

and satisfactory, beyond all conception of this present time.

676. No people can be better than their actual ruler. The ruler is the central will which all serve. The people's acts, therefore, show forth the character possessed by the governing will; and that will is responsible for the quality of those acts. Now the will of the ancient nations was the king. All tendencies were towards his standard. None could long be better than the king. Else such were not ruled over by the king, and did not properly belong to his kingdom, and were not subjects of his, although within his territory. In the modern nations, the people, collectively, being the actual sovereign, their will is the center governing the nation. The standard of the people, in this republican age, of course cannot be better than the best, but must, of necessity, be even somewhat under the highest ideals held. Plainly, then, with imperfect human kings, and later, with imperfect sovereign citizens, the governments of Earth must have always been imperfect and unsatisfactory. But the King over all the Earth, in the millennium, is the perfect man Christ Jesus, son of God. His will shall be absolute, and his government perfect, satisfying the most exacting, and drawing them towards the state of perfection represented.

677. In the millennium those who shall sit upon the thrones, and rule the nations, under Christ, shall be the saints, who have been lifted up with him into the divine character. And, being one with Christ by the spiritual marriage, their government is the Christ government, and equally absolute—"with a rod of iron" (see Rev. 20:4 and Rev. 2:26, 27). The rulers of the millennium government have power to see into the hearts of men. There is no deceiving of them; and their judgments, and decisions, shall be absolute, and certain and just. Their appointments shall be fit; and all their ways shall be ordered with divine wisdom. Hence their government will commend itself to all their subjects. All their acts will be so evidently just the right ones, that every one, among the nations, will not only be satisfied, but gratified as well. Every incentive being to righteousness, and no temptations to evil presented to mankind, there will be, *of necessity*, and not by choice, that Eden condition which the nations enjoy in the millennium.

678. With a perfect government, local and general: with the glorious capital of Earth for an example and crown; with deathless, painless lives; with vineyards and gardens and fair possessions, which remain theirs through hundreds of years; with every want satisfied before they call; in communion with God, Christ and the saints; with nothing to make afraid, or endanger; without evil, or the presence of sin; with beauty and childlike vitality; with love binding heart to heart, and ages to love in; blessed are the people of the New Earth. What a wide circle of acquaintances one may have, extending around the world, and from pole to pole; and not one faithless and unworthy. With almost no nec-

essity for labor, and many incentives to intellectual, social, and spiritual improvement, the social and family life will, necessarily, assume an importance unknown to this treadmill of today. The whole earth will come to be covered with a dense population; all perfectly happy, and knowing not evil.

#### §4. THE NEW JERUSALEM—CAPITAL OF THE WORLD.

679. The nations of the earth shall aid the Israelites, in the building of that new Jerusalem (Is. 60:10), which shall be the capital city of the millennial world. Into this capital city the kings of the Earth shall bring their glory. The nations of the Earth shall walk in the light of it. The new Jerusalem stands as the source of power and influence, which shall flow out into all nations, leading, directing them, setting the fashion for them. It is also the goal of all ambitions; the lodestone to which all that is admirable is drawn; the ultimate resting place of the great and noble, the precious and beautiful. All the world shall minister unto it. All the world shall respond to its behests, and follow its lead. All the world shall go up to drink of its water of life. So all the world must needs be like it, good, in that age of peace.

680. Ezekiel describes, prophetically, the great capital city of the world; the seat of Christ the Prince. It occupies the northern one-fifth of the oblation, which is to be given by the nation (Ezek. 45:6). The city proper is square, with suburbs about its four sides. Market gardens lie beyond the suburbs, to the east and west, for supplying the city (Ezek. 48:15-18). To the south lies a large portion assigned to the priests, and in the midst stands the sanctuary facing the city. Still south lies an equal area for the use of the Levites. To east and west of the city, and of the portions of the priests and Levites, the territory belongs to the Prince. All may be properly considered a part of the great capital. No such glorious appointments and broad dimensions has ever been the happy lot of any city that has yet been built in the world.

681. Forth from the sanctuary, which is God's house, and the palace of Christ the Prince, forth from the throne of God, eastward, flows a marvelous river (Ezek. 47:1-12). This river increases in size and volume as it flows away from its fountain at the throne of God (Rev. 22:1). This river is the river of the water of life (Rev. 22:1 and Ezek. 47:9), and wherever it goes all things spring into life. On each side of this river, on its banks, shall grow fruit trees of marvelous virtue,—the tree of life, which was taken away from Adam in the loss of the first Eden (Gen. 3:24). The fruit of these trees, borne every month, is for food; and the leaves for medicine for the healing of the nations (Rev. 22:2. Ezek. 47:12).

682. The east gate of the sanctuary, beneath the threshold

of which the living waters issue (Ezek. 47:1), is for the use of the Prince only. He shall sit in this gate to eat bread before the Lord (Ezek. 44:1-3). He dwells in the sanctuary, since he is God, and has entered by this east gate, and sits upon the throne of God.

683. The wall of the city is of jasper. It has twelve foundations, in which are the names of the twelve apostles (Rev. 21; 14). These foundations are of jewels; jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth and amethyst. It has twelve gates, each named after a tribe of Israel (Ezek. 48:30-35, Rev. 21:12, 13). The street of the city is pure gold (Rev. 21:21).

684. What are Rome, and London, and Paris, and New York, compared with this coming capital of the millennium? Beyond the conception of men, rich and glorious, shall be the city where Christ shall dwell, King of kings, in that day when all the Earth shall know her Sabbaths. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it" (Rev. 21:23, 24). God's tabernacle is there, and He will be their God, and they shall be his people (Ezek. 37:27, Rev. 21:3).

685. There shall be no sorrow, nor death, or any pain: for the former things are passed away" (Rev. 21:4). Snow-white feet shall kiss the transparent pavements of shining gold. Shining garments (Luke 24:4) shall decorate the supple limbs and graceful form of this city's people. Joy and happiness shall make their countenances bright as lightning (Math. 28:3). Lips of ruby wine; stars for eyes; sunbeams for hair. What wonder if some shall have palms in their hands (Rev. 7:9), and songs upon their lips (Rev. 5:9), glorifying God. For here shall be a people beautiful beyond all the ideals of any previous age on earth; intelligent beyond all conceptions of the times gone by; accomplished in music, art, and conversation; filled with the ecstasy of love. They shall be surrounded by pleasures, luxuries, and ministrations, beyond the wildest dream of our day; every wish fulfilled, every desire satisfied. Then shall joy, and happiness, and justice, and peace, and right, fill the whole earth. Oh! hasten, ye day of the Lord!

## CHAPTER XII.

### THE SHINING ONES.

#### §1. A REVIEW OF EXISTENCE.

686. Before existence was, God was (7). He abode in the spiritual subsistence. In this eternal, limitless realm, Satan obtained a view of Self, which, when it had conceived pride within him, led him to contend with God (417, 418). Thence God cast him out, and all his angels with him, into a limited, finite realm, with beginning and end, the waters, or matter (7, 8). From these waters the universe was formed. The great sea extended wide and far without form, and void. Yet it was not beyond the control of God, for the spirit of God moved upon the face of the waters (Gen. 1:2) God spoke (Gen. 1:3), and His Word, begotten of Him in heaven, went forth; the Light into the midst of the Darkness (John 1:1-5). The word was Christ, and he was before anything (Col. 1:17).

687. Christ is the will of God; and since it is the function of the will to limit, he planned, marked out, and determined every form of existence, and produced them through the power of the spirit operating on the matter or waters. By the limitations dictated by Christ, the purposes of God have all been brought out into being. The first limitations wrought in the resisting sea of matter by the spirit, were the several forces of mechanical motion, sound, heat, light, molecular motion, electricity, and magnetism. Nor did the will cease limiting the waters until it had divided the sea of matter into minute molecules (98).

688. By reason of magnetism, nebulous clouds gathered in the luminous sea of molecular matter, and separated the light from the darkness. The light clothed the molecular matter, so that the groups of this substance glowed with it, but in the spaces between these groups, which had been forsaken by the particles in their clustering together, darkness reigned. Each mass of glowing gas was confined to its own limit (112). Each of these bright bodies moved forward in a great circular spiral course (113). And, as they moved forward in existence, each grew smaller, brighter, and more dense, becoming thence a sun. So came the innumerable

stars of the universe, that, like grains of sand on the sea-shore, sprinkle the floor of heaven.

689. As each sun grew smaller, and more dense, by reason of the mastery of the centripetal force within, more fierce grew the conflict between the two great forces, generating intense heat at the center. The more the centripetal concentrated its forces at the center, the more was its restraining power withdrawn from the circumference. The more intense grew the central efforts of the two forces, swifter grew the compromising revolution. From these causes the condition arrived, when the centrifugal triumphed at the circumference, and portions broke loose from the sun's exterior surface and were flung into space. In this manner originated other suns, and all the planets that had their creation during the first three periods of the universe, when the centrifugal had the general superior control.

690. When the centripetal obtained the supremacy, and all the operations of creation were reversed, as occurred in the fourth stage, then each sun contracting, developed an internal pressure (694), that, ultimating in a force greater than its crust could resist, caused that crust to burst asunder, and shot out, through the rupture, a portion of its interior mass into space.

691. The portions of each sun that broke from their exteriors (689), and those that shot out from their interiors (690), alike, relieved of the centripetal control of the sun, from which they came, expanded into gas, and glowing with light, and heat, and vital energy, speed away on lesser circular spiral careers of their own, about their source. Each of these flying clouds, with its soon-formed nucleus (179), fled forth through the heavens a mighty comet, from which, by the shortening of its orbit and concentration of its, at first, diffused matter, it became a planet. So came all the planets, including the planet Earth.

692. Each planet, by the direction of that conceiving Will, and by the operations of the spirit upon matter, in the proportions designed, becomes divided into three main parts, or elements. These parts are: the enveloping atmosphere or air, in which the centrifugal is superior; the inner solid, or earth, in which the centripetal is superior; and a liquid sheet of water, lying between the other two, in which the two forces are nearly in equilibrium. When the two forces have progressed inward towards the center of the solid, a fourth element is developed, the element of *fire*. This is the clashing of the forces: no longer at rifle range, the forces charge upon each other, and close in deadly combat. The spirit (or centripetal), being the most powerful, triumphs, and matter (or centrifugal) is expelled. This expulsion characterizes the fire.

693. When the planet has developed this fourth element of fire, within its solid or inner form, great heat is generated. As the heat is expelled, into space, the exterior of this sphere is hardened into a crust (116). This surface formation, by reason of

the raging forces within, is, in places, forced up, or outward, forming peaks or mountains, which pierce through the surrounding sheet of water into the enveloping atmosphere. Thus comes the dry land, a surface uncovered by water. By the reaction of the same forces, other parts of the crust are drawn down or inward, and the surrounding water, flowing down into them, retreats from the dry surfaces, thereby increasing their area (117-119).

694. As the crust hardens, by contraction, and the inner body of the planet grows smaller, the interior heat does not grow less. But its raging warfare, forced into a smaller compass, becomes more intense, until the crust cannot stand the pressure, and gives way, throwing up an opening, or volcano (120), through which the molten interior and fire pours forth. By the local cooling of the crust, which results from such eruptions, the earth's crust is stored with minerals (121).

695. By reason of the heat going outward into space, the waters, in part, rise with it in vapor, and thick clouds enwrap the earth (122). As the cooling continues, or these vapors rise to the cold region above the earth, the vapor condenses into rain, and falls again upon the earth, and makes a soil out of the surface of the dry land (123). Beneath that surface, and in it, the magnetism, ever active, gathers like particles about a center forming crystals, gems, jewels rare (124, 125). Forth from the new born soil the centrifugal sends a magic growth. God caused the Earth to bring forth grass, the herb, and the tree (Gen. 1:11, 12), each bearing seed after its kind; and the land was covered with a vegetable growth. Foliage plumed the hills; a green sod, figured with flowers, carpeted the valleys; rivers watered them.

696. The beautiful Earth was wooed by the Sun, and by him became pregnant, and gave birth to the Moon (167). By this act time began on Earth (176), and also the Earth's surface received a terrible scouring,—the glacial epoch (184), by which vegetable life was ground to a pulp, or destroyed. This was the Earth's time of sin, when her Eden was lost to her. But she regained it again in the birth of a new race, animal life. Up from the sea, forth from the land, called by the will of God, and fashioned by the forces, came the moving creature, fowl that winged through the air, the creeping thing upon the Earth. Again the Earth was clothed with vegetation, and, for the first time, peopled with life. And each kind of the myriad forms that had being on Earth brought forth abundantly of their own kind. "God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the Earth" (Gen. 1:22).

697. God made man also (243). Made him in his image. That is, he is made, through Christ, God's image, or form. The animal man was also admonished to be fruitful and multiply (Gen. 1:28). And the race became many in numbers, and filled the Earth. And Christ, having given man will, as he himself had—



a portion of the will of God breathed into him,—man became a living soul (Gen. 2:7). To man was given dominion over the Earth. The whole Earth was in peace and happiness, and beautiful beyond imagination, to us sinners. From the physical point of view, the universe was now complete.

698. The macrocosm now complete, the purpose of God entered the microcosm, man, and a new cycle issued from the universal into the individual. The two forces, centrifugal and centripetal, now assumed the form of evil and good. The microcosm began its career under the influence of the outgoing spirit of evil. Satan's control carried the microcosm, or soul, out into every form of sin, and vice. But, just as the centripetal is stronger than the centrifugal, and masters it in the macrocosmic realm, and causes the stars, and planets, and moons to form and develop, so good is stronger than evil, and causes the souls to form into astral shapes and forms, and develop, in the microcosmic realm. And just as the material beings have been brought forth from the vast universe of waters, where the centrifugal and centripetal were most nearly in equilibrium, so spiritual beings are brought forth from the equilibrium condition of good and evil. The ascendancy of Christ's control over these spiritual beings brings them to the solid, fixed, and established condition, in the microcosm, which is represented by the earth condition in the macrocosm. Finally, also, just as in the material bodies—the suns and planets—the fourth element is developed, and the centrifugal is cast out of it and destroyed by fire, so in the spiritual or soul beings the evil shall be cast out and destroyed.

699. What, then, are the realities or essential parts of these two careers, the macrocosmic, and the microcosmic? And as all things return to their source, what is the form of the spiritual being when it shall have come back to the macrocosm from which its cycle started; when SELF shall have returned to the Universe, or realm of the Stars? And what is the end of that universe?

## §2. REALITIES.

700. In our study of existence we have learned that the *forms* of the universe are very many, but the *realities* are very few. There is GOD,—the spiritual subsistence (7); who is the *only* unending reality. A reality that was before existence, and continues after it ends. There is none besides Him (Is. 45:6).

701. Three prime realities came into existence, born of God: A spirit of outgoing from Him, a force CENTRIFUGAL; a spirit of ingoing to Him, a force CENTRIPETAL; and HIS WILL, or only begotten one, *which is God in existence*. Each of these contains an inseparable portion of the essential substance of God—the one reality.

702. There are three secondary realities or resultants of these

first three: First, **MATTER**, which is the resultant of a supremacy of the force centrifugal, by which spirit is externalized, or separated from God; second, **LIFE**, which is a compromise of the forces centrifugal and centripetal; and **SPIRIT**. Each of the forces, centrifugal and centripetal, desire to act in straight lines. In every material body dwells an inherent force tending to carry it straight away from its source, but the centripetal force, by the might of the spirit, strives to carry it straight to that source. By the centripetal it is bound to God. Life is a compromise, and the body revolves about its origin in a circle. So the Earth revolves about the sun: the sun and stars about the seat of God; and all living things pass through cycles of existence. These are lives. The spirit is the resultant of the supremacy of the force centripetal. Every spirit is bound to God, and is internal.

703. By *matter* is given to the universe all its bodies and composite substance. It is threefold, typified in the air, water and earth. By *Life* is wrought out history, marvelous transformations, progressive periods of development. Life is a shuttle that flies from the one force of evil to the other force of good, and back, and endlessly back and forth, weaving a mixed history, a many colored cloth. It is in three forms; vegetable, animal and spiritual. By *Spirit* character is given to all existence. It is spirit that dwells within the bodies and makes history in the lives. It is human, angelic and Divine.

704. But there is still another reality; and it is the central thought of existence. This reality is the **SOUL**. It originates from the division, or limiting of God's will. It is an offspring of God himself, and conceived by him in the *life*, and brought forth from the animal. This soul is in the image or likeness of God. His Will, one of the prime realities, took on this form of the soul, entered the animal realm, and became the man, Christ Jesus. The soul is a Self. The three secondary realities are joined to the service of the soul, as the three prime realities are joined to the service of God. As God's will is masterful and creative, so the soul's will may be, and cause transformations by the selections of *matter*, *life* and *spirit*.

705. Here is a wonderful thought for him who is able to receive it. When the soul in the microcosm returns to the universe and joins God, what will be its power, its life, and occupation? In the beginning God contained all reality. Forth from Him came the outgoing power, the incoming power, *matter*, *life*, and *spirit*; therefore, He must contain the fulness of all these realities, and because He contains all reality He is God. Only God contains all reality. But in existence, *His will* governs the five realities that God sent out, and gathers them into the service of His own being. The *will* controls the two forces and *matter*, *life* and *spirit*. Hence each soul, born of His will, who has triumphed over all the realities, and become one with Christ, the *will of God*,

can gather these realities into its own being, and is then like God. Indeed, such are gods, partaking of the divine nature, and are in the express image of the Almighty. Thus is finally accomplished in the time of John's Revelations that which was spoken in Genesis (Gen. 1:26) and begun in the creation. Then are these in Christ, and Christ in God (John 17.21-23), a three-fold divine nature.

706. So it comes, that for him who has been born again, and so partakes of the divine nature, a godlike work lies at hand, and a celestial career stretches before. The first of his career is an educational one. Not until the marriage with Christ (Rev. 19:7), is such a one prepared for the godlike labor. But when the will of God is joined to the soul, the being becomes the great reality of existence. As the *will of God* governs all the existent realities, these shall all be absorbed into the existence of these divine beings. Thence, they shall, collectively, be the *only* reality of existence, as God is the *only* reality of subsistence, and shall be sons of the All Mighty. Like Him, ultimately, they will contain, within themselves, all the forces, substances, realities there are. And they may send any part of any of them forth to accomplish such purposes as they choose, fashioning forms of infinite variety, and careers of marvelous exploit.

707. Such Beings are the armies of heaven that go forth into earths (Rev. 19:14). These celestial armies are the stars with which the souls have become identified. Each sends forth its light as God did at the beginning. They give birth to planets, and cause life to spring forth from them. They have become the macrocosm out of which many microcosms come. These shining ones send out their forces centrifugal and centripetal, and fashion their matter into myriad of forms. They clothe the forms which are fit with the compromise of life, ever circling round and round.

708. These shining beings, that people heaven—you and I, if we but obtain by overcoming, through Christ Jesus,—Christ, the will of God within them, and the Almighty God, from whence they came and to whom they return, will be the only realities at the end of existence.

### §3. THE SPIRITS' CAREER OF THE PLANETS.

709. Behold the stars that sparkle upon the azure deep. Each is a center of energy that passes out into innumerable changes, forms and expressions. Each is a will that has caused many evolutions and involutions, and is working out a marvelous thought of God. Each is a child of God born of Christ, the will of God. Who are these children of God, that, born of God's will, work out his purposes?

710. The whole period of the human race on Earth is, to the time of existence, from its beginning to its end, as a second is to the period of the Earth's millions of years of duration. Tell us,

oh Spirit of Truth, of that time beyond the race of man on Earth ! Such of the human race as retrograded, and became beastly, went down to death and final dissolution. The spiritual essence, or essential substance of such, flowed back into the waters (538-542), —the deep blue sea,—from whence comes the material or bodily parts of the suns or stars (542). From the midst of the rest of the people of Earth, rose a new race, born, through Christ, into a spiritual existence,—a divine nature. These became the rulers of the Earth, in the millennium, and after the Earth's career is ended, pass, with Christ, into other kingdoms, as shall shortly appear. Wherever the Will of God is, they are ; for they are one with the Will of God.

711. Now the rest of humanity, over which these spiritual ones ruled in the millennium, the great mass (Rev. 20:8) of the race, what became of them? They had lived joyous, sinless lives, on earth, and being incapable in that form, of anything higher, they pass away with their planet. "Fire came down from God out of heaven, and devoured them" (Rev. 20:9). But while this disposes of their forms, it does not of their substance. For the essential substance, the spirit, cannot be destroyed. Nor was there in the millennium race, that union between the soul and the beastly material body that should cause their forms to be dissolved into the exceeding rare but material waters of the great deep, and flow back into the ethereal ocean (531,539,540). The millennium race had astral bodies (662). Gross matter had been previously cast into the lake of fire (517, 519). But by fire their forms were destroyed, and the particles of the substance that composed them sent outward to a new career. Fire sends forth to new conditions : hence, the spirits that had composed the human race, on Earth, being sent outward, passed further away from the Sun, the material pole, and lodge, by the concentrative will of God, in some outer planet, probably Jupiter ; where they will again work the evolution of matter, and perform such service as the Divine shall require of them. Here they shall be under the rule again, as in the millennium on earth, of Christ, and the divine ones with him.

712. All progress in time has been after the manner of pulsations (85). There has been a going outward from the source, then a pause, a concentration, a dense accumulation and struggle, by reason of the opposing force ; then another going out again, to another concentration beyond, and so on. Now the spirit going out from the sun in pursuit of matter, met it at the first planet, paused there for a time, in conflict with it, and by the will of God brought forth such forms as he designed ; then the spirit, having overcome and accomplished its work, went forth again, met the opposition in the second planet, and, fulfilling its office there, went on again. So on it went until it had produced human life in the Earth, accomplished its work there, and passed on to Mars. Thence to the next planet, and so forth.

713. I take it that there were originally twelve planets to this solar system of ours; that the spirit wrought forms in the four middle ones, which became so puffed up with pride, that they fell. The material of the planets themselves, in consequence, was loosely held together, and by reason of their position between the two polar influences of the solar system, they burst in sunder, and formed the asteroids (370); and now there are but eight principal planets (333). The spirit, when it fell back, or down from its advanced position in these four lost planets, landed upon the Earth, and wrought another work there. The Christ, the will of God, stayed its further descent, and started it up again. Hence, when the spirit, in the human race, is again sent out at the close of the earth career, I take it, it will be passed on rapidly to Jupiter, the first of the outer planets, where no life has probably, as yet, been developed. There are some evidences of life in Mars.

714. All substance run into forms, takes the shape of the mold in which it is cast. By reason of the macrocosmic influences existent nearest the Sun, the patterns furnished the spirit in the nearest planet of Mercury, were of gross material forms (371), and possibly of crude vegetable growth. Nothing superior were fashioned there. In Venus its patterns were of the animal realm (372). In Earth it called forth the human race, from the midst of which, the will of God caused to be born, by the cross, at the return of the spirit, those Divine Beings, who shall guide its action in the outer planets. For, in the outer planets, the spirit is under the influence of the celestial, or divine pole (376), and not of the material, any longer. Hence, instead of being principally governed by the material Sun, it will be guided by Divine being. The progress of intelligence through the planets of Jupiter, Saturn, Uranus and Neptune (378), is upward and inward, and prepares a knowledge, and mental condition, inconceivable to this planet Earth. These intelligences shall enlighten the Suns, whose bodies are fashioned from the waters (542). Through this whole career of the planets,—innumerable ages,—these intelligences shall be ruled by the Divine ones, who have overcome in the Earth. What if, for a few paltry years, God permitted another will than his own to rule on Earth, when, by so doing, these Divine Ones were created, married to His Will, and for countless ages, through several worlds, extend their reign, in His name. But even this is not their ultimate glory.

#### §4. THE STARS OF HEAVEN.

715. In the course of a short lifetime of thirty-three years, Alexander overrun the whole known world, and sighed for more worlds to conquer. Had he lived to be a thousand years old, what a number of worlds he could have overcome, with opportunity furnished him! So, too, with Cæsar, and Napoleon, and many

other mighty generals. In a short lifetime an A. T. Stewart, a Cornelius Vanderbilt, a Rothschild, acquires immense possessions. The rapidity of acquiring increases with the increase of possession. One such intellect could obtain complete possession of a world in a thousand or two years. If mind was not limited by death, what would be the ultimate intellectual achievements, and resulting influence, of a Bacon, a Newton, a Milton, a Gladstone, a Bismark, a Blaine?

716. The intellectual powers, developed by the career of spirit through the planets from the Sun to Neptune, is beyond any conception of human kind. They are equal to the possession of suns, and the conquests of solar systems. But in this progress through the planets they have passed through the individual and personal form, into universals again (304), and are as the sunshine that sheds its rays upon all within its reach, or as the rain that falls upon the just and unjust alike. These intelligences are governed by the Divine ones whose servants they have been, through all the outer planets.

717. When the course of the planets are run, these intelligences are carried into the glorious blue sea of the universal, by the Divine ones. In this blue sea—the heavenly waters—these Divine wills, the children of God, may each gather of the waters a form, put the universal intelligence in it, and placing themselves at the center, its governing spirit, ride forth upon the sea a glowing Sun. The Stars of God are thus filled with intelligence, and one of his Divine children,—his will,—sits upon the central throne and rules in the name of the Lord God.

718. These are the shining ones. Their bodies are the waters or material of the Sun, which they have taken from the blue. Each shining one, inhabiting such a body, is three-fold. There is *Love*, within which is the Divine one, born of God from a human being, and once known as a Christian on Earth; then there is *Light*, which is intelligence and knowledge, servant of the inner spiritual sovereign, and born through past contact with all creation; and *Life*, the energy and force that ever emanates from God's will, and is guided by means of the intelligence. These shining ones can say, we are children of the Earth, but a greater intelligence and love, Christ Jesus, came into the Earth, won our hearts, and by his subtle spiritual power, entered into our souls, and impregnated us, from which conception there was born in us a spiritual being, that awoke in the heavens. Thus were we raised by the love of God, up to a nearer plane to him, and heaven was peopled. In turn we become stars and shining ones. Having been faithful over a few things, obtained self-control, we have each become the spirit of a star.

719. Now in the Sun the three-fold nature becomes wholly one, and Love, Light and Life are united. The suns have their loves among their companions even as human kind do. But their

mates are spiritual. The sexes are united in them. They contain all attributes in universal form. Three-fold is their career: *First*, as children growing, expanding, self; *Second*, as mothers bearing children of whom are the planets; *Third*, as Fathers ruling their family and generating new life, which offspring are the moons. In this higher sphere of being, the Sun and its family of planets and satellites, in a loving group, roam through the celestial sea, unfolding and making manifest, in the myriad forms that they evolve, the character of the spirit that governs them. The Sun is twain in one. The spiritual one which is the Father of all, and the physical one, or mother,—the outward form which gives expression or birth to the inner thought.

720. Through the celestial body, your intelligence inhabits, shining one, you may work out, and express your whole character. The minerals, natural displays, plants and animals, are the working out of the celestial intelligence, possessing or ruling the star. The air, mountains, rivers, oceans, plants, animals, are all alike your children. The shining ones may be moved by a common impulse. A cluster will think together, be moved by the Great Spirit, to the same impulse and thought. Yet each will be distinct with personal peculiarities and modes of expression. Each shining one contains the universals of all the personalities that may be upon its surface, or that appear upon its planets, or satellites.

721. There are about one billion persons in this world. There are more than that number of stars in the heaven, many times. What is the society of the stars, their companionships, their means of communication? The air is a poor medium to convey our conversation one to another, in comparison to the deep blue sea, as a medium for conveying the sounds the stars send to each other. Had we the ears of the stars, we could hear the music of the spheres. Moreover, like the arms of a lover, this deep blue sea enfolds the loved ones among the stars.

722. The pure waters of the deep blue unfold each star. No curve or dimple, or rounded limb, but the sea presses it with soft caress. This sea is the lips, and arms and eyes of every star. And so, by this sea, each star sends its love to every other star, and gives them touches of affection. As the love of two intelligent, refined human beings is higher than the love of two animals, so is the love between the stars higher than the human love, only much more so. Constantly through their waves of light, that flash across the azure sea, they give one another pictures of their treasures, and unfold to each other of their stores and bounteous provisions. The stars constantly entertain each other with rarest bits of history, poetry, and science. Songs and anthems and oratorios, entrance the heavenly host.

723. The shining ones rule over the angels (1 Cor, 6:3). Each shining one has hosts of angels, who pass to and fro between

its central throne, and the various parts of the system governed, bearing messages to the forces at work there, or bringing back information of what is going on. Some, also, are sent as ministers to other stars, or couriers, bearing love messages, not entrusted to the general sea, accompanied by gifts and rare treasures.

### §5. THE GREAT CENTRAL ONE.

724. The orbit of every heavenly body is a spiral (113, 179). Although slowly, the Earth surely draws nearer the Sun at each revolution, and finally must pass into the Sun, and vanish from existence, in that center. Now the whole universe is one vast spiral (113). Slowly but surely it all draws towards one great inner center. Into that center it must ultimately pass, and the universe pass out of existence. God is that great central one that shall swallow up existence. He is the source from which existence came forth (7).

725. In God's image, the soul of man, raised by Christ into the divine character, becomes a shining center from whence goes out the restless external: suns from whence are born planets. "Then shall the righteous shine forth as the Sun in the kingdom of their Father" (Math. 13: 43). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12: 3, see also 1 Cor. 15: 38-49). The planets and satellites shall return to their source,—the shining one who rules in the likeness of God,—when their work is done. So, too, shall the Shining Ones themselves, when God calls; but eternity elapses between the now and the then,—the "forever and ever."

726. The angels are deathless, and change not, or do not return to within the center, but serve God and the Divine shining ones, the children of God, as they are. Yet should they ever go back through the center, they pass into the center from which they have their being, for they are one with it, and thence rest in its bosom. All the stars, also, drawing nearer and nearer the great central one, though like him, and after his nature, shall go in thereat. When the souls of perfect ones return through that gateway, the center, and enter the spiritual subsistence, existence ends.

727. Love is the centralizing power. *God is love.* The constellations are sweeping through the heavens, bound harmoniously together by love. But love draws them nearer God. All the external shall be drawn into its immediate center, the shining one that rules it, by love. And, finally, the shining ones, themselves divine, and God's children, shall be drawn, by love, into the GREAT CENTRAL ONE, Father of All, and existence shall have passed back into the spiritual subsistence.

728. We cannot know God. We only know that the center is the gateway to his abode. Out from that center came forth



everything into the restless external. It is the great source. It is, also, the great end. Through this central doorway, inward, the end of existence passes. The first and last, and all between of existence is Christ (Rev. 1:11), who is God in the universe, but the Almighty Father, alone *is*, and *was*, and *is to come* (Rev. 1:4).

729. We have diligently perused "Existence," the kingdom of Motion and Change, to which we belong, of which we are a part, from its beginning in matter, to its end in the divine character. But, of the kingdom within the center we cannot know. The gateway cannot be passed through by us mortals, and lies beyond our comprehension. How much more so, that which lies within it. The center is a point. It has no limit, no dimensions, no motion, no change, nothing subject to the externals we have known. They have no power over it, no affiliation with it; yet the all came out from within it, and it has exercised all authority over the without. How can we know that to which our tools of knowledge do not apply? *Yet, through the gateway of the center, inward, lies the Kingdom of Rest, the Spiritual Subsistence, and our end is there.*

THE END.



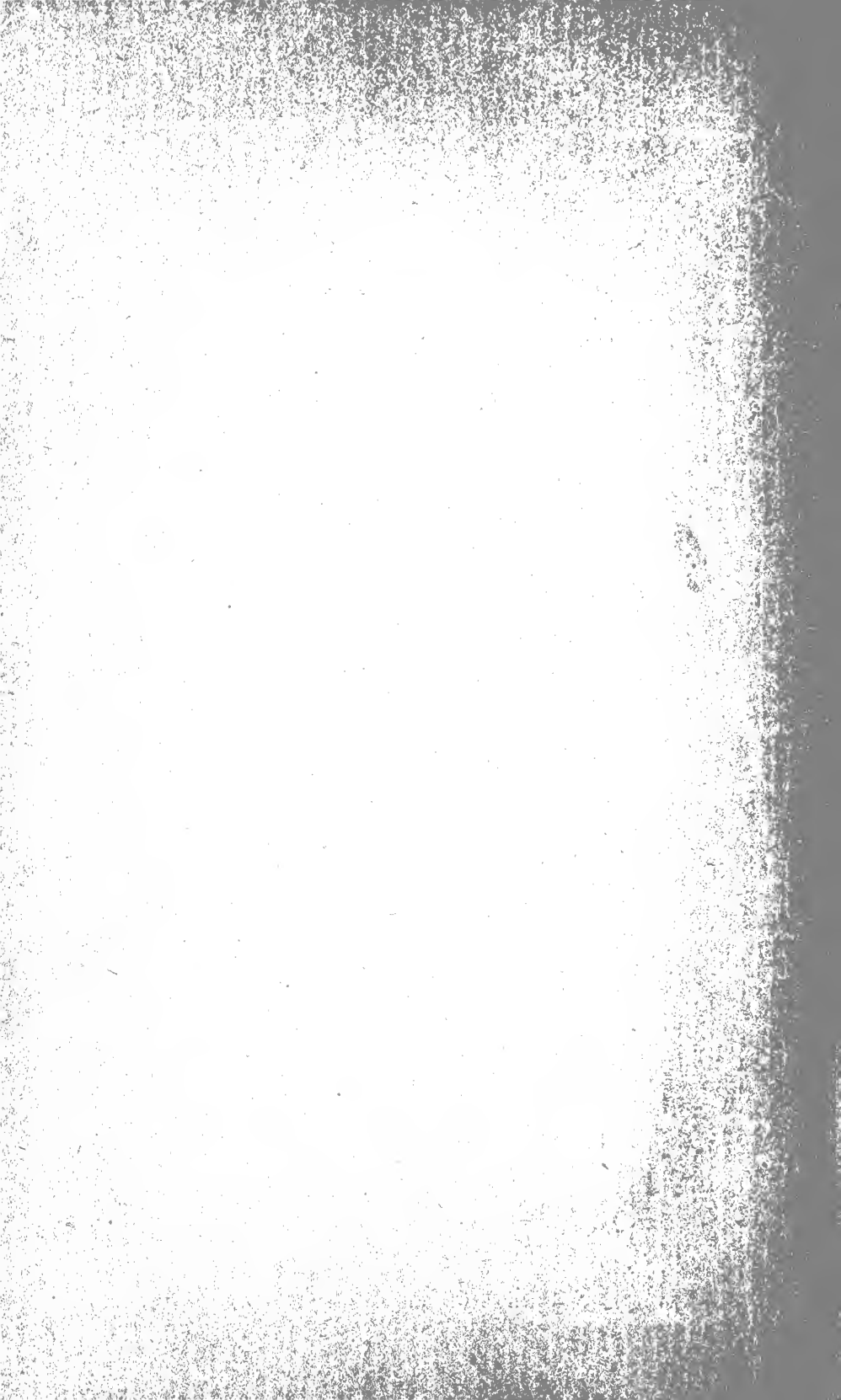
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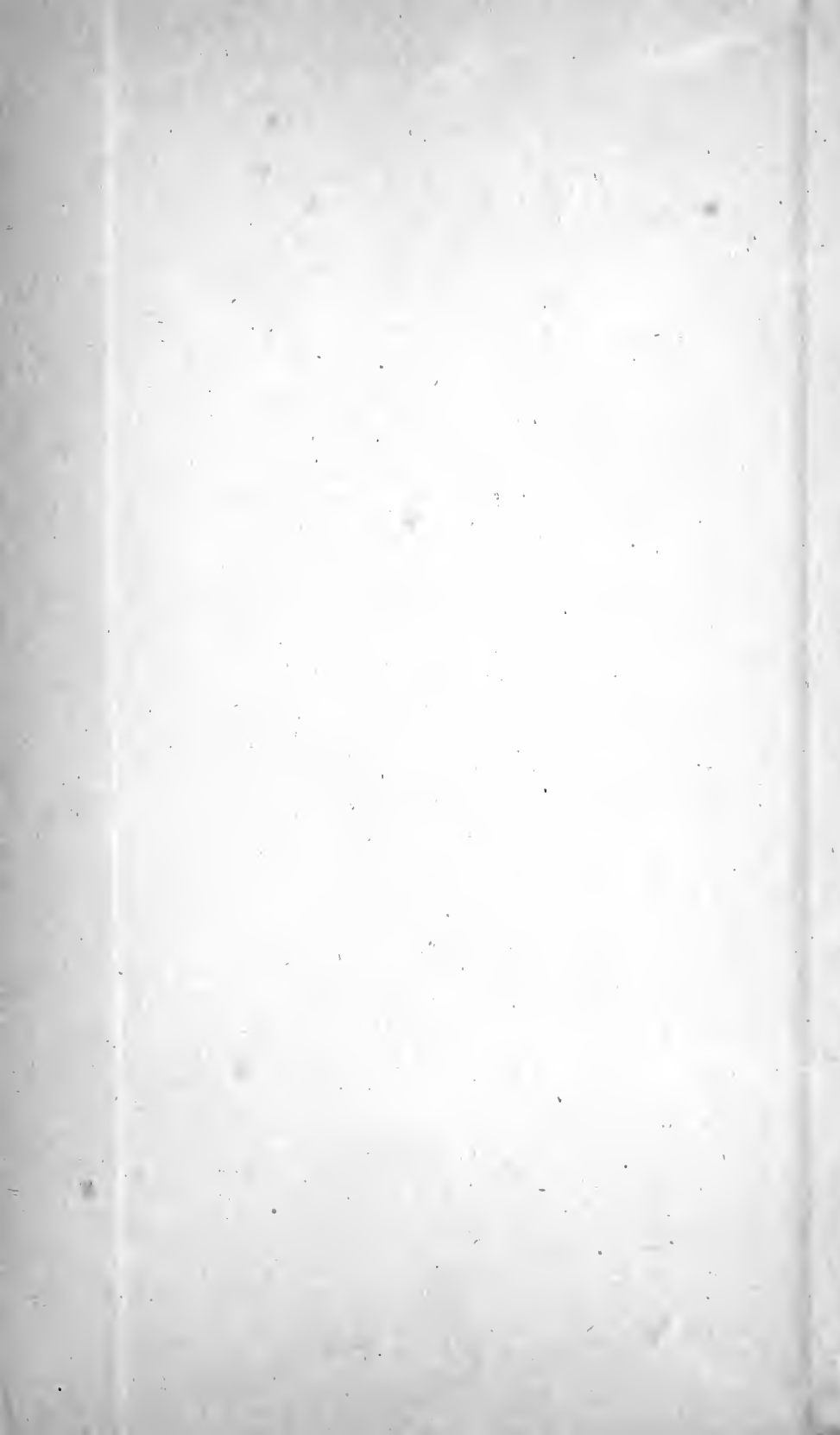




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