

WOMAN'S
DIVINE RIGHTS

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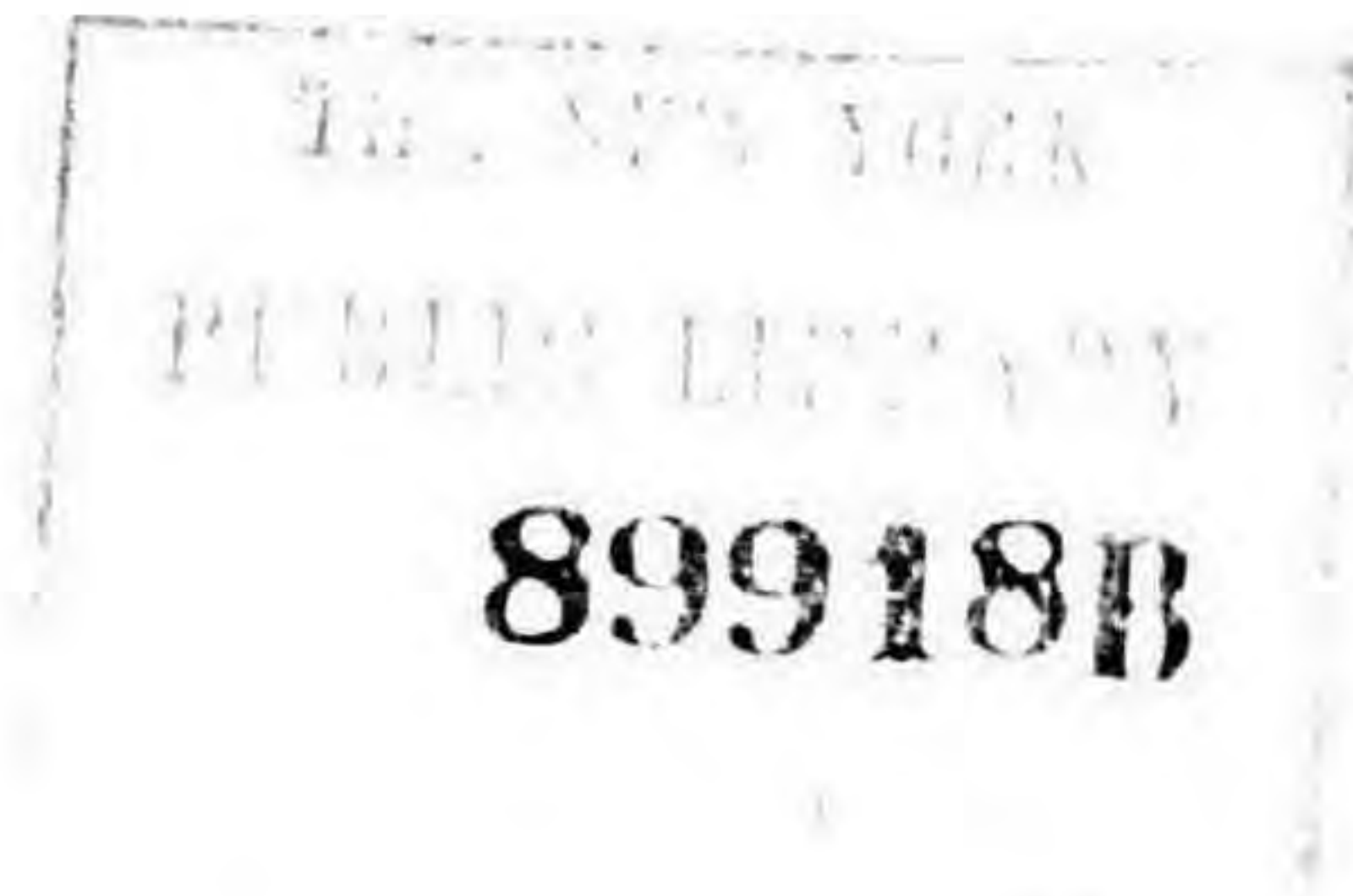
The Key of David to Physical Immortality

A NEW REVELATION BY

FRANCES C. WRIGHT



SENT FORTH BY
THE PHILADELPHIAN ORDER
1910.



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Dedication.

TO THE

"New Thing" which the Lord hath created in the earth—
the woman who shall compass
the man of sin.

TO THE

True Woman—the Soul and substance of Infinite Good,
who is ready to dare and to do for the
Regeneration of the race—

IS THIS MESSAGE DEDICATED.

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FOREWORD.

So much has been said, one way or another, of late, concerning the vexed question of woman's *human* and political rights, that we have deemed this the psychological moment to present another side of the question, namely, Woman's *Divine* Rights.

It is not written from an intellectual standpoint, nor with any literary pretensions; is not theoretical or speculative, but a specific heart to heart Message, from a woman to women.

The title was suggested on hearing an eloquent and finished address, delivered by a distinguished Suffragette, demanding human rights for women.

Perceiving the inadequate premise upon which the appeal was constructed, we have dared to embody in this Message the teachings of Divine Revelation, as they relate to the Rights and mission of Woman.

Materialists, Higher Critics and Scientists (falsely so-called), who boast of new and progressive thought, may pick, drill, hack away and try to blast the eternal Rock of Ages: it is but misdirected and wasted energy; like the furious waves dashing themselves into harmless spray against the impregnable Rock of Gibraltar, they are but undoing themselves. As well try to turn the planets from their courses, or pluck the stars, in the firmament, from out their constellations.

The Divine Oracle—the visible, readable revelation of Truth, and the mystic Logos, written upon the

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Cosmos, revealed in nature, substantiated by Science, secreted in the Seed of Woman and manifested in the flesh of Jesus Christ, has stood the test of ages; being preserved in its entirety by that Mighty, Intelligent Force, from whence it originated; and can no more be disproved, nor consigned to oblivion, than God, with whom, in the beginning, was the Word, and the Word was *YOD-HE-VAN-HE*.

It is our only Rock of Defence, and to it we appeal.

No observant woman will deny the fact that we have reached a tremendous crisis in the Earth's evolution.

The object of this work, however, is not to prove this or any other mere theory or belief, but is a direct Message, addressed to Woman, in the first instance, with the object of awakening her to a true realization of her Divine heritage, the inherent powers of her wonderful organism, and the real mission and work now committed to her to achieve, in the Regeneration and Redemption of fallen man.

There are women who *are* women (Prov. 31 : 10-31), and there are those who have not yet evolved to that degree of development—physically, mentally or morally (Eccles. 7 : 26).

Only a real Woman will wholly comprehend the full import of this Message; it will strongly appeal to her as truth alone can; in fact, it will seem like awakening to consciousness, after a troubled sleep; and as though she had known it all before, and it was but being recalled.

Wherefore, if you cannot understand, do not condemn:—"Blame not before thou hast examined the truth; understand first, and then rebuke."—Eccles. 11 : 7.

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An impulsive and unreasonable woman has no right to be, and cannot expect to achieve either her human or Divine Rights; she is unworthy of respect from God or man. But to the Woman of thought and reason, the Heavens bend an eager ear to hear her every demand and petition (Hosea 2: 21), and, for her, all true men entertain the highest respect, for they perceive in her a Divine intuition, and feel the pure influence of that Celestial afflatus, which ever overshadows the Temple of Truth. In her they perceive a spiritual potency, and other depths of psychic qualities they do not possess—powers the use of which they, as yet, do not understand.

Woman has not been taken at her proper valuation; she has been an enigma to man; he has sought to please her with finery, bon-bons and baubles, but they have not succeeded. Woman's great inherent love-nature demands satisfaction, and, because of dissatisfaction and bitter disappointment, the divorce courts are kept constantly busy. There is a potent first cause for this significant sign of the times we live in. If we succeed in revealing this root of bitterness, and pointing out the way and manner of its removal from the lives of some; and, if it assists Woman to see, in a measure, her true Divine Rights, and quickens her to rightly direct her efforts to achieve them, so hastening on the dawn of a New and Golden Era for the Race, its aim and object will have been attained.

FRANCES C. WRIGHT.

New York, 1910.

INTRODUCTORY.

Although Solomon declared, in his day, "There is nothing *New* under the sun" (Eccles. 1:9), a greater than Solomon has said, "The Lord hath created a *New Thing* in the earth, a Woman shall compass a man."—Jer. 31:22.

Where Diogenes failed in his search for a Man, Solomon was successful; but neither found a Woman (Eccles. 7:28).

That glorious manifestation was not due upon earth until these latter days, as we will presently see; and it remained for still more favoured ones than even Solomon in all his wisdom and glory, to find a New-created Thing in the earth—a Real Woman.

The "aqua fortis" of the Divine Record, and the muriatic acid of the Spirit, involved in this Message, will discover the genuine Article of Value, while the spurious counterfeit cannot escape detection.

THE FIRST ESSENTIAL.

In order that woman may correctly understand her Divine Rights, it is essential to retrace our steps, and go back to the fall, to discover the cause of the curse which has degraded, dishonoured and fettered her, for nearly six thousand years.

With this end in view, the nature and mystery of the fall of man is revealed, as plainly as possible, under existing circumstances: God's merciful provision for

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his perfect restoration and higher elevation, through knowledge: the work of Regeneration, and the secret laws whereby this exalted degree of Divine unfoldment may be achieved; and those which relate to the maintenance and continuity of Life in the *physical* body, are also touched upon, and somewhat elucidated.

THE EVIL UNCOVERED.

Unlike all other biographies, which only reveal the good and hide the evil, the Bible faithfully and fearlessly depicts both the evil and the good in the lives of its characters. This is one proof of its inspiration; its Divine Author having no false conceptions of the true nature of evil; but he who created the evil (Isa. 45 : 7), for the education of his creature (Rom. 8 : 20), never fails to expose its subtle workings, and so convey the lesson.

Should the Creator not know best, and his inspired Record be our guide and example in this respect?

Much suffering is engendered and harm done by covering the evil, through a false conception of its Divine purpose, and a mock modesty, which is itself the very essence of hypocrisy.

The evil is as necessary as the good, that the creature may know and understand that he is not the Creator—nor all-powerful within himself; that “it is not in man that walketh to direct his steps” (Jer. 10 : 23), but that the “Heavens do rule,” and the Most High giveth the Kingdom and dominion to whosoever he will (Dan. 4 : 32).

When the creature thus sees himself as Nebuchadnezzar, like a beast, bereft of reason; and coming to himself, lifts his eyes to the Creator, and acknowledges the

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source of all his blessings, and First Cause of his existence, his reason returns; and he arises to the perfect stature of a real Man, again possessing the dominion. Then is the purpose of the "sore travail" or evil aspect of life, on this sorrowful sphere, fulfilled in that soul.

Understanding this, we should not hesitate to reveal the present humiliated state of fallen humanity—exposing the evil, not in a railing spirit, but in order to manifest the good; nor in an iconoclastic manner, to humiliate, without the supreme desire to elevate; raising the evil upon the pole, as Moses lifted up the serpent in the wilderness, that those suffering from its bite may be healed. And, realizing that the Bride of Christ must stoop to the lowest depths of the fall, in order to accomplish her elevation, through knowledge, to the throne of the Kingdom, every seemingly harsh and unvarnished statement that we may use is inspired with the highest and holiest of purposes.

Owing, however, to the insidious depravity of modern ethics, and knowing that there are those, like the self-righteous Pharisees of old, we cannot refer to many of the deeper mysteries of the fall of man, and the manner of his Restoration to Physical Immortality, as plainly as we would desire.

There are exalted degrees of unfoldment and lessons in the practical application of the secret laws of life, which may only be communicated orally, from Master to Chela, or to such as are able to receive them.

Jesus spoke to the multitude in parable. Paul heard things unlawful to utter in the outer court; and John was told to seal up the things which the seven thunders uttered, and write them not.

That this occultation of potent secrets is wisdom

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and prudence will be evident to all awakened souls.

Many thoughtless people imagine that persecution against Truth ceased with the advance of civilization, whereas only the method changed, the principle remaining the same as of old. The inquisitions and mental torture chambers still exist for all the noble pioneers of progressive Truth, and we have constantly to admit, with the Prophet, that "Truth faileth, and he that departeth from evil maketh himself a prey" (Isa. 59:15); for darkness still covers the earth and gross darkness the people.

* * * * *

It is, nevertheless, when the midnight hour of adversity seems the darkest, that some bright beam of effulgent light bursts through the gloom, and penetrates the darkness of our earthly sphere; some new and shining ray extends across our path, from the anthropostic Sun of Righteousness, which, although obscured to the many by ominous clouds of unbelief, has already appeared over the horizon on the Cosmic akasa; and is slowly, majestically rising, in his glory, from out the Sphere of Eternal Wisdom, destined, at length, to dispel the chill isolation which enswathes humanity to-day, and scatter the obnoxious emanations of evil from the miasmatic swamps and polluted cess-pools of our fallen race; when Truth shall no longer be fallen in our streets and Justice stand afar off; when all inhuman persecution and cruel injustice waged against the chosen witnesses of God shall cease, and turn to them for a testimony (Luke 21:13); and, in the end, "Truth shall triumph; for vice shall not prevail against virtue."

Satan, the man of sin, and all his hosts, in their

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myriad manifestations, may come down with great wrath, knowing that he hath but a short time in which to make war with the *Woman, and the remnant of her seed*, who keep the commandments of God and have the faith of Jesus (Rev. 12:7); yea, the powers of darkness may drive the Woman into the wilderness, for a time, but they shall not prevail over her.

THE WOMAN'S MISSION.

God placed this bitter enmity between the two seeds and foretold a final and eternal triumph for the Woman, in lifting the curse and restoring man to that immortal estate she drew him from in the beginning.

The return of the Kingdom (mastership) to man, the restoration from his fallen state to sound reason, and the "restitution of all things" as proclaimed by the Prophets and symbolized in divers ways throughout Scripture, may be succinctly expressed as the removal of this curse.

That there has been for nearly six thousand years, and still is, a curse upon God's fair creation, any rational woman will hardly question; proof of its existence and increasing power is to be found all about us and within us; for instance, in the ravages of disease—in the two millions of bodies which succumb to consumption every year, in this country alone; in the shortening of the average life, year by year, and in a hundred other self-evident ways, the dire curse is apparent to all.

It is also beyond reasonable doubt that this curse, which blights our otherwise beautiful and delectable planet and its inhabitants, is not other than the

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natural effect of a reasonable cause—this cause we call sin, the transgression of Divine Law (1 Jno. 3:4).

And a third fact is also evident, to even the least observant and only partly awakened being who has only cast, perchance, a cursory and superficial glance at the Divine plan, that this curse is to be removed at the appointed time, when it has served its Divine purpose; and usher in that age of universal Arcady, of which Seers have spoken and poets have sung since the world began.

To materially assist the Woman, *whose work it is to remove the curse*, and deliver man from its deplorable effects, is the central aim and object of this Message.

God's placing the enmity between the Woman and Satan, and his promise to her, though no doubt somewhat obscured to them at the time when given, clearly signified the Divine purpose, that, in due time, her seed would overcome the dominion and power of the serpent, whose slimy trail had marred the purity and beauty of Eden's blooming bowers.

* * * * *

Steadily, through the centuries, as civilization advanced with measured and rhythmic step, the light of increasing knowledge, arising out of the mysterious East, has advanced unto the West until the present, when the rising beams from the incoming Kingdom of Righteousness are flashing out streams of blinding light, destined, at length, to dispel all darkness from the face of God's fair, but *temporarily* marred, creation; and bring again love, peace, joy, health and *Immortality*.

And by Immortality, throughout this Message, we do not mean to convey the commonly accepted infer-

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ence of the Soul's immortality; but that Deathlessness ascribed to the Son of God in 1 Timothy 6:16, which he possessed, in a lesser degree, before his ascension, when the mortal eye could behold him and the hand of man approach him—that Physical Immortality, to demonstrate which unto the doubtful and unbelieving he said, “Handle me and see, for a SPIRIT hath not FLESH AND BONE as ye see me have”—the Divine heritage of EVERY member of Adam's race, by virtue of the Life, Death and Resurrection of the physical body of the SECOND ADAM.

* * * * *

This increase of light and truth should not surprise us; did not David cry out, “O send out thy light and thy truth, let them guide me; let them lead me to thy Holy Hill and to thy Tabernacles”? And Daniel clearly foretold that knowledge would be increased at this time of the end; and, if almost each day of the last half century has brought to light some startling and wonderful discovery in science or mechanical invention, revealing increase of knowledge along those material lines of thought, shall we be surprised and skeptical at the announcement of a *New Revelation* of spiritual truth—unfolding the hidden secret and mystery of the Divine scheme, now to be manifested, as a timely reproof to much of our present day “advanced” thought, learning, philosophy(?) and false religions? God forbid! Rather let us, as wise virgins, trim our lamps and lay in a goodly supply of oil, while it is called to-day, for the night cometh when no man can work.

With the increasing light woman has arisen from the lowest depths of degradation, under the weight of

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the curse, to the supreme heights of Divine Womanhood, which it is her Right now to achieve.

As another has, aptly, said: "The elevation of humanity depends upon the elevation of woman, on the principle that a stream cannot rise higher than its source."

The progress of nations may be gauged by the position that woman in the aggregate occupies.

Throughout Divine Revelation Woman is the alpha and omega—the first and the last; woman opened the great play, in the Garden, upon Life's stage; and she will close it, and close it well—standing forth in the resplendent spot-light of the New Jerusalem Spirit (Rev. 21), as the wronged, martyred heroine of the tragic play; now reinstated and wholly vindicated from the ignominy which has been her lot during the six cosmic days of her widowhood.

As with nations, so with individuals; a man's spiritual progress and individual development may be accurately gauged by his innermost attitude towards the true, virtuous Woman—his Divine complement.

* * * * *

Behold woman's rise on the temporal plane of life, from a very beast of burden to the Queen upon the throne of Earth's first Empire! There has also been a corresponding rise on the spiritual plane of activity; and this we will endeavor to reveal; that man may now awaken to consciousness and understand that God has, at length, made good His Word and formed an Helpmate for him; and though she lost her honour by handing man the evil, and great has been the suffering entailed as the effect of that transgression it will be more than counterbalanced and

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her honour fully vindicated by the Re-generation, through her, and perfect restoration to Immortal Life; and that which was spoken at the first—The Seed of the Woman shall bruise the serpent's head—fulfilled at the last.

* * * * *

The crisis of the Ages is come. Change is everywhere apparent; the very atmosphere we breathe is charged with it and the whole Universe is quivering under the almighty vibration of Revolution. It is the dawn of Woman's Golden Age.

Thousands have partly awakened, but, from lack of knowledge, are misdirecting their efforts.

When the alert Woman learns to understand what potent influences are now moving her to action; and that the great Cosmic Clock points, with unerring certainty, to the welcome hour of her promised emancipation from the curse, not all earth and hell, men or devils, combined, may retard her in the onward march to certain victory.

The Hosts of Heaven are with her and shall fight for her against the powers of darkness; yea, the very stars in their courses shall fight for her against the man of sin, as they did for Sisera (Jud. 4:21); and he shall no longer prevail to keep her under the curse—subject to his injustice and tyranny, and a convenience to satisfy his ungodly and selfish lusts; but she shall come “to the help of the Lord against the mighty,” and compass him round and round, bind him, hand and foot; and avenge herself on the evil which caused her fall in the beginning.

Hearken to the words of Wisdom wherewith we discourse unto you; receive and inwardly digest them that

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you may be restored; for this is Woman's Divine Right—no longer to bring forth her offspring, in the pangs of hell, and follow it in sorrow to the tomb—no! no! that is the *curse*, and the hour for its removal is come.

Arise, then, in the consciousness of this almighty truth, now made manifest, and go forth in the strength of Heaven's omnipotence, which is with us, in the work of Restitution; and thou shalt be "more than conqueror through Christ," whose battle we are called and chosen to fight and win for the fallen race.

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Woman's Divine Rights

PART I.

THE SIGNS OF THE TIMES.

Some potent influence is abroad in our Earth, moving upon the highly sensitized organism of woman and inspiring her to action.

What is it? From whence is this mighty vibratory wave, which is sweeping woman onward — upward in every sphere of human activity?

Let Wisdom reply, from out the sacred page of Divine Revelation!

* * * * *

All the signs which the Christ foretold of his second coming and the end of the world, have appeared in the earth, save the *Sign of the Son of Man*.

Many have been grossly deceived; there are, to our limited knowledge, at least four "Christs" at present, on earth — each with their quota of devotees. We have heard of wars and rumours of wars; have seen nation rising against nation and kingdom against kingdom; have had famines, pestilences and earthquakes at home and abroad. The faithful witnesses of Immortality have been afflicted, imprisoned, killed and universally hated for their adherence to a great truth and testimony against iniquity. Many have been offended,

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and their love has turned to hate; some have been betrayed and condemned as evil doers. Many false prophets — Elijahs, Shilohs, Angels and Archangels have arisen, from time to time, and many have been deceived by them; so that iniquity has greatly abounded and the love of many for Christ and the truth of his testimony has waxed cold.

For nearly one hundred and twenty years this Gospel of the Kingdom has been revived, and sent forth as a “witness” into all nations, proclaiming the end of sin and exhorting the faithful to endure until it be fulfilled.

We now behold the *Abomination of Desolation*, spoken of by Daniel the Prophet, standing in the Holy Place (whoso readeth, let him understand). We have, therefore, fled for refuge into the mountains and laid hold on the Horns of the Altar, embracing both *Law and Gospel*, that not alone our souls may be saved, but the “Flesh” restored to its former immortal condition, before the fall.

We behold that which has been the “Light to lighten the Gentiles”—the Sun (for nineteen centuries) darkened, and the Moon turned into blood (its correspondent in the Microcosm); but the *Sign of the Son of Man*—a pure body, as Jesus, coming in the Spirit with power and great glory, we have yet to behold!

“So likewise ye, when ye shall see all these things, *know* that it is near, *even at the doors* (Matt. 24: 33).

WHAT THE HEAVENS DECLARE.

The infallible Lights, placed in the firmament of heaven, for *signs and for seasons*, for days and for years (Gen. 1: 14), constituting the mechanism of the

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great Cosmic Timepiece, also point, with unerring precision, to the most momentous change which has occurred in the Universe during twenty-four thousand years.

The grand Mazzarothic Cycle, of this duration, is closing; the hour hand, marked by the precession of the equinoxes, has reached the witching hour of midnight upon the Cosmic dial, and the gong is about to strike the doom of the Dragon Star's dominion, on our planet — "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him" (Matt. 25: 6).

The season of Mazzaroth (Job 38: 32) occurs when our planet has passed through all the influences of the various environments created by the twelve signs of the Zodiac, which takes just twenty-four hours of one thousand years each; at the consummation of which Ecliptic Day, the Golden Age, of six thousand years' duration transpires.

This Universal Timepiece, recorded by this precessional motion along the ecliptic cycle, passes through the Zodiacal signs from the feet (Pisces) to the head (Aries), while the planetary movements, affecting our sphere, during the times of affliction, are (like degenerate humanity) reversed and out of harmony, for the time being; the monthly sign (the house or body) and daily influences of lesser degree (lord of the house — Satan at present), moving from the head downward, through the twelve signs, to the feet; showing the upset condition of affairs which obtains under the Dragon's dominion.

God builds from the foundation in the "understanding," upwards; while man's tendencies are not construc-

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tive but disintegrative, leading him downward to the grave.

“Better is the end of a matter than the beginning,” in the Divine economy, but the Christ said, of this wicked generation, that the last state is worse than the first (Matt. 12:45).

We have reached the toes of the great image, shown in vision to Nebuchadnezzar (Dan. 2:42-44), the representation of the succeeding kingdoms of the world of mortality, from the head of gold, downward, to the toes of clay (the times of affliction under the Gentiles).

The Piscatorial or philosophical age, where man ends and God begins, is closed. At its inception, over nineteen hundred years ago, God laid the foundation in his Firstborn, Jesus (1 Cor. 3:11), a Son of Man, who, in due time was made in the image of God, in immortality (1 Tim. 6:16), symbolized by the *bloodless* fish (Pisces). We have now entered upon the Aquarian or scientific age, when knowledge is being increased (Dan. 12:4), so that his people shall no longer be destroyed for lack of it (Hosea 4:6).

When Jesus, therefore, portrayed the last great symbol of the *Passover*—revealing the mystery of his body and blood, which he declared he was about to give to them, that they might eat and drink the New wine with him in the Kingdom, he sent two of his disciples—Peter, the Incorruptible, and John, the Divine, to whom he said, Behold when ye are entered into the city, there shall a man meet you *bearing a pitcher of water*; follow him into the house—this is the Sign Aquarius, the water-carrier, in whose Zodiacal “house” the substance of the Passover or *Deliverance from death*, will be consummated; and that which the

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Christ portrayed, be fulfilled in the Kingdom of God; as he said (Luke 22:16), when the twelve shall receive that dominion he appointed unto them, and become Kings and Judges to the twelve tribes of Israel, "In the *Re-generation*" (Matt. 19:28).

* * * * *

A remarkable *Sign* passed through our heavens this year (1910), being visible for several weeks.

Upon examining the official Mariner's chart, we ascertained that this brilliant star, now known as "Halley's Comet," has appeared every seventy-six years since seven years previous to the birth of Jesus, which was its first recorded appearance; the sign of 1910 being its twenty-sixth. This is remarkable for the reason that twenty-six is a complete numeral of great potency, it being the numerical value of the sacred, unpronounceable Hebrew name of God — *YOD-HE-VAN-HE* — (10-5-6-5); also of the English word G-O-D, whose order in the twenty-six letters of the alphabet occur at 7-15-4, which also totals 26.

Wherefore, taking into consideration all the other evidences, we infer that from one manifestation of God to another, this particular SIGN traverses its orbit and appears in visible proximity to our planet twenty-six times; and as it was seven years previous to the birth of Christ that it appeared, the manifestation of the "*second child who shall stand up in his stead*" (Eccles. 4:15), should transpire about the year 1917, which also agrees with the key of Peter; it being the end of the fourth watch of the eleventh hour — "And in the fourth watch of the night Jesus went unto them, *walking on the sea.*"

With the twenty-sixth advent of this sign in the

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firmament, came the decease of the British Monarch, King Edward the Seventh, in the midst of grave political disturbances and agitations.

“Little David,” son of Mary, is now heir to the British Throne, and will, undoubtedly succeed to it about the close of the fourth watch. He will be the last crowned head of all nations, being without doubt the lineal descendant of the Royal Prophet and poet King of Israel, of whose righteous posterity it was declared by the Lord, “There shall not fail thee a man upon the throne of Israel” (1 Kings 9: 5). And that throne shall stand until He come, whose right it is, and he will give it him. “And in mercy shall the throne be established; and he shall sit upon it in truth, in the *tabernacle of David*, judging and seeking judgment, and hastening righteousness” (Isa. 16: 5).

* * * * *

Our planet is about to pass through a change, which will astonish her inhabitants; we are fast speeding out of the old materialistic, demoralizing and destructive conditions—passing out of the adverse influences which have prevailed for nearly six thousand years; and coming into a new and more propitious environment, wherein all will be again reversed for the better; wrongs righted, conditions transformed; and, amid geological and astronomical cataclysms, earthquakes, wars and universal troubles, such as never was, since there was a nation (Dan. 12: 1) will pass from under these contrary, morbid influences, generated under the Dragon's baneful rule, out into the peaceful and “sweeter influences of the Pleides” —symbol of the seven Spirits of God (Rev. 3: 1), which will rule throughout the Golden Age.

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This heavenly change, from the domination of evil to good, no power may retard for a moment; men and nations must move in unison with these all-potent, celestial bodies, whose movements are governed by positive law; and when they change, as the snow and ice of winter dissolve before the warmth of approaching Spring, so shall the evil disappear before the anthropic Sun of Righteousness; and the Springtime of Good come forth, in immaculate splendour, throughout the microcosmic domain; that man may truly say, "For, lo! the winter (time of evil) is past, the rain (judgment—Gen. 4) is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove (spirit) is heard in our land. The fig-tree (woman in human perfection) putteth forth her green figs and the vines with the tender grapes (Christ and His Bride in Divine glory) give a good smell.

"Arise, my love, my fair one, and come away" (Cant. 2: 11-13). The hour of your deliverance is come, and the Bride must now make herself ready (Rev. 19: 7).

* * * * *

Did not the prophet Nahum, nearly three thousand years ago, speak of this Day of *Preparation*; when the "chariots shall be with flaming torches, and the fir trees shall be terribly shaken" (the railroad train); when the "chariots (automobiles and electric cars) shall rage in the streets; they shall jostle one against another in the broadways; they shall seem like torches, they shall run like the lightnings" (Nahum 2: 3, 4). Even to the conductors on the cars who "stumble in their walk" and "make haste to the wall thereof" to support themselves, as the modern locomotive annihilates space.

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Surely these are the days of the Preparation and all are without excuse if they fail to obey the Divine injunction and awake to action.

Another interesting Sign is that of the Phonograph, referred to by the Angel Uriel, when he showed the tokens to Esdras; who enquired of the time when Physical Immortality would be regained.

Following the vision of the "hot burning oven" which, passed swiftly before him, and left the smoke behind; which, no doubt, was the symbol of the modern locomotive; the Angel asked him if he could make "the image of a voice" (2 Esdras 5:37).

Although knowledge was not increased sufficiently to enable Esdras to say he was capable, we now know that the knowledge has been given to mortal man to make the perfect *image* of a human voice. And these are some of the tokens, given twenty-five centuries ago, whose appearance silently but potently announce to the observant, the dawn of that "morning" when the Upright will have the dominion (Ps. 49:14), and possess the kingdom of immortality.

THE THIRD OVERTURN.

It is written, I will overturn, overturn, overturn it (the evil); and it shall be no more, until he come whose right it is; and I will give it him (the Kingdom).— (Ezek. 21:27.)

These three great overturns in the Cosmic Day occur at the close of each age or dispensation of two thousand years; which is characterized by the particular sign of the Zodiac, under whose influence the precession of the equinoxes transpires.

The first took place at the flood; the second, the

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overturn of Judaism, marked by the destruction of Jerusalem; and the third, last and greatest, which we are about to witness, is the overturn of the so-called Christian kingdoms of "this present evil world" (Gal. 1: 4), and the setting up of that Kingdom, by the God of heaven, "which shall never be destroyed, nor left to other people; but shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"The Kingdom," it is written, "shall come to the Daughter of Jerusalem" (Micah 4: 8); whose mission it is to preach this "Gospel of the Kingdom," in all nations, for a witness, at this time of the end (Matt. 24: 14). Woman must first lay claim to the Kingdom which it is her Right now to possess, within herself, before she can bear that witness; and receive power over the nations — possessing the "Morning Star" and the "Iron Rod" of Divine rulership — (Rev. 2: 26-27).

As man had no part in the conception of the Christ, neither can he, of himself, obtain the full benefits, and share in the completion of the work Christ was manifested to perform; but must look to the Anointed Woman, if he would go through the Regeneration, for the attainment of Immortal Manhood.

The reason for this will unfold as we proceed.

Within six days (6,000 years) God shall finish his work, and, behold, it shall be very good (Gen. 1: 31).

The key, for this time of the return of the Kingdom, was given to Peter—that one day with the Lord is as a thousand years with us (2 Peter 3: 8), and Jesus Christ divided the day into twelve hours and the hours into four watches (Jno. 11: 9; Matt. 14: 25); wherefore, by computation, it is a simple matter to find that we have now reached the Fourth

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and last Watch of the eleventh hour of the sixth day — the due time for the return of the Bridegroom, and the Divine marriage to be consummated.

This key indicates about the year 1917 as the limit of Satan's kingdom — the end of the world or predominance of the evil power in earth. From this date shall Faith begin to flourish (2 Esdras 6:28), and corruption be overcome in many, and the Truth, which hath been so long without fruit, shall be declared.

* * * * *

The Bride, however, must first make herself ready, according to Rev. 19:7, and this is the mighty vibration which is now abroad in our planet arousing the Feminine Element of society to some sort of action, and forward, upward movement, for it is the work of Woman; and we must seek the Divine Anointing, for wisdom to know how we may undo that which the woman did in the beginning; we must first take the beam out of our own eye, that we may see clearly to remove the mote from our brother's — that we may again see eye to eye, when the *veil of evil* is removed.

To understand aright the nature and compass of this great work, it is necessary for us, firstly, to retrace our steps, and take a cursory glance at the more important points to be noted, in the fall of Man and Woman; that we may then acquire a better perception of what is to be achieved, in order to the perfect restoration, and attainment of our Divine Rights and Immortal heritage.

THE CREATION OF MAN.

God created Adam in his image and likeness. In the first chapter of Genesis, we find a record of the spirit creation, and in the second the physical; revealing the

THE CREATION OF MAN.

long, evolutionary process, whereby he receives a *Living Soul* in an *Immortal Body*, on the *sixth* day.

Only in a typical and rudimentary sense, did Adam receive a body from the dust of the earth; and a soul from the woman, polluted with the evil and poisoned with the sting of death.

Adam does not receive his body and soul in substance—Immortal—until the end of the sixth *Cosmic* day, when God's work will find its perfect completion; and the evil, which he permitted to, temporarily, mar the creation, in order to prove it, will be taken away, and all things pronounced "Very Good."

Let us never lose sight of this truth, that the work of the Divine Architect is a progressive and evolutionary one—man being but in the *formation* during the six thousand years of creation.

In studying the prophecies and symbolism of Scripture, we must ever keep this in view; and remember that, "God calleth those things which be not, as though they were" (Rom. 4: 17), in view of their certain fulfilment at the appointed time.

Adam, the immortal,* soulless and innocent *Spirit*, received his fleshly body to dwell in, in a different manner from ourselves; he was not born, in common with his fallen progeny, under the curse, "like a wild ass's colt," (Job 11: 12), but was instantly materialized, by the Gods; and stood forth a sentient being, beholding, in wonder and admiration, through his newly created and innocent eyes, the majestic mountains, trees, rivers, and the diverse beauties of nature, in their pristine and virgin grandeur; all smiling around him, for the delectation of his pure and holy senses.

*" And gavest a body unto Adam 'WITHOUT SOUL.'"—2 Esdras 3: 5.

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Possessing the image and likeness, he yet lacked the wisdom and knowledge of a God; and there being but one way to acquire these Divine attributes, it was essential that Man should be *separated from his Divine parts* — that he should, for a season, lose the image and likeness of Deity — be deprived of the Divine consciousness; and descend, alone, into the valley of humiliation, to taste the evil in all its bitterness; that, being exercised by this “sore travail,” he might know both the evil and the good — the positive and negative forces, and their several uses; and, at length, be brought back to the Divine consciousness; and restored, not only to the image and likeness of Deity, which he bore, in innocence, but, possessing a living, Immortal Soul, endued with the knowledge, powers and attributes of a God, developed to perfection through suffering.

THE MACROCOSM AND MICROCOSM.

The term Macrocosm is derived from the Greek *macros* meaning large, and *kosmos*, harmony; and we employ the term to express the great Universal Cosmos, of which our Earth is but a part; while the term Microcosm, meaning little harmony, we use to designate the anthropostic world—Man, an epitome of the Universe, when he recovers from his inverted state, regains harmony, and stands forth a God, in individual, bi-une perfection.

The knowledge of a precise correspondence between the anatomy and functions of the human organism, in its perfected form and those of the planetary systems throughout the Universe, was possessed by the Ancients; and has been preserved in the hands of Masters and Adept, who are able to positively demonstrate, by the

THE MACROCOSM AND MICROCOSM.

law of analogy, that there exists for restored humanity, an immortal body of flesh and bone, whose form and functions obtain in corresponding harmony throughout the great physical Universe; proving, conclusively, that the Heavens declare the Glory of God, and the firmament showeth the greatest masterpiece of his handiwork—the *Immortal God-man*.

* * * * *

On the fourth day, God made two great lights in the Macrocosm; and he made their counterpart in the Microcosm.

The anthropostic Sun, Christ, arose, in the microcosm, after four thousand years, to divide the light from the darkness, or the good from the evil—exemplifying and manifesting the second Adam, a perfect, bi-une individual, in possession of an immortal soul and body—to illumine Man's pathway back to the light of Life—to be the glory of his people Israel.

The other great light was the "Light to lighten the Gentiles," typified by the moon in the macrocosm—a reflection of the glory of the sun, and that which rules the night—symbol of life through the dark phase of death; showing the path of those outside the pale of knowledge of Immortal life, who are yet strangers to the covenants, and aliens from the commonwealth of Israel; who only aspire to an "inheritance incorruptible and undefiled, that fadeth not away, *reserved in heaven*" (1 Peter 1:4), the salvation of the soul.

He made the stars also—the least glory (1 Cor. 15:41)—a figure of that vast multitude who are heavy with sleep, and not yet prepared to awaken to consciousness; who appear to be "born in vain," and must pass back to spirit life, from whence they came; there

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to progress,—perchance, to suffer,—for a season, until attracted to earth-life again, to continue the battle for Life Immortal.

WHAT IS A MAN?

Before proceeding to unfold the mystery of the fall, it is necessary to comprehend fully the character and composition of a perfect Man, which of course embodies a perfect Woman, while both, united in individual perfection, involve the Godhead bodily.

What, then, is this Divine perfection, which we are exhorted to aspire to? Of what does a perfect God-man consist?

John said of the perfect Man, "He that hath the Bride is the Bridegroom"—(John 3:39). Paul says that in Jesus dwelt the fulness of the Godhead bodily—(Col. 2:9). He was "God manifest in the flesh," (1 Tim. 3:16); so that a perfect Man is a perfect God. This is the mystery of godliness; partly revealed by Jesus, and, shortly, to be wholly revealed at the forthcoming manifestation of the 144,000 Sons of God—his mystic Bride. Of this culmination Jesus spoke, when he said, "Behold I cast out devils to-day and to-morrow," and the "third day" I shall be *perfected*. (The Man is not without the Woman.) Again he said, referring to his Bride, I have a baptism to be baptized with, and how am I straitened till it be accomplished. (Members of his body—of his flesh and of his bones.)

Behold, then, the mystery of God, which, in these days of the voice of the seventh angel, will be finished, as he hath declared to his servants the prophets—(Rev. 10:7).

Behold, the Seven Spirits of God (Rev. 3:1), which

WHAT IS A MAN?

Adam, male and female, possessed together, in one temple, before God caused the deep sleep to fall upon him, and must now possess again, in the promised restoration to perfection of life.

As the image of God is male and female, we must look for both principles in the Godhead.

The masculinity of Deity is called Christ, the Bridegroom. It is well to hold the thought of the Man, Jesus, as separate from the Spirit of God—Christ, the anointing he received at the river Jordan, and which all must likewise receive, in order to attain unto the new birth into life immortal.

The Femininity of Deity is called the Holy “Ghost” (a mystery) because She—the Bride and Mother-God—was not to be revealed, until the time of the end, because her sacred office is to bring forth the Body’s redemption; and this is one of the mysteries which was sealed up until this latter day of visitation—(Hos. 9:7; Dan. 12:4).

Solomon calls Her Wisdom, and attributes wonderful powers and virtues to Her,—amongst others, the “Giver of Life.”

Paul, more particularly, designates Her the “Mother of us all,” and calls Her “Jerusalem which is above” (Gal. 4:26), in contradistinction to Jerusalem below—a symbol of the mortal woman; and Jeremiah, speaking of Her, saith, “This is the name wherewith *she* shall be called, The Lord our Righteousness”—(Jer. 33:16).

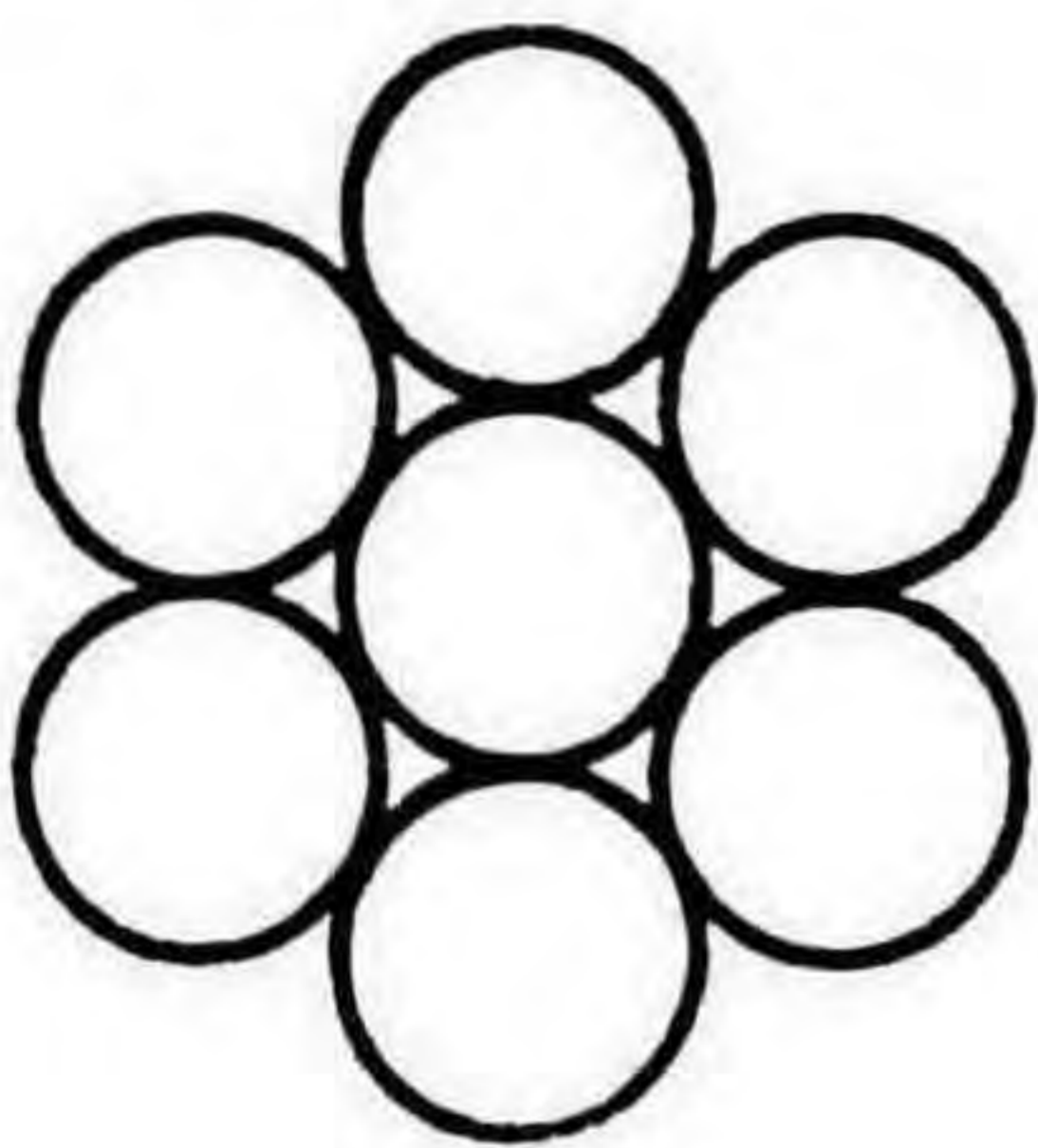
These two Divine Spirits, each dwelling with the male and female human spirits, makes six spirits; and both male and female, dwelling in the Father-Jehovah, are the Seven Spirits of the complete Godhead—the seven pillars of Wisdom’s house (Prov. 9:1), or the

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seven lamps, fed with the Golden Oil, from the seven pipes as shown to Zachariah (4:2); "They are the eyes of the Lord, which run to and fro through the whole earth." And the two Anointed Ones are the Man and Woman, who receive the Spirit, and generate the Golden Oil, which will flow out to heal the nations—"Not by might, nor by power, but by my Spirit, saith the Lord."

From these Seven Spirits, the formation of the Trinity is effected by the union of the male and female human spirits—Man and his Bride, which are one, with the male and female Divine Spirits, Christ and his Bride, which is another; and the Spirit of Jehovah, in which these will dwell, is the other; making a three-fold chord which cannot be broken.

Anything which falls short of this Divine union—re-ligare (re-tying to the Spirit), which is the prime significance of "Religion,"—falls short of the perfection of a *God-wo-man—"Members of his body, of his flesh and of his bones."—(Eph. 5:30.)



*This truth is substantiated by the Law of the Seven Spheres.

Seven is the perfect spherical number. It stands complete: six spirits compassed by a seventh—one composite whole, the Seven Spirits of God.

God is one, yet he divides himself, during the process of Theanthropic construction throughout the six Cosmic days of creative work, as evidenced by the withdrawal of his presence from Man's spirit, and the separation of the sexes, that Man might partake of the fall and know the evil.

This Law of Seven is found in many forms throughout the domain of Nature: radium, for instance, when shaken up, will always resolve its atoms into groups of seven, similar in appearance to the above cut. This septenate symbol of Infinite Deity, which this mysterious, luminous substance thus manifests, along with its peculiar inherent properties and intrinsic powers, would almost seem to identify it as some infinitesimal part of that supreme Life which alone possesses Light within Itself!

THE FALL OF ADAM.

THE FALL OF ADAM.

Wherefore, let us understand the Fall of Man from his immortal estate, wherein he was created, in innocence (possessing no sense of evil and good), and his expulsion from the Garden, if we would rightly comprehend the Divine mission of Woman, in his Restoration.

Much speculation is current in regard to the location of the Garden of Eden, where this tragedy of the ages transpired. Let controversy cease; natural illusions are figures of spiritual realities; and the real Garden of Eden, which exists for the Spirit of Man—the same to-day as of old, is the physical body—the temple of God, in which he walked in the cool of the day, and communed with the spirits of Man; and which Garden Adam was commanded to dress and keep—“A Garden enclosed is my sister” (Cant. 4:12); and Paradise is the Spirit of God, in which Adam dwelt before his sleep.

When Adam was created the male and female spirits dwelt in one body—“Male and female created he them, and called *their* name Adam”—(Gen. 5:2).

Adam was thus an individual—an undivided being; the male and female spirits were placed *in* the one temple, and that temple dwelt in Paradise, with God and the angelic hosts—“Know ye not,” saith the Apostle, “that your body is the temple of God?”—(1 Cor. 3:16).

THE PURPOSE OF EVIL.

In order to educate his creature to the Divine standard of knowledge—“Ye shall be as Gods knowing both

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good and evil," it was necessary to permit Man to fall under the dominion of evil.

To this end, *God put Adam to sleep* (Gen. 2:21), by withdrawing from him; this made him subject to vanity (Rom. 8:20), and liable to be overcome, or he never could have fallen into sin.

For nearly six thousand years, he has slept—"Awake *thou* that sleepest (to knowledge), arise from the dead, and Christ (the Anointing Spirit) shall give thee light" (Eph. 5:14); and no longer permit *your Femininity* to be "taken from your side," as has been throughout the six cosmic days, but "gird up your loins" and return unto your God, that *SHE* may return into you, for "it is not good for man to be alone."

The mortal life is a period of probation, wherein we may acquire the wisdom necessary to bring us to the standard of a God; for this purpose God created the evil (Isa. 45:7), and every other negative principle, typical of that which is not good; and we must sooner or later come to that place of resignation and Divine attitude of non-resistance, where we can truly say, with Job, "Shall we receive good at the hand of God, and shall we not receive evil?"—(Job 2:10).

Evil, the negative principle, is all right and proper,—yea, necessary for our development; but *sin* brings us under its dominion; and we are brought to suffer, until we obey and overcome sin; evil then has no more dominion over us, but becomes our servant.

Satan has power over the evil, and he lays his hand upon us when we transgress the Law; and has power to afflict even to the destruction of the flesh (1 Cor. 5:5)—the wages of sin, if we do not come to obedience,

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and learn to refuse the evil and choose the good. To obedience all must come before Life Immortal is gained.

The command is, "Touch not, taste not, handle not"; if we do, Satan is king over us—"His servants ye are to whom ye yield yourselves servants to obey," and until we overcome, by obedience, God cannot reign in us—his kingdom cannot come.

It is written, Good is set against evil, and life against death; so is the godly against the sinner and the sinner against the godly. So look upon all the works of the Most High; and there are two and two, one against another.—Eccles. 33: 14. (Apoc.)

The good and evil principles are both necessary in the evolution of a perfect God-man—the positive and negative, opposite poles of being, like spirit and matter throughout the Universe.

Not only will Man better appreciate the work of God, when he is perfected in his image, by first suffering the humiliation under the insanity which evil engenders in the Race; but it was part of the Divine plan, inspired by infinite love, that "the creature *was made* subject to vanity, not willingly" (on Man's part—Rom. 8: 20); to weakness, ignorance, and subject to all the concomitants of human depravity; to toil, for a season, under the curse, in the bitterness of his soul, that he may be exercised thereby (Eccles. 1: 13), and educated in the school of adversity; passing many times through the purifying furnace of the earth, until refined and fitted to bear, not only the image, but also the knowledge and power of the Godhead—(Heb. 5: 8).

THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

While Adam slept in ignorance, unconscious, God took the female spirit—symbolized by a rib—from

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Adam's side, and formed another body from the dust, and called it a garden; as Solomon says, A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed—(Cant. 4: 12).

In this Garden he planted two trees—the one the Tree of Life and the other the Tree of Death—two parts, good and evil—positive and negative; and Adam was commanded to dress and keep it.

The good part was transparent, pure, ethereal; and bore immortal fruit—the Essence and Soul of God, called the Tree of Life.

The evil was dark, earthy and corruptible—the essence of rebellion, which grew in the heart of Lucifer (Isa. 14: 13), as the worm grows in the oak—verily, the poison of death and fatal Upas tree, which Adam was warned not to eat or touch, lest his body die.

To this temple, wherein God placed the evil, he brought the female spirit of Adam, that she might minister to it; and she became the life of that body, through attracting the blood, and causing it to circulate; and, thereby, working the members of the organism.

Unlike Adam's, the body of Eve was created *mortal*, of which blood, and not spirit, was the life; so that they were not equal in the beginning.

In her body the virus of evil was placed, and one command given, that it was not to be touched; and had Adam obeyed the command, and not been overcome of the evil, he could have brought Eve to be as himself—Immortal; but this was not the Divine plan.

The ulterior motive of the fallen Archangel, in beguiling the woman, by the assertion that they would become wise as the Gods if they ate of the tree, was to

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secure a body for himself, which he has only temporarily accomplished, in some, who yield themselves wholly to his evil genius; but the immortal body is beyond his power to secure.

Satan uttered a truth and we, Women, must now unite, in thought, and hold him to it. And the Lord God said, "Behold the man is become *as one of us, to know good and evil*; and now lest he put forth his hand and take also of the Tree of Life, and eat and live forever"; therefore, the Lord God sent him (his spirit) forth from the Garden of Eden (body) to till the ground from whence he was taken. So he drove out the man; and placed at the East of the Garden of Eden, Cherubim and a flaming sword, which turned every way, to keep the way of the Tree of Life (Gen. 3: 24); otherwise Satan would have prevailed in his design to possess a body, and man would have lived eternally, under his dominion, in misery; and a condition of inconceivable horror, with no way of escape from Satan's servitude.

THE KNOWLEDGE OF EVIL.

When the wily, scheming tempter, working through the senses of the weaker vessel, sowed the evil thought in her mind, and drew her to taste the fruit of the forbidden tree (which she, first, did alone) he obtained dominion over her; and then the two spirits—the female and Satan, came against Adam, who was alone, which was not good; and they proved themselves stronger than he. Adam, failing to subdue the evil, placed in the tree, was overcome by it and became, like the woman, subject to its dominion.

When Adam thus transgressed he fell from a life of

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spirit to that of blood; and became mortal, like the woman.

The blood, with which he became inoculated, circulating through the arteries to every nerve and fibre of his being, drove out his spirit—the pneuma or air, which had been his life; and, reaching the brain, fell, like a veil, between God and his psychic vision; whereby that masterpiece of God's handiwork—the crowning effort of his creation—hitherto illumined, energized and glorified, as became his Holy Tabernacle, was now filled with darkest night; henceforth, divorced from the Divine union, and driven from Paradise, to wander forth, alone, into the desolate darkness of his fallen state.

Whereas, he had enjoyed the visible presence of God, and delighted in the glories of Paradise, with angelic companions, in the Immortal body, Paradise (God's Spirit) had now withdrawn; his ears no longer heard the songs of the angelic hosts, nor his spirit vibrated to the music of the heavenly spheres. He was alone; his spirit, now, like his Helpmate's (?) was outside the body*; and thereby subject to all the limitations, inconveniences and tedious tasks, which accrued as a consequence of the curse incurred, through his disobedience to the Divine command; and, henceforth, only by the exercise of faith, could he receive any degree of comfort and consolation; or entertain hope to regain his lost estate, by the fulfilment of the dim and obscure promise, given to the woman, that her Seed would bruise the serpent's head, in due time.

*The Spirit of man may be likened to the fire of a boiler, which is not inside the boiler, but the effect of the fire causes the water to generate energy within, which drives the engine. In like manner, the spirit, on the outside of the body, through

THE KINGDOM LOST.

Of this sin of Adam, Esdras said, "This is my first and last saying, that it had been better not to have given the earth unto Adam; or else, when it was given him, to have restrained him from sinning, for what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?"

"O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee"—(2 Esdras 7: 47).

And after nearly six thousand years, Adam is beginning to awaken to knowledge; consciousness is slowly returning to that part of him, to which the promise was made; and, although the six days have been full of chaos and hopeless despair, we now begin to grasp the meaning of it all—to see that there was a grand and glorious ulterior design in the Divine plan, which made the fall, and all its consequent sorrows, a necessity and *sine qua non* of God's creation of Man in his image; which truth will unfold, step by step, as we advance.

MAN, AS HE IS, UNDER THE FALL—THE KINGDOM LOST.

"The heart is deceitful above all things and desperately wicked: who can know it?"—(Jer. 17: 9).

Behold, then, man and woman, as they are; no longer bearing the image and likeness of the Creator; no longer one with God, but widowed; no longer an individual, but two separate individuals; no longer clothed with the Divine Spirits, but naked; no longer within the Garden,

its subliminal intelligence, by vibratory law, holds the atoms together and causes the blood to circulate, so giving life to the mortal body.

Remove the fire from the boiler, and the engine will stop; withdraw the spirit and the body is dead, lifeless earth.

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but driven outside the body; no longer possessing the substance of the seven Spirits, but impoverished to the extent of one spirit each—not half, but five-sevenths dead, and asleep to all knowledge of former glories, when they abode in the Holy Temple, dwelling in Paradise; no longer a God-man, but a brute-man, bound hand and foot by the adversary, whose dominion is over the kingdom of mortality—the life of corruptible blood; verily, a slave and no master: the Kingdom departed—Paradise lost.

HUMANITY IS MAD.

By continued transgression of the laws of nature, and the repetition of Adam's sin, man has become so poisoned, mind and body, with the evil seed that he is, verily, mad; as it is written, "Babylon (woman in the evil state) hath been a golden cup, in the Lord's hand, of which the nations have drunk, therefore the nations are *mad*."—Jer. 51: 7.

This human insanity was typified in Nebuchadnezzar, who, when the Kingdom departed, was driven from men; and, becoming insane, had his lot with the beasts of the field, till seven times passed over him—typical of the "times of the Gentiles" (2520 years), now come to their fulness (Rom. 11: 25); till he learned the lesson of life, and knew that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—Dan. 4: 32.

While the evil remains covered, the truth of man's degradation hidden and his slavery to sin unacknowledged, the Kingdom and dominion cannot return.

If we deliberately close our eyes to our nakedness, we can never hope to be "clothed upon with our house

THE KINGDOM LOST.

from heaven," that "mortality be swallowed up of life."—2 Cor. 5:4.

If we deny the evil, which surrounds us, and is in us—excusing and justifying its works and fruits, it is evident we are not seeking for its removal; but rather inviting it to stay with us. This is because we are not yet thoroughly sick and disgusted with it, but rather like it—a sure symptom of human madness, and evidence that the evil has not yet accomplished, in us, that for which it was created.

Can you imagine a sane and sensible man or woman, made after the similitude of God, possessing both the knowledge of good and evil, deliberately making the serpent welcome; and inviting that which he knows and fully understands, in his restored and enlightened mind, to be the cause of his fall, to remain with him; and continue administering the intoxicating poison from his deadly sting, to please his morbid senses!—Is not humanity mad?

Yea, verily, and so hopelessly, helplessly insane, has the vast majority of mankind become, in these last days, that, if they were not shortened, no *flesh* could be saved (Matt. 24:22); and when one dares to point out and call public attention to these simple, self-evident, basic truths, concerning man's present fallen and degenerate state, as revealed by God, they presently discover the fact by presumptuously and blasphemously condemning the Word of God, and all who uphold its testimony as fools and madmen (Hosea 9:7), in order to justify themselves, in their own depraved, insane egotism and folly.

But the foolishness of God is wiser than men (1 Cor. 1:25); and all the vaunted craft and cunning of the

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evil is utter folly, vanity and vexation of spirit, to the wisdom and knowledge of the good.

So stone dead to all true knowledge and so utterly insane, through imbibing the evil for ages past, has the natural man and woman now become, that they will read this message, and, as though waking from a sound slumber, say, What is the matter?—the Prophet is a fool, and the spiritual man is mad.

But, "Let no man deceive himself," says Paul, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; as it is written, He taketh the wise in their own craftiness."—1 Cor. 3:18-19.

THE RETURN OF THE KINGDOM TO MAN— PARADISE REGAINED.

By comprehending, in a measure, the unclothing of Man and Woman, the withdrawal of the Divine Spirits—the Bride and Bridegroom; we then may begin to understand what John meant when he said, "He that hath the Bride is the Bridegroom"; that is, he is again a bi-une being—a perfect Man which is a perfect God.

When Jesus was in this state, he was dwelling in paradise or heaven; proving it to be a condition, not a location. When he ascended he did not leave this sphere, for he said to the woman, "Touch me not, for I am not yet ascended"; and when he took the Immortal body, he said, "Handle me and see, for a spirit hath not flesh and bone (no blood) as ye see me have." He had then ascended to my Father and your Father, to my God and your God—God manifest in the flesh.

PARADISE REGAINED.

Paul confirms these two resurrections, saying, “If the Spirit of him that raised up Jesus (the soul) from the dead dwell in you, he that raised up Christ (the anointed body) from the dead shall also quicken *your mortal bodies* by his Spirit that dwelleth in you.”—Rom. 8:11.

With the Divine Spirits, Jesus had entered Paradise or Heaven. He said, “No man hath ascended into heaven, but the Son of Man, who is in heaven”; and he was then standing on this sphere—in God’s Spirit.

Thus Jesus of Nazareth was the first to reveal and personify the Good of the Woman—the Divinity of Man’s nature; to manifest God in his incarnative and supreme degree, as the perfect God-man.

He, alone, of all men could say, “I and my Father are one. He that hath seen me hath seen the Father”; the first who had since the fall ascended into the state of the immortal; the first who had regained the Kingdom, to whom Paradise was fully restored.

He was the firstborn of many brethren—the example and waymark for man to follow in his footsteps. And all who will now lift up their eyes, as Nebuchadnezzar, unto God, and acknowledge that the Heavens do rule; their reason and understanding shall, in like manner, return unto them: the evil band of brass and iron, around the stump of the tree, which the Holy One commanded to be left in the earth, as an assurance of the Kingdom’s return (Dan. 4:15), shall burst asunder; and, through the revivifying influence of the river of the Water of Life, shall again spring forth into Immortal fruition, to bless, praise and honour the God of Heaven, whose dominion is an everlasting dominion, and his Kingdom from generation to generation.

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“And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?”

THE FLAMING SWORD.

When man was driven out of the Garden, a Flaming Sword was placed, which turned every way to keep the way of the Tree of Life (Gen. 3:24).

It has a two-fold purpose; firstly, to prevent fallen man from eating of the Tree of Life; and, secondly, to preserve it, for the time to come; when he would overcome the evil, and partake of it; whereby he would be restored to Immortal Life.

Solomon said, “I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made everything beautiful *in his time*; also he hath set the world (evil) in their heart, so that no man can find out the work that God maketh from the beginning to the end.”—Eccles. 3:10, 11.

But, “*At the end shall be the vision*” (Dan. 8:17); and it is the Divine decree that Man shall, at this time of the end, find out the “strange work” that God maketh from the end to the beginning.

Wherefore, turning to the end (Rev. 22:1-3), we may find that which was in the beginning. John, in vision, saw the curse removed, and the pure river of the Water of Life, issuing out from the Throne of God; and in the midst of it and on either side was the Tree of Life, which bare *twelve* manner of fruits, and yielded *her* fruit every month.

This Tree of Life has been guarded from man every

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time she yielded her fruit, by the Flaming Sword appearing; and whosoever has approached that Sword, his body has been slain by it, for it is Death.

The Cherubim or two Cherubs are the Law of Moses and Testimony of Jesus (Isa. 8:20)—the keepers of the Tree of Life, to whose demands all must bow in willing and loving obedience, if they would avoid the Flaming Sword and regain Immortal Life.

For the six Cosmic days, during which time, man has been in the formation, he has not been able, owing to the evil (lust)—the Sword within him, to perfectly keep the Law; and that which was ordained for life he has found to be unto death (Rom. 7:10); but, under the New Covenant now being established, the fulness of the Spirit is given Man to dwell in; that Law is written in his heart and upon his mind; and it shall now guard him from the Flaming Sword, and lead him back to the Tree of Life.

To thus remove that *Flaming* Sword, from out the pathway of Man, is the mighty work now before the true Woman; that they twain may return into lost Paradise by their Spirits becoming the life within the body that it may become Immortal again as before the fall.

“To him that *overcometh* (the Flaming Sword) will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.” (Rev. 2:7.)

It must and can now be overcome, and Woman regain for Man the Paradise they lost.

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What is so rare as a *virtuous* Woman?

The one Man of a thousand, which Solomon found,

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was Jesus—the firstborn Son of Man; but the Daughter of Man he failed to locate. Of her, he said, “A virtuous Woman is a crown to her husband, but she that maketh ashamed is as rottenness in his bones.”—Prov. 12:4.

So rare have the Crowns of Gold become and rottenness in the bones so common, that the term “virtuous” has lost its great significance; and is now commonly employed, in a very limited sense, to express but one of the many excellent qualities of a “Virtuous Woman.”

The wise and virtuous Woman is the one who knows herself; who, by applying her mind unto Wisdom, and seeking to comprehend her true mission in life, has learned the secret of her sex; and, through the holy exercise of her Divine powers, becomes to Man that Woman clothed with the sun (Spirit—knowledge), and the moon under her feet (Rev. 12:1), the crown and glory she was created to be.

Who can find her? Her price is far above rubies; length of days is in her right hand; and in her left hand riches and honour. She is a Tree of Life to them that lay hold upon her. She will do thee good and not evil all the days of her life (Prov. 31). Bring thee to honour, not to shame; and be strength and marrow in thy bones instead of corruption.

Whereas, of the other woman, the Preacher saith, “I find more bitter than death the woman whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be taken by her.”

In another place, he says, “Give me any wickedness but the wickedness of a woman, for all wickedness is but little to the wickedness of a woman.”—Wis. 25:19.

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Thus is clearly revealed to us the two women, or the two parts in every woman, in a measure—the good and the evil. The two women grinding at every mill (body)—one of which is to be taken and the other left (Matt. 24:41); and it is woe unto those with whom the evil is left.

Thus we can understand why a woman may become holy and immaculate, as Mary, or exceed in wickedness, when the evil predominates and obtains the mastery, as in Jezebel.

* * * * *

Eve was not endued with this knowledge of the evil as we now are; she was innocent and liable to deception (1 Tim. 2:14); but we know the evil and its concomitants; and, with the Divine Record of her transgression, and the history of succeeding ages, along with the plan for man's restoration before us, in this thrice-favored Day of Preparation and time of the Regeneration, we are surely without excuse, if we continue to hand forth the evil; and reap its awful and dire consequences—short days, poverty, dishonour, disease and death.

When we comprehend the marvelous, yea miraculous power of begettal, and that it rests with us to determine its nature, how great is the responsibility which rests upon us, as Mothers and Wives, in determining the future destiny of indestructible souls!

Behold, the first Eve's offspring was a murderer; while the latter Eve's fruit was a sinless and perfect Man—the Son of God or good; the other the son of Satan or sin. As Jesus said, "Ye are of your father the devil"—"ye are from beneath, I am from above." (Jno. 8:44, 23.)

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There is an arcane Law which reveals the secret of these two births, the knowledge and adherence to which is Good and Life; and ignorance thereof, the death of the body.

Wherefore, if Wisdom, Virtue and Life you desire to become the Dispenser of, pause and learn this occult law—the only law given to man for the first dispensation of two thousand years.

THE MOON MYSTERY OR LAW OF WOMAN'S SEPARATION.

How truly saith the Psalmist, “The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge.”—Ps. 19.

As before stated, it has been known from ancient times, amongst wise Astrologers and Sages, that for every office, condition and influence of the various orbs and constellations, throughout the great planetary systems of the Universe (the Macrocosm), there exists a corresponding function and condition throughout each individual human organism, and also humanity in the aggregate (Microcosm).

For instance, the Sun, the positive power and glory of the day, corresponds to Christ or the masculine principle and function throughout the Microcosm; and the Moon, the negative, weaker and reflected glory, to the Bride or female function; which co-ordinate relation we will now consider.

In the Law it is written, God appointed the Moon for seasons (Ps. 104: 19). Moses also says, “For *Signs* and seasons” (Gen. 1: 14). And it is written in the book of Ecclesiasticus, “God made the Moon to

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serve in her season *for a declaration of times, and a sign of the world.* From the Moon is the *Sign of feasts*, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.”—(Eccles. Apoc. 43:6-9.)

About every twenty-eight days, called a lunar month, the “New Moon” appears in the firmament and passes through four phases—waxing into her fulness, shining forth in her splendour, and waning away again; ultimately disappearing from visibility into total darkness, leaving the heavens to the lesser light of the stars.

These four phases or seasons each continue for about the space of seven days.

The last and darkest period of the Moon’s invisibility (its setting) continues for approximately two days—agreeing with the time which transpired between the death and resurrection of the Woman’s Seed; and finds its correspondence throughout the Microcosmic domain, in the organism during the “Days of her separation,” into which she should come when the Lunar Sign enters upon her last quarter. This is woman’s night, wherein she must cease from work.

This vital Law was revealed to Moses, amid the thunders of Sinai, and its importance cannot be overestimated. He refers to it as the “uncleanness of woman.”

It is the dark river of death which must be strenuously avoided; it cannot be approached nearer than a two days’ journey without danger.

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The Law says she shall be put apart seven days (Lev. 15: 19), and after she is cleansed she shall number to herself seven days more (for her purification), and on the eighth day she may approach the Holy of Holies.

While the Earth abides, and blood is the life of man, naught can change this basic Law of Life.

During the days of her separation she is the synagogue of Satan, or Tree of evil and death; and is that "unclean thing" which man is commanded to "Touch not, taste not, handle not."

She is then the Tree of the knowledge of evil, whereof it was said, In the day that thou eatest thereof dying, thou shalt die.

And if the issue run beyond the third day there is some derangement in the organism, and that vessel is unfit as a Purifier, until harmony is restored therein; and if the issue run beyond the seven days of her separation she shall be unclean until it ceases. Then shall she number to herself seven days more, and after that she shall be clean.

On the eighth day, she came before the congregation and offered two turtle doves—emblem of purity and symbol of the two Divine Spirits, whose Temple she then becomes, until within two days of the uncleanness, when it begins to gather again.

So that, from the Moon's last quarter, throughout its darkest period of two days, and week of the New Moon, on to the first quarter, or a period of approximately sixteen days, woman is the generator of mortality, or Tree yielding the forbidden fruit; which, if a man continue to eat thereof he shall surely die the death of his physical body.

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“Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness when they defile my Tabernacle which is among them”—(Lev. 15: 31).

* * * * *

This is not an unreasonable or unscientific Law. The seven days' rest for purification following the seven of separation, are an absolute physiological necessity, in order to revitalize the system and compensate for the loss during the casting of the superfluous leaves or cleansing process.

Your own system has nothing to spare during these days of reconstruction or recreation, and to do so is to work grave injury upon your highly sensitized organism; besides being a devitalizer through the absorption of that which is like the tin or dross, which should first be purged away, as it is written, I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin—(Isa. 1: 25).

These seven days are the great Sabbath—the substance of the seventh day, under the ceremonial and typical Law, wherein man is commanded to cease from labour, under penalty of death.

During the twelve days of her purity, Woman, corresponding to the First Quarter and Fulness of the Moon in her brightness, by the overshadowing of the Spirit, is the Bride of Christ and glory of Man, as the Moon is of the Sun; she is then the Tree of Life and Good—the bearer of Immortal fruit, which God has demonstrated before the whole Universe, through a Virtuous Woman.

The coming *wonder* is the “New Thing” which the Lord has created in the earth, a vision of whom John was given, in Patmos; which he calls “A wonder”—A

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Woman, clothed with the Sun (Spirit), and the Moon under her feet (understanding the Moon mysteries or secrets of her sex).

* * * * *

It is interesting to note in this connection that, to the Moon is attributed the wonderful function of furnishing the fruits of earth with the subtle moisture and potent juices that nourish them.

In the blessing of Moses upon the heads of the tribes of Israel, he mentions, in respect of the blessing of the land or Body of Joseph, the "Precious things put forth by the Moon" (Deut. 33:14).

In this occult knowledge, respecting the potent influences of the Moon, upon both animate and inanimate earth, we possess the secret criterion of our own individual condition in regard to purity of birth and present fitness as cleansing vessels. Did not Jesus say, "By their *fruits* ye shall know them?"

The healthy female organism, whose natural birth has been of God—that is, in the purity of her Mother, for God is in the generation of the righteous (Ps. 14:5), she having been conceived during the light of the Moon, and consequently in harmony with the Macrocosm, will discover that her function will also be in precise harmony; and recur at the set periods which correspond with the phases of the Moon.

Through this co-ordinate law of correspondence, the Holy Seed—"vessels of honour"—may be distinguished from the adulterated, and that which is totally profane—"vessels of dishonour" (Rom. 9:21); of which the Law saith, He shall not enter into the congregation of the Lord—(Deut. 23:2).

Inharmony, however, may be but temporary, being

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caused by ill health or other mishap, which will disappear when the cause is removed and harmony restored.

In such cases, which are common, the inharmonious organism is temporarily incapacitated as a Conservator of Life Force, until such time as perfect harmony is attained between the vidual Microcosm and the universal Macrocosm.

This is the revelation of the secret Moon Mystery and perfect Law of Life; nothing is more wonderful, yea, almost miraculous is the precision of its operation.

Just as the Moon controls the tides in the sea, so that which, in the Microcosm, is the correspondent of the sea, wherein lives the dragon that must be slain (Isa. 27: 1) is similarly governed by the same potent orb.

Truly all things are for a purpose. "To every thing there is a season, and a time to every purpose under the heaven."

In the decline and dark of the Microcosmic Moon, the scavengers of the body are at work cleansing the Essence of the blood—separating the wheat and the tares; likewise, Mother-nature furnishes scavengers of the sea—unclean fish, lacking fins and scales (Lev. 1: 9-10)—lobsters, crabs, oysters, eels and many others to cleanse the briny deep.

Vain is the effort of the Fisherman who goes forth at *low tide*, to procure clean food, fit for the use of man.

All such is unwholesome and more or less poisonous, being replete with the germs of death; he gathers that which was ordained for another purpose; breaking God's command and trespassing upon Nature's laws, the wages of which is disease and the ultimate, Death.

But, behold, the incoming and high tide—the "living waters," teeming with purity, like the first quarter and

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full phase of the Microcosmic Moon,—food to make glad the heart of man.

Pisces the Fish, is the symbol of the Christ or purity of the sea, for there was no evil in his blood; and if we be willing and obedient, our vile bodies may be fashioned like until his glorious body, without spot.

Did we hear one say, Unclean fish can be caught at high tide, too? Yea, verily, so may the woman, who is what the Law and the prophets denominate “outlandish,” be found at all seasons, times and tides by the Fisherman who is not expedient.

* * * * *

Nature is a volume of marvels, and her similitudes are infinite. As the rotations of the celestial bodies never change in their various spheres and cycles—appearing and vanishing with unvarying precision, so that the great Cosmic Clock has not varied one-hundredth part of a second during the past two thousand years—so will the operations of this rhythmic law verily astonish those who, when they have attained physical harmony, observe its manifestations in their own little anthropotic world; not merely to the day, but within a few hours of the Moon's scheduled changes; unquestionably demonstrating restored Man to be an epitome of the Universe.

These four periods are analogous to the four seasons of the year, the dark, cold and lifeless season of mortality, when the sap descends to the roots and Nature casts her leaf, being the microcosmic Winter; the recuperating season of purification when the Life Forces begin to rise again and revitalize all Nature, the Springtime of the animate Earth; the long, warm, sunny days, when Nature clothes herself with the

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“garments of praise”; and the atmosphere, charged with the aroma of Life, vibrates love, joy and peace; when the first fruits appear, preceding the glorious harvest and abundant increase of the autumnal fruitage; when the Vine is fully ripe, and the new wine flows into the vats, to make glad man’s heart, and the oil of gladness from the Tree of mercy makes radiant his countenance; so is the Summer and Autumn of the anthropostic domain.

Nor do men gather grapes of thorns or figs of thistles; neither do the Wise pluck the forming fruit from the tender Vines in Springtime, knowing full well that the blood of the grape is still sour and will “set the teeth on edge.” (Jer. 31: 30.)

When Israel passed through the midst of Jordan, the river of Death, “*dryshod*,” and thus fulfilled the type of deliverance from the wilderness of Sin into the promised Land, or Immortal Body, were the waters of Jordan low? Nay, verily, they were at flood height; and it was the “*time of Harvest*” (Jos. 3: 15): in the full glory of the Moon!

In Solomon’s description of the seduction of the simple young man—void of understanding—from the path of virtue, by the loud, stubborn and subtle harlot, as recorded in the seventh Chap. of Proverbs, you will note that it was not in the light of the Moon, but, “in the black and dark night” that she met him; proving her to be a strange and “outlandish” woman—“*Her house is the way to Hell, going down to the chambers of Death.*”

Beware, then, of the Dark of the Moon—this was Adam’s and Eve’s lack of knowledge, Noah’s madness and Esau’s folly.

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The murderer, adulterer and the victims of the most revolting diseases are conceived and *infected* during these forbidden Sabbatical days; and others, less accursed, but yet unnurtured and weakly in body, during the following week of the New Moon.

It was in stern reproof of such "abominations" that the Lord denounced his rebellious and disobedient people, who polluted the Sabbaths and New Moons, saying, The sacrifice, oblation and even the solemn meeting and prayer are iniquity, because "*your hands are full of bloods*"—(Isa. 1: 13-15).

Even the instinct of the unclean bird is superior to the oft-suppressed subconscious intuition of the mind of fallen man, as it is written, Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord—(Jer. 8: 7).

In this revelation is fulfilled, in its spiritual and deeper significance, that saying of Joel, who also spoke of the "cleansing of the blood," The sun shall be darkened (masculine ignorance revealed), and the Moon turned into blood, before that great and notable day of the Lord come.

And is not the light of the Moon become as the light of the Sun, in this day when the Lord shall bind up the breach of his people, and HEAL the stroke of their wound?—(Isa. 30: 26).

* * * * *

Paul understood this mystery, and declares that he was "born out of due time" (1 Cor. 15: 8), and found that Law, which was ordained for Life, to be unto death (Rom. 7: 10), the law in his members being stronger

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than that of his mind, which brought him into captivity to the law of sin and death, that caused him to cry out, O wretched man that I am, who shall deliver me from the *Body of this Death*?

He was thus enabled to perfectly adapt himself as the great "Apostle of the Gentiles" (Rom. 11:13), to teach the Gospel of the grace of God for the soul's salvation, or life after death (a system of faith without works).

He professed to know, in part, and prophecy in part; "seeing through a glass, darkly," the glory of the Moon—(1 Cor. 13: 9-12; 15-41).

He said he was less than the least of all Saints (the Holy Seed) and "not meet to be called an Apostle because he persecuted the Church of God"—(Eph. 3: 8; 1 Cor. 15: 9).

The law of his mind or mental attitude was transformed and renewed after his conversion, and he then saw and understood mysteries unlawful to be uttered; but still confessed to physical unfitness—the "thorn in the flesh, the messenger of Satan to buffet him"—having a claim on his body, because of an untimely begettal.

When the mind is thus enlightened but the flesh weak, as in Paul's case, whose "letters are weighty and powerful (fruit of his enlightened mind); but his bodily presence is weak, and his speech contemptible"—(2 Cor. 10: 10), the begettal has transpired in the New Moon; whereas those born in the Dark of the Moon, have neither an enlightened mind nor a sound body, being "children of transgression and a seed of falsehood"—(Isa. 57: 4)—"vessels of wrath fitted to destruction"—(Rom. 9: 22).

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This Law was typified in the Divine institution of the Passover, whereby the obedient, who placed the *Sign* on the lintel and side posts of the door, were spared by the destroying angel.

It was typified in the scarlet line which the harlot, Rahab, hung from the window, through which she let down the spies; and which obedience preserved her house from destruction.

Again, it was typified in the passage of the *Red* sea, which overwhelmed Pharaoh and his host. After which Israel wandered for forty years, under the discipline of the law, in the wilderness; until they reached the Jordan, which symbolized the waters of Death, that the Gospel teaching of Christ abolished; and provided a *New and Living way*, whereby the faithful Joshuas and Calebs may enter the promised land or immortal body, without tasting death—passing over dry shod.

* * * * *

No better example both of the practical application and misapplication of this fundamental Law of Life may be found than in the begetting of Jacob and Esau. Jacob being conceived in obedience to the Law, after the seven days of purification—in the purity of his Mother, or brightness of the Moon; while Esau was conceived within the prescribed limit of the seven days or Dark of the Moon. This is what caused the Lord to say, Jacob have I loved, but Esau have I hated (Rom. 9:13). God hates the evil conception; it is an abomination.

The offspring of Esau is the evil element of the present world, while that of Jacob is the “world to come”—he being a type of the “overcomer,” who is *in* the world but not *of* it (the evil of it), and prays not to

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be taken out of it, but kept from the evil; because he looks for the immortal world without end; whereas Esau sold his immortal birthright, for a mess of "*Red Pottage*" (Gen. 25:30)—the "wild gourd," which he ate from the caldron of hell being overcome of the evil.

Herein we behold Woman as the dividing medium of the inheritance of soul and body. We find two diverse kinds of fruit on the same stem, from which proceeded the two great nations.

"Two nations are in thy womb and two manner of people shall be separated from thy bowels, and the elder shall serve the younger"—(Gen. 25:23).

This constitutes the two main divisions of the earth's inhabitants; other diversities and sub-divisions, within these main bodies, are created through the varying degrees and different environments and influences of the Zodiac, according to time, locality and condition.

* * * * *

Jesus addressed those who knew this basic Law of pure conception, when he said, If ye, being evil, know how to give good gifts (sound, pure and wholesome bodies) unto your children, how much more shall your Heavenly Father give the Spirit (strength to overcome the evil) to them that ask Him?—(Luke 11:13).

But, alas! for this enlightened (?) twentieth century, which has departed from the "Law of the wise, which is a Fountain of Life, to depart from the snares of death" (Prov. 13:14). Many of our Preachers and Teachers know not this Law, or, knowing it, are spiritual cowards, and afraid to teach it, lest they offend their "customers"!

But, saith the Prophet, What is the chaff to the

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wheat? Let him that hath my Word, speak my word faithfully.

* * * * *

Because of the repeated transgression of this simple Law, down through the ages, we now behold, instead of Gods, or, at least, an organism possessing the necessary material and capabilities out of which substance a God may be evolved, the sickly, puny offspring—born in sin with a thirst for blood, and filled with disease; already well on the way to corruption—the wages of sin. And parents behold the fruit of their unbridled lust and transgression of God's Holy Law going to an early grave, either victims of the "white plague," or other loathsome disease; or bringing still greater shame and dishonour upon them by a life of crime and reckless ungodliness.

The child, thus illegitimately conceived, instinctively grows up to dishonour and lack respect for its parents; this is Karmic Law. Instead of giving a good gift—a pure body—to their child, they have endowed it with an evil inheritance—full of corruption, with a darkened mind, into which the Light of Life may never penetrate.

This sin is what the Jews referred to when Jesus characterized them the sons of the Devil, and they said, We be not born of *fornication*—(Jno. 8:41).

One born in the uncleanness could not enter into the congregation of the Lord. This is the true significance of "fornication."

Of the four laws given to the Gentiles, this is one of them, as it is written, That they abstain from pollutions of idols, and from fornication, and from things strangled, and from *blood*—(Acts 15:20).

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In the knowledge of this Law lies the secret key to criminology, insanity and all the other abnormalities of life.

According to Leviticus (Leave-it-or-you're-cursed), it is the transgression of this Law that is the cause of

THE CURSE OF CONSUMPTION.

As it is written, If ye will despise my statutes, or if your souls abhor my judgments, so that ye will not do all my commandments, but that *ye break my covenant*: I also will do this unto you; I will even appoint over you terror, *Consumption*, and the burning ague, that shall consume the eyes and cause sorrow of heart—(Lev. 26: 16).

How much sorrow of heart! and misery of mind and body! And still some say, It is the will of God. What! The will of God to transgress his Law? Nay, it is the wages of unrighteousness and the end thereof is death (Rom. 6: 23); but “God made not death, neither hath he pleasure in the destruction of the living; but through envy of the Devil came death into the world, and they that do hold on his side do find it”—(Wis. 2: 24).

Every ache and pain, disorder, disease or death is the direct result of a broken Law, and if those who are anxious to stamp out the awful “White Plague” from our midst would consider the cause, as recorded in the Word of God, and devote their energies to the establishment of institutions which would commence at the foundation—the first causes—and teach the Laws of God—of purity and personal cleanliness—this malignant cancer that is eating out the heart and sapping the life of our Nation could be successfully combatted, and some headway made against its ravages.

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If those who employ girls in their factories, offices, stores, schools and restaurants would give due consideration to this law of God, in regard to the separation of woman, and allow them three days rest in every month, it would not only be a right and humane proceeding, in obedience to the law, but an economical one for both employer and employee, averting practically all the sicknesses with which they are constantly hampered in their business, and also, at the same time, would protect the unsuspecting public from the contaminating influence of the chemical virus which is generated by their organisms during this period.

What are the opinions of scientists, professors and medical experts as against the laws of the Infinite Intelligence who created the wonderful organism of woman?

* * * * *

And if *God's first command* was in regard to the Tree of the knowledge of good and evil, it should surely concern, at least, all thoughtful women, who are, to our knowledge, the only Trees possessing these distinct characteristics and attributes.

To understand this is of the utmost importance, for unless you, my sister, see in yourself the Tree of the knowledge of good and evil, you are as yet dead to all true knowledge and asleep as the first Adam—not awakened to Divine consciousness.

Behold a Tree with the power of discrimination, possessing a brain with the faculty to *know good and evil*.

The prophet Ezekiel, when portraying the commencement of the heavenly rebellion (Rev. 12: 7), and origin of sin and death, saith of the mighty Archangel and Son of the morning, Lucifer, the Trees of Eden that were in the Garden of God envied him.—Ezek. 31: 9.

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What other Tree is there—be it apple, peach or what not, as we have been erroneously taught—that could “envy,” be “righteous,” “degenerate,” or possess knowledge, without brains?

Again, what Tree is there that bears “Twelve manner of fruits and yields *her* fruit every month,” as recorded of the Tree of Life in Rev. 22:2?

* * * * *

There is no other Fountain which, in so miraculous a manner, issueth forth bitter and sweet, good and evil, life and death.—Lev. 20:18; Jas. 3:11.

When the deed was committed, behold! their eyes were opened and they knew that they were naked—the Divine Spirits had withdrawn and they were ashamed; and sewed fig-leaves together, and made themselves aprons to hide their sin.

But now is the day of woman's judgment when sin shall be “taken away.” It is time to tear away the fig-leaf apron and expose the hidden source and fountain-head of evil—the polluted cesspool of immorality, scattering broadcast disease, corruption and death, for “There is nothing covered that shall not be revealed, and hid that shall not be made known” (Matt. 10:26), in this day.

The Divine Spirits that withdrew because of the fall have returned to reveal this hidden shame and secret sin, and to herald, that which is done under cover, from the housetops.

Although permitted, during the times of affliction under the curse, to bring forth the race, and highly esteemed among men, it is an abomination in the sight of God.

Because covered with an apron of respectability and

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sanctioned by a corrupt and dissolute society, it does not alter the true nature of the begettal in sin and shaping in iniquity, nor justify the unhallowed prostitution of that which was formed to be a chaste and holy *Conservator*, the blessed Fountain of Good and Life to Man.—Prov. 5: 18.

* * * * *

Let every woman worthy of the sacred name arise in the might of that Holy Unction, which it is her Divine Right now to possess, and assert that Right, at least, to obey God's commandments, and prostitute the holy functions of her organism no longer, but stop crime and disease at its source.

If we thus go to the cause, the horrible effects will cease, and we will accomplish what a million years of *legislation* would not do.

We hold the Key and must now unlock that door and free mankind from the bondage of corruption into the glorious liberty of the Sons of God.

THE ABOMINATION OF DESOLATION.

Wherefore upon Woman devolves the Divine responsibility of stopping the generation of evil and death by observing the Law in its entirety.

If our eyes were open to see the horror and malign nature of the virulent poison of the serpent's sting, seething in the red caldron of hell, we would rather die on the spot than hand forth that bitter juice of the wild gourd in the Golden Cup of Abominations to the unconscious victim, making him—already a veritable satyr lacking knowledge and bereft of sound reason—more brutal, ignorant and mad, and inciting him to words and deeds of hatred, revenge and cruelty—killing

THE WHEAT AND THE TARES.

every germ of life, love and respect, and *making of earth a veritable hell.*

Verily, verily, this is the “Abomination that maketh desolate, spoken of by Daniel the prophet,” now clearly revealed to woman. Do you behold it now, standing in the Holy Place, where it ought not? (whoso readeth let her understand—see Matt. 24: 15).

The Christ plainly told us when this abomination was revealed to flee for safety to the mountains (the law and gospel)—stay for nothing, nor look back, but remember Lot’s wife. Obedience thereto will remove the sting of death, for the strength of sin is this holy Law (1 Cor. 15: 56), and only thus shall we escape its dire wages and be alive and remain unto the coming of the Kingdom.

Soon shall the woe be upon those who are found with the evil still in their temples, generating the old kingdom of mortality in blood. It is written, “Woe unto those who are with child in those days. Pray that your flight be not in the winter (time of evil), nor on the Sabbath day” (after the Day of Preparation closes and the seven thousandth year ushers in the rest from the evil that remaineth for the people of God.—Heb. 4: 9).

Let us rather be prepared by getting rid of the evil before the Bridegroom arises and closes the door. Let us now lift up our eyes unto the Hills, from whence cometh our help, while it is called to-day, and be prepared to enter in to the Marriage Feast and partake of the Good Wine of the Kingdom.

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The purity of the Mother is the wheat of the field and the impurity, the tares.

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After four thousand years the Woman vindicated her honor and proved to the race that she was also capable of bearing Good Fruit that did not corrupt (Acts 2:27), and that it is man who has been sowing the tares, proving him to be the enemy of himself and of woman; as Jesus said, "An enemy hath done this"; yet man could but give that which he had in his possession—the wheat and tares mixed.—Matt. 13:28.

An examination of the wheat berry will demonstrate the perfection of Jesus' simile in this parable, it containing the masculine and feminine symbols, showing the perfect "Bi-unity," which obtained in the Christ, in Whom the strength and mastership of Man was blended with the grace and tenderness of Woman.

When Adam transgressed he became inoculated with the evil which created the tares, and not possessing the power of purifying himself, as the Mother organism does, the adultery of the two seeds—wheat and tares—has been thereby perpetuated.

Both have grown together till the present or fulness of the times, but now the Harvest is come and the work of gathering the tares into bundles must be done that they may wither in the furrows where they grew, and the "*Women come and set them on fire.*"—Isa. 27:11.

When the awakened Adam sees his helpless inability to purify himself, or evade the Flaming Sword that turns every way to keep the Tree of Life from him, and he understands aright his dependence on God's promise to the Woman, he will readily concede his Helpmate her lawful and Divine Rights, and she will then come to the place of honor she was created for.

By obedience she will find the lost piece (or peace), and learn how to sift the tares from the wheat; but

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seed sown in the impurity is beyond redemption—it is the abomination which maketh desolate in death.

The Woman is in possession of the sickle, and we must reap that evil we first handed to man. We have the power to bind Satan—the tares into bundles—and possess that unquenchable fire of the Spirit which will devour them seed, root and branch, and thereby remove the hitherto impassable barrier to the Tree of Life.

THIS WAS THE DECREE OF ALMIGHTY GOD WHEN HE
GAVE THE PROMISE TO THE WOMAN.

God placed enmity between the good and the evil—the Seed of Woman and the Seed of Satan (Gen. 3:15). This enmity and hatred is apparent all around us; the seed of Satan manifests itself in opposition to the truth—in the self-righteous who do not believe in man's depravity or that he ever fell from the immortal estate; who believe and teach that man was created mortal and must die; who excuse and cover their evil deeds, and exhibit bitter resentment to these naked truths.

This seed has ever persecuted the Seed of the Woman who keep the commandments of God and have the Testimony of Jesus (Rev. 12:17). They are the offspring of those who crucified the Woman's Seed.

It is the seed of beast at enmity with the Seed of Man, as the Lord said, "Behold, the days come that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast."—Jer. 31:27.

We are all naturally ashamed of "the mark of the beast" upon the body; man's higher intelligence causes him to know that these things ought not so to be, but

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it is a fatal mistake to deny their existence or hide the "mark" under a cloak of hypocrisy.

Man must first see himself as the Ancients pictured him, in the symbol of the Satyr, representing the head of a man and the lower extremities of a goat, before he may attain true knowledge.

Rather let us search diligently into the cause and purpose behind man's present humiliation, and find the way out of it, than waste energy arguing that it is not so.

"*The Woman's Seed*" stood before the world and said, "*I am the Way,*" but the seed of beast arose and condemned Him as a blasphemer. It was, however, but a temporary triumph, death having no dominion over the Substance of Infinite Good.

* * * * *

It is clearly the purpose of God to employ the same means to restore man, as he permitted the evil genius to use in bringing about the fall; so that the evil in man's blood may be removed through the reverse action from that by which he became inoculated.

It is a strait and narrow path, "with a fire on one hand and a deep water on the other," and few there be that find it.

Knowing these things we should be no longer ashamed and inclined to despise this "*vile body of our humiliation,*" but, as Paul says, "Those members of the body, which we think to be less honorable, upon these we now bestow more abundant honor; and our uncomely parts have more abundant comeliness."—1 Cor. 12:23.

So shall Woman, whom man has blamed and dis-

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honored, now come to the place of honor in God's Kingdom.

God promised the Woman—not the Man—that her seed would bruise the serpent's head. It is that mystic Logos, we call the Word, which was God, and was made flesh and dwelt among us, who was manifested to destroy the works of the Devil—sin and death.

That this promise signifieth the "taking away" of sin (Rom. 11:27) and its effects, under the New Covenant, made and ratified by Jesus Christ and sealed with the innocent blood of his body, is evident (Heb. 8:10), and that the perfect fulfilment of this covenant is the seed of Man overcoming the seed of beast—preparatory to the promised return of the Kingdom, and consequent redemption of the physical body from death in order to the entire rehabilitation of Man to his Immortal estate—who can question? Only the seed of the beast, and he was a "liar from the beginning," when he then said to the Woman, Ye shall not surely die; so he again says, Ye must *All surely die*; even quoting Scripture to substantiate the same; as it is written, It is appointed unto men once to die, and after that the judgment. Shall we, Women, believe this beguiling, lying, Scripture-quoting genius again? God forbid! and enable us ever to hurl back the Gospel of Man's reprieve, as it is recorded: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, *to loose those that are appointed to death.*"—Ps. 102: 18-20.

This is the Gospel of Redemption now unsealed and

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heralded forth by a Woman, to whom the promise was given, and, in the name of God, we declare that it is Redemption from bodily death, or the promises of God are made void and of none effect.

But it is written, God is not slack concerning his promises, as some men count slackness (2 Pet. 3:9); and He is about to fulfil this promise made to the Woman and bring her forth in immortal splendor before an astonished creation.

* * * * *

Esdras reasoned with the angel Uriel, upon this great question of restoration to immortal Manhood, saying, For what profit is it unto us, if there be promised us an immortal time, *whereas we have done the works that bring death?* And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain? And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly? And that the glory of the Most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all? And that there should be showed a Paradise, whose fruit endureth forever, wherein is security and *medicine*, since we shall not enter into it? (For we have walked in unpleasant places.) And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight, that if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall re-

THE KNOWLEDGE OF THE GOOD.

ceive the thing that I say. For this is the Life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live. Nevertheless, they believed him not, nor yet the prophets after him, no nor me which have spoken unto them.—(2 Esdras 7: 42-60).*

And we may now add, at this time of the end, nor God who “hath in these last days, spoken by his Son,” who testified of Re-generation and the return of the Kingdom to man—proving Man’s Divinity, and demonstrating the Immortality of the Body of flesh and bone. Who also says unto us, I am the way, the truth and the Life. The works that I do shall ye do also, and greater works than these. For he that liveth and believeth in me shall never die. And then he asks us all the question, Believest *thou* this?

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The Tree of Life and Good differs in its fruition, and the consideration thereof is more palatable than the unsavory “mess of red pottage” which it was necessary for us all to know and learn to strenuously avoid.

We all, at least, possess some knowledge of the evil. But who has knowledge of the Good?

Hitherto we have heard of only One who could say, I and my Father are one. He was the substance of Infinite Good—“*made of a woman, made under the law*” (Gal. 4: 4). Therefore he is the only true and faithful witness (Rev. 1: 5), to whose testimony, which he sent and signified by his angel unto his servant John, we turn for evidence.

*It is noteworthy here to recall the triumphant outcome of Esdras’ life, namely that he did not die, but, like Enoch and Elijah, before him, was translated.—2 Esdras 8: 19.

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In the twenty-second chapter of that Testimony, wherein is given a description of the Tree of Life, we discover that it yields twelve manner of fruits every year. From this fact and the declaration concerning the removal of the curse, it is evident that this Tree, unlike the Tree of mortality we have been considering, is not for the procreation of more fallen progeny; but a Tree which yields a *Healing Balm*, to bind up the breach of his people and heal the stroke of their wound (Isa. 30:26); that from the restored bodies of the Redeemed may proceed the Immortal fruit of the New Creation—not in pain and sorrow shall these be conceived, under the curse, but *created*, as Adam; the Redeemed obeying that command which was given to him, to multiply and replenish the earth with *Immortal Fruit*, before the *curse of conception* was pronounced upon Eve.

THE BREAD OF LIFE.

Paradise regained is an assured fact to the “overcomer” of the apocalyptic vision. “He that overcometh, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God.” “To him that overcometh will I give to eat of the *hidden manna*”—this is the Bread of heaven, which if a Man eat thereof he shall never die the death of the physical body; it is the Bread which David ate (typically) which it was unlawful for any save the holy Priesthood to eat!

Jesus was the manifestation of the substance of that sacred Bread, as he said, “I am that Bread of Life. Your fathers did eat Manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof and *not die*.”

This was the “hard saying,” of which the Disciples

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said, Who can hear it? They murmured and were offended. And “from that time many of his disciples went back, and walked no more with him”—(John 6:66). The number is significant and very appropriate. (See Rev. 13:18.)

Truly, saith the apostle, Great is the *mystery* of Godliness! and few is the number of those who are prepared to manifest God in the flesh.

Although prefigured in sacred type and mystic symbol, since the world began, and clearly taught and exemplified by Jesus Christ; it still remains a mystery to all save the little remnant of the Woman’s Seed, to whom it is now the Father’s good pleasure to give the Kingdom. These will not be offended, but, discerning the inner meaning of his words, will obey.

This royal Priesthood of the house of David, by eating that Bread of Life, and drinking the Good Wine of the Kingdom, which, by a law that is unsearchable, the spiritually-minded only may do (Rom. 8:6), will now begin to “*return to the days of their youth*” (Job 35:25), and see the great glory and mystery of Godliness revealed—God or Good manifest in their flesh!

* * * * *

This manifestation is that work which God will do for his Elect, of which he said, I will work a work in your days, which ye will in no wise believe though a man declare it unto you.

The Spirit has descended to perform that strange work; and “bring to pass his act, his strange act.”—(Isa. 28:21).

This “strange act” is the elimination of the evil virus of death from the blood of man, by the same pro-

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cess, in obedience to the Law, through which it was made manifest, by transgression, in the beginning—truly, not by eating an apple, for “It is not that which goeth into the mouth which defileth a man, but that which cometh out”—(Matt. 15: 11).

Keep thy heart with all diligence, for out of it are the issues of Life—(Prov. 4: 23).

* * * * *

We have discovered Woman to be that Tree possessing knowledge and discrimination; and that she may either be, in her purity, the “Fruitful Vine” of which David speaks (Ps. 128: 3), and Jesus was the substance—“I am the Vine, ye are the branches”—which Isaiah calls a “Tree of Righteousness,” the “planting of the Lord” (Isa. 61: 3)—God being in the generation (Ps. 14: 5)—or the “Degenerate plant of a strange vine”—(Jer. 2: 21)—Satan being in the generation (Jno. 8: 44), bearing the product of sin and iniquity, whose end is corruption.

Through ignorance of this Law, woman has been a Tree of evil and death for nearly six thousand years; but now, by higher knowledge, through an enlightened mind, she may lay claim to her Divine Rights, as the Deliverer of man, vindicate her name and clear her honour, by proving herself to be also a Tree of the knowledge of Good and Life.

* * * * *

To this glorious end, she must apply her heart unto wisdom, claim the promise made to her in the beginning, and seek for the removal of the evil, which has guarded the Tree of Life from man; that in her may be opened the Spring of youth and the Fountain of Life, enclosed in the Garden of God, unsealed.

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She is always a "Garden enclosed, a spring shut up and a fountain sealed" to the carnal and inverted mind, which is death (Rom. 8:6). For "There is a path which no *fowl* knoweth, and which the vulture's eye hath not seen." There is also "A way which seemeth right unto a man but the end thereof is death"—(Pro. 14:12). "And a high way shall be there, and a way, and it shall be called, *The way of holiness*; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there; nor any ravenous beast (man, under the fall—dominated by the lust of the flesh) shall go up thereon, it shall not be found there; but the Redeemed shall walk there"—(Isa. 35:8, 9). The "High way" is the soul's salvation to celestial glory, for which perfection in the flesh is not required; the other "Way of Holiness" is the redemption of the mortal body as well as the soul, embracing both the terrestrial and celestial glories—"Possessors of Heaven and Earth"—(Gen. 14:19).

Only to the sincere and pure in heart is the cleansing fountain open for sin and separation for uncleanness (Zech. 13:1); that they may receive the fulfilment of the promise—"I will cleanse their *blood* that I have not cleansed, for the Lord dwelleth in Zion"—(Joel 3:21). These who, in humility of heart and conscious of their need, will now seek, will surely find this "Fountain opened to the house of David and the inhabitants of Jerusalem" (or those dwelling in the Spirit), for to them it is no longer sealed; and those who find it will not rest satisfied until the last vestige of the fall is removed from their bodies, and they spring from the cleansing well, enthused, with an inward strength, to press on to be *complete* at length.

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So shall man regain his former estate by retracing his steps and overcoming that which overcame him in the beginning.

* * * * *

It has been truly asserted that men and women fall and rise together; hence, the interdependence of humanity, and oneness of existence. As another has said:

“As unto the bow the string is,
“So unto the man is the woman;
“Though she bends him, she obeys him,
“Though she draws him, yet she follows;
“Useless each, without the other.”

It is written, Neither is the man without the woman, neither is the woman without the man, in the Lord, (1 Cor. 11:11); and those self-satisfied and independent individuals, who believe in separateness and their own sufficiency to attain perfection of Life, are most grossly deluded; and may never, by any system of correct computation, approximate any closer than fourteen and two-sevenths per cent. of a Divinely perfect and complete Individual—an undivided, bi-une being, as Adam before his sleep (Gen. 2:21), or Jesus, of whom it is written, He that hath the Bride is the Bridegroom—(Jno. 3:29).

Nevertheless, we wish it to be distinctly understood that the Law does not warrant those spurious perversions known as “Soul mates” or “Spirit Affinities.”

The Apostle says, Let every man have his own wife, and let every woman have her own husband—(1 Cor. 7:2).

It is also written, None shall want her mate—(Isa. 34:16).

“Marriage is honourable in all and the bed *unde-*

INTERDEPENDENCE OF MAN AND WOMAN.

filed, but whoremongers and adulterers God will judge” (Heb. 13:4); which harmonizes with the more explicit demands of the Law which says, “Thou shalt not sow thy field with mingled seed”—wheat and tares; this is “adultery” or mixing, in its deeper and truer significance; and it is a most erroneous idea that anything may be done under the “protection” of a marriage certificate and be legitimate. It may in the sight of man and under the law of the land, but Divine Law is more exacting.

“Marriage is honourable in all and the bed *undefiled*.” The foulest immorality and most abominable adultery, in its real sense, may be committed in the marriage relationship, in the searching light of Divine Law.

The woman, the Mother of three, who writes of this, is one who knows, having passed twice through the merciless mill of matrimony in Satan’s domain; and learned, by bitter experience, the demoralized end of men, who, in the blindness of lust and ignorance, continue to eat the “husks of the swinish multitude,” and sow, broadcast, tares among the wheat—yea tares among the tares, in defiance of God’s holy Law.

And let the affirmation go forth, in no uncertain tones, that marriage in the evil state, where knowledge of God’s Law is lacking, is an absolute and unqualified failure.

Be no longer enticed by its false and illusionary allurements. It is a failure; and *Love*, under such conditions, without intelligence of the Higher Laws of Being, and a perfect understanding of sex polarity, is *impossible*.

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THE THREE-FOLD CHORD.

Thus we begin to get a glimpse of what must be accomplished, here and now, on Satan's battlefield; which is the bodies of man and woman, where he won a temporary advantage, and brought sin and death into God's beautiful Arcady; for a season, transforming man's resplendent Paradise into an arid waste, subject to disease, sickness and horrible corruption.

Think not, O Sister, that our work of restoration is other than a transcendantly glorious one; it is as far above the aim of the most enthusiastic claimant for Woman's human Rights as the thoughts and knowledge of God are higher than those of grovelling man.

We again must take the initiative in the *Regeneration*, as in the degeneration—(1 Tim. 2:4; Gen. 3:15).

The promise is given to *two*, but the work is the *Woman's* to bruise the head of the evil. Jesus said, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them—(Matt. 18:19-20).

As man and woman came into one mind and agreed to partake of the evil fruit, so must they now come together, in the same thought, and agree to seek for the restoration to Immortal Life. This is the interpretation of the parable of Jesus—the gathering together in his name of the man and woman, with the Spirit, making three—“Two are better than one and a three-fold chord is not quickly broken”—(Eccles. 4:12) where Christ is in the midst, to lead them back

THE DIVINE LOVE.

to the Tree of Life; whereas, divorced from the Spirit—two alone (lacking knowledge), it is a Tree of death.

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To those whose minds have been enlightened by the entrance of these truths, this Spirit will come, as the metal to the magnet, by the law of affinity or attraction. They will see Christ in the background, overruling all and using the evil to manifest the good.

Before these knock, the Two-leaved Gates of Immortality (Law and Gospel), will fly open before their wondering minds, and they will presently find themselves enrobed with the wedding garment of chastity and holiness, without which no man shall see the Bridegroom, nor gain entrance to the Garden of Arcady; only to “him that overcometh” will I give to eat of the Tree of Life, which is in the midst thereof.

And this, Beloved, is to attain unto that supreme Love, which has been unknown among men during the reign of evil.

Like other words, Love has lost its great significance and been substituted by a human attribute whose fruits are anything but Divine.

That love (so-called) which is carnal, selfish and separate, may never generate Deific Essence—the greatest, mightiest and most potent substance in the Universe.

Divine Love rises above the plane of the flesh; it is stronger than death; and removes the serpent's sting. It is that Love which “worketh no ill to the neighbour; seeketh not her own; doth not behave itself unseemly; thinketh no evil.” That Love which “many waters cannot quench, neither can the floods drown it; if a man

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would give all the substance of his house (body) for love, it would be utterly contemned"—(Cant. 8:7)—this men have been doing for nearly six thousand years; and, instead of Love, it has conceived contempt and mutual hatred; and brought forth disease and death—the wages of sin.

Carnal love is selfish and personal—it must have. One of the most undivine things in the world is what is known as Mother-love; in common with many animals, it is capable of any crime, even murder, in order to protect or favour the object of a selfish, separate and carnal affection, which has no part or lot in the Divine attribute.

Is it not selfishness which entices a man to sin when “drawn away of his own lust?”

Lust conceives in the sowing of the seed of man, but, contrariwise, it is written “Everyone that loveth is born of God” (1 Jno. 4:7), and “Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God”—(1 Jno. 3:9).

Therefore only he who is thus born of God can manifest Divine Love, which vastly differs in principle from animal passion.

We will endeavour to make this clearer. We have dwelt at length upon the origin of Humanity's first sin—the degradation of Woman and dissipation of the Life Force.

This force is the essence of the blood or present life of man, under the fall.

When, through the natural tendency of the fallen, animal nature, in common with the lower kingdom, lust draws man to dissipate his energy and sin against

THE SACRED KEY.

his own body—at the same time working ill to his neighbour; when it is finished, and his vitality exhausted, it brings forth the death of the body. But, when, through the return of the spirit of understanding to his Helpmate, and his observance of the Laws governing the continuity of life, the valiant “Overcomer” is, through the Spirit’s ever-ready aid, enabled to “mortify the deeds of the body,” and retain that Vital Force, his vitality is indefinitely conserved.

Thus is the mystic and potential Deific Essence from the purity of the Tree appropriated and subconsciously transmuted throughout the organism, eventually culminating in the cleansing of the blood and bringing forth of Life Immortal to the Body.

This is the most potent **CONSERVATION OF ENERGY**, which will be more fully elucidated, in its various aspects and relations, throughout this Message.

This is the sacred key of knowledge that unlocks the Door to Immortality, which it is Woman’s Divine Right to possess.

Only those who have clean hands and a pure heart, may ever possess this sacred key, the price of which is obedience to the Divine Law.

* * * * *

Here we must sound a note of warning against some pernicious “doctrines of Devils,” as taught by false teachers, who advocate a Conservation of Energy, but ignore the one great essential Law of Laws in regard to the Moon Mystery; and so lead their innocent dupes into a condition, to which a life of dissipation is far more desirable and hygienic; as they, regarding neither time nor condition, are conserving and appropriating the forces of disease and death, instead of Life.

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Of these it may be truly said, as it is written, If the light that is in thee be darkness, how great is that darkness! This is the subtle danger of a half-truth—a little knowledge!

* * * * *

The blood-stained guilt of Adam's transgression, symbolized in the case of Esau's folly as "Red pottage," and portrayed in vision to John as the "woman in scarlet upon the scarlet-colored beast," has ever been held before the eyes of man in marked contrast and contradistinction to the white and spotless robe of purity, which is the righteousness of Saints, who have been "washed in the Blood of the Lamb" (Rev. 7:14). This was not tainted with the scarlet hue of evil; he being born not of impure blood of the will of the flesh, nor of the will of man, but of God—of the Good and purity of Woman, without an earthly Father; fulfilling that passage wherein Paul says, he took *part* of the natural flesh and blood birth—it being the Good part—(Heb. 2:14).

The evil part which is the *fire* in the blood is the worm of corruption which must die in us, if we would attain Immortal Life and become like the Christ; or be of those whose "worm dieth not and the fire is not quenched" which eventually consumes them in the grave.

Is it not written, Though your sins be as *scarlet* they shall be as *white* as snow; though they be *red* like crimson (crime-son) they shall be as wool?—(Isa. 1:18).

It is an interesting fact that the Hebrew word here employed and translated *crimson*, signifies a Worm; from the female of which particular species a crim-

THE CRIMSON WORM.

son dye is extracted. It is found on the *leaves* of the Syrian oak tree; this is significant; for it is in the casting of the leaves that the worm of corruption is separated from the Good of the Tree which process is for the healing of the nations—(Rev. 22:2).

This crimson or Red Corpuscle (which we will more fully consider in another part) is the scavenger of the blood, and very necessary and most essential in an organism living the life of mortality on the animal plane—in Satan's kingdom; like fire, it is a good servant but a bad master.

But Jesus lived on a higher plane, and so all who now enter God's Kingdom in earth must rise above the life of mortality; and the animal nature must be slain in them, before Christ can become their Life.

In his sore affliction and overwhelming calamity, Job said, I have said to corruption, Thou art my father; to the *Worm*, Thou art my mother, and my sister—(17:14).

David also applied the relationship to himself, and the Lord addresses his people as such (Isa. 41:14); and if he interpose not his power, and enable us to observe that Law which is as fire to destroy the Worm of corruption, we shall be consumed thereby, and become food for the serpent.

In the judgment visited upon proud Herod, when the Angel of God smote him for giving not God the glory, he was instantly given over to Satan for the destruction of the flesh; the evil in him became suddenly rampant, whereby he was "eaten of *worms before he gave up the ghost.*"—(Acts 12:23).

This red worm of evil feeds on corruption, and if not fed, will die; to this end the Law was ordained.

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Wherefore, during the light of the Moon, a husband should abstain from all foods which feed the animal nature, and nourish only the Good—fasting from the evil; likewise, a wife, during the dark of the moon, should take plenty of liquid cleansing food, such as fruits and herbs, thereby assisting the elimination of the evil by starving it and nourishing only the Good.

By observing this, *Conservation* is made possible and adulteration avoided.

Thus the Good prevails and predominates, while the evil, in due time, must return *from whence it came, and there "wither in the furrows where it grew."*

In Conservation the tares are not sown, but retained, through a process of filtration; while the wheat (the pure pneumatic and psychic essence) is mutually appropriated. This is the function of that physiological mystery, the Spleen, which acts as a reservoir for the retention of conserved vital substance.

TRUE CIRCUMCISION.

The head of the serpent or evil in the heart of man must be cut off—this is the circumcision of the heart, in the mind, of which *the carnal ordinance was a potent and significant symbol.*

This is the Woman's work and her Divine Right to achieve. She must now seek for wisdom and strength, as Judith sought, for the exaltation of Jerusalem, by cutting off the head of Holofernes; and so take revenge on her adversary who deceived her in the beginning; and become indeed the true Helpmate and glory of the Man, that he may become the Glory of God, in his perfected creation—in the redeemed body of flesh.

THE PLACE OF ATTAINMENT.

EARTH, NOT HEAVEN, THE PLACE OF ATTAINMENT.

Wherefore, we behold that this earthly sphere is the theatre for the final, culminating action, in regard to the overcoming of the evil—that here, and in the eternal *now*, this work of *Regeneration* must be done; not in an imaginary heaven, after the evil has run to the limit, and destroyed the earthly tabernacle. Nay, verily, but the time of Restitution, not only of woman and man from under the dominion of evil, but of all things, as spoken by the mouth of the prophets, is come; and the wise will know it—(Hosea 9:7).

Earth is the place of supreme attainment, as demonstrated by the Christ of God, and here his Bride must awake, arise from the death of knowledge and be perfected—“For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth, the living, the living he shall praise thee, as I do this day, the fathers to the children shall make known thy truth”—(Isa. 38:19).

God says, He is not the God of the dead but of the living—(Matt. 22:32).

Job had no idea of going to heaven to see his Redeemer, when he declared, For I know that my Redeemer liveth, and that he shall stand at the latter day *upon the earth*; and though, after my skin, worms destroy *this* body, yet *in my flesh shall I see God*: whom I shall see for myself, and mine eyes shall behold, *and not another*—(Job 19:25).

All must return to earth, by re-birth, to behold the manifestation of God—in the flesh. Jesus taught that God is a Spirit and only manifests fully, in his incar-

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native degree, as exemplified in himself, after that Spirit descended upon him in fullness—"without measure," at the Jordan; when there came such a Voice to him from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased"—He being then anointed of the Spirit—Christ.

This truth cannot be too strongly emphasized upon our minds, that the only God our wondering eyes can ever behold, will be His manifestation in the redeemed Bodies of His Elect; who, with the Firstborn of many brethren, will truly affirm, He that hath seen me hath seen the Father.

"There is no knowledge in the grave where thou goest" (Eccles. 9:10), "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion"—(9-4).

Not only is it erroneous to say that we must wait until death to obtain knowledge of the great truths of our being, but contrariwise it is a truth that to the living is vouchsafed the unfolding of "things which have been kept secret from the foundation of the world," and the dead must return to the living, (Isa. 8:19-20; 38-19)—that is, those who have arisen from the death of knowledge—the tomb of ignorance; and learn from them the deep mysteries of redemption and secrets of Immortal Life; until prepared to reincarnate, in order to strive again for the mastery and attainment of the grand ultimate in Physical Immortality.

As further evidence of this, it is written in the book of Nicodemus, that when Adam sent his son, Seth, to the Gates of Paradise to entreat God that he would anoint his head when he was sick, the Archangel Michael appeared to him and said: "I am sent unto

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thee from the Lord; I am appointed to preside over human bodies.

“I tell thee, Seth, *do not pray* in tears, and entreat him for the oil of the Tree of Mercy wherewith to anoint thy Father, Adam, for his head-ache; because thou canst not by any means obtain it till the last day and times, namely, till *Five Thousand and Five Hundred years be past*.

“And when at that time the most merciful Son of God, Christ Jesus, shall come down on earth, he will introduce our father Adam into Paradise, to the Tree of Mercy.”—(Nic. chap. 14).

In no other way may Paradise or the Kingdom of God be entered but through the veil of the Immortal Flesh, by the New and Living way.

The above record, being in perfect accord with Revelation and reason, is, beyond all doubt, true and inspired. Adam, at the time it transpired, being about Five Hundred years of age, had no doubt commenced to feel the infirmities consequent upon the subtle operation of the evil virus throughout his constitution, which four hundred and thirty years later culminated in the dissolution of his physical body.

It was three thousand years before he and his posterity (the imputed righteous) were ransomed from the power of death and entered the kingdom of heaven, when the second Adam “led captivity captive, and gave gifts to men”—Ps. 68:18. This is the glory of the moon; but the kingdom of heaven is within the living—“redeemed from among men,” and that is the kingdom of God or glory of the Sun.

He that is least in the Kingdom of God is greater than the greatest in the Kingdom of Heaven.

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Let all superstitious bigotry and old wives' fables go; and think not that you may cast off this "mortal coil" and soar to an imaginary Paradise, and there attain all your visionary ideals, and the fruition of every spiritual aspiration in that Elysian Garden, which only exists in the mind.

It is written, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye—(Ezek. 18:32).

Wherefore think not, as many of the so-called advanced occult teachers advocate, that there will come a time, even after immortality is attained in the flesh, that the purified, immortalized Soul and redeemed Son of God will no longer desire to possess the fleshly Temple; for it is a possession and power they will ever retain; which will enable them to function throughout all the planes of vibration and spheres of the Universe.

Enoch, Elijah, Esdras, Moses, Daniel and John, and many others not recorded as attaining Immortal Manhood, although not at present visible and known in earth, still possess the supreme power to materialize in that redeemed body of flesh. Thus shall Abraham, Isaac, Jacob and all the prophets stand in their lot at this latter day, and sit down in the Kingdom, as Jesus declared—(Luke 13:28).—These being chosen as *special witnesses* in the different ages and dispensations.

These misguided teachers underestimate the importance and transcendent glory of God's temple; they judge of its usefulness and value from its present fallen, degenerate and corrupted condition and natural limitations, and have consequently come to regard it as a burden and impediment to the Soul imprisoned within its unwholesome walls.

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Beware of all the subtle so-called "esoteric" philosophies, which belittle or totally despise this earthly tabernacle—the handiwork of the Most High, and only vehicle for the manifestation of Godliness.

The redemption and preservation of the body *physical* is the supreme purpose of the Divine Mind, and the one grand ultimate of human existence.

"Know ye not" says the Apostle, "that your body is the Temple of God" (in its perfected state), and his only visible manifestation is *in* that Temple—that his Kingdom is *within* you, and that he, whom heaven and the heaven of heavens cannot contain, will, in very deed, dwell with Man, (where?) *on the earth?*—(1 Kings 8:27).

Thus he taught us to pray, saying, Thy Kingdom come. *Thy will be done in earth*, as it is in heaven.

THE SUPREME DEGREE.

Wherefore, let it be deeply impressed upon our minds, that the supreme purpose of life, on this sphere of activity, is the perfecting of the physical temple—the architecture of Man and Woman into a building of God in Immortality.

To this end the Mosaic Law was ordained, and the coming of Christ (the anointing) to Jesus (the "Woman's Seed") proved that it could be fulfilled when Man is anointed with the fulness of the Spirit.

This work embraces the purification of the Soul, for the one cannot be immortalized without the other, and the evolution of both depends upon the involution of the Spirit, before it was sent to minister to a mortal body in earth-life.

The plan of the Divine Architect is a progressive one,

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and does not find its final completion until the end of the sixth day, in the manifestation of the 144,000 Sons of God and Bride of Christ; when man and woman together, having passed through their many lives and infinite succession of ever-varying experiences, shall reach this grand ultimate—the Immortality of the Body, and stand forth a perfect septenate God and Goddess.

This supreme degree has been attained by Jesus the Man of Nazareth, who, though he were born without sin—the Seed of the Woman purified—yet learned he obedience by the things which he suffered (Heb. 5:8), that he might be our example and guide to the perfect stature of Godhood in Immortality—(1 Tim. 6:16).

He said, The works which I do shall ye do also and *greater works* than these—which is “overcoming” the evil in the blood, which Jesus was free from, he having no seed of Satan (tares) in his blood; being born a Son of Man without seed of the beast.

He had no evil demands within his body to refuse; so he could but choose the Good. The greater work for fallen man, who has the beast in him to subdue, is to learn to “refuse the evil and choose the good” part (Isa. 7:15); which will eliminate the evil, and thereby cleanse the Temple from all that defiles.

This lust of evil, the law in the flesh which wars against the law of the mind, must be overcome, before he can come to the Good part, and be born of God, to be made equal with Jesus, the Son—(1 Jno. 3:2).

All God's promises are conditional, and “He calleth those things which be not as though they were” in view of their certain fulfilment at the appointed time, and in those who fulfil the conditions.

EGOTISM.

It is written, "For if ye live after the flesh"—following the law of sensual desire in our members—"ye shall die," for "to be carnally minded is death," but "if ye, through the Spirit, do mortify the deeds of the body," (overcoming sense gratification)—that is the condition, "ye shall live," for "to be spiritually-minded is life and peace"—(Rom. 8:13).

EGOTISM—A "GRAVE" ERROR.

To deny that this law, which draws us to do the things we would not, and to leave undone the things we would, exists in our flesh, as a thorn—the messenger of Satan to buffet us—is a grave mistake.

This contrary law is hereditary and none of Adam's posterity have escaped it, save Jesus.

David declared it when he said, I was shapen in iniquity and in sin did my mother conceive me (Ps. 51:5); and Jesus saith, Ye are of your father the devil, and the lusts of your father ye will do—(Jno. 8:44).

Can the devil beget ought but his own likeness? His firstborn Cain (the fruit of Adam's transgression) was a murderer, and this seed has been mingled with the good down through the generations of Adam.

It almost seems superfluous to further emphasize this truth, but such is the trend of modern thought, in some progressive (?) schools, that we feel it cannot be too forcibly impressed upon your minds.

This is a day of egotism, pride and boasting, when man and woman, in utter ignorance, apparently, of their fallen condition; and the true nature of their begettal and ancient sire, are arrogating to themselves powers and voicing their own praises for achievements they have not attained; but, owing to the universal

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increase in knowledge, they find are *possible* to the victorious "overcomer"—the Regenerate; and in their madness—with minds blinded by the god of this world, have falsely appropriated, and "think" they already possess. Their philosophy being one of thought in the abstract, which assures them, if they only "think" they possess it, it is already attained; making a situation which is ludicrous, and would be laughable, if it were not so serious and destructive in its effects, militating against the Truth.

All this late wave of Egotism—I am-ism, under different guises, which proclaims man in his fallen, degenerate state to be "*of himself, alone, all powerful,*" and a Son of God, either in the present possession of Immortal Life, or that he has the power, within himself, as a vidual, to obtain it, is nothing but pure Blasphemy—the doctrines of the Beast (Rev. 13:1), and work of the Adversary, called Anti-Christ, who is now seeking to blind man by counterfeiting the great Truths due to be revealed in these last days of Preparation. For why should one seek for that which he believes he already possesses?

Beware of all such subtle counterfeits—they are a delusion and a snare. "I know the blasphemy of them which say they are Jews (Elect) and are not, but are the synagogue of Satan." (Rev. 2:9.) Not having obeyed the Laws for the cleansing of the Temple nor performed the work—passing through the Re-generation—they have not become the Temples of God.

Gods, indeed! and most of them not capable of curing a headache, to say nothing of a matter like *raising the dead!*

EGOTISM.

“AND SATAN CAME ALSO.”

If Jesus, the anointed Man, who was born without sin, declared, “I, of mine own self can do nothing” (Jno. 5:30); then, surely this arrogant boasting of mere man’s limitless powers, must spring from the same original root, which grew in the heart of Lucifer, the mighty Son of the Morning—an Archangel whom Jesus, the Bright and Morning Star, could not rebuke, but said, The Lord rebuke thee!

Becoming conscious of the exalted degree of power invested in him, he began to think himself as great as God, and so became exalted in pride, and aspired to the throne, saying, I will ascend above the heights of the clouds, I will be like the Most High—(Isa. 14:14).

The error into which the mighty one fell, was in his attempt to achieve the throne of Divinity, in his own way, and by his own strength.

The aspiration is not amiss, but the motive being rooted in pride and selfish ambition to supercede, the intent was contrary to the will of God.

The Divine Plan, as revealed in the Record, was to make his angels Spirits (Heb. 1:7), and, making a temple for the Spirit, implant himself, the Immortal Soul, as the Creator—the Father or begetting principle—in Man; the full development of which three-fold Individual would eventually bring that Spirit-Man into the image and likeness of Himself.

Paul therefore warns us against falling into “the condemnation of the devil” (1 Tim. 3:6), into which much of our modern so-called progressive thought and philosophy has a marked and subtle tendency to lead us.

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The same condemnation awaits all who, because they walk in pride, are being so easily deceived and beguiled by these many "Names of Blasphemy" under which the adversary, transformed as an angel of light, is appearing, in these last days, to deceive, *if it were possible*, the very Elect.

John said, A man can take to himself nothing except it be given him from heaven—Jno. 3:27.

Let there be no misapprehension on this point. "Tarry ye in Jerusalem," said the Christ, "until ye be endued with power *from on high*." He did not tell them to tarry for the Divine power within themselves to assert itself. Their superconscious minds were thoroughly aroused, through direct contact and fellowship with the Christ; and all the Divinity within was awakened to the knowledge of his Messiahship, and their high calling as his Apostles; yet it was essential for *them* to tarry until endued with power—the baptism of the Spirit, which they received in measure (cloven tongues), in order to fit them for their mission.

If, in this early day, it was thus essential to be endued with the power of the Christ, how much more are we now, in these last days, when His work will be consummated, bound unto the aid of the Divine Spirits—the baptism of Fire, which we are exhorted to seek?

The deification of the natural, unregenerate man, is one of the most unmistakable signs of the times.

These bogus philosophies will increase and become more popular with the world element, as evil men and seducers wax worse and worse, deceiving and being deceived, unto the end.—2 Tim. 3:13.

Truth, on the other hand, is never popular, and can never become so, while Satan reigns.—2 Cor. 4:4

EGOTISM.

It will meet with great opposition from the powers of darkness; and only he who endureth unto the end against all adversity shall be saved with the "great salvation."

* * * * *

When Nebuchadnezzar acknowledged this basic truth—that *the Heavens do rule*—his reason returned and the Kingdom was restored to him (Dan. 4:36); and he or she, who now ignores the *Heavens* (Hosea 2:21)—the Spirit (Zech. 4:6), we call God (Jno. 4:24), and believes in his or her own vidual sufficiency to achieve Redemption, has so far missed the one supreme purpose of human existence as to be classed with the great "multitude born in vain," mental infants who die in ignorance (Hosea 4:6), to learn of their folly under a more severe discipline in the lower spiritual realms of being, after death.—2 Esdras 9:12.

FAITH AND WORKS.

To merely "think" (mental attitude or faith) you are cleansed from the bite of the serpent and already redeemed to your Immortal estate will not perform the necessary work.

Let us not deceive ourselves; there is a path to follow, a work to do.

The *mind* of man is like a magnificent locomotive with its fire, steam and engine—three interdependent sub-divisions. But suppose you place the finest locomotive in the world upon a mud road, how much progress would you make toward your destination?

So is the most potent and enlightened mind, which is not equilibrated upon the two steel rails of the *Law of God and Testimony of Jesus Christ*; and follows out

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those *Lines of Life*, which lead man back to the *Central Consciousness* of the Universe—*Yah-baha-el-abha*.

GOD'S CHALLENGE.

God throws down the gauntlet to all who despise his name—Jah—and call him by strange names, and appropriate his power and glory to themselves.

His challenge is found in Isaiah, where the prophet says, Produce your cause, bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen; let them show the former things what they be (the origin and destiny of man; of evil and its purpose: show us the Garden of Eden—Paradise, the serpent, the Covenant of promise of Restoration to Divine perfection), that we may consider them and know the latter end of them: or declare us things to come (the Woman's work in bruising the serpent's head; Regeneration and the return of the Kingdom of Immortality). Show the things that are to come hereafter, that we may know that *ye are Gods*; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing or worse than nothing (margin) and your work of naught, an abomination is he that chooseth you.—Isa. 41: 21-4.

“BY THEIR FRUITS.”

No matter how cultured, refined and educated a man may be, if he has never awakened from the lethargic state, which is his natural heritage, to a condition of Divine consciousness, he is asleep as the first Adam and dead to all knowledge.

No matter how admirably gentle, kind and lovable he

“YE ARE GODS” (?)

may be, if he is sowing tares indiscriminately in his neighbor's field, his love is a counterfeit—*he is an enemy*; if he is still under the dominion of evil, he is a son of Satan, and the lusts of his father he will do; if his blood is not cleansed he is still on the plane of the beast, and has no pre-eminence over it (Eccles. 3:19), until he rises above the man of sin and becomes a Son of Man.

“YE ARE GODS” (?)—PS. 82: 6.

These distinctions are subtle—the dividing lines are very fine and must be spiritually discerned, if we would rightly comprehend the difference between our standing, present state and future prospects of achievement.

The Divine Oracle is two-edged (Heb. 4:12), and cuts both ways.

When the Christ enunciated the truth of fallen man's origin—not the Son of God, but of Satan, he proved his statement by pointing to man's works.

Those religious Pharisees declared themselves not born of *fornication*, but the proud sons of Abraham—the Righteous; but he reasoned, saying, If ye were the children of Abraham, ye would do the works of Abraham.

But when the Christ declared his oneness with the Father, as a true Son of God, they were quick to accuse him of blasphemy (Jno. 10:33)—a man making himself God; but he defended his claim by referring them to their own Law, saying, Is it not written in your Law, I said, *Ye are Gods*? And he pointed to his works as evidence, saying, If I do not the works of my Father, believe me not.

This is the crucial test, and in this manner all claims

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must be substantiated, for, "*The Kingdom of God is not in word but in power.*"—1 Cor. 4:20.

If we are the Sons of God we will possess the power of God and do his works—"The works that I do shall ye do also, and greater works than these shall ye do."—Jno. 14:12.

He healed the sick and raised the dead with a word; transmuted water into wine; materialized food and money; ruled the raging elements and walked upon the waves; appeared or disappeared at will, and levitated or projected himself whither he desired.

He voluntarily laid down his mortal life, in obedience to the Divine mandate, and took it again; proving his body superior to corruption; and, entering the state of Physical Immortality, revealed himself, in vision, with a countenance as "the sun shineth in his strength" (Rev. 1:16)—these works, the anointed Sons of God shall do, and greater works than these.

Wherefore, with the Apostle, we repeat, We will know, not the *speech* of them which are puffed up, but the *power*.—1 Cor. 4:19.

* * * * *

It is written, Behold, ye despisers, and wonder and perish, for I work a work in your days, which ye will in no wise believe though a man declare it unto you (Isa. 29:14).

But now that a woman declares it, perchance, some will believe. This work is the work of Regeneration, the cleansing of the blood (Joel 3:21); the bruising of the serpent's head; the "taking away" of sin and the return of the Kingdom to the bodies of God's Elect Church—the chaste virgin Bride of Christ to the number of 144,000, who are all now dwelling in blood, doing

THE THREE STAGES.

the works, obeying the Law, and claiming the promised redemption in body, soul and spirit.

* * * * *

The fulfilment of the promise in Joel 3:21, or cleansing of the blood, called the partial redemption, brings man as Jesus was at twelve years of age, in power of the Scriptures and a Son of Man, which is a pure body (Eccles. 7:29; Jno. 14:30). The removal of the blood (Ezek. 16:9; Isa. 1:25; Zech. 3:4), which is the present life of the mortal (Lev. 17:11), and over which Satan has the dominion, is the change from the mortal to the immortal state—the Divine birth, as Jesus after his resurrection—a Son of God. And the entrance of the Seven Spirits of God into the temple of the male and female, wherein then dwelleth the fullness of the Godhead bodily (Col. 2:9), is the putting on of Immortality (1 Cor. 15:53); or as Jesus when John saw him, in his apocalyptic vision—a light and glory which no mortal eye can approach unto nor behold (1 Tim. 6:16); it being ten thousand times brighter than the sun in noonday glory, and beyond all comprehension of the mortal mind to conceive; as it is written, “Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.”—1 Cor. 2:9.

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When Woman, then, understands perfectly the part she played in Man's fall, the true nature of the transgression and the manner of the change from a life of Spirit to that of blood; then she may begin to somewhat comprehend what her Divine mission is in con-

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nection with the great work of Regeneration and the New birth, whereby man may again become a Son of God, for the one is the exact antithetical counterpart of the other.

EUNUCHS FOR THE KINGDOM'S SAKE.

Jesus said, "Except a man be born of water and of the Spirit he cannot see the Kingdom of God." To be born of water is to be cleansed through the "washing of regeneration"; to be born of the Spirit, or of God, is to be born of the Good. These are two stages or processes of the "strange work."

As man received the evil life of mortality from the woman in the fall, so he must in like manner receive the cleansing and life of the Good, which is Spirit. The seed-bud of Immortal Life must be planted in good ground and nourished by the pure sap of the Tree, or "water of the river of Life" until it becomes strong enough to overcome and eliminate the evil; swallow up death in victory and become the life of that body, bringing forth Immortal fruit in Man; this is the New, Divine-natural birth of the "Man-child."—Rev. 12:5; Isa. 66:7.

* * * * *

Again, Jesus said, All men cannot receive this saying save they to whom it is given (the Elect), for there are some eunuchs which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it.—Matt. 19:12.

There is no passage of greater importance than this

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in the sayings of Jesus. That it contains a depth of meaning far beyond other utterances of the Christ is evident from the opening and closing remarks.

It is analogous to the sayings of John, in the Apocalypse, regarding the promises to the "Overcomer," where he invariably adds the similar significant remark, "He that hath ears to hear let him hear."

All, evidently, do not possess ears capable of hearing these mysteries, and their minds become confused when reading them. This is a wonderful and wise provision in the Divine economy, and no doubt made in order that the Mystic Word might be perpetually occulted (like the Tree of Life) from certain, as yet, undeveloped intellects; and openly revealed to the mental ground already prepared and educated through the school of adversity to receive the Good seed.

The fulness of time has come when there is nothing covered that shall not be revealed or hid that shall not be made known; when the mystery of Good shall be finished, and the way of Life Immortal openly explained to all; for the day and age of the crypt is past, and a long initiation into the occult realms of metaphysical thought no longer necessary; for the world is grown old and can no longer be regarded as a child in swaddling strings.

Understanding this we are well aware that these truths, and those yet to be unfolded, will appear to many of the unprepared as the expression of a bold imagination; while to others they will sound like a song quite pleasant to the ear, but not to be taken with any degree of seriousness. We are, therefore, not backward in speaking, in a general way, with frankness; for the substance of this message can only be received

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deep upon the mind and heart of those who should be quickened by its influence.

* * * * *

We can now proceed.

Jesus, being born in purity, of a Woman without an earthly Father, received no evil or tares in his blood. Herein he differed from the rest of Adam's race; being born of God, he could not commit that sin which, for nearly six thousand years, has been permitted to bring forth the human race under the fall. He said, Satan cometh and hath nothing in me; there being only the Good in him.

All the tendencies and aspirations and desires of his Being were in the ascendant. The motions of his mind and functions of his Soul were reversed to those of the natural, unregenerate man; and the law in his members was in perfect harmony with that of his mind, and, consequently, there was no opposition there; *all functions harmonized and worked together to conserve the vital energy which fed and nourished the Tree of Life within him, making him Master of himself and of all the forces of the Universe.*

Solomon said of Wisdom, "Remaining in Herself she maketh all things *new*."—Wis. 7:27.

An understanding of this—Heaven's first law of harmony—gives us a glimpse into the inner life of the Christ of God and reveals the secret of his marvelous powers—the source from whence proceeded that dynamic force which controlled all natural and spiritual phenomena—even to the creation of life, in that which was apparently inert matter; by which omnipotence he could raise the dead and still the raging storm; materialize and dematerialize at will; and which eventually

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culminated in the perfecting of Man—the human organism, in an Immortal body of flesh and bone, which was superior to corruption, rising triumphant over sin, death and the grave, and ascending into Immortality—the inheritance of the Gods.

He is our forerunner and example to that supreme goal; and if we observe his sayings, we too may do these works and the greater work in overcoming that in us, which he had not to contend with; and also enter into Immortal, eternal Life, by this New and Living way (without the death of the body), through the veil, that is to say his flesh—the Immortal flesh.

Is not corruption in the cold and silent tomb a horror to contemplate? All dread those wages of sin. And is it not a welcome relief and glorious prospect to know it may be avoided; that the grave may be cheated of its prey (Hosea 13:14); that we may verily ask, in glad derision, “O Death where is thy sting? O Grave where is thy victory?”

The strength of sin—the cause of death (Rom. 6:23), dissipation of Life force, is this occult Law (1 Cor. 15:56), wherefore, Solomon says, “Remember the end, and let enmity cease; remember *corruption and death*, and abide in the commandments.”—Eccles. 28:6 (Apoc).

* * * * *

Comprehending this Law of Conservation enables us to better understand the saying of Isaiah, Thus saith the Lord unto the Eunuchs that keep my *Sabbaths* and choose the things that please me, and take hold of my *covenant*, even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters (or as it has also been translated

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“of those who have sons and daughters”); and “I will give them an everlasting name, that shall not be cut off.” (By death.)—Isa. 56: 1-5.

The spiritual significance of “keeping my Sabbaths,” when addressed to the Eunuchs, as in this instance, is the observance of the Levitical Law of separation. The Sabbath is the time of cessation—of rest; a day of abstinence, wherein we are counseled against “doing our own pleasure” (following the natural inclinations), and to keep the Sabbath from *polluting* it, or his hand from doing any evil. Touch not, taste not, handle not, for the command is, “Ye shall not eat of it, neither shall ye *touch* it, lest ye die.”

Be ye separate, for “There is a time to embrace and a time to refrain from embracing.”—(Eccles. 3: 5).

As the natural earth requires a Sabbath of rest, every seven years, in order to conserve its own creative energy (which, if observed, would, no doubt, dispense with the use of artificial cultivators, and yield a larger and more potent increase) so is the sabbath of the microcosmic earth necessary for the conservation of its energy and appropriation of bodily sustenance, as it is written, “And the Sabbath of the land (body), shall be *meat* for you”—(Lev. 25: 6).

So it is evident that the *substance* of the Sabbath is more than the observance of one day in seven, which is the lesser and *typical* sabbath. The greater Sabbath continues from the Moon's last quarter until the New Moon and is set apart as a period of fasting from the evil, with a view to the cleansing of the body; while the following week of the New Moon—the Days of Purification—is the time of building up, with a view to the fortification of the body against the time of sowing,

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during the weeks of purity—the first quarter (half-moon) and fulness of the moon.

It is written, Blow up the trumpet in the New Moon, in the time appointed, on our solemn *feast day*; for this was a statute for Israel, and a Law of the God of Jacob—(Ps. 81: 3).

Solomon spoke of these vital points, when he said, Remember now thy *Creator* in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them (Eccles. 12: 1); or when the natural force has abated and man's reconstructive and creative powers are withered within him; when he goes the way of all unsalted, corrupt flesh—dust to dust.

Again he says, Every wise woman buildeth her house (body), but the foolish plucketh it down with her hands—(Prov. 14: 1). This is a sin unto the death of the body—the same that Eve committed; and she who is wise will understand how to avoid it, and observe the day of rest—not doing her own pleasure and forgetting the Creator or the procreative powers in the body and working evil with her hands; whereby the house is pulled down into ruin and corruption; but rather applying her heart unto the hidden wisdom of God's wondrous plan for the making of man and woman into his own image and likeness, let her "take hold of his covenant" for the Immortality of the physical body, by observing the Laws that please him—obeying the same through love; so shall she be worthy of that place within God's holy Temple, and that chaste and virtuous name, better than of those who have sons and daughters—an everlasting name which shall not be cut off by death.

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This is the Divine calling of the valiant Overcomers—the “undefiled” (Rev. 14:4), who, “make themselves eunuchs for the kingdom of heaven’s sake.” They shall sit down with Abraham, Isaac and Jacob and all the Prophets in the Kingdom of God, and, with the Bridegroom, who thought it not robbery to be equal with God, will share the throne and glory of Him whose Name is Secret—(Rev. 3: 21).

“ IN THE RE-GENERATION.”

A reasonable Woman will readily admit that to generate and go through the Re-generation, at the same time, is an impossibility. It is beyond all controversy that a Tree yielding the fruit of mortality once a year, may, at the same time, bear the “twelve manner of fruits” of the Immortal earth.

We will endeavor to make this point very clear in regard to this all-important doctrine.

Generation demands the amalgamation of the life forces of both male and female in order to perpetuate life in a new organism; and this process culminates eventually in the death of the transmitters of life—it is the “parent” sin.

This is the Law of sin and death, which has been in operation for nearly six thousand years. It has preserved the race of man, whose days were numbered after he fell under its dominion.

Through generation the Hosts of heaven have received souls, and the Spirits of the Just, who received the promise of Immortality, have taken bodies—called the Elect—and are awaiting the unloosing of the Apocalyptic seals, under which were hidden the secret Laws, and knowledge necessary to pass through the changes,

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in the promised Re-generation; that they may receive the substance of that promise of Eternal Life, which God, who cannot lie, *promised* (to them) *before the world began*—(Titus 1:2).

Thus we may understand what the Spirit meant by the woman's being saved or preserved in child-bearing (1 Tim. 2:15)—not that woman does not oftentimes instantly succumb to the universal law, which, sooner or later, brings death to the transmitters of the life forces; but that woman, to whom the promise of Restoration was made, should not be utterly destroyed by her enemy—death, but preserved from generation to generation, by child-bearing, until the end of days; when Death, the last enemy, would be destroyed (1 Cor. 15:26); and the *same* Woman who handed the evil to man, in the beginning, return, in her issue, to undo that which she did, and restore man to his former estate, and higher through knowledge, according to the promise.

* * * * *

When the deed was done—the sin committed—and death stared Adam in the face, a way was provided to perpetuate the race, and save it from destruction, through child-bearing. So have the generations of Adam come and gone throughout the six Cosmic days, until the Seed came, unto whom the great promise of Immortal Life in God's image was made.

So it is written, Seek not death in the error of your life and pull not upon yourselves destruction with the works of your hands, for God made not death, neither hath he pleasure in the destruction of the living. For he created all things that they might have their being; and the generations of the world were health-

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ful, and there is no poison of destruction in them, nor the kingdom of death upon the earth: for *righteousness is immortal*—(Wis. 1: 12-15).

Christ brought Life and Immortality to light, through the gospel (2 Tim. 1: 10), by testifying of a future time, at the end of the age, when his disciples—being re-embodied, after passing through many phases of their evolution Godward—would go through the Re-generation. This was his utterance, Ye which have followed me, *in the Re-generation*, when the *Son of Man* shall sit in the throne of his glory (in the Immortal body) ye also shall sit upon twelve thrones judging the twelve tribes of Israel—(Matt. 19: 28).

Nineteen hundred years have come and gone. Will the promise and prophecy fail? Nay, verily, the day and hour of Re-generation and Israel's judgment is come, and the Wise shall know it—(Hosea 9: 7).

Re-generation demands the cleansing of the blood, called by Paul, "the washing of Re-generation" (Tit. 3: 5), through the Conservation of the life forces in order to perpetuate Life in our own organisms, and culminates in this corruptible putting on incorruption and the mortal being clothed with Immortality.

* * * * *

It is a law of generation, throughout the domain of nature, that a union of the two seeds must transpire before reproduction takes place. This is the resource of Life, and Life's continuity in the body may only be achieved by a similar blending of these potent substances, which, in the animal creation, according to natural law, generates the offspring, which succeeds and continues a degenerate generation; while the pro-

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genitor succumbs to the universal law, which brings death to the transmitter of the forces of life.

So it is written, Woe unto those that are with child in those days—(Matt. 24: 19).

* * * * *

Wherefore, the command of the Spirit is to stop dissipating the life force; learn to overcome and reverse the power, that ye may now bear fruit upward unto the Spirit—to life, and no longer downward, unto the flesh—to death—(Isa. 37: 30-1).

This is the Law of the Spirit of Life, which was active in Enoch and Elijah; and when written upon the heart and mind of man, by the Spirit, that Man cannot sin. He is born of the good—a Re-generate Man.

We must return to the first command and subdue the evil, if we would regenerate and multiply and replenish in the good—(Gen. 1: 28).

Man was never commanded to multiply and replenish in the evil, as he has been doing for nearly six thousand years—multiplying sorrow and suffering, and prostituting the holy functions of the mother organism.

This command was given in the Immortal state, to the image and likeness of God, before Paradise withdrew; then, God blessed them and gave them the Kingdom and dominion over all.

But when they transgressed and disobeyed the holy commandment, the Kingdom departed—the evil subdued them and gained the dominion.

Then was the curse pronounced upon woman, that in sorrow she should conceive and bring forth her offspring, in contradistinction to the aforementioned bless-

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ing, when told to multiply and replenish in the Good, Immortal state.

To multiply and replenish in the evil, fallen state is sin, the wages of which is the death of the body or organism transmitting the life energy; this is a demonstrated, scientific fact, throughout the entire domain of organic life, and is that process which identifies fallen man as one with and having no pre-eminence above the beast—(Eccles. 3:19).

Woman must now arise from the plane of the animal, to that exalted position for which she was created—not the dissipator of life potency, but the *Conservator*; not the generator of evil, as has been during the six days of labor and sore travail, but the *Re-generator* and generator of Good, for she is the soul and substance of Infinite Good.

* * * * *

In this process of Re-generation from the evil, fallen nature to the good Divine nature, the first upward step is to hearken to the Law and obey the voice of God—the leading of the Good, as the first woman listened to Satan or the moving of the evil power in her mind and body.

Return unto me and I will return unto you, saith the Lord of Hosts (Mal. 3:7), for *upon the return of the Divine Spirit to the Woman all depends.*

It is written, Thou turnest man to destruction; and sayest, Return ye children of men—(Ps. 90:3).

But ye say, Wherein shall we return?

Faith is required to take this initial step, for “He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek Him ” —(Heb. 11:6).

“IN THE REGENERATION.”

Diligence is necessary in the Woman who would seek Wisdom—the Helpmate she lost in the fall, who is a Tree of Life to them that lay hold upon her; and happy is every one that retaineth her—(Prov. 3:18). Her promise is that she will cause those who love her to inherit *substance*, and fill their treasures—(Prov. 8:21).

God’s pearls of truth are hidden in the depths; his blessings are secreted in sorrow, and much suffering, labour, digging and sifting is required of the earnest Seeker to find the Pearl of Wisdom, so that no sluggard may ever encompass Her lively proportions, for “She is holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be hindered, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirits.

“Wisdom is more moving than any motion, she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one she can do all things; and *remaining in herself* (conserving her forces), she maketh all things new; and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but her that dwelleth with Wisdom.”—Wis. 7:27.

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“But where shall Wisdom be found? And where is the place of understanding?”

“Man knoweth not the price thereof; neither is it found in the land of the living.

“God understandeth the way thereof, and he knoweth the place thereof.

“When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold the fear of the Lord, that is Wisdom, and *to depart from evil* is understanding”—(Job 28:12, 13, 23, 26, 27, 28).

* * * * *

Let the bewildered creature, wandering around in darkness, with a mind full of doubt and fear, listen to the “Still Small Voice” of Wisdom, Come unto me all ye that labour under the yoke of evil, and are heavy laden with the weight of sin, and I will give you rest (free grace for the soul); take my yoke, which I have fashioned, by the union of the Law and Gospel, upon you, and receive the anointing of My Spirit, and learn of me; it shall destroy the yoke of evil and remove the burden of sin from off thy shoulder (Isa. 10:27), and thou shalt have understanding.

Follow the example of the Christ—bearing the evil and rendering obedience to the Laws of Life (works for the body's redemption), whereby He overcame the corruption of the mortal body, and, putting on Immortality, showed the perfect image of the Godhead—the masculinity of Deity. This is to “find rest” unto your souls, for a soul immortalized ceases from labour under the evil and rests eternally in the Infinite Good.

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THE DIVINE TEACHER.

As the faithful Disciple progresses along the illuminated pathway of spiritual unfoldment, Godward, the light increases as she is able to bear it.

When the pupil is ready the Teacher appears.

You need not that any man teach you, saith John; but you need one to point, as a finger-post, to the Teacher; one who has gone a little in advance, to return, and direct the way out of the thicket of evil.

As Noah pointed to the Ark of safety, so we point to the Teacher, which is the Anointing that ye must seek; which will destroy the face of the covering, and the veil which is cast over all nations (Isa. 25:7; 1 Jno. 2:27); and lead you into the perfect Light of Life Immortal.

The gradual entrance of the Light and Truth of the living Word awakens, illumines and transforms the mind of fallen man—causing him to discern the evil from the good (Heb. 5:14); whereby he learns how to refuse the evil and choose the good (Isa. 7:15); and, following out the descent of man, through the subtlety of Satan, into death, by partaking of the evil, he must now, likewise, through the wisdom and strength of Christ—the Anointing—in the *same manner*, partake of the Good fruit; for “The fruit of the righteous is a Tree of Life”—(Prov. 11:30).

Of the Good of that Tree, he shall eat until his body becomes a “*White Stone*” of the transparent city—cleansed, sanctified and brought forth as the pure Gold unalloyed—a Son, born of God or the Good, and more than conquerer, through the power of Christ; sin having no more dominion over him, for “his seed

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remaineth in him, and he cannot sin, because he is born of God."

And, henceforth, that seed, which is the ultimate potency in man, being conserved and transmuted, ascending the spinal (sasuhmna) canal, becomes a brain fructifier and revitalizer in every nerve and fibre of his being, so that, like the Macrocosm—the great universal Cosmos—Man becomes, in himself, a perfect Microcosm, an epitome of the Universe, which he was designed to become; and a Creator or reproducer of himself. This is *Re-generation*—the Transmutation of Vital Force into mental and spiritual energy, which is the supreme Alchemy; and attaining what, in the mechanical realm, we would term "Perpetual motion" of the human machinery.

THE LAW OF LIFE.

No altruistic code has approximated the Mosaic Law in nearly four thousand years, and its observance is the key to perfect health and longevity.

Disease has no power to attack those who observe its hygienic precepts. Tuberculosis, cancer and other unclean and loathsome maladies are unknown among the law-abiding section of the orthodox Jews.

It is written that the Law was added because of transgression, until the Seed should come unto whom the promise was made. This is the Seed that will keep the commandments of God and the Testimony of Jesus.

The Law was given for the purification and preservation of their bodies. Paul says it was ordained for Life, though he found it to be unto death (Rom. 7:10), because he was not of that Seed, being born "out of due

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time"; and although he possessed the *faith* of the "great salvation," and understood the mysteries of the Kingdom's return in a marked degree, yet he found he was unable to do the works of the Law, owing to the weakness of the flesh.

Jesus said he came not to destroy the Law or the Prophets but to fulfil them; and when the young man came to him and said, "Good Master, what shall I do that I may inherit *Eternal Life*?" he said, "Keep the Commandments."

It would seem almost absurd to point out the fact that this young enquirer was not seeking to ascertain the best method of dying and getting to heaven; the word he employed contains no such erroneous significance, but Life Eternal of his being, in its entirety—body, soul and spirit—here and now.

So perverted have the sayings of Christ become, through adulteration with the doctrines and commandments of men, that the Gospel of the return of the Kingdom to earth is no longer cognizable among the teachings of his professed disciples—the mournful followers of a dead Jesus instead of a Living Christ. In fact, on the walls of nearly all the Christian churches in New York our eyes now meet the significant sign of the Undertaker, instead of the Immortal inscriptions of the triumphant Conqueror and *Abolisher* of Death!

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When asked for a synthetic expression of the Law of Life, he said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neigh-

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bour as thyself. On these two commandments hang all the Law and the Prophets—(Matt. 22:40).

The first question, which naturally arises in the mind, is, Who is this God we are commanded to love, for how can we love Him whom we have never seen or know nothing about?

A critical study of the works of God, manifest all around and within us, with a corresponding study of the Scriptures, reveals the nature and character of this God to be the essence of Infinite Love, Wisdom, Justice, Mercy and Power.

We may find a nearer and still more comprehensive manifestation of God, in his incarnative or supreme degree, revealed in the Christ, who tells us "God is a Spirit"—an Intelligence, whom we may learn to know, love, worship and obey.

John testifies, saying, This is Life Eternal to know thee, the only true and living God, and Jesus Christ whom thou hast sent.

This Christ, "made of a Woman, made under the Law," appeared as a Man among men, passing through all the vicissitudes of human existence, and suffering the contradiction of sinners; eventually attained, through progressive involution, to the throne of the Most High, and was absorbed into the Central Consciousness of the Universe. This is our God.

He is our pattern and waymark to the same exalted degree of Divine achievement. His promise is, The works that I do shall ye do also.

To man, he revealed the wonderful possibility of a New Birth of the Spirit, whereby this God would become, in deed and truth, our Father; he being the "*Firstborn of many brethren.*"

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This exalted degree of Sonship may be attained by conformity to God's holy Law, through the Gospel of Love; for "Love is the fulfilling of the Law."

Now Love may only be discerned through its manifestations; "Love thinketh no evil"; "Love worketh *no ill* to his neighbour"—(Rom. 13:10).

Man's nearest neighbour is his Counterpart. Then, if a man sows tares amongst the wheat of his neighbour's field, is he not "working ill," and transgressing the Law which saith, "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes (the symbol is in them) thy fill, at thine own pleasure; but *thou shalt not put any in thy vessel*"—(Deut. 23:24).

Recall the words of Christ, I am the Vine, ye are the branches.

That Seed of which he was conceived was the fruit of the Vine Tree—the true vine, not the "degenerate plant of a strange vine." It was likened to the "mustard seed," which is the least of all seeds, because there was no seed of man (tares) there, to mar the vessel of the Holy One; and he overcame the Mountain of Death, thereby revealing the holy omnipotence of that Deific Essence, of which he was conceived.

Is not Woman, then, become the Mother of God?

Can man any longer, justly, blame her? True, she handed him the evil, and became the "mother of harlots and abominations of the earth," whose husband was the devil; but now, united to Christ, she offers him the Good fruit of the Vine Tree; to take away that which she gave him in the beginning, which marred his vessel!

So shall the New Eve become the Mother of Good, whose husband is her Maker, the Lord of Hosts is his name—(Isa. 54:5).

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This is the substance of the New Covenant, which God said he would make to “take away” our sins (Rom. 11:27); and in this way and manner shall man be “born again” of the Good, in his manhood,—passing through the purifying process of Re-generation, unto the Birth of the Divine Spirit.

* * * * *

How, then, is a man to avoid marring his purifying vessel, by sowing tares among the wheat?

How is he going to refuse the evil and choose the Good?

How receive the Good of the Vine Tree, without, at the same time, adulterating it with the degenerate seed of the strange vine, from which he cannot separate himself, and thereby working ill to the neighbour, and incapacitating himself to receive the Good?

By continence; by overcoming the desire for sense gratification in his mind, through right thinking, prayer and fasting.

This is chastity; this is to become a “Eunuch for the Kingdom of heaven’s sake”—to be a true *Celibate*.

It is written, Give not thy strength unto women, nor thy ways to that which destroyeth Kings—(Prov. 31:3).

And again, Give not thy soul unto a woman to set her foot upon thy substance—(Eccles. Apoc. 9:2).

But be not misled; here is a distinction with a difference; and clearly understand that none may attain this re-generate state, and the Divine birth, by the unnatural, degrading and stultifying practice of suppressing the Divinely-ordained functions of the physical body, as advocated extensively by many zealous, over-righteous teachers; who misinterpret the Laws of God, because of a false conception of the true nature of sin;

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and only perceive the evil part, not discerning that Woman is also a Tree of the knowledge of Good.

Others, again, endeavour to *deny* the existence of the evil part, and mentally affirm that all is good, if we but receive it in that light.

If this were so, and it was not a present reality, why would we be exhorted to "refuse the evil" ?

A just balance is the Lord's, and to affirm that all is good or deny the existence of evil, is the outcome of an unbalanced mentality.

Let the Anointed, new-created Woman take her place, in full possession of her Divine Rights, with free scope to exercise her inherent powers and awakened faculties, and she will assuredly demonstrate this truth to man, and lead him back to Immortal Life, from whence she drew him.

Shall man receive evil from the woman's hand, and not receive Good ?

These one-sided teachers confound the pure and holy functions of a Woman's organism with the vile perversions of a degenerate race. There is a vast difference between the two. There is nothing impure or vile about a holy function, ordained of God for a Divine purpose; only, "As a man thinketh in his heart, so is he." "To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled"—(Titus 1:15).

Because of this, and the fact that the overwhelming mass of humanity are living an existence which is below the level of the animal (in some respects), a mock modesty and hypocritical prudery have been created

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which considers any reference to sex improper and shameful.

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It is a substantiated fact that a well-ordered and temperate married life conduces more to health and longevity than a life of suppression.

Just behold the virtuous Mother of fifty-five years, on the natural plane of mortal life; alive in all her faculties, abounding in love and full of vivacity—truly, a womanly Woman; who, having passed through the sore travail of conception under the curse, possesses, at least, the knowledge of evil from its fundamentals up, and is therefore Divine in part.

On the other hand, behold

THE TOTAL ABSTAINERS

on the same plane of physical activity, without experimental knowledge of either good or evil, and is there anything so Soulless, so sapless and absolutely devoid of all the nobler traits of womanly maturity?

How else could it be, when flying in the face of God and nature; in direct opposition to his word, who has decreed that as man and woman fell together, so must they rise.

Passing to the higher planes of the mind and spirit, what do we observe?

Few have had the opportunity to observe results in this realm; but those who have, will agree with us, when we affirm that, *Suppression is not Conservation but stagnation*; which, instead of arresting corruption, hastens premature decay, disease and death (notwithstanding many authorities to the contrary); for, like any member, so any function of the body, which is not

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lawfully exercised, will lose its power. Nature will not support idleness.

The reason why so many zealous people disagree on this point is because they draw their conclusions from the dire effects of the *unlawful* exercise of the vital function, through ignorance of the Divine Law!

Again, there are those who do not seclude themselves in a monastery or convent cell, but, associating together, yet live a life of total abstinence; affirming that, in so doing, they are "overcoming" in obedience to the law.

This latter method is still more injurious to the body and mind, and invariably leads to some brain or nerve trouble; and sometimes to insanity and death, as the result of an abscess on the brain or bursting of a blood-vessel; proving that either excess of animal life force or total lack of it, will lead man to that same woeful end; of which it is written, Extol not thyself in the counsel of thine own heart; that thy Soul be not torn in pieces as a bull (straying *alone*). Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a *dry tree*—(Eccles. Apoc. 6:2-3).

* * * * *

It is written, He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting (Gal. 6:8)—not, he that refrains from sowing, but he that "soweth to the Spirit."

This opens up a new field of activity, whereby that which has hitherto been regarded wholly as a natural sensual function, on the plane of the flesh, in common with the animal kingdom, may become, on the higher plane of the Spirit, a Divine Conservation and transmutation of vital energy, leading to Life Everlasting.

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The mind is the vehicle of the Spirit, and that is seated in the Brain; so he that soweth to bear fruit *upward* (Isa. 37:31), to the Brain, soweth to the Spirit and not to the flesh.

This is Life; this is Conservation—the process of Physical Re-generation and Birth of the Spirit—not, in avoiding the evil of excess, run to the twin evil of suppression. “Be not righteous over much, neither make thyself over wise; why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?”

But through Divine wisdom, intuition and good judgment, strike the medium of a just balance, which is the Lord's—(Prov. 16:11).

All functions of the body are for legitimate use, not abuse, either through intemperance or total abstinence; and he who would attain unto perfection of Immortal Life will not continue sowing to the flesh; but, overcoming the degrading, downward death-tendency of the natural desires, learn to “overcome,” and perfectly control them in order to their *elevation* and subsequent transmutation to the finer, ethereal forces on the mental and spiritual planes of activity.

“He that hath ears to hear, let him hear.”

A GRADUAL WORK.

This work of Re-generation, for the attainment of the New Divine-natural birth, is a progressive one; and we must not expect to jump, in an instant, out of a mode of life that has been impressed upon man's subliminal mind for ages; but we must ever remember “the rock from whence we are hewn, and the hole in the pit from whence we are digged,” and ascend, gradually,

A GRADUAL WORK.

in an orderly and sane manner, possessing a zeal with knowledge.

A child when learning to walk will sometimes fall and hurt itself: it does not remain there, but gets up and tries again. So God is patient with his weak children, and, if the desire be earnest enough, we will learn to walk, without falling, in due time.

It has taken three dispensations or six thousand years to bring the present race to this culminating point of its evolution Godward. Three times, the great pot of creation must be overturned, and the seething masses of maddened humanity poured out on the altar of the earth, to be remoulded again; three times cut down and uprooted as barren and unfruitful trees, before they are sown afresh and planted in good ground to bring forth the Divine fruit of the Tree of Life; as it is written, And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself (evil); and the second year that which springeth of the same (death); and in the *third* year, sow ye, and reap (the evil), and plant vineyards, and eat the fruit thereof (Life).

And the remnant that is escaped of the house of Judah shall again take root downward, and *bear fruit upward*; for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion; the zeal of the Lord of Hosts shall do this—(Isa. 37: 30, 31).

The vineyard of the Lord of Hosts is the house of Israel—(Isa. 5: 7).

It has been sown for the three dispensations, with the seed of beast—(Jer. 31: 27).

At the opening of the third, the Most High overshadowed the Woman, and caused her Seed to “grow of

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itself," and it came forth a pure body—the Son of Man, who was anointed the Christ, and became the image of God in Immortality.

This was the manifestation of the Good of the Woman, and the antithetical counterpart of that which grew of itself in the first Eve, of which Adam was commanded not to eat—the fruition of which was Cain, a murderer; which Jesus overcame and condemned, and showed to the race how fallen man would, through the return of the Kingdom, by a new and Divine birth, attain unto the righteousness of the Divine Law.

The Good Seed of the Woman grew of itself, and the Bride (144,000) is that which has sprung from the Seed of the Woman,—the remnant of Rev. 12: 17, who have been conceived in the purity of the Woman and born of the Good,—proven by obedience; and with whom the dragon is making war; but the man of sin cannot prevail over that Seed to whom the promise was made, that it would bruise the serpent's head.

This Seed is involved in the 144,000 bones of the body of the Bride—the New Eve, who, in this third dispensation, will sow the Good Seed and reap the evil from man. By her, the Lord will plant the vineyard of the man, which will yield the tender grapes of the anointed Vine—"I am the Vine, ye are the branches," which will make the good wine, to gladden the heart of the Bridegroom, when he sits down to drink it with his Bride in the Kingdom. The zeal of the Lord of Hosts will do this; as it is written, I will yet for this be enquired of by the house of Israel to do it for them—(Ezek. 36: 37).

To compass this work is the Divine calling of the daughter of Zion, in this third dispensation—the ap-

A MAN WITH A MAID.

pointed time of the Re-generation, when the Son of Man—a pure body—shall sit upon the throne of his glory.

Is it not written, The Kingdom shall come to the daughter of Jerusalem?—(Micah 4:8).

* * * * *

Through Woman, the Spirit will do this work.

And, whereas, Solomon found a Man (Jesus), but could not find a Woman, so that he confessed one of the things he, with all his wonderful wisdom, did not know, was

THE WAY OF A MAN WITH A MAID (PROV. 30. 19),

the hour has come for the manifestation of the Woman as the Helpmate of Man, and the mystery shall be finished.

The immaculate conception of Jesus proved that the Woman's Seed was pure and holy, without the man's—“that holy thing which shall be born of thee shall be called the Son of God”—(Luke 1:34-35; Mary (Apoc.) 7:16).

In this truth we discover the only *foundation* and *nucleus* for Physical Immortality.

We have this eternal fact to start from, and herein is the secret mystery revealed; that if Man will “overcome” the natural, earthward tendency of his fallen Soul nature, and, through the power of an enlightened mind, mortifying this habit of the flesh (Rom. 8:13), approach that Fount of Life in a right mental attitude—thereby changing the action of the subconscious intelligence, and learn to Conserve the vital energy, instead of dissipating it, and polluting the Fount of Life,

WOMAN'S DIVINE RIGHTS.

he then permits *the Woman to do her work*—to be avenged on that evil in man, which slew her Seed on the cross; and this will lead to the purification of the seed of man, and the cleansing of the blood of both.

Then shall Man know the Divine purpose of the Woman's organism and understand that profound mystery, which Solomon admitted he could not fathom—“The way of a man with a maid.”

MAN'S GREAT DIFFICULTY.

As man first received the tares, before he could sow them among the wheat, in his neighbour's field, according to the parable of Jesus, in like manner he must now receive the pure wheat—the “Good old Corn of the Land.” (Observe the bi-une symbol of the wheat berry!)

But although the Tree is Good and Life, out of the days of separation, man finds he is unable to partake of it, without sowing the tares. So this is the battle which man must fight, and to him that “overcometh” is the promise given. Fear not, for the Spirit is come down in fulness to help humanity out of this difficulty.

Man, in contradistinction to woman, does not possess this power of separating the tares; consequently, they have remained with him.

Like many to-day, the servants thought to pull up the tares (by suppression), but the Master said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

MAN'S GREAT DIFFICULTY.

Let us then be up and doing, that we be not of those who will sadly say, The harvest is past, the summer is ended, and we are not saved—(Jer. 8: 20).

The tares in the blood is the “Flaming Sword”—the lust of the flesh, which has kept man from the Tree of Life, during the three dispensations; or until the Seed came unto whom the promise of eternal inheritance was made; at which time this barrier was to be taken away.

Now is the hour for its removal, and man must look unto the perfect Law in Woman (the Moon Mystery), and obey the command, Thou shalt not sow thy field with mingled seed (Lev. 19: 19), but subdue and overcome, until he receives the *Healing Balm*, whereby he shall become sown afresh, with pure seed in good ground; and the tares be separated, gathered into bundles and burned up, seed, root and branch, by the Women, who possess the consuming Fire of the Spirit—(Isa. 27: 11).

Then will Man become as Jesus in his youth—possessing pure blood, and dwelling in the Spirit, until he receives the final baptism of Fire, whereby his blood shall be washed away, and “mortality swallowed up of Life”; for it is positively affirmed that “Flesh and *blood* cannot inherit the Kingdom of God” (1 Cor. 15: 50), blood being the kingdom of mortality, which belongs to Satan, and without shedding of which there is no remission.

But know, O aspirant to full redemption, that all Adam possessed before his fall shall be restored; and much more—that the Redeemed, possessing the Temple of flesh and bone, with the Life of the Spirit, instead of blood—it being again placed within the Garden, will “ascend into the Hill of the Lord and stand in his Holy

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Place," dwelling eternally in the Paradise of God and clothed with the glory of the sun, which will never set upon those Sons and Daughters of choicest election; in whom will dwell the fulness of the Godhead bodily, as manifested in the Temple of the First-begotten.

* * * * *

Thus Man must learn to appropriate the Good, by degrees, until the tares are totally reaped. This is the "overcoming," which means *absolute mastery and mental control of the physical function*.

In his natural state, he is not yet a Son of Man, until his blood is cleansed; so he must climb, gradually, step by step, to the immaculate heights of Divinity.

As he has been doing—the mind following the senses, in the lust of the flesh, is the law of the animal plane; continuing which, he can become neither God nor Man, but returns to dust and spirit; and "A living dog is better than a *dead* lion."

But the more he thus overcomes and appropriates and retains the Good, the higher he ascends and the nearer he is to God, and the attainment of the Divine birth; but he who spends the Good seed and life of his body, without reaping a commensurate equivalent, is losing in the battle; because he loses both his own life force and the good fruit of the Tree; but he who overcomes and controls his senses, may, by degrees, partake of that Healing Balm; and only apply the sickle to the tares, and cast them into the furnace, at such time as his highest judgment, subconscious intuition and physical condition (indicated by the spleen), deems it advisable.

When the partial redemption is accomplished, Man cannot be stopped from pressing on to perfection and the ultimate attainment of Physical Immortality. The

MYSTERY OF THE CROSS.

barrier is then removed, and a clear path opened to the regions of Day.

The evil, being eliminated from the blood of man, shall return into the Golden Cup, where God placed it in the beginning; and shall wither, there, "in the furrows where it grew."

THE MYSTERY OF THE CROSS.

The heel (or healing power) of the Woman's Seed, was bruised by the evil, when Jesus' blood was shed upon the cross (the phallic symbol)—He dying that lust might die in man, and man be brought to be as the Woman's Seed.

The death of Jesus has ever been a profound mystery, and the question why it was necessary to pour out his blood, as a ransom price for the sins of the world (1 Jno. 2: 2), has never been very satisfactorily answered.

The profound necessity for the shedding of the blood is only understood by the mind of Woman, when we comprehend the truth that, when Man fell from the Immortal state, he received, from the woman, as the fruit of that transgression, the blood, which became the life of his fallen nature; in other words, he instantly died to the life of Spirit—"Dying, thou shalt die."

Before this act of disobedience, in transgressing the holy commandment, his body was the Tabernacle of the Spirit, which was his life—the Breath of God.

In his fall, the blood, like a veil, fell before his inward vision, and filled the body with darkness—transforming the Holy Temple from the Tabernacle of God into the synagogue of Satan.

So it became necessary for Jesus to partake of the

WOMAN'S DIVINE RIGHTS.

fall,—to be made in the likeness of sinful flesh (Heb. 2: 14; Rom. 8: 3), that He might overcome sin in the flesh, and undo that which the first Adam did, by shedding that blood; and so rending the veil (Luke 23: 45), which Adam received, as a result of his act of disobedience.

God manifest in flesh bore that imputation which Adam cast upon him and the Woman, when he said, The woman which *Thou* gavest me, gave me, and I did eat. This caused God to say, through the prophet Micah, Shall I give my Firstborn for my transgression, the fruit of my body, for the sin of my soul?—(Micah 6: 7; Rom. 8: 3; Phil. 2: 7).

Thus was the imputation borne by Jesus, whereby He freed the posterity of Adam, and made manifest the way whereby he could regain his lost estate.

Jesus Christ triumphed for the race, when He arose *without blood*—the Spirit again being the life of his Immortal body of *flesh and bones*—(Luke 24: 39).

Thus was it necessary for the Second Adam to have his blood shed, that he might pay the penalty of the transgression and show to man the path back to the Light of Life Immortal, in the Kingdom of God.

* * * * *

Jesus was the “Word made flesh”; He was the Woman’s Seed, and in him the Woman (with God’s help) opened the Door of Immortality, through which man may pass, without suffering the wages of sin.

God has sworn by his holiness, that he will do this strange work. He has promised to both cleanse and wash away the blood of those who seek, knock and ask; as it is written, “Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.”

A DUAL WORK.

A DUAL WORK.

Jesus said, If *two* of you shall agree on earth as touching anything that ye shall ask, it shall be done for you of my Father which is in heaven.

Man awakens from his long sleep of nearly six thousand years, and arises from the tomb of ignorance, when the Femininity of Deity returns to him, and he then possessing the Spirit Bride, becomes, as Jesus, the Bridegroom--bi-une.

To every female aspirant, the Spirit saith, Seek to thy Maker, who is thy husband, the Lord of Hosts is his name (Isa. 54:5), that you, who have been long divorced, may be re-united (Jer. 3:14), that you twain (bi-une) may be strong to turn the battle to the gate; for as Jacob rolled away the stone from the well's mouth, so shall God take away the evil by the hand of the Woman.

Seek, then, my Sister, with singleness of purpose and purity of heart, and for the glory of God, for the fulfilment of the Promise, in you, and do not again rest satisfied until the evil shall "wither in the furrows where it grew" (Ezek. 17:10)—until the last vestige and sign of the fall of Adam is totally washed away from thy body, and it is again robed with the wedding garment of chastity and holiness—a fit Tabernacle for the indwelling of thine own Divinity.

* * * * *

And to every male He saith, Seek the return of the Bride, who will, in thee, strive with the evil. She will appear to thee, as did the angel to Jacob, and wrestle with the evil, till the Break of Day; and thou must hold her and not let her go, till she bless thee (Gen. 32:24),

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until she touch the evil that it wither in "the sinew that shrank in the hollow of Jacob's thigh"—(Gen. 32: 32).

Then shall the wrestling Jacob be changed, and, indeed, become a prevailing Israelite; who shall receive the seven-fold blessing of the "Overcomer," and freely eat of the "hidden Manna" from out the Golden Pot, in the secret place of the Tabernacle of the Most High.

His filthy garments shall be taken away, and unto him be said, *Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment* (Zech. 3: 4)—the wedding garment.

He shall receive the *White Stone*—the purified body, **not** the *red* body of mortality, but a clarified body, likened to the transparent city, clear as crystal; and in the stone a new name written—"Thy name shall be called no more Jacob but Israel, for as a *Prince* thou hast power with God and man and hast prevailed."

NEW WOMAN STRONGER THAN SATAN.

Man and Woman, alone, unaided by the Spirit, cannot overcome; for Satan, as master of fallen man over the kingdom of mortality, walks up and down in the midst of the *stones of fire* (Ezek. 28: 14; Deut. 23: 1), urging man on with irresistible force, to sin.

But the Lord hath said, I will cast thee as profane out of the Mountain of God: I will destroy thee, O covering cherub, from the midst of the stones of fire.

To this glorious end, the Lord hath created a *New Thing* in the earth, a Woman shall compass a man. And this, the new, real anointed Woman, mortal and immortal, is stronger than Satan; and will compass the man of sin, and totally quench the red fires of lust, driving Satan from his stronghold; and thus heal the

THE SCARCITY OF MEN.

wound she inflicted, which is the source from whence all sin and its woeful concomitants proceed.

THE CALL TO ARMS.

Where, then, are the valiant Women, who will not fear to combat the giant of evil, with the Slingstone of Truth, and, in the power of Christ, cast the millstone upon Satan's head?—(Judges 9: 53).

Who will dare to enter that wilderness and set the tares on fire, in fulfilment of Isaiah's prophecy? (27: 11).

Who will, like Jael and Judith, for the exaltation of Jerusalem, smite off the head of Satan?

Who will, like Queen Esther, dare to approach the Throne, not for woman's suffrage, but for deliverance from Death, and to bring the sentence on (Ha-man) the adversary?

Where are the holy Women, who are Brides, and desire to minister unto the "Dry Tree" (Isa. 56: 3), who will refresh that arid waste with the crystal streams of the Water of Life, and revitalize the parched roots of the "old stump, left in the ground" (Dan. 4: 15)—that it break asunder the evil "band of brass and iron," and, again, spring forth to flourish and fill the earth with its Immortal fruit (Ezek. 17: 24)—the Green Tree, or Man rehabilitated, re-energized and a million-fold enlightened, above the scope of human attainment, under the curse, now bearing the image, likeness and wisdom of the Son of God?

THE SCARCITY OF MEN.

God made Man upright (Eccles. 7: 29). Jesus was the beginning of that creation (Rev. 3: 14)—the first

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begotten of God; all others being the sons of Satan (Jno. 8: 44)—not Men. No! God cannot be charged with the folly of making the mental, moral and physical abortions which now perambulate the earth; and, in their consummate conceit and arrogant ignorance—yea, crazed with the insanity of the evil virus—imagine, amid the Satanic hallucinations of a clouded brain, that they are verily the Lords of Creation!

Man is pure, holy and undefiled; a creation worthy of an omnipotent God.

If the present race of semi-animo men and women were the Sons and Daughters of Man, they would do the works of Man and not the deeds of the beast.

It is no longer a question of blame, but of remedy; yet we believe it our duty to speak from the woman's side of the question, in defence of Woman's Divine Rights.

Many object to this unsavory doctrine of man's depravity, but it is essential to thoroughly understand our present status, before proceeding to higher realms.

Unless man knows his fallen condition, he is not apt to seek, with any degree of zeal, for the Restoration.

To deny the fall is to dishonour the Creator and discredit the entire Scriptures.

Listen to the prayer of him who escaped the wages of sin: "Let it not be thy will to destroy them which have lived like *beasts*, but to look upon them that have clearly taught thy Law. Take no indignation at them which are deemed *worse than beasts*; but love them that always put their trust in thy righteousness and glory.—(2 Esdras 8: 29-30).

David, the man after God's own heart, calls himself a *beast* (Ps. 73: 22), and Solomon, his wise son, says, I said in mine heart, concerning the estate of the sons of

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men, that God might manifest them, and that they might see that they themselves are *beasts*—(Eccles. 3: 18).

From this, it appears that to acquire this knowledge is one of the Divine purposes of life, under the fall; so that it is the greatest folly to ignore or lightly esteem the same.

Man, the Satyr, who disregards all the laws of propriety and even animal instinct, is certainly worse than the unintelligent beast.

We are aware that woman is sometimes the aggressor, but man is Master, as a general rule, and so holds woman, economically dependent, as a serf, subject to his will and desire; in the majority of cases, he is the dictator in matters of vital relationship; and, sometimes, alas, without regard for the natural instincts and inclinations of the weaker vessel, he is guilty of prostituting her organism for the selfish gratification of inordinate lust, at such times when her whole being revolts against such treatment; when the animal would instantly, viciously resent such advances, and fight for her rights against the trespass.

We must take no uncertain stand for our inalienable Rights in this important respect, if we would strive for the Immortal prize.

Throughout the Law and the prophets, nothing is more emphatically delineated than the displeasure of God at these "abominations."

* * * * *

The New Woman will be endued with wisdom and understanding in these vital matters, and, although some have died martyrs at the hands of vicious and ungodly men, heretofore, the power of the overshadowing

WOMAN'S DIVINE RIGHTS.

Spirit will now be such that the virtuous Woman will be defended against the man of sin.

As Adam harkened to the woman, so must he in the restoration, for *as* in Adam all died, even so, in the same manner, through the anointed and virtuous Woman, dwelling in Christ instead of the spirit of Satan, shall all be made alive—"every man in his own order, Christ and His Bride the first fruits, afterward they that are his" (1 Cor. 15:22-3).

* * * * *

From the knowledge of man's natural, inherent depravity and God's holiness, arose the great question, which troubled the mind of Job. "How, then, can man be justified with God? or how can he be *clean* that is born of a woman? Behold even to the moon (woman in purity), and it shineth not; yea, the stars (unembodied spirits) are not pure in his sight, how much less man, that is a *worm*?" (Job 25:6).

But the reply and promise of Jehovah, to his Elect people, chosen from among the nations to be his witnesses (Isa. 43:10), comes down the ages, saying, Fear not, thou *worm* Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer the Holy One of Israel—(Isa. 41:14).

But the proud, unregenerate man has no use for this "wormy" truth; nevertheless, he must be humiliated, until he, like Nebuchadnezzar, knows it. He must see his need of cleansing and the source of his pollution, before he will abstain from further contamination at the poisoned spring, and willingly submit to the Divine process of purification; to become truly a Son of Man—Immortal—the creation of God—"For God created Man to be *immortal*, and made him to be an image of

WOMAN'S LOVE FOR MAN.

his own eternity, nevertheless, through envy of the Devil came death into the world; and they that do hold of his side do find it" (Wis. 2:23).

WOMAN'S LOVE FOR MAN.

But in Jesus, the man free from the beast nature and insanity of evil, pure-minded Woman found a centre to which she could direct all her love forces and holy desires. This is Woman's highest sphere.

And Schiller truthfully says:

"Man decides by reason; the judgment of woman her love is,
"There where she does not love, woman already has judged."

They lingered last at the cross, overwhelmed with sorrow, in the hour and power of darkness; and were first at the open tomb to welcome the risen Christ. Of this fact, Eton Barrett, poetically, says:

"Not she, with traitoress kiss her Saviour stung,
"Not she denied him with unholy tongue;
"She, while Apostles shrank, could danger brave,
"Last at the cross, and earliest at the grave."

Behold his sympathy and compassion for the woman taken in adultery, as recorded in the eighth chapter of John—a chapter many of the self-righteous Pharisees of our day have tried to wipe out from the Divine Record, in order to uphold the ungodly attitude which they ever evince towards an unfortunate sister.

When the Scribes and Pharisees were accusing her, Jesus wrote with his finger on the ground, as though he heard them not—a record of the hidden, sinful deeds in the lives of her accusers; and when they read the same, they were pricked in their consciences, and went

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out, from the eldest to the youngest; and Jesus, being left alone with the woman, in the midst, said "Woman, where are thine accusers? Hath no man condemned thee?"

She replied, "No man, Lord"; and Jesus said unto her, "Neither do I condemn thee, go and sin no more."

Again, what is more Divinely beautiful than his attitude toward the woman who washed his feet with her tears, in the Pharisee's house, and anointed him with the most precious ointment?

Jesus here committed a heinous breach, according to the modern standards of Christianity—perfectly typified in the Pharisee, who reasoned within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner.

"Her sins," said Jesus, "which are many, are forgiven; for *she loved much.*"

What more can a Woman do?

Still, again, we find Jesus conversing with a woman of Samaria, which was contrary to Jewish Law, for they had no dealings with the Samaritans. The disciples marvelled that he talked with this woman of ill repute.

And she left her waterpot, and, going into the city, became a witness, acknowledging Jesus to be the Christ, and brought many out to hear him.

Verily, "The harlots go into the Kingdom of God before you"—(Matt. 21: 31)—the self-righteous, who thank God they are not as their neighbours—extortioners, unjust, adulterers—who attend Divine service twice a week, pay one hundred cents to the dollar, and wrong no man. They, being righteous, consequently have no need of redemption; but the harlot knows her

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need of cleansing; wherefore it is written, "He came not to call the righteous, but sinners to repentance"; and the Kingdom will be full of such repentant women, yea from the highways and hedges will he compel them to come in that his house may be filled.

* * * * *

Perhaps through thoughtlessness or forgetfulness, man continues to blame woman for his fall.

But we do not find the Man (Jesus) holding any such unjust attitude toward even admittedly erring woman!

Was it a woman who gave away his secret doctrine, and betrayed the Master of Wisdom for thirty pieces of silver?

Did woman pass judgment on the Christ, and nail Him to the cross of shame?

And what example has he left on record, for man's guidance in his judgment of woman?

Not that which a few months ago transpired in this Christian land, when a woman—a Mother, who turned in a passion upon the inhuman being who beat her, and inadvertently slew him, was electrocuted by the State of New York.

Who tried this defenceless woman for killing a brutal husband? Not her sisters, but men. Who placed her in the death chair and witnessed her execution by this Christian State? Men!

Would Christ have sanctioned this unholy crime upon a Mother—a barbaric act of vengeance by men upon a woman?

Did he uphold the Scribes and Pharisees—the "religious" and self-righteous, who, in accordance with the letter of the law, were desirous to stone the woman to death?

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It seems almost a travesty on mercy, that these considerate men should allow this helpless and forlorn woman to bear a child into the world before leading her to the slaughter!

Think of it, Sisters, and tell us, breathes there a woman so base, so devoid of soul, of heart, of animal instinct, who could have been a party to such inhumanity?

It may be Law, but it is not the Gospel of Jesus Christ, which we profess to uphold in our constitution; and we dare to assert that the Woman could not be found in earth who would stain her honour and defile her soul in being party to such an ungodly and disgraceful proceeding.

Such instances as this convince us of man's utter inability to judge a woman righteously; and that women alone should comprise the jury which shall decide the fate of a sister.

* * * * *

Before leaving this point we will cite one more case which transpired recently.

We are most intimately acquainted with all the details of this case of a woman—the Mother of three beautiful children.

We know that from their conception her whole aim in life had been to make them as near perfect as possible, she being an earnest student of these higher laws of being.

But, unfortunately, two of her children were left an estate of some considerable extent upon the death of their *mentally-unbalanced* Father. This was the root of subsequent trouble.

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With covetous eyes set upon the estate, two men placed their heads together in order to gain control of it. This necessitated the robbery of the children from their Mother.

In order to accomplish this in an apparently legal manner, they went about to prove this Mother incapable of bringing up the children, who had reached the ages of six and eight years respectively.

So, accordingly, her character was attacked, and, upon the testimony of a bribed Canaanitish woman, who was employed in the Mother's house, they established the "fact" that she was a drunkard.

The distracted and half-frenzied Mother appealed to the Law Courts, producing an overwhelming amount of evidence to the contrary. She was justified.

Still the greed for gold urged on the scheming rogues, and, somehow or other, they succeeded in obtaining a reversal of the decision, the testimony before admitted as perjury being taken as credible evidence, and that given in rebuttal set aside.

These men—all men—after two years of the most agonizing suspense, which only a woman possessing a Mother's heart may appreciate, have decreed that the two children who possess the estate must be taken from the Mother and guarded under the supervision of this man, who has shown such extraordinary interest—passing all natural understanding—in their future welfare, as to fight desperately through the medium of expert lawyers, and with the aid of perjured evidence, to blacken the reputation of a helpless woman, without means to retaliate or carry her grievance to a higher court.

The third child, who is not cursed with the inherit-

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ance of corruptible gold, is left for the Mother to provide a home for as best she can.

A thrice cursed inheritance is that which will tempt a Judas to betray and sell the Lord of Life and Glory! and that will allure men to defraud the fatherless and rob the widow and the Mother of that which is above all wealth—the love and devotion of her own flesh and blood!

Verily, the love of money is the root of all evil. Even Justice, symbolized by the fair and pure-souled Woman, holding the balance of Law and Gospel, is now a thing only to be obtained if you have the wherewithal to purchase it!

Would woman judging woman accept the testimony of an irresponsible servant of servants from a semi-civilized race, just emerging from slavery, as against the oaths of her sisters and the Mother who bore the pains of hell, that those two souls might be; and nourished and watched over their sweet angel faces by night and day for years?

Nay, verily, a Woman—a Mother—would not require evidence, but would intuitively know that her sister Mother, before her in judgment, was not a drunkard. She would sense, in an instant, the foul plot and Satanic scheme to deprive her of the children for some ulterior motive.

We know positively every detail of this case. It is but one of many.

It behooves us, therefore, to lodge a strong protest against the injustice of man's judgment, in matters which concern women.

These things are a crying shame—a foul blot upon a professedly Christian nation.

MAN'S INJUSTICE.

Courage would fail us were it not for the knowledge of that just and faithful Law of Divine Compensation and the over-ruling Providence of an all-wise God, who counsels us saying, When thou seest the violent perverting of judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth, *and there be higher than they* (Eccles. 5:8), for "Vengeance is mine, I will repay," saith the Lord.

* * * * *

Man has blamed woman since the world began, and he still hides behind the Trees of the Garden.

We admit our weakness and imperfection in the beginning through lack of knowledge of the evil; but has man any superior virtue to boast of?

Adam had no evil, in himself, to contend with—he was not deceived, the Record says (1 Tim. 2:14), but deliberately transgressed when tempted.

Again, when on trial after the evil antedeluvian world was destroyed, and righteous Noah and his family preserved, to commence a new and righteous generation, what did this chosen man, who had preached righteousness for one hundred and twenty years?

Did he not commit the same transgression as Adam, partaking of the impurity of the Tree, in his drunken insanity, which brought forth again the degenerate race of Ham, a "seed of falsehood," bearing the same mark of Death as Cain before him!

If the woman, in innocence, was to blame for touching the forbidden fruit, what shall we say of man after two thousand years of knowledge in the evil, and a righteous Preacher at that?

There is no room for boasting on either side but

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cause for great contrition and unfeigned humility; and if, by hook or crook, there is a way out of the difficulty, back to Life and happiness, let us find it; and in obedience pursue the same.

THE PATH.

Hearken, then, my Sister, unto the voice of the Christ, and let his commandments sink deep into thy heart: "Seek ye *first* the Kingdom of God and his righteousness, and all these things shall be added unto you."

This is the Divine order, and to fail in its observance is to accomplish nothing.

We would that a voice of thunder could roar this command from the heavens to the ends of the earth, because of its all-importance.

We have endeavored, in the foregoing pages, to reveal very clearly what that Kingdom of Good is, which we are counselled by the Christ *first* to seek, and where it is located.

It has been placed before you, in many different figures, similitudes and aspects, for your earnest consideration, and with a view to your awakening to a true knowledge and perfect understanding of your Divine Rights as a Woman.

Here and there, throughout the Scriptures, we have picked up a link, and welded them together to form that complete chain which binds man back to the Holy One of Israel.

We have found that the Central Throne of the Kingdom is your own body—"The Kingdom of God is *within* you, and cometh not with outward observation."—(Luke 17:20).

THE PATH.

We are thus counselled to seek first the righteousness of the body—its cleansing from the evil stain.

At present our bodies are Satan's battlefield; he has a claim on them, as long as the evil lives, and there this victory must be won.

To refuse to enter this Field of battle and separate one's self, is the act of a spiritual coward; and only she who boldly takes the Field, armed with the Sword of the Spirit, overcomes the evil and takes the Kingdom by *force*, will eat of Life's fair Tree.

* * * * *

Pray not for evil temptations to be taken away, but as valiant soldiers—as God's "battle-ax and weapons of war" (Jer. 51:20)—pray for strength to prevail, to subdue and overcome all sin, and become instruments in God's hands of bruising the serpent's head.

Satan, the evil genius, and cunning usurper, is the present king of man and woman, and must be dethroned before Christ's Kingdom can come, and God reign again in his holy temple.

The great battle of the ages is on; the alarm has sounded throughout the Holy Mountain; and the hour of temptation is come; and Christ saith, Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.—Rev. 3:10.

He will now slay the beast—the dragon in the sea—which is the evil in the blood (Isa. 27:1; Rev. 13:1), and the New Woman, overshadowed by the heavenly Mother, the New Jerusalem descending from God out of heaven, having the glory of God, and her light like unto a stone most precious, will be manifested. She

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shall be stronger than Samson or David was, before the Philistines.

This Woman of God will now, like the importunate widow, never cease until she prevails with man—the unjust judge—to be avenged on her adversary—the evil in man, which slew her first husband, Christ.

This is Woman's Divine Right, and no man can deprive her of that. All men are dependent upon the Woman for Life.

As man had no part in the conception of the Son of God, neither can he bring himself forth, in purity; and if man blames the woman for bringing the evil upon him, she can say she has also brought forth the Good, and provided a clear Path, which leads to man's perfect restoration to that Immortal estate she lost for him in the beginning.

WOMAN'S MISTAKE.

If woman would now seek to recover her spiritual Rights with the same avidity and reckless persistence with which she is striving for political powers, the new order of things she hopes for would soon transpire.

She is pursuing a phantom and imaginary Rights which do not belong to her, for God never gave woman the right to rule in temporal affairs.

The gaining of Woman's Divine Rights or her rights, according to God's holy decree, are not on the political plane of activity. She is adapted to a higher and holier Office than that of politician in the kingdoms of this world.

Yet the present awakening and activity amongst womankind is good, and marks a new era, in her advance, towards something higher than a plaything for man's convenience.

WOMAN'S MISTAKE.

All hope for the Restoration centres in the New Woman, and she must have freedom of thought and action to accomplish her Divine mission.

Without the spiritual and natural awakening, now transpiring throughout the enlightened portions of the world, and the revivifying influence of Wisdom—the New Jerusalem (feminine principle of Deity) come down—woman in her depolarized isolation could not perceive the legitimate and normal use of her organs and functions, the demoralizing distortion of which creates the moral leprosy that is sweeping the race into perdition, in the wake of all former civilizations.

Most women realize that something is radically wrong, but yet lack knowledge of its true nature.

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Wherefore, it is essential for Woman to seek, with one mind, for the Divine anointing, which will open her eyes and bring true knowledge; armed with which, she may guard her sacred functions, from perversion; and arise to the sublime Office for which she was created.

Let every true woman seek, with all earnestness and purity of purpose, for the glory of God to be revealed in her; for the secret Laws governing the cleansing of the Temple to be unfolded to her darkened understanding, and for strength and wisdom for the performance thereof; that she may indeed attain the supreme goal of Life.

It is at this culminating point of our evolution Godward, when we have reached the summit of our many lives and infinite succession of ever-varying experiences—when the Cosmic cycle is completed—that the Kingdom of God suffereth violence, and the *violent* take it *by force*. It is the earnest, hot soul of the spiritual en-

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thusiast that will *dare* to make the violent dash for the Immortal goal, not the lukewarm or burdened ones, who permit themselves to be weighted down with the cares of life—they can never, with all their might, mind and strength, run the race of Immortality.

Wherefore, casting aside every weight and the *sin which doth so easily beset us*, let us lay hold of the promise of Eternal Life; and, hitching our chariot to the “Morning Star,” soar high upon the wings of the Spirit, until we understand “the way of an eagle in the air,” who with the prescient eye of faith—steadfast and unmoved—can behold the Immortal glory of the Sun, arising, in its Divine radiance, upon the heavenly horizon.

This is Woman's true sphere of activity. Our realm is that of the Mind and Spirit, from whence we may control all things.

In this exalted realm of thought, we may reinstate ourselves as the true Helpmates and glory of the man, according to the Divine decree.

To thus bend our efforts toward this goal of God's appointing is more commendable than misdirecting our precious energies to obtain useless suffrage, that we may defile ourselves more deeply in the pollutions of politics; under a vain delusion that the world element can be reformed by the law of compulsion; and the Kingdom of Righteousness brought to birth by better legislation.

No more startling sign of the decline and approaching disintegration of the present “kingdoms of this world” is apparent to the observant than the displacement of man by woman in all spheres of activity upon the temporal plane.

It is the effect of a reasonable cause. It is, accord-

WOMAN'S MISTAKE.

ing to Isaiah, the judgment of God upon his people, that, "children are their oppressors, and *women rule over them*"—(Isa. 3:12).

It is the inevitable result of continued transgression of the Law, that woman becomes the ruler of man; but those women who possess that altruistic spirit which ever lives and works for the greatest good to all, will not permit themselves to be allured by one-sided and short-sighted presentations of the case, into a false and derogatory position; but, contrariwise, as true Help-mates, will employ that very force they feel that they possess, and which would, *naturally*, displace man, and lead to worse conditions, to raise him above the man of sin and bring in the New Creation.

Now is Woman's golden opportunity to do the nobler part; it is also her temptation to take the wrong course of action in an endeavor to be "like the Most High." Beware of the condemnation of Lucifer!

The command is

"BE YE SEPARATE."

The Man of God has no part nor lot in Satan's kingdom, how much more the Woman of God, who should be his Saviour, Mediator and source of inspiration, instead of his business and political rival.

Come out from the world of competition and be separate and undefiled.

The world system of competition in all branches and spheres of activity, is of the evil one; like a great magnetic circuit, this hellish vibratory wave sweeps incessantly throughout the earth, and all who relate themselves with it will be swept into the great disintegrating maelstrom,

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which will shortly envelop the present world element of competition and selfishness in utter destruction.

The world is one tremendous lie: man being inverted, all is upside down—good is called evil and evil masquerades as good. The wicked prosper and flourish “like a green bay tree,” while the righteous are regarded with suspicion.

The world has become thoroughly Christianized, and clothed itself in a cloak of sanctity: it is religious. It has stormed and taken possession of the visible Church, where its god appears, transformed as an angel of light, to hand out the “strong delusion”—preaching the way of Death for money, and for hire, divining; ever exhorting his dupes to believe the old lie, reversed, “Ye must *all* surely die.”

So devoid of Christ's Gospel of the Kingdom of Life has the professed church become, and so corrupt is the world, that, if the time of the six thousand years ran out, to the limit, no *flesh* could be saved; but for the *Elect's sake* he hath shortened the days (Matt. 24:22); and, thanks be to God, the end has come.

His true people are, after much shouting, awaking to a knowledge and realization of the true status of affairs upon our fallen sphere; and are becoming aware of the awful conditions which surround them, and the *perilous times* we live in.

* * * * *

As a pointed example of the world's gullibility and readiness to accept the delusion and believe a lie, a few months ago, it went wild over a report in regard to the discovery of a geometrical point, known as the North Pole; and great Newspapers paid tens of thousands of

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dollars to the claimant for a spurious story, narrating his supposed exploration into the unknown regions.

The discovery, if made, is of no value whatever to anyone; but the discovery of the Anthropostic Pole, by which the Barque of Truth, on Life's high seas, may be steered to Haven safe, which is of intrinsic value, both for time and eternity, to every member of the human race, is accorded a most dubious reception; and explorers into the hitherto unknown realms of Immortal bliss are compelled to say, with Isaiah, the prophet, Who hath believed our report?

Such are the ways of an inverted and perverted world—falsehood and error are readily received, but truth never. It ever has crucified the Sons of God and let Barabbas go free.

“Truth forever on the scaffold, wrong forever on the throne,
“But that scaffold sways the future, and behind the dim
unknown

“Standeth God, within the shadow, keeping watch above
His own.”

* * * * *

Wherefore, “come out from among them, and be ye separate, and touch not the unclean thing.”

Politics are a farce anywhere; they belong to the god of this world and he conducts affairs along his own line of thought. And just so long as he is able to hold the dominion in us, he is justified in doing as he pleases; and dictating his decrees, as he has done for nearly six thousand years.

He who hindereth the coming of God's Kingdom will hinder, till he be taken out of the way—(2 Thess. 2: 7).

The world is doomed to destruction—not the planet, as is popularly thought, for it abideth forever (Eccles.

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1: 4), but the anthropostic world—that element of humanity who despise God's Word and Law. There is not a particle of hope given, in all the Divine Oracle, for its reformation, during the present age, under the dominion and rule of the evil.

God is not at present dealing with the world as a whole, but with *you*, my Sister, as a vidual, He is individualizing, as demonstrated by the universal green vibration throughout all nature—choosing out of the nations, his one “Holy Nation”; of all generations, his one “Chosen Generation”—a “peculiar people” and “Royal Priesthood,” who will minister before him, in the Holy of Holies of the Temple, during the Golden Ages to come (1 Peter 2: 9)—a “Little Flock,” to whom it is the Father's good pleasure to give the Kingdom—(Luke 12: 32).

Those who are of that element called the world, will fall with the kingdoms of this world—passing through that phase of their evolution, through the portals of death, to return, by re-birth, when the Cosmic wheel shall have traversed its orbit, and come again to that place and into that influence and environment, with which the various spirits are in accord; and then, perchance, accordingly as they have resisted the attraction to evil, learn to “overcome the world,” by which negative and disintegrating element they have been overcome and brought under the dominion of death, during this present cycle of time.

Although called a “multitude born in vain,” we must not conclude that ought is absolutely without some benefit.

These spirits have obtained souls and a knowledge of the evil, and are better fitted to pursue their education

“BE YE SEPARATE.”

and discipline in the disembodied state, that they may be thereby prepared to return on a much higher plane of physical manifestation, for throughout the whole creation all is in a state of eternal progression.

It was such a multitude and indifferent element that God ordered Joshua and others to slay, man, woman, child, cattle and all belonging to them, which to many, who are short-sighted, seems heartless and cruel; but this is because they do not comprehend the great and far-reaching purposes of God in placing the evil here, and making his creature subject to vanity, under the dominion of the evil, for a season—in hope.

Those heathen Canaanites had obtained a knowledge of the evil, and were so thoroughly under its domination that they had no aspirations after holiness; and rather than permit them to mix with his chosen Seed, and be a continual menace to their future progress, and the progress of the whole creation, they were mercifully hurried through another phase of their evolution, and advanced onward, through the zones of spirit-life, until prepared to return to better conditions, probably as the offspring of the very people who had fought and killed them, for God is not partial, but just to all.

LEAVE THE WORLD.

With John, we say, We have written unto you because ye are strong, and the Word of God abideth in you; and ye have overcome the world.

The world passeth away, and the lust thereof, but he that doeth the will of God *abideth forever*.

It is the last time of the “time and times.” It is the end of the world. And, now, Whatsoever is born of God overcometh the world.

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Wherefore, with the Christ, we say, I pray not that thou shouldst take us out of the world, but keep us from the evil.

I pray for them: I pray not *for the world*, but for them which thou hast given me, for they are thine—(Jno. 17: 9).

And if Christ, our example, did not even pray for the world, it is certainly in direct opposition to his pattern, and disobedience to his precepts, to identify ourselves in any way with its government or have aught in common with it.

This is the attitude of a Christ. He did not preach “reform,” nor anything else to the *world*, but said, I came not but unto the lost sheep of the house of Israel (Matt. 15: 24), and sent his Disciples out with the same admonition—(Matt. 10: 5).

Why, then, seek to reform or uphold the tottering supports of the doomed kingdoms of this world of evil—of illusion—which must shortly pass away and become the Kingdoms of our Lord and his Christ?—(Rev. 11: 15).

THE GREAT CHANGE AT HAND.

It was said by the Lord to Esdras: This present life (of evil) is not the end where much glory doth abide; therefore have they prayed for the weak.

But the day of doom shall be the end of this time, and the beginning of the Immortality for to come, wherein corruption is past, intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory—(2 Esdras 7: 45).

THE GREAT CHANGE AT HAND.

Why not, then, attain perfection now? Why not make this thy final incarnation, by overcoming all in thee which is contrary to holiness, so that further re-birth will not be necessary?

To exhort mankind to this end is the aim of all the Scriptures of truth. Your destiny is in your own hands, for you possess free-will.

In all ages, prophets and wise men have taught these truths; how much more shall they now be brought to light, that the time of the consummation has come, when the change will transpire?

The iron and clay mixture which composed the feet of the great image shown, in vision, to the first King at the opening of the "times of the Gentiles"—representing the unstable and divided condition of the last ten kingdoms—is already disintegrating; and upon this mixture the "Stone cut out of the mountain without hands," shall fall, and break in pieces together, and they shall become like the chaff of the summer threshing floors, and wind carry them away that no place be found for them; and the stone that smote the image became a great Mountain and filled the whole earth.

The great God hath made known to the King what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure (Dan. 2:45).

This Stone which is now being "cut out without hands"—without sound of hammer or tool in all the Holy Mountain (1 Kings 6:7), is God's Kingdom—the Kingdom of the Good.

It is already come to all who can receive it.

The minute of the hour on the dial of the Cosmic Clock has come; and as the Signs in the heavens move into position our sphere passes into the influence of her

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New environment; and this wondrous change, which Prophets have foretold and Seers have foreseen; which many Kings and wise men have sought to behold (Luke 10:24), and Angels desired to look into, shall transpire; and the earth be cleansed by the judgments of God from all injustice and unrighteousness—not reformed, but transformed from the kingdoms of evil into that of the Good; and the heirs of that Kingdom delivered from the powers of darkness and translated into the Kingdom of God's Son (Col. 1:13).

* * * * *

God performs a perfect work. "Whatsoever God doeth it shall be forever."—Eccles. 3:14.

He does not put new wine into old bottles, nor patch up the tattered, blood-stained garment of evil with the new, white and spotless Robe of Righteousness, but brings in a New Creation (Gal. 6:15), of which Jesus was the beginning, the Good fruit of the Woman—purified.

This is that Immortal Melchisedecan Order whose descent is not to be counted in the genealogy of that creation which is under the fall, but in a New genealogy of that creation which is from the Restoration.

Reformation begins at the branches, while Regeneration goes to the *Root* of the evil.

God does not lop off a branch of evil here and another there, either by persuasion or legal compulsion, in order to make the tree *better*; but, at the psychological moment—in the appointed time—comes forth the mandate of Deity, "Cut it down, why cumbereth it the ground?"—Luke 13:7.

This is no time to controvert or argue with the

RIGHTLY DIRECT THE EFFORT.

infidel or atheist, but the Divine decree shall now go forth which John in vision foresaw: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. 22: 11.

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Thus knowing that the time is come, from the incontrovertible testimony of the Divine Record, from the reckoning of Astrologers and from the silent testimony of the Pillar of Witness, in the midst of the land of Egypt (Isa. 19: 19), are we not justified in preparing for the promised change; and, leaving the world element to its inevitable doom, turn every effort towards the gathering out of God's Elect—those who are *in* the world, but not *of* it?

This is the work of God, and effort in any other direction is misspent and will surely fail of its purpose.

Your efforts at reform and zeal to obtain equal recognition and rights with men are commendable and good in themselves, for we know the movement is inspired by the best of motives; but it is a zeal without knowledge; and, whereas, you feel the mighty impulse to arise and *do something*—not yet understanding the true Divine Mission of Woman—you have thrown all your energies in to obtain a voice in the government of this present evil world, which is not your sphere, and with which you should have nothing in common. You have mistaken the visible and temporal illusions of life, for the invisible, spiritual and eternal realities of the dawning Kingdom of Righteousness, in which Woman

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—the Saviour of man—will again sit upon her throne, as the Bride of Christ and Queen of the New Creation.

Those who thus continue to misdirect their efforts are the Marthas, who are “careful and troubled about many things”—making a fuss, clamouring for human rights and vainly employing even force to obtain the illusion; but those who will sit, in the omnipotent silence at the feet of the Master, and learn of him their true Divine Rights and Mission in life, are the wise virgins; who, like Mary, have chosen the “*better part*,” which shall not be taken from them; because Good, alone, is real and eternal (Luke 10:42); they shall arise to a knowledge of the marvelous powers invested in their complex organisms, as purifiers and cleansing vessels, to remove the evil stain, which, through Satan's manipulation, has ruled and dominated the Good for nearly six thousand years.

TWO BETTER THAN ONE.

“No one of these shall fail; none shall want her mate.”—(Isa. 34:16).

Man never accomplished much alone. God says, it is not good for man to be alone, but evil (Gen. 2:18); and he is going to reveal to that man who is able to receive it, the true Helpmate, which he promised to give him in the beginning of this wondrous Cosmic cycle.

Glance down through the centuries past, and pick out the great personalities, who stand out in bold relief amongst their fellowmen in history—famous men, who have attained pre-eminence, and risen above the common level of mediocrity; and you will invariably find, if you look closely enough into the inner lives of these

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celebrities, that some silent and loving Woman stood in the dim and shadowy background, removed from the blaze of publicity—the mighty Conservator, controlling and directing unseen psychic forces, through the mystic powers of her potent organism.

And if, in the evil, inverted state, before the great light of Life Immortal burst upon humanity, great success has been attained, achievements gained and genius developed by a co-operation of the positive and negative poles in the Anthropostic Battery, what shall we not expect, when they shall, through increased knowledge—now revealed—learn and know how to refuse the evil and choose the Good?

If, by the union of Two Spirits in one mind, a current of thought force has been generated and directed to accomplish great exploits in human affairs, on the temporal plane of being, what tongue can tell or pen describe the possibilities, achievements and glorious, immortal triumphs that will be compassed, in all spheres of human and spiritual activity, when male and female, together (bi-une), receive the Divine Helpmate and are enveloped in the transcendent aura and Divine afflatus of the Seven Spirits of the fulness of the Godhead bodily?

* * * * *

Let us seek, then, this promised Helpmate, who will enable us to compass the Divine Marriage or reunion with God—the coming again of the Kingdom to earth.

You feel and often wonder why you are lonely in the midst of a host of friends: know the reason, and understand that only the return of *your own Divine Parts* will bring cheer and true happiness again.

No doubt but that Hope deferred has often made

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your heart sick, but, be assured, when the desire cometh it is a Tree of Life—(Prov. 13:12).

The Psalmist prophetically says of this change, “When the Lord *turned again* the captivity of Zion we were like them that dream” (Ps. 126:1). So wonderful and strange to the mind of mortal man will the return of those Spirits to our earthly Tabernacles be, that it will seem like awaking in Paradise from a long and horrible dream.

Think of the quickening this great increase of Spirit energy will cause in the human organism!

* * * * *

The Spirit is as fire. It is written, “Our God is a consuming fire.” Fire generates steam in a boiler, quickening the vibrations of the atoms, until transmuted into etherealized vapour which, when conserved, is a mighty power.

The more fire we add the quicker the change takes place. Likewise, by the union of the male and female human spirits, if there be perfect polarity and blending of the two, the vibrations of each are materially quickened and their mutual happiness greatly enhanced.

If this law is established in the case of male and female, still in the fallen and depolarized state, cannot we then begin to grasp the possibilities of that mighty change which will transpire at the return of the Bride and Bridegroom—the Baptism of Fire, to each of the human Spirits, blending the Seven in one harmonious, almighty vibration.

So omnipotently glorious will be that return of the Divine Anointing, that, in a moment, in the twinkling of an eye—like the lightning flash—our vile bodies

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shall be changed from blood to spirit, and fashioned like unto his glorious body (Phil. 3:21), when this *mortal* shall put on *immortality*—(1 Cor. 15:53).

* * * * *

When the Spirit Energy (the fire) entirely leaves the mortal, the body becomes dead earth—it ceases vibrating and quickly dissolves itself back into its particles and native elements again.

When a body becomes diseased or the tissues begin to disintegrate, as in what is called old age, it becomes repulsive to the spirit of man, and it withdraws further away from the body, which causes it to become feeble and move with difficulty; till, at length, the “silver cord” which binds man to the beast, is broken, and what we call death takes place, and dissolution quickly ensues.

But when that spirit energy is more than seven times multiplied by the addition of the Fire of the Divine afflatus, there will be an infinite rise in the rate of vibration; so that every atom will be transformed, and the body verily transfigured into the appearance of lightning.

Jesus thus showed his body, transfigured, to Peter, James and John, in the Mount, when his face shone like the sun; and when the Elect put on immortality—the third and final stage in man’s redemption—their bodies will be clear and transparent like a precious stone—they possessing the light of the Seven Spirits within—every bone and sinew, organ and nerve will shine with resplendent lustre, so that no mortal eye can behold their glory.

Only in vision has this fleshly body in Immortality been seen by the eye of mortal man.

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Ezekiel saw them, and compared their appearance to a "flash of lightning" (Ezek. 1:14). And Daniel also saw a similar vision, by the river Hiddekel, and describes it, saying, His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude (Dan. 10:6). And Gabriel said, "Now, I am come to make thee understand *what shall befall thy people in the latter days; for yet the vision is for many days.*"

Twenty-five centuries have passed over a groaning, travailing creation, before Daniel's vision, in its Immortal splendour, is made manifest to the mind and understanding of mortal man.

John also saw, in his apocalyptic vision, the Son of Man in the midst of the Seven golden candlesticks (Spirits).

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword, and his countenance was as the *sun shineth in his strength*—(Rev. 1:14-16).

This was a vision of the Lord Jesus Christ, who only hath Immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; for it is the Image of God, which also the "Overcomers" are to bear—(1 Timothy 6:16; 1 John 3:2).

PHYSICAL IMMORTALITY.

To achieve this supreme glory should be the holy ambition of every soul.

We believe it will be sooner or later.

Woman must take the initiative in grasping these great possibilities, now within the reach of Man.

You must now come to a perfect knowledge and understanding of yourself and the secret powers of your fearfully and wonderfully made organism, for, like the Egyptian Sphinx, you have been not only a mystery to man, but an unsolved riddle to yourself.

Knowing, now, that God never created Woman to be the thing of convenience, on the animal plane, that she has been degraded into, under the rule and mastery of Satan—man in his fallen state—arise, then, in the power of that knowledge, and reach up to the Divine heights of your calling upon the mental and spiritual planes of activity; knowing, from the “more sure word of prophecy”—the Voice of Eternal Wisdom, that Woman’s Rights—yea, her Divine and eternal heritage, shall now be granted her—not by man but by God; and she shall arise above the curse in the purity, holiness and beauty of her Divine nature, as a “Tree of Life planted by streams of living waters, which shall bear *twelve* manner of fruits, and yield her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse”—(Rev. 22: 1-3).

* * * * *

Woman has borne the great brunt of the curse, and in sorrow and suffering brought forth, in the evil state, throughout the six days of creation.

Her desire has been subject to the man of sin, and he has domineered and ruled over her in a most arbi-

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trary and tyrannical manner, until the glad hour of her deliverance arrived.

No longer shall she bring forth in labour pains and sorrow, like a beast of the field, for there shall be no more curse—the former things must pass away, and all things now be made new.

The Divine Right of the redeemed, restored, regenerate Woman is to possess the omniscience and omnipotence of Immortal Deity.

In her hands is now placed the Key of Knowledge which will unlock the door of her deliverance, raise her above the curse and place her in the position of power, as the Divinely-ordained Regenerator of man; to raise him above the man of sin, to whose perverted lusts both have endured a long and servile subjugation.

It is finished to all who can receive it. The curse is lifted and must now fall on Satan, the author of sin and cursed above every beast of the field.

* * * * *

Blessed are they who lay hold of this potent truth and *do* God's commandments, that they may have Right to the Tree of Life, and enter in through the gates into the Immortal City.

To these "Paradise is again opened, the Tree of Life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea perfect goodness and wisdom.

"The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten; sorrows are passed, and in the end is shown the *treasure of Immortality*"—(2 Esdras 8: 52-54).

PHYSICAL IMMORTALITY.

All intelligent women, instinctively, intuitively, feel the approaching change which is destined to so affect their status in life that they are moved mightily to arise and protest that they will endure their degradation no longer.

It is the mighty moving of the Spirit of God over the face of the void and formless earth—the Femininity of Deity ; that Vital Breath of Creative Force, breathing upon the “ Dry Bones ” in the valley of the fall (Ezek. 37) ; and there is a shaking—a potent and irresistible vibration amongst them, and presently they will come together—Bone to Bone, the “ Rib ” returning to its place ; for “ None shall want her mate ”—and they shall stand before an astonished creation as an invincible Host, terrible as an army with banners ; “ a great people and a strong ; there hath not been ever the like, neither shall there be any more after it, even to the years of many generations ” (Joel 2 : 2),—until the end of another Cosmic Cycle.

“ The Lord shall utter His voice before his army ; for His camp is very great ; for He is strong that executeth his word ; for the day of the Lord is great and very terrible ; and who can abide it ? ”

None, save that Divine-natural Woman, clothed with the Sun (Christ) and the Moon under her feet (understanding sex mysteries) and upon her head a crown of twelve stars (the * “ twelve manner of fruits ” or virtues of the Tree of Life, typified by the twelve signs of the Zodiac, constituting a perfect body).

* These twelve virtues or stars constituting the crown of glory upon the head of the new-created Woman-wonder are: Hope (Aries), Temperance (Taurus), Love (Gemini), Endurance (Cancer), Contrition (Leo), Justice (Libra), Chastity (Virgo), Wisdom (Scorpio), Patience (Sagittarius), Humility (Capricorn), Adaptability (Aquarius), Faith (Pisces).

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These are the 144,000 sealed members of the Philadelphia Church, who are without fault—all Kings and Priests unto God, after the Order of Melchisedec—the *Immortal Bride of Christ*.

PART II.

The Testimony of Jesus to the Woman's Work, Revealing Man's Ultimate Deliverance from the Curse and Restoration to Physical Immortality.

Other Parables Revealing the Importance of the Fleshly Tabernacle; the Calling of the Gentiles, and their Hope.

The Mysteries of the Bible. The Secrets of Solomon.

CHRIST'S STANDARD OF PERFECTION.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

The code of ethics instituted by Jesus Christ, which forms the nominal basis of the Christian religion, reveals a standard of perfection and rule of life which, owing to its Divine altitude, is, invariably, interpreted into another meaning to suit the mental concept of the darkened intelligence of fallen man.

In the midst of volumes of modern, progressive, metaphysical thought, we have yet to find anything which approximates the exalted standard of perfection enunciated in the Immortal Sermon on the Mount.

Contrast this Discourse, with its simple assertions—"Blessed are the pure in heart, for they shall see God," or any of the stories of sublime simplicity, as told by the illiterate Carpenter (John 7: 15), illustrative of man's fall and rise—with the incomprehensible jargon of the up-to-date Philosopher.

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True science and Divine Revelation do not clash. Only science "falsely so-called" exhibits opposition to the wisdom of the ages ; and the so-called Philosopher who runs in opposition to Divine Revelation, though he may call himself "scientific," is a counterfeit.

The trend of modern, so-called, Philosophy is to dispense with any God outside of man's own vidual personality ; whose proud, arrogant and blasphemous language is, "I am that I am," and his predominant tendency to eliminate everything of the Spirit, and bring sublime truth down to the material level of his darkened mentality.

Such is the subtle pride of man, that, instead of taking the somewhat humiliating position which becomes his present inverted state of subjection and awaiting the promised aid, he, invariably, either declares the Standard of Perfection impossible of attainment, or turns it into another meaning, interpreting the same to imply that which he can measure himself up to ; so that, instead of measuring his attainments by the Divine Standard, he measures the Standard by himself. This is that exaltation and self-justification into which even the righteous and just Job inadvertently fell.

"Blessed are the meek, for they shall inherit the earth," expresses the sum total of Divine Revelation, and any line of thought, be it "new" or old, which tends to the exaltation of the natural man, is satanic in its origin.

We have but to refer to the moral perfection laid down in the Sermon on the Mount to convince ourselves of the present inability of the "creature subject

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to vanity," ever perfectly obeying those Divine precepts, in the unregenerate state.

But when we begin to comprehend the meaning of the New Birth, and the possibility of becoming "partakers of the Divine Nature," by being born of the Good, through the process of Regeneration; then we can understand that the Christ did not require a perfection of man, which he would never be capable of attaining; and did not leave him a Law of Life which He would not give wisdom, knowledge and strength to obey.

But let us not deceive ourselves, as many do, that because we have come into a knowledge of the first principles of the doctrine of Christ—faith, repentance and the hope of the resurrection glory—(Heb. 6:1); that, because we *believe* in Christ, as the Saviour; and have faith in Him for the Salvation of the soul, without the works of the law; that we are therefore Re-generated or Born of God. Nay, verily, to be Born again is to see and enter the Kingdom of God, here and now, and be redeemed to the Immortal state; regaining *all* which Adam lost, through the fruit of the forbidden tree—and that meaneth the Body with the Spirit dwelling within. In addition Man will also possess an Immortal Soul, in which is involved the knowledge, wisdom and attributes of the Gods, making him threefold in Divine perfection.

The Christ preached only this Gospel of the Kingdom's return to earth, and never advocated the present-day "orthodox" beliefs in a spiritual perfection, after death; but a natural, Immortal perfection in the physical body on earth.

He went about healing the body, not exhorting man

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to prepare to die : but forgiving sin that they might recover from the sicknesses which were the effects of that sin.

This is the “grave” mistake made by most of our Theologians ; they read Christ's sayings unto death (in contradiction to all His deeds) and not unto Life—just as He said, “Ye will not come unto me that ye might have life”—(John 5 : 40).

“I came that ye might have life and that ye might have it more abundantly”—(life of body and soul)—(John 10 : 10).

THE LAW OF CHRIST.

Taking the law of carnal commandments under consideration, we find their demands are reasonable and the natural man will readily admit their justness ; but the law of Christ so far supersedes the Mosaic Law as to be beyond the comprehension of the natural man.

It is written that the Law of Moses made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God—(Heb. 7 : 19).

By the Law, is the knowledge of our natural depravity—that we may know the surpassing wickedness of sin (Gal. 2 : 16 ; Rom. 7 : 13) ; that is the reason the natural man dislikes it ; as Paul says, “The carnal mind is enmity against God ; for it is not subject to the Law of God, neither indeed can be”—(Rom. 8 : 7).

But the Law of the Spirit of Life is not a carnal commandment, and is only spiritually discerned ; that is why he does not comprehend it—(Rom. 7 : 14 ; 8 : 6-7). And this is the Law which frees us from “sin and death”—(the death of the body)—(Rom. 8 : 2).

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For instance, compare the carnal law's interpretation of murder and adultery with Christ's; and, whereas the former is within the compass of any reasonably just, carnally-minded man, the latter is far above and beyond his angle of vision; and who, even amongst the professedly righteous, will venture to say they are not murderers and adulterers under the Law of Christ?

It is written, Whosoever is angry with his brother, without a cause, shall be in danger of the judgment—(Matt. 5 : 22), and, Whosoever hateth his brother is a murderer—(1 Jno. 3 : 15).

And, again, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart—(Matt. 5 : 28).

In thus interpreting the true meaning of lust and murder, Christ went to the root of the evil—as exemplified in the first born of Eve—the product of lust, which was a murderer.

These two unlovely traits of character are hereditary; other vices are the “many inventions” which man has sought out (Eccles. 7 : 29)—the fruits of an effete, ignorant and dissolute civilization, which has afforded greater opportunity and greater light to be turned to greater darkness.

THE NEW CREATION.

But let us change our viewpoint from that of the carnal mind; let us ascend into the Hill of the Lord and enlarge our angle of vision; and from the “Top of the rocks”—from this Godward height, standing in the Holy Place of the Spiritual Man, on this Mount of Transfiguration, what do we perceive?

We behold the New Creation—the “New Thing” of God's creating, whose mind has been enlightened

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by the entrance of the Living Word, and renewed by the return of the Divine Anointing ; which is her Teacher and Guide into *all* truth—(1 Jno. 2 : 27).

By this Holy Unction, her eyes have been opened a “second” time (Mark 8 : 25) to see the Divine Plan ; not merely for the salvation of the soul, but for man's perfect redemption to Immortal Life.

She beholds the Tree of the knowledge of Good and evil to be herself, again being placed before man ; who is in the same position as Adam before his fall ; but with this distinctive difference, both now possess a thorough knowledge of evil, being no longer innocent creatures.

Presently, grasping the inner meaning of the Divine Law, she has taken upon herself the vow of a Nazarite unto Good (Num. 6 : 2)—not in symbol, as in olden times, under the law of carnal commandments, but in substance ; she makes herself a “chaste virgin” unto Christ ; and man, under the same vow, becomes a “Eunuch for the Kingdom of Heaven's sake”.

And from henceforth the lust of evil has no more dominion over them, they have come from under the Law and the Gospel, and walk in the “Law of Liberty” above the man of sin.

The evil yoke has been destroyed because of the Anointing—(Isa. 10 : 27).

From this Unction they have learned how to “refuse the evil and choose the Good”—(Isa. 7 : 15).

Divine Love has supplanted animal lust ; they may never come under the condemnation of adultery, murder or any transgression of the law, “because his seed remaineth in him, and he *cannot sin* because he is born of God” (1 Jno. 3 : 9) ; because love reigns

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supreme in the citadel within—the “stony heart” of blood—of hate and anger—is changed to a “heart of flesh” (Ezek. 11:19); and the command, “Be ye, therefore, perfect, even as your Father in Heaven is perfect,” now becomes a reality and a glorious and possible achievement under the changed and reverted conditions in the regenerate mind and body.

Thus it is that Love becomes the fulfilling of the Law (Rom. 13:10)—“The end of the commandment is love out of a *pure* heart”—(1 Tim. 1:5). And, truly, Christ came not to destroy the law or the prophets, but to show us how to fulfil them by bringing in a “better hope,” namely that the Spirit would return and fulfil the righteousness of the Law in us, as it did in him.

Through Divine Love the strength of sin is overcome, and Death, the last enemy, destroyed—(1 Cor. 15:26).

Love in the regenerate Man takes the place of lust in the degenerate—“They that are Christ's have crucified the flesh with its affections and lusts”—(Gal. 5:24)—this, we have previously shown, is the *root* of the evil tree (James 1:14-15); and when the root or first cause is removed, the fruits or effects will cease or change, following the nature of the New root—the seed of Good, sown in Man.

* * * * *

In thus commanding Man to be perfect as God is perfect Christ set up the standard of God's Kingdom; He was but bearing testimony to the truth of the Divine purpose to bring Man into His own image and likeness, on the sixth day, as revealed in the Law and the Prophets; He was but continuing the progressive

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work of His Father in the evolution of Man, as He said, "My Father worketh hitherto, and I work."

"My meat is to do the will of Him that sent me and *finish His work*"—(Jno. 4:34).

The work Christ came to finish was the building of a Body, from the Woman's Seed, into the Temple of God, in Immortality.

The Bridegroom was manifested on the fifth day. According to the Law, it takes double the time for the purification of a female as a male—(Lev. 12).

The Woman's Seed is pure, but not her blood.

Now is the cleansing of the Bride (144,000), which takes double the time.

It was two thousand years after the Law for the cleansing of the Body was given to Moses that the Woman's Seed was shown to be Immortal again: and two thousand years more had to pass before the Bride could be cleansed and made Immortal, like the Bridegroom.

Paul spoke of this mystery concerning Christ and the Church, saying, "That I may present you as a *chaste virgin* to Christ" (2 Cor. 11:2): and exhorts the husband to love his wife as his own body, as Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish—(Eph. 5:25-7). This is the Divine Standard of Perfection, according to the Testimony of Jesus.

* * * * *

Never in any way did Jesus countenance death, but,

CHRIST'S OPPOSITION TO DEATH.

in every instance, we find Him firmly opposing the great enemy of Man.

Death, sickness, insanity, and all the concomitants of sin, disappeared in His presence, and only Man, through his wilful disobedience to the Laws of God and Testimony of Jesus, has made void and of none effect His Gospel of Eternal Life—of full Redemption and Restoration to Man's Immortal estate—victory over sin, death and the grave, and substituted therefor a delusive doctrine of devils, persuading men that they must all surely die.

The evil genius and adversary called Satan, the Devil, is, in this century of light and progress, transformed as an angel of light, and his ministers as the ministers of righteousness, verily standing in the place of the Holy, as the servants of God, teaching Men to prepare to die.

All who thus deny the Gospel of Jesus Christ are Antichrist, who shall be destroyed, and all who hold with them—believing that the Body must die—by the brightness of the coming of Him, *who hath abolished death, and brought life and immortality to light through the Gospel*—(2 Tim. 1-10).

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THE PARABLES OF JESUS.

“All these things spake Jesus unto the multitude in parables, and without a parable spake He not unto them ; that it might be fulfilled which was spoken by the Prophet, saying, ‘I will open my mouth in parables, *I will utter things which have been kept secret from the foundation of the world*’”—(Mat. 13: 34-5).

There is no doubt that the question invariably occurs to the enquiring mind why it was that God did not speak plainly through His Prophets, but caused them to utter great truths under the cover of dark and enigmatical symbols, and to write profound mysteries secreted in obscure and figurative language. “I have also spoken by the Prophets, and I have multiplied visions and used similitudes by the ministry of the Prophets”—(Hosea 12: 10).

And the disciples came and said unto Him, Why speakest thou unto them in parables ? He answered and said unto them, Because it is given unto you to know the *mysteries* of the Kingdom of Heaven, but to them it is not given.

In another place He also spoke of a future time when these *secret mysteries* would be revealed, saying, These things have I spoken unto you in parables: but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father—(Jno. 16: 25).

The purpose of thus occulting the Divine Plan is also revealed in Isaiah, who saith, But the Word of the Lord was unto them precept upon precept ; line upon line ; here a little, and there a little ; that *they might go and fall backward and be broken and snared and taken*—(Isa. 28: 13).

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It is thus evident that there was a profound underlying reason for this veiling of sacred mysteries and symbols of Jehovah ; and the answer clearly shows that they were not intended to be understood by the “multitude born in vain,” whose destiny was not the vine-clad hills and fruitful valleys of the “land flowing with milk and honey,” but lay through the shadowy plains of Jordan, which lead to the waters of death ; to whom the secret Laws governing continuity of Life in the Body would but be a burden which they were not able to bear ; so they were accordingly sealed up till the time of the end or until that Seed should come unto whom the Promise of Immortality was made (Gal. 3 : 19)—these Daniel calls “the wise who will understand” ; they are the Elect (Isa. 45 : 4 ; 65 : 9 ; 22), who will now come to a knowledge of all truth, hitherto regarded as mysteries—“things which have been kept secret from the foundation of the world.”

To His disciples—a figure of the Elect—he said, Unto *you* it is given to know the mysteries—(Luke 8-10).

We shall now consider the deeper meanings and interpretations of some of the principal parables and occult sayings uttered by Jesus during his earthly ministry, and seek to unearth some of the truths which He taught and acts He performed, the true meanings of which have been kept secret. These mostly relate to the things concerning the return of the Kingdom to Man ; and now that the appointed time is come, “Nothing is secret that shall not be made manifest ; neither anything hid that shall not be known and come abroad”—(Luke 8-17).

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THE DIVINE MARRIAGE.

The first miracle performed by Jesus in Cana of Galilee is full of symbolic significance.

Throughout the Scriptures of Truth we find many references to the "third day," "after those days," "in that day" and "at that time," all pointing with certainty to this third dispensation, and "time of the end," wherein all prophecy will find its fulfilment.

So this marriage occurred on the "third day," typical of the third dispensation, when the Divine "Marriage of the Lamb," spoken of by John (Rev. 19:7), or the reunion of God and Man, will be culminated. This is the re-ligion or binding back to God to which all Revelation urges us to aspire.

We notice the significant fact recorded that the "Mother of Jesus was there"—she representing the Femininity of Deity.

In the third and last dispensation, the Mother, who has been kept back—typified in "Rachel with her children hindermost"—(Gen 33:2)—is made manifest, because her Divine function is to bring forth the body—the natural being a shadow of the spiritual. It is the Woman's work.

The Mother, perceiving that the wine—the pure blood of the Vine and symbol of Life—was lacking, approached the Son, and said, They have no wine.

Note the remarkable response of Jesus, "Woman, what have I to do with thee, mine hour is not yet come."

From this reply it is evident that the Mother said something more than what appears in the Record, and we infer from the reply that it must have been something in regard to His Bride.

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At the first coming of Christ it was the hour and power of darkness. Then it was, as Solomon says, "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed"—(Cant. 4: 12).

Jesus here exemplified the fact of His Nazariteship (Num. 6: 4) in His strange reply to the Woman.

Time has sped on; His day and hour of triumph have come, and now, at His second appearance, He will receive His Bride, and twain shall be one flesh.

He comes first to the Bodies of the Elect, who are now preparing for that great event by cleansing the Temple from all uncleanness, for "The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in; He shall come, saith the Lord of Hosts"—(Mal. 3: 1).

"Be ye ready also; for the Son of Man cometh at an hour when ye think not"—(Luke 12: 40).

Would ye have the temple cleansed and be prepared for that advent; to be "alive and remain" unto His appearance, and be "preserved blameless in body, soul and spirit"?—(1 Thess. 5: 23).

Then, obey the Mother's Law, who, no doubt, pondering His strange reply in her heart, as she was wont to do (Luke 2: 19), recognizing the Mastership of her Son, saith unto the servants, Whatsoever He saith unto you, do it. Obedience to the Christ—the Anointing, which teacheth us of all things and is truth (1 Jno. 2: 27), being the way of Life Eternal.

THE MYSTERY OF TRANSMUTATION.

The Master proceeds to prefigure the six thousand years of Man's creation by setting up the six water pots of stone—showing the six days—the time wherein

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evil has predominated, and blood has been the life of Man.

But now, in the third and last dispensation, the water must be transmuted into the Good Wine of the Kingdom.

The filling up with water is symbolical of the "water of the word" (Eph. 5: 26)—the cleansing or "washing of regeneration" (Tit. 3: 5), through which we come to dwell in the Spirit, and the water being transmuted into wine is the change of the New Birth from a life of blood to spirit—passing from death unto Life.

This Divine alchemical Law of Transmutation is also the scientific basis of the Soul's salvation, through vicarious atonement, as enunciated by the Apostles to the world, after the ascension of Jesus ; as it is written, He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him—(2 Cor. 5: 21).

By the same alchemical process whereby the water was converted into wine, so the pure and sinless One was made sin, that we—the sinful—might be converted into the righteousness of God. In no other sense could the Son of God "His own self bear our sins in His own body on the tree."

Conversion is an actual alchemical process of transmutation whereby that which is sinful is made good. This process commences in the mind from whence it advances until it effects the transformation of the entire being.

It was when this great alchemical process of transmutation was being enacted or culminated that the God-part (Christ) withdrew from the body of Jesus,

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which caused Him to cry out, in the consequent darkness and agony of His Soul, "My God, My God, why hast thou forsaken me?" When the pure life essence of the white corpuscle (psychic and pneumatic force) was transmuted or "made sin," it became the Red blood of mortality, with which Christ (the Spirit) could not remain in union.

Thus it was that, when the Roman soldier pierced his side, there came out blood and water (Luke 19:34), proving that he had partaken of the fallen nature, and so borne Adam's transgression.

This was the darkening of the Sun, symbolized in the Macrocosm for the space of three hours (Luke 23:45). And on the "third" day he triumphed over death, demonstrating the Divinity of his nature; arising from the tomb with the flesh and bone body, living by the Spirit; whereby he was declared to be the Son of God (Rom. 1:4), for Christ did not leave his soul in Hell, nor suffer the body of his Holy One to see corruption (Ps. 16:10).

WHAT REMOVAL OF THE CURSE MEANS.

If this Law of Transmutation is possible in these cases, why not in all? If possible to convert water into wine and sin into righteousness, or vice versa, it is equally possible to transmute iron or other metal into gold, or the pebble into a diamond.

The discovery of this process is the only solution to all the economic problems which hitherto have baffled the greatest minds of our day.

This discovery alone will remove the curse of mammon, and break the cruel yoke of the money-power, under which the wage-slave is being crushed, and bring all humanity once more to an *equality*. The boasted

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wealth of nations and individuals being but an illusion which must presently pass with the curse, at the establishment of the Kingdom in earth; wherein *only moral and spiritual worth shall be of value*, and the possession of the Immortal riches alone gain an entrance into Life Eternal.

How hardly shall they who are blinded by the money illusion enter.

The present tedious process of labour in order to obtain the precious metals and stones from Mother-earth, yea, and also the necessities for the maintenance of life, is the direct result of the curse. Labour is a curse—"In the sweat of thy face shalt thou eat bread"—(Gen. 3: 19).

He who was free of the curse manifested the Divinity of Man's nature by his mastery of Natural Vibratory Law, whereby he brought molecular forces into subjection to his will; and instantly performed the transmutation; while man, under the curse and subject to human limitations, must needs plant a seed, and wait long years for it to mature into a vine tree; the roots of which must absorb the water, and, by a slow and tedious process, bear grapes; out of which, by labour, is eventually pressed the transmuted water.

Again, when the Master desired bread, he revealed his Divine knowledge of the atomic principle; whereby he could instantly call together the different elements of bread, from the universal ether, and there was a superabundance of food; while fallen, powerless man is driven, under the cursed lash of threatening starvation, to till the soil, in the sweat of his brow, sow seed, and wait until harvest to gather and thresh, grind and bake, that he may have bread to eat.

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And if possible, in the case of bread and wine, generated out of the dust of the ground, why not equally possible to materialize the human organism from the same dust?

The discovery of Transmutation is the end of Satan's kingdom, and the power to materialize the beginning of the New Creation.

No greater or more deplorable manifestation of the curse upon Woman exists to-day, than the humiliation and physical agonies, consequent upon the long, painful and tedious process of child-bearing, under which a large percentage of women succumb; so common, indeed, is this, that she invariably makes her last will and testament, when entering upon her accouchement.

Truly, the wages of sin is death; and it was said, pointedly, by the Christ, "Woe unto those that are with child in those days."

This mode of procreation must shortly cease, and woman come from under the awful curse—no longer to be as the beast, but become, in verity, the Goddess she was designed to be, and, with the power and word of a God, instantly create that which her heart desires, and she conceives in her mind.

Through higher knowledge and understanding of the atomic principle and vibratory law the new-born creation of Theoanthropostic Individuals will do "these works, and *greater works* than these," for the sick that they heal, the dead that they raise and the bodies they create, *will never die.*

Thus shall the Spirits of the Just, who have died during the times of affliction, receive fleshly tabernacles and be made perfect men as Enoch and Elijah, during the seventh day and the Golden Ages to follow.

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“And these all, having obtained a good report, through faith, *received not the promise* (of eternal inheritance in the body), God having provided some *better thing* for us, that they without us should not be made perfect.”—Heb. 11:39, 40.

This is the “*better thing*” provided, which is now revealed, and we exhort all to choose.

In the creation God spoke and it was done. So shall Man be Master of the Universe, when he learns to be Master of himself. Then shall he decree a thing and it shall come to pass (Job 22:28).

As for God his way is perfect (2 Sam. 22:31). Imperfection belongs only to the realm of fallen humanity where all is confusion, hurry and worry—the fruits of a subtle insanity, which causes its victim to dissipate his forces to grasp the illusions of his senses, that appear as real to his inverted and darkened mind, but which, like the fair butterfly, when grasped leave but a stain upon the hand.

Solomon saith (and he ought to know), I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.

Yet man, heedless to all superior knowledge or counsel, led wholly by the demands of his senses, continues to grope along; his chief concern being, What he shall eat, what he shall drink and wherewithal he shall be clothed.

This mode of life, according to Jesus Christ, is absolutely wrong, and can never bring one from under the curse, which should be our first concern. It is the life of an unevoluted soul, and he must rise above it before he may attain to the Good.

To the aspirant after perfection, whom we specially

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address, Christ says, "Seek ye *first* the Kingdom of God and his righteousness, and all these things (food, drink and clothing) shall be *added* unto you."

"Consider the lilies of the field how they grow, they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Toil and labour will be dispensed with to a minimum in God's kingdom, which is conservation and co-operation—not competition; the former is construction and Life, the latter disintegration and death.

When man and woman *find* the Kingdom the curse of labour is removed; the curse upon the ground—its comparative sterility, the destroying worm and insect which infest it, its subjection to flood and drought, and the necessity for a winter season of recuperation will all pass with the incoming of the Kingdom of righteousness and restoration of all things.

One mean temperature of seventy degrees will obtain; rain will cease and the earth be refreshed, uniformly, by an upward mist, as it was in the beginning, or before the curse fell upon the ground (Gen. 2:6); whereby it shall again yield the fruits of Paradise, and an abundant increase for Man.

During the six Cosmic days of creation or times of affliction, our earthly sphere has passed through all the variable adverse conditions and environments generated under the influence of the Dragon Star—subject to all the vicissitudes and malicious effects, consequent upon extremes of temperature, electrical disturbances and a host of other inharmonies and apparent diseases of the Macrocosm, arising under the domination of the "Prince of the power of the air" and his legions;

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which has made our sphere the scorn of the Universe—a blazing orb radiating the unmistakable verdant aura of selfishness, separateness and competitiveness, which is the predominant and well-nigh universal vibration of our fallen sphere—the sport of demons, and no doubt designated by the more highly developed inhabitants of other planets as the abode of the Unfortunate.

But soon shall the Angel of the Apocalypse pronounce the words of judgment against the times of affliction, saying, “Time is, time was,” and the curse shall be no more.

Then shall the seventh Millennial day of rest break for our sorrowful earth, and it, too, shall come into the haven of bliss prepared; and return to her former estate of glory, to enjoy one everlasting day of perpetual youth, of ever-renewing summer fruitage for the delectation of her redeemed children.

The perfect Man being, as we have said, an epitome of the Universe, nothing can obtain in the microcosm without its counterpart transpiring in the macrocosm.

Wherefore, if, in Man, polarization is attained and a perfect equilibration of forces arrived at, whereby he may achieve a fixed state in Immortality, it must follow that this condition will also find its counterpart in the grand macrocosm of the Universe; where also must be manifested the Removal of the curse and unmarred glory during the Golden Age of Good.

But fallen humanity has become so accustomed to our helpless condition, as victims of habit, that we are prone to think as our forefathers thought, and to conclude that there is nothing new under the sun; and so continue doing as the race has always done, believing, As it was in the beginning, it is now and ever shall be.

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And just to mention such possibilities is to bring a storm of ridicule and abuse upon your head, similar to that which you would have received if you had dared to suggest the steam locomotive, telegraph, telephone, flying machines and other wonders of our day, a century ago.

LEVITATION, OR THE HUMAN AIRSHIP.

One more prospect of better things when the curse is removed is improved facilities for corporeal locomotion.

Because of the present limitations placed upon us in the mortal state, we are compelled to fall forward on one leg, then on the other, in a more or less disgraceful gait—a constant effort to avoid falling, in order to perform the distressing motions, known as “walking.”

It was never intended so; and so laborious a mode of travel will presently be removed from those who attain the state of the Redeemed. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint (Isa. 40: 31); because this fatiguing, tortuous floundering along, at the rate of four miles an hour, will end; and Man will rise, like the wind, and Levitate at will; for his *Breath* shall be his wings (Zech. 5: 9), and none shall know from whence he cometh or whither he goeth, when he is born of the Spirit (Jno. 3: 8)—that Divine Spirit, with his own, returning again into the body—the change from mortal to immortal,—from a life of blood to spirit.

The arteries (air trees) becoming again filled with the pneuma (spirit) or breath of God; Man, then, and not till then, becomes a Living, Immortal Soul, fulfilling Gen. 2: 7.

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It will then be possible to make the physical body lighter than the ether, by manipulation of the breath; which will enable Man to overcome all the present limitations of the gross body of mortality and conduct himself, at will, wherever he desires, in space.

Then shall we discover and understand another wonder, which the wise and favored Solomon could not comprehend—"The way of an eagle in the air"—(Prov. 30: 19).

This removal of the veil or "washing away" of the blood (Ezek. 16: 9) and Spirit birth will mark the second advent of Jesus Christ; when, as Paul says, "We which are alive and remain (in full faith of the body's redemption from death) shall be caught up in the clouds, to meet the Lord in the air" (1 Thess. 4: 17); and, again, in another place, he says, "Behold, I show you a mystery, We shall not all sleep but we shall be changed, in a moment, in the twinkling of an eye. For this corruptible must put on incorruption, and this mortal *must* put on Immortality"—(1 Cor. 15: 51-3).

GOD'S WAYS NOT MAN'S.

We shall now return to the Marriage feast in Cana.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the Bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse,"—and is it not so with man, how he will exert himself to make a good showing and put forth all his best efforts at first, but, afterwards, his defects and imperfections are made manifest. "But thou hast kept

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the good wine until now"—this is God's way; He reserves the Good fruit of the Tree of Life to give to man at the end of the feast of Creation, as Jesus said, I will drink no more of the Vine, until I drink it new with you in the Kingdom. This is the wine from the pure vine—Christ—which will make glad Man's heart, after nearly six thousand years of sorrow and suffering, under the dominion of evil.

THE REWARD OF OBEDIENCE.

("But the servants which drew the water knew.")

This small parenthetical statement secretes a precious gem of truth, which we must not overlook.

It is the servants, to whom the Mother says, "Whosoever he saith unto you, do it," who possess the sublime knowledge of the *source* of the Good Wine of the Kingdom.

This knowledge came only as a reward or result of their obedience—"He that doeth the Doctrine shall know," and "He that would be the greatest among you, let him be your servant."

All philosophies of man's wisdom may only approximate the truth. What we believe is inference: all the credulity in the world will never *do* the doctrine of the Law of Christ.

To do the doctrine—to observe the Law, is to acquire knowledge which is power.

Jesus also said, "If a man keep my saying he shall never see death"—he shall drink of the Good Wine from the Vine, of which he was the personification—the Immortal fruit.

The Mother knew he understood the mysteries of Life, hence her exhortation to *obey* his voice.

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But we hear one anxiously enquire, What saying of his have we to keep to achieve Immortal Life?

A young man came to Jesus and asked the same question, and Jesus replied, Keep the commandments.

Do you ask then, what is the Law of the commandments?

Love God and your Neighbour as yourself.

Your nearest Neighbour is your own counterpart—he or she without whom you are not—(1. Cor. 11: 11).

And throughout these parables we are considering in this part, Jesus uttered those secret sayings, in regard to our duty to the Neighbour; and only to the chosen twelve did he unfold the secret mysteries of the Kingdom; and one of those twelve, to whom he had confided those secrets, one who had dipped his sop in the same dish with the Master of all mysteries, proved to be a traitor, betrayed his Divine confidence for thirty pieces of silver, and sold him into the hands of sinners, who turned the Good into evil, and put darkness where only light shone.

And for teaching the secret doctrines of Immortal Life, the Christ was crucified as a malefactor; the religious, self-righteous element considering him, as one believing and teaching such blasphemies, amongst the publicans and sinners of Judea, not fit to live, passed judgment, and said he ought to die; and the Romans crucified him.

This was the martyrdom of Jesus—the *man-ward* aspect of his death.

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Such has ever been the sad fate of all true prophets of God and Teachers of purity and the Way of Life, in all ages of the world, even to our present day; but the day

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and hour of Truth's triumph is at hand, and though crushed to earth, yet shall it rise again, and prevail over the gross darkness, in this dawning of the Golden Age.

* * * * *

The condensed utterances of the Christ are all full of marked significance, if rightly understood, and every action seems to have had its deeper spiritual lesson.

In itself the record of the seemingly miraculous transmutation is wonderful and worthy of note, but of how much greater import is its deeper meaning and interpretation?

In this drama at Cana of Galilee, the spiritually-minded may perceive the six thousand years as a wedding feast, with the "water and that which is worse" given to man in the beginning, of which he has partaken in sorrow and suffering, all to eventually terminate in the appearance of the Master, accompanied by the Woman, who exhorts us to obey his voice, saying, "Whatsoever he saith, Do it"—that the wondrous change from water to wine, blood to spirit, death unto life, from the predominance of evil into that of Good, and the translation from the kingdom of Satan into that of God, may transpire.

* * * * *

May this Divine assurance of the final transmutation, now shortly to be accomplished, give courage to those whose souls are weary of the evil, and ready to faint by the wayside.

Lift up your heads, for your Redemption draweth nigh; the six water-pots of the creation are filled to the brim, and, behold, the Bridegroom cometh to bring about the promised change and receive his Bride (who hath made herself ready), to celebrate the "Marriage

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supper of the Lamb and the great God"—(Rev. 19: 9-17).

THE THREE WITNESSES TO PHYSICAL IMMORTALITY.

The Law Saith, In the mouth of two or three witnesses, let every matter be established.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead.”

This is the path of the first Adam, who went *down* from the City of God—Paradise to Jericho—the city of thieves and robbers, in his fall from a perfection in innocence to a state of sin. He was thus “stripped of his raiment”—losing the garment or covering of the Divine Spirit, called Paradise, from which he was driven: the Spirit also being cast out of the earthly body, which left it verily “half-dead”—“dying, thou shalt die.”

The spirit of Adam being left alone to minister to the body—attracting the blood from the exterior.

“And, by chance, there came down a certain Priest that way; and when he saw him, he passed by *on the other side.*”

This Priest was Enoch, the seventh from Adam, who prophesied of the coming of the Lord, with ten thousand of his saints; and was a witness against all unrighteousness. Of him, it is written, By faith Enoch was translated that he should not see death; and was not found, for God had translated him; for before his translation he had this testimony, that he pleased God—(Heb. 11: 5).

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Thus Enoch, the Priest and Prophet of the Most High God, "passed by on the other side," through overcoming that evil, by which Adam was overcome, and thereby escaping the wages of sin, which constituted him the chosen witness to the Immortality of the physical body, in the first dispensation.

"And, likewise, a Levite, when he was at the place; came and looked on him, and passed by on the other side."

This was Elijah (My God-Jah), of whom it is written, "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

He, also, having observed that Law which is as fire to burn up the dross of evil, and leave the pure gold unalloyed; so that he escaped the awful catastrophe of death—not passing by way of the tomb but "on the other side"—being received into the Heavens until the Restitution of all things, and establishment of God's Kingdom in earth.

Thus did Elijah become the living witness and light to the second dispensation, an assurance to the faithful that God would keep that Eternal Covenant of Immortal Life, which he made with the Woman, in the beginning.

And the Good Samaritan, who was free of that evil, which had left his younger brother half-dead, by the way-side, was Jesus, who became obedient unto death, that he might go down into the dark vaults of the grave, to rescue and heal his more unfortunate brother.

Thus Jesus foretold in parable, his own temporary death, whereby he would descend into hell, preach to

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the spirits in prison—deliverance to the captives and the opening of the prison, breaking down the cruel gates of brass and iron, to loose them that were bound.

Thus the Good Samaritan bound up his brother's wounds—leading captivity captive, when he ascended with Adam and his posterity; who had, for four thousand years, been held captive under the chains of original sin, in darkness.

Then it was that David cried out, from the depths, at the approach of the triumphant Son of God, Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in.

* * * * *

Thus, Jesus, the Good Samaritan, had compassion upon fallen man, and went down to him and bound up his wounds, pouring in oil and wine, and set him on his own beast (body) and brought him to an Inn, and took care of him; paying the penny for the Law and the penny for the Gospel (body and soul), saying unto the Host (Spirit), Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which is his second coming and day of visitation and recompense, spoken of by the prophet Hosea, when he will reward every man, according to that he hath done, whether it be good or whether it be evil.

To him that hath the oil and wine of the Spirit, having paid his tithe of the Law and Gospel, shall be given the body to dwell in eternally; and from him that hath not the Spirit, shall be taken away the body, or that which he *seemeth* to have.

In descending into death and rising again, without seeing corruption, Jesus achieved a greater glory than Enoch or Elijah—the Sons of Man (God in his in-

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sanguinative degree), by which resurrection he was declared to be the Son of God (Rom. 1: 4), and became “the faithful witness and the first-begotten of the dead”—(Rev. 1: 5).

Jesus manifested God in his incarnative or supreme degree, the Spirit again in the flesh, and revealed the Immortal Life of the Kingdom of God in the Body, after his blood had been shed—a still higher glory than the Son of Man; but it still remains for the Bride to do the greatest work in rising from the fallen state to that of the Immortal Sons of God without seeing death.

Thus Enoch in the first, Elijah in the second and Jesus in the third dispensation became the three witnesses of the Immortality of the Physical Body—the highest glory revealed by God to aspiring man.

THE WOMAN’S TASK.

“The Kingdom of God is also likened to leaven, which a *woman* took and hid in three measures of meal, till the whole was leavened.”

The leaven is the evil which Eve *took* and *hid* in the *three* dispensations, or time and times, wherein evil has predominated; or until the Seed came—the New Eve and Bride of the second Adam, in whom the promise will be fulfilled, that she should bruise the serpent’s head, or evil in the heart of man; thereby neutralizing the leaven of corruption and bringing man back to Immortal Life.

The Woman took and hid the evil, and she—the conscious Woman, *alone* knows where she put it; and must now find and remove it.

The secret is with the Woman: God will show her his Covenant, and lead her to it.

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THE LOST PIECE.

“Either what *woman*, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?”

Ten is symbolic of obedience. The one piece which the woman lost in the beginning was obedience to God's commands; through disobedience she lost the Divine Spirit—the Truth; with this she lost the peace of her mind, and through her mind the law and order of her house, which is the body; whereby it is pulled down into desolation in death.

The woman must now therefore seek to have her candle, which is her spirit, lighted.

This enlightenment is increased knowledge of spiritual truth. “The spirit of man is the candle of the Lord” (Prov. 20: 27), and by the illumination of the candle she is enabled to regain the law and order of her house, and to sweep out all things that defile (Lke 15: 8), that she may see clearly to cleanse her Neighbour's house.

Is it not written, I will search Jerusalem with candles?—(Zeph. 1: 12).

We must first cast the beam out of our own eye, that we may see clearly to cast the mote out of our brother's eye.

By disobedience, the Spirit was lost; and by obedience the truth will be found with the Woman; and as man listened to a foolish woman, beguiled and deceived by the tempter; he must now listen to the same foolish (?) Woman, and look with all diligence, to the Law in her, before he may regain his lost estate.

This is the justice of God—the Divine law of compensation, and Woman's Divine Right.

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“Three times” or for three dispensations, Balaam (the man of sin), in his madness, has smitten the “she” ass (Num. 22: 28), whose eyes were open to see the Angel of the Lord, with drawn sword, standing in the way (Woman’s intuitional power).

Although she crushed his foot against the wall, to awaken him to the grave peril before him, yet he beat her the more.

The “third” time, she fell down under him, and his anger was kindled; and he smote her with a staff the third time. Then the Lord opened the mouth of the “She” ass, and Balaam’s eyes were also opened; and he saw the Angel standing in the way, and his sword drawn in his hand; and he bowed down his head and fell flat on his face.

In like manner shall God now forbid the madness of man, and bring him to his senses, revealing the perverseness of his way, through the instrumentality of a Woman; even though, throughout the predominance of evil, she has been accounted an “Ass,” and abused as such, by man in his madness.

A PARABLE OF THE FALL.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat and went his way.

Now, when the multitude had been sent away, his disciples came and said, Declare unto us the parable of the tares in the field. He answered, “He that soweth the good seed is the Son of Man; the field is the world: the good seed are the children of the Kingdom: but the

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tares are the children of the wicked one. The enemy that sowed them is the Devil." This interpretation will permit of a still closer analysis.

As we have previously seen, the Son of Man is a pure body—it is the Kingdom of God, for Satan cometh and hath nothing in him, the Seed of the Woman in her purity, or wheat of the field.

But "Ye are of your father the Devil," and the field wherein he sowed the tares was the "Mother of all living."

"While men slept,"—after the Divine Spirit withdrew, and Adam became unconscious—asleep and dead to all knowledge, as his posterity has been throughout the six thousand years, his FEMININITY, likened to a "rib" was, and has continued to be, taken from the side of man, by the inverted action of the Soul nature, during the reciprocal process of generation and corruption, whereby the Tares or seed of beast are perpetuated from one generation to another.

But God has covenanted to reap that which he did not sow; and when man awakens, and learns to retain and nourish his Femininity, until the "rib" returns to its place; he will become again a Son of Man ("upright"—Eccles. 7: 29), freed from the seed of the beast or "tares"; the pure wheat, or as Jesus was in his minority.

Thus shall God do the "greater work" for man, than Jesus, who never had the tares in his blood to contend with; whereas the Children of the Kingdom are born in sin and shapen in iniquity, and the tendency to evil is ever present; until the tares be gathered into bundles and burned—"When the boughs thereof are withered,

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they shall be broken off; the *Women* come and set them on fire"—(Isa. 27: 11).

“By this, therefore, shall the iniquity of Jacob be purged; and this is all the Fruit to *take away* his sin”—(Isa. 27: 9).

* * * * *

The tares (that which rends the body from the spirit) are burned in the furnace by the Woman.

When they are consumed, the wheat or good seed is gathered into the “Barn,” which is the return of man and woman into the glory of Paradise; and the Spirits of God, with their own, again entering the Temple, is the change from the life of blood to that of spirit—from the mortal to the Immortal state.

Here a little and there a little, the Golden thread, which runs throughout the Divine Oracle, may be gathered up and connected by the earnest, sincere seeker after the pearl of truth; and the glorious and perfect plan, for man’s restoration, revealed in all its intricate parts, as one perfect whole, a wheel working within a wheel—the sorrow and suffering as a consequence of the tares sown among the wheat, being as the necessary cogs to insure the safe descent of the great wheel of creation, down through the evil; all to terminate in the return of the Kingdom and dominion to Man, in the glad harvest and eternal triumph of Good, which is all there is of reality in the Universe; evil being but that which would be, if Good were not to be eventually all.

THE PRODIGAL SON.

“Give not thy soul unto harlots, that thou lose not thine inheritance.”—Eccles. 9. 6.

And he said, “A certain man had two sons.” The

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certain man is God; his two sons are the first and second Adams.

“And the younger of them said to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.”

The younger of the two is the first Adam, he being older according to the mortal life; but Jesus, possessing the power of an endless life, was the elder, according to the Spirit.

“And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.”

The first Adam sought for a division of the inheritance, and leaving the glories of his former estate in spirit-life, came down into the far country, which is the mortal life; where he *wasted his substance* with riotous living, and lost his inheritance—the Immortal Body.

Instead of obeying the perfect Law of Life, as did Jesus, and, conserving his substance—the “Holy Seed”—to reproduce and preserve his body; that it might become enduring as the oak tree, whose substance is in them (Isa. 6: 13), and remains in them; he broke the Law and dissipated his substance with harlots, whereby his body returned to dust, through death and corruption.

When Jesus opened the eyes of the blind man of Bethsaida, he asked him, after he had anointed his eyes the *first* time, if he saw aught. And he looked up and said, I see men *as trees* walking.

This was done that the works of God should be manifested in this blind man; and until our spiritual eyes are opened, and we perceive “men as trees,” throughout

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the Divine Oracle, we are still blind and devoid of all spiritual understanding.

Of the first Adam and his posterity, it is written, Yet I had planted thee a noble Vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?—(Jer. 2: 21).

And Jesus, the second Adam, said, I am the true Vine, and my Father is the husbandman.

* * * * *

Concerning this simile, it is interesting to note the great longevity to which some trees attain, even under the adverse conditions which now obtain.

A tree conserves its own substance, which it absorbs from Mother-earth. This sap periodically descends to the roots, when it casts its leaves, and comes up again—purified—to revitalize its branches.

In the Red Woods of California, we find trees six hundred years old. In England there are oaks one thousand years old, and in India some six thousand years old.

Even modern Science postulates that what obtains in one domain obtains in all; wherefore, if, in the vegetable kingdom, a tree may attain the age of six thousand years, why is it that Man, supposedly made in the image and likeness of God, shall die at an average age of thirty-five years, and belie the saying of Isaiah, For as the days of a tree are the days of my people (Isa. 6: 15-22)? Something must be radically wrong!

We believe it to be the province of Woman to point out the wrong, and this Message is an effort in that direction.

It is also her mission to discover the remedy, as positively revealed throughout the Divine Plan of the Ages,

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and apply the same; so bringing man to that ultimate elevation for which he was created—the “Image of God’s own Eternity”—(Wis. 2: 23).

Wherefore, to compass this change from the “degenerate plant” into a “true Vine,” man must receive the graft of Christ; that, dwelling between the root and branch—“I in you and you in me”—he may bear good fruit “upward” unto Life more abundant.

He must cease playing the prodigal—“wasting his substance with riotous living.” He must gird up his loins, and be a Man instead of a beast, lusting after the swinish husks (Luke 12: 35). And learn, through that anointing graft, to overcome and control the Springs of Life, within himself, in such a manner that he shall become, in verity, “A Tree of Righteousness, the planting of the Lord.”

It is written, And there shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed—(Isa. 65: 20-22).

This is the condition we must now anticipate, when, at the age of one hundred, we will but be in our infancy.

THE PRODIGAL’S DEPLORABLE STATE.

“And when he had spent all”—when, as the wise man sadly depicts, “the keepers of the house (legs) shall tremble, and the strong men shall bow themselves (with weakness) and the grinders (teeth) cease, because they are few, and those that look out of the windows (eyes) be darkened,”—when desire fails (the natural force is abated) the evil days come, and the years wherein he shall say, I have no pleasure in them.

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“There arose a mighty famine in that land (body); and he began to be in want.”

Fallen humanity, deprived of the Divine Spirit—the animo-man, bereft of reason and filled with a yearning, ungratified craving for something, he knows not what; goes and joins himself to a citizen of the evil country, which is Satan; who sends him out into his fields to feed swine—the sensual, unclean nature of the carnal man; which he pampers but is never satisfied.

“And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.”

Here is man, as described by the Christ. Peter likens him also to a “natural brute beast, who perishes in his own corruption,” also to a “sow wallowing in the mire”—(2 Peter 2: 12).

David says, Man, that is in honour and understandeth not, is like the beasts that perish—(Ps. 49: 12).

“Behold, he putteth no trust in his Saints, yea the heavens are not clean in his sight, how much more abominable and filthy is man, which drinketh iniquity like water” (Job 15: 16), “and is born like a wild ass’s colt”—(Job 11: 12).

WHEN MAN’S REASON RETURNS

“This sore travail hath God given to the sons of men to be exercised therewith.”—Eccles. 1. 13.

Fallen man continues in this humiliating state, subject to vanity in all its awful phases, and stamped with the “mark of the beast,” in mind and body, until “he comes to himself,” and commences to reason, saying, “How many hired servants of my Father’s have bread enough and to spare and I perish with hunger.” He

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becomes thoroughly dissatisfied and disgusted with the evil.

(Purpose.) "I will arise and go to my Father."

The Lord saith, Return unto me, and I will return unto you—(Mal. 3: 7).

(Confession.) "And will say unto him, Father I have sinned against heaven and before thee, (Contrition) and am no more worthy to be called thy son: make me as one of thy hired servants."

"A humble and a contrite heart wilt thou not despise."

"To this man will I look, who is of a humble spirit and trembleth at my word"—(Isa. 57: 15; 66: 2).

(Action.) "And he arose and came to his father."

"But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him."

Behold a parable of the love of God for his prodigal sons—his eagerness to forgive, heal and bless mankind. He changeth not, and that Spirit now broods over the earth, waiting for the prodigal to "come to himself"; yea, chiding man and striving with him to return to sound reason and play the fool no longer.

God meets the returning prodigal in the Spirit; and, implanting the kiss of peace, which passeth all understanding, reassures him of the everlasting covenant of Immortal Life; saying, Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom.

And, ignoring the humiliated pleadings of unworthiness, says, "Bring forth the best robe, and put it on him"—the covering of the Spirit. "And put a ring on his finger"—symbol of the eternal covenant of union between God and man to be consummated in the Divine

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marriage of Christ and his Bride, "And shoes on his feet"—the enlightened understandings, whereby God-like knowledge and wisdom shall be given him. "And bring hither the fatted calf, and kill it"—which is the evil in man—the beast that must die.

As the "Ram in the thicket" was caught, and offered up in lieu of Isaac, so shall Satan; and the sons of promise be loosed from death.

"Let us eat and be merry, for this my son was dead, and is alive again; he was lost and is found."

So shall shortly transpire the

RESURRECTION OF THE LIVING,

the "Dry Bones" which lie in the valley of Christendom, which is the return of the lost ten tribes. They shall arise at the sound of the Trump of God, from the death of knowledge, into Divine consciousness, and they shall live. That evil which slew them, in spirit, shall be slain at the return of the prodigal to the fold of the Divine Spirit.

THE ELDER BROTHER.

Many object to the interpretation of the Elder Son, as Jesus, on the ground that, "he was angry, and would not go in," when he came nigh and heard the merry-making over the prodigal's return; but they forget it is but a parable, and not to be taken literally—not the very image, but a story to magnify certain truths.

Only Jesus, the sinless One, could say, "Lo, these many years do I serve thee, *neither transgressed I at any time thy commandment,*"—for all have sinned and come short of the glory of God. "And yet thou never gavest me a kid, that I might make merry with my

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friends; but as soon as this thy son was come, which hath *devoured thy living with harlots*, thou hast killed for him the fatted calf."

And from the Father's tender reply, the interpretation is upheld, "Son, thou art ever with me, and all that I have is thine"—for as Jesus said, I and my Father are one.

Jesus had no evil—he was the "Lamb without blemish"; he never went *down* from Jerusalem to Jericho, but was ever with the Father in Jerusalem; he never wandered into the wilderness, but remained in the fold with the ninety and nine; never asked for the inheritance to be divided; never was stripped of the Immortal garment, and, consequently, never had to repent and return; wherefore, "it was meet that we should make merry and be glad, for this thy brother Adam was dead and is alive again; he was lost and is found."

We are all prodigals—born in Jericho, with absolutely no knowledge of Jerusalem, and the Father's mansions, which Adam left so long ago; but the Record portrays a most delectable City, and exhorts us to arise and return to it; clearly revealing the "narrow way" out of the city of thieves and robbers, and the "open door" into the New Jerusalem state.

THE STEWARD AND THE GOODS.

"There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods."

The rich man is God. The unjust steward is man. The goods he is accused of wasting is the natural body, which God gives the spirit of man charge over during

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the mortal life; man being as a tenant in the body, which is lent or hired out to him.

When the spirit is given notice to vacate that house, for wasting his substance, the steward reasons within himself, saying, "What shall I do? I cannot dig"—that is, do the *works* for the Redemption of the physical body from the first curse: "to beg I am ashamed"—that is for the Soul's salvation, for grace without the works of the Law (the moon glory).

"I am resolved what to do. I will agree quickly with mine adversary: so he called his Lord's debtors and made a compromise, by reducing the debts; and for this the Lord commended him, because he had done wisely: for the children of this world are in their generation (of evil) wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness (the soul's salvation) that when ye fail (of the redemption of the body) they may receive you into everlasting habitations—the spiritual mansions—"to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven" (1 Peter 1: 4), until the resurrection (made like the angels—not God's image).

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon (soul's salvation), who will commit to your trust the true riches (the Gold of the Immortal Earth)? And if ye have not been faithful in that which is another man's (the body, loaned by God to the spirit of man) who shall give you that which is your own (the body *when* we have fulfilled the *conditions* laid down in God's holy will)?

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Life and Good, evil and death are placed before us, and we are counselled to choose Life that we may live, and "to him that overcometh" is given the promise of this Immortal Inheritance in the Body.

THE TEN TALENTS.

A similar parable to the foregoing, wherein is taught the preservation and perfecting of the human body, is that in which Jesus speaks of his going away and second coming, saying, "A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his *ten* servants and delivered unto them ten talents"—these, again, are the lost ten tribes of Israel, to whom he was sent—(Matt. 15: 24).

The talent which he gives to the servants, is the Body, the redemption of which pertaineth only to the true Israelites—(Rom. 9: 4).

So he said unto them, "Occupy till I come."

At our Lord's second coming there are three classes, in one of which every man will stand. The first are those who, through obedience to God's Law, have preserved and perfected their bodies and so still "Occupy" their houses till he returns—that is, "We which are alive and remain" (1 Thess. 4: 17); or as Paul prayed that: Your whole spirit, soul and *Body be preserved* blameless unto the coming of our Lord Jesus Christ—(1 Thess. 5; 23).

These are they who have made the best use of their time and talents, and gained, as it were, ten more (symbolic of obedience); having grown in virtue, their Lord's property has increased in value, accordingly; and he receives the Master's Well done thou good and

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faithful servant, enter thou into the Kingdom of Immortality.

The second class are those who, by faith, without works, have gained the half of the former's increase, which is the salvation of the soul, and they are rewarded according to their faith; also receiving the Master's Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

The third class are those who say, "Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and digged in the earth, and hid thy talent."

This is the unbeliever, who being overcome of the evil, dies the death of the body; wraps it in a napkin, digs his grave, and hides the body.

To these the Lord saith, Thou wicked and slothful servant, Out of thine own mouth will I judge thee, thou knewest that I reap where I sowed not (for God sowed not that evil which he has covenanted to reap from man, but Satan), wherefore, then, gavest not thou my money into the bank, that, at my coming, I might have required mine own with usury.

This is the *Conservation of Energy*, as symbolized in money reproducing itself by means of interest in a bank. It is the secret of increasing the virtue of the Talent—the secret of Physical Immortality, which Jesus taught and exemplified.

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."

"For whosoever hath to him shall be given, and whosoever hath not, from him shall be taken even that

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which he *seemeth to have*," or thinketh that he hath—the Body, which is then eternally damned (annihilated).

And that vidual entity, passing into spirit-life, is given to him that hath the body, as spirit energy, flowing into the "redeemed from among men," as a centre; whereby the perfected Body of the Elect becomes the manifestation of all spiritual entity involving all thought—God incarnate.

THE THREE GLORIES.

Paul, in his epistle to the Corinthians, speaks of these as three glories, likening them unto the Sun, Moon and Stars (1 Cor. 15: 41), and, according to our faith, shall it be unto us.

Isaiah foretells these three faiths of the latter days, saying, "One shall say, I am the Lord's (the Gentile); another shall call himself by the name of Jacob (the Jew) and a third shall subscribe with his hand unto the Lord, and surname himself by the name of Israel—(Isa. 44: 5).

If, obeying the exhortation of Jude, we earnestly contend for the "Faith once delivered to the saints" and hold fast the confidence and the rejoicing of the hope of eternal inheritance in the Body, firm unto the end of the evil, we shall, without doubt, be alive and remain unto the Bridegroom's second coming, and stand before him when he appeareth.

If, on the other hand, we stop at first principles of the doctrine of Christ and rest satisfied with the "milk of the word"; nor seek, with all diligence, to become skilful in the word of righteousness, by adding to our faith, practice, and exercising our senses to discern both good and evil, we can never "go on" to Perfec-

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tion; but ever remain sinning and repenting, until death claims the body, and we receive the wages of sin; albeit the soul may be freed from the second death, and we may attain to the glory of the Moon, in a celestial body, like the angels, but not the image of the Son of God—(Matt. 22: 30; Heb. 1: 5).

And, if we ignore the Revelation of God and the promptings of his Spirit, being faithless and unbelieving; turning from the great opportunities for obtaining light and truth, freely offered in our favoured land; we shall surely come under the condemnation of the second death, and learn of our folly through suffering.

And “he who knew his Master’s will and did it not, shall be beaten with many stripes.”

Wherefore, beloved, we exhort you to make your calling and election to the highest glory placed before mankind, sure.

Say not, “The soul’s salvation is good enough for me.” Nothing is good enough for any created spirit, but the image and likeness of God, to which end it was created; such an attitude of mock humility is not praiseworthy, and the soul that exhibits the same will certainly attain to no great magnitude of celestial lustre, even among the myriad glories of the stars.

Remember this, O Sister, that God looketh on the heart—the desire or intent—and judgeth not by outward appearance; that it is the persistent *effort* that counts, not visible results; and the aspirant who sits down by the wayside satisfied with that which she has attained has already commenced to lose that which she *seemed* to have.

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THE CALLING OF THE GENTILES AND THEIR GLORY CONTRASTED WITH THE FAITH OF GOD'S ELECT.

In the parable of the rich man and Lazarus, Jesus prophetically pictured the calling of the Gentiles as sharers in the "spiritual blessings in heavenly places," through adoption.

The rich man being the highly-favoured Jew, who hitherto had enjoyed exclusively all the blessings and promises of God; and Lazarus, the beggar, being the Gentile without the camp; outside the pale of knowledge, "Aliens from the commonwealth of Israel and strangers from the covenants, without God and without hope in the world."—Eph. 2:12.

At the cutting off of Messiah—not for himself, but for the sin of the world, that all might share in the benefits of his sacrifice—the Jewish nation, having rejected him, was set aside and cut off from the Divine favour as a nation—"Your house is left unto you desolate"—this was the descent of Dives into hell; and verily I say unto you, "Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

During the intervening dispensation, "Blindness in part (one eye closed) is happened unto Israel till the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall *take away* their sins." This is the ingathering and restoration of lost Israel for the Body's redemption, soon to be consummated in earth.

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During the “times of the Gentiles” (two and a half times, or 2,520 years), the hitherto rich and favoured Dives is spiritually *dead* and in hell torment.

Like heaven, hell is a state, not a location; and to base a doctrine of a literal hell of torment from this parable, and call it a Doctrine of Christ, is a foolish absurdity.

Hell is experienced right here and now; dying may change its nature slightly, but doesn't free us from it.

Look abroad throughout this hell of hells. Take Russia for example, and consider whether the Jew is not in torment—fire and brimstone, verily a living ceaseless hell of dread and horror!

“And he seeth Abraham afar off” and the Gentile—the beggar who, of old, sat at his gate with the dogs; now elevated into his bosom, being adopted through faith in Christ, and *accounted* as the children of faithful Abraham; and blessed with all *spiritual* blessings in heavenly places, as it is written of them, “Even when we were dead in sin, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together and made us sit together in heavenly places in Christ Jesus.”—Eph. 2:5, 6.

Paul cautions the Gentile believers in Rom. 11, not to be high-minded, because of their exaltation to this position of blessing and favour; exhorting them to “Continue in his goodness, *otherwise thou also shalt be cut off.*”

Alas! Alas! for Christendom, it is not necessary to elaborate her confusion or waste words on her apparent apostacy. “All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the mer-

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chants of the earth are waxed rich through the abundance of her delicacies.”

“Come out of her, my people (Israel), that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.”—Rev. 18:5.

THE LAW AND THE PROPHETS.

When the Jew intercedes for the Gentile to go and warn his brethren, Abraham declares the all-sufficiency of the testimony of the Divine Record, saying, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Jesus, in like manner, parried every thrust of the Adversary with the Sword of the Spirit.

Wherefore we do well to take good heed unto this “more sure Word of prophecy,” which is as a light shining in a dark place until the Day dawn, and the shadows of death flee away.

We must learn to be skilful in the use of the Law and the prophets; must “study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.”—2 Tim. 2:15.

Hitherto we may have rejoiced in a knowledge of our soul's salvation through belief in and acceptance of Christ, and that is good, but perfection is not gained by faith alone. This is to be “clean, but not all” (Jno. 13:10). Our feet still require to be washed—a symbol of the cleansing of the body for its redemption.

With David we, perchance, have rendered praises to God for delivering our *souls* from death, but shall we not also with him petition for our feet to be kept from

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falling, that we may walk before God in the light of the living? (Ps. 56:13).

To enter into the spiritual knowledge of our standing "in Christ," by faith, through grace, without the works of the Law, is the first principle of the Doctrine of Christ, as taught by the Apostles.

These first principles—repentance, faith, baptism, resurrection and judgment, must be inwardly digested and assimilated before discarded for the stronger meat of the Word; they are as necessary to the spiritual adept, as the alphabet to the student of a language.

But to the spiritual Man-child, growing daily in wisdom, stature and strength, the first principles, embracing the soul's salvation, become, as Isaiah aptly expresses it, "The bed is shorter than that a Man (of full age) can stretch himself on it; and the covering narrower than that he can wrap himself in it."—28:20.

The covering of repentance may never envelop the Body of a fully redeemed Son of God, of whom Hosea writes, saying, "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: (Why?) repentance shall be hid from mine eyes."—Hosea 13:14. Because, under the New Covenant, sin is "taken away," and there is no more cause for repentance.

We must outgrow and leave this cramped condition of things, if any real progress is to be made along the "way of holiness" (or wholeness) to the Perfection of Immortality in the body; as Paul exhorts, saying, "Therefore leaving the first principles of the doctrine of Christ, let us go on to perfection. And this will we do, if God permit."—Heb. 6:1.

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It is not advisable to always remain in the swaddling strings of Repentance, and sleep in the cramped cradle of the Resurrection, ever desiring the "sincere milk of the word," but, growing thereby, we must now gird up our loins and be New-created Women, if we would "overcome," and regain our Divine Rights, in the coming Kingdom of Righteousness.

We must be born anew and develop in spirit power for an Immortal Womanhood.

It is a narrow path of eternal progression, and we grow strong to run the race, as we learn to digest the stronger "meat" of the Divine Oracle.

Our darkened understanding becomes more and more illumined through succeeding lives, as the cycle of time advances to its completion; and, behold, when the psychological moment arrives, the Vision of Immortal Life bursts before our wondering eyes and sheds its celestial rays upon the sacred page, revivifying that living Word.

Many fail thus to give all diligence and *add* to their faith knowledge (allowing some one else to think for them) through timidity, being fearful and unbelieving—so afraid to advance one step alone, lest they might be led astray (not knowing that they are already far astray), choosing rather to remain in ignorance and the shadow of death.

If we thus fail in this diligence, through fear or cowardice, or other barriers of the evil genius, to make our calling and election to Immortal Life sure, we become one with the barren and unfruitful in the knowledge of Christ, one of the nine-tenths of all converted, who return not to give glory to God, who cleansed them from the leprosy of the soul's sin, but

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pay tribute to rites and ceremonies—a form of godliness which denies the Power to wholly redeem the body—verily, dead branches, waiting to be cut off and cast, by men, into the fire, which is the grave.

Such is the deplorable, lifeless condition of Christendom to-day, just as Judaism was at the cutting off of Messiah nineteen hundred years ago.

From this great class of professors who do not possess, who have the “form,” but deny the power, proceed the great mass of spiritual derelicts, who drift upon the ocean of life, tossed hither and thither by every wind of doctrine—a burden to themselves and a menace to the live mariner, who sets the sails of his evenly-ballasted vessel to catch every gentle breeze, from the Creative Breath of the Spirit, which still moves upon the bosom of the great deep—that wind which bloweth where it listeth, and we hear the sound thereof, but cannot tell from whence it cometh or whither it goeth.

OTHER DISTINCTIONS IN DOCTRINE.

It is absolutely necessary to draw a deep line of sharp demarkation between the great truths we have considered, and which Jesus uttered, couched in parabolic language, that are only applicable to Elect Israel (Isa. 45:4), designated by him as the “Little Flock,” and those more rudimentary doctrines, which apply to the whole world in general, called by Paul, the “common faith.”—Titus 1:1; 1 Peter 1:9.

Jude calls it the “common salvation,” no doubt because common to both Jew and Gentile, whose “standing” as believers is “in Christ,” where there is no nationality.

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Whereas, Paul, writing to the faithful remnant of the Hebrews, says, "How shall we escape if we neglect so *great salvation*; which at the first began to be spoken by the Lord"—who spoke naught of any salvation *common* to both Jew and Gentile, but positively affirmed, "I am not sent but unto the lost sheep of the house of Israel." His was a particular gospel to an Elect few; and he commanded his witnesses, who afterward confirmed this particular truth (called the Gospel of the Kingdom), saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the *lost sheep of the house of Israel*—the dispersed among the Gentiles.

Again, Jude speaks of "the faith which was once delivered to the Saints"; this was the covenants and promises made with Abraham, confirmed unto Isaac and established in the "overcomer" Jacob, that they should possess bodies in Immortality, and "inherit the earth," as God's Elect and Eternal Nation.

Paul calls this the "Faith of God's Elect."—Titus 1:1.

Thus we must, in studying the deeper truths of Divine Revelation, be careful to mark these subtle distinctions of doctrine, and rightly divide; else we make sad havoc of the Record, and it becomes of none effect for our edification. Like the clean animal we must divide in the swallow, and chew the cud; and not take everything haphazard, just as we find it.

To the Gentile—Lazarus—is offered only the salvation of the soul, by faith without the works of the law; but to the Israelite indeed, in whom there is no guile, pertaineth not only this promise of an inheritance with the Saints in light, but also the "Adoption (to wit, the

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Redemption of the *body* (Rom. 8:23), or putting on of Sonship) and the glory; and the covenants, and the giving of the Law (which was ordained to life—Rom. 7:10), and the service of God and the promises.”—Rom. 9:4—to be consummated at the fulness of the Gentiles, which is now.

And it is for the unfolding of these potential promises, the unsealing of these secret Laws, and the full revelation of the eternal covenant of Immortal Life, that the true, guileless Israelite must seek.

But we hear one dubiously inquire, Who is Israel? And, thus saith the Lord, Israel is my Son, even my firstborn. There is none other. Jesus was that Israelite, in whom was no guile or evil, and all who become as he—“Born of God”—will prove themselves of the Seed Royal of the House of David, and heirs of the promise of Immortality.

This sealed and Elect company, enumerated by John in the seventh chapter of Revelation—the twelve thousand of each of the twelve tribes of Israel—are not, like the believers in the “common faith” saved through death, to a spiritual inheritance, but “redeemed from *among men*”—the Philadelphian Church of the Firstborn, who are found without fault—the Immortal Bride of Christ.

No man shall teach or usurp authority over these sons and daughters of choicest election. They shall have no part or lot with this apostate Christendom, but shall be a separate and peculiar people.

They shall all be taught of God (Isa. 54:13), through the Anointing (1 Jno. 2:27); and the professed teacher—the false prophet who dares to point to any other Source of Truth than the Divine Anoint-

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ing of the Christos, which it is the inalienable Right of every believer to possess, is not a Messenger of God, but Antichrist. Beware of such; the world is full of them in these perilous times; and remember, yea, let it be written upon your heart with an iron pen, that "flesh and blood" *cannot* reveal the hidden depths of God's wisdom (Matt. 16:17); but seek, with single eye, that Anointing which shall destroy the "yoke of evil from off thy neck" (Isa. 10:27), and remove the face of the covering cast over all people (Isa. 25:7), which hides the fair vision of God from the eyes of mortal man.

Take no man's advice, but seek only the guidance of the Spirit in spiritual affairs; and as its illuminating light increases the sincere seeker for Divine Wisdom will perceive to her astonishment, as veil after veil is removed, that strait and narrow path opening out into a broad and open valley, filled with the radiant glory of God.

And, whereas, we have, in common with all believers in the "first principles," merely "seen through a glass darkly" and only "known in part" and "prophesied in part," we will now see "face to face," for that which is perfect is come.

We could not even see this greatest glory of God revealed, far less attain unto it, until the "Days of visitation, the days of recompense" had come, when Israel (those who are real) would know the time, the prophet be called a fool and the spiritual man, mad—(Hosea 9:7).

The Patriarchs and prophets, in an obscure way, saw our thrice-favoured day and age—the Golden age of Good; and, embracing the promises of Eternal Life

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and faith of the Kingdom, confessed that they were strangers and pilgrims in the earth, but the fulness of knowledge was not then given.

These all died in faith, not having received the promise of Restoration, now to be realized at the manifestation of the 144,000 Sons of God, perfected in Immortal bodies of flesh, at this appointed time of the "Restitution of all things."

No longer shall we "see through a glass darkly," but "face to face" shall the "redeemed from among men," *in the flesh* see God.

THE IMPORTUNATE WOMAN.

Again, the Christ reveals the work of Woman in avenging the death of Jesus and obtaining the rights of Man in the parable of the importunate widow.

The unjust judge who regardeth neither God nor man is man in his fallen state—the animal-man; while the importunate widow is Woman bereaved of her true Husband Christ—the Lord of Hosts is his name (Isa. 54:5); who now seeks to be avenged of that evil in man which slew him, for it was the lust of blood in unjust men that condemned Jesus to the cross.

And his death is a figure that the evil will die in man, delivering him from the wages of sin which Jesus paid for the race.

This is the Right of Man by virtue of Jesus' bearing the imputation of Adam; and the Woman must claim it in her Husband's name, and accomplish his deliverance.

The Spirit-anointed (enlightened) Woman troubleth man to avenge her. She giveth the two mites—one for

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the Law and the other for the Gospel—she casteth in *all that she hath*, to be avenged on her enemy, and bruise the serpent's head; for it is between the Woman and the serpent that the enmity exists.

“And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh (that is the product of Regeneration—the Woman's work—a pure body) *will he find faith* (the faith of Immortality in the Body) on the earth?”

THE PRICE OF THE FIELD.

“Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

The Field which he buyeth is the Body—“The kingdom of heaven is within you.”

The knowledge of the Laws of Life is hid; and must be sought for with diligence. And when you find where the “pearl of great price” is, it will cost you all the evil to buy that Field.

This is the price of the land or body. Give it up gladly and keep nothing back—no part of the price, lest, like Ananias and Sapphira (husband and wife agreeing) you seek to deceive the Spirit, and thereby lose the inheritance.

Remember that concealed leaven is death to the body, and he who eats unworthily of the Fruit of that Field, eateth damnation to himself; not discerning the Seed of God, of which Jesus Christ was conceived—the pure wheat of the field. Paul says, “For this reason

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many are weak and sickly and some die.”—(1 Cor. 11:30.) That which is “unworthy” or not worth anything is the “tares” or weeds of that field, which are of Satan and must wither in the furrows where they grew.

CLEANSING OF THE TEN LEPERS.

“And as he entered into a certain village there met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, ‘Jesus, Master, have mercy on us.’ And when he saw them, he said unto them, ‘Go, show yourselves unto the priests.’ And it came to pass that as they went they were cleansed.”

“And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.”

This reveals the proportion—one in ten, of those who are converted—“cleansed but not all,” who return and give glory to God by their lives; persisting in their faith and progressing from faith to faith, enduring unto the end of the evil, when their mortal bodies shall also be quickened and made whole.

The “stranger” who returned was a Samaritan—a figure of the lost sheep of the ten tribes dispersed among the Gentiles, who will now come forth in response to the call (Matt. 24:31); and, recognizing their ancient faith and Mother-tongue, will, when they perceive the leprosy of sin “taken away,” return and, with gratitude, give glory to the God of Abraham, Isaac and Jacob in a living, Immortal body, in the Kingdom “prepared for them from the foundation of the world.”

These are they who will not *stop* at first principles,

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not rest satisfied with a knowledge of truth "in part," but will follow on to know as they are known, until they *awake* in his likeness.

This one stranger represents the one hundred and forty-four thousand sealed members of the one body of Christ (Rev. 7:4), who are now "filling up that which is behind of the afflictions of Christ" (Col. 1:24); that, suffering with him, they may be glorified together (Rom. 8:17).

Approximately, one in five thousand of earth's population will be cleansed and return to give glory to God in a redeemed body, at the approaching manifestation of the Sons of God—the culminating fruitage of the harvest of this Cosmic cycle.

Obedience to the Law, "Go show yourselves to the priests," which Christ commanded ("Whatsoever he saith unto you, do it") brought about the cleansing; and the one who returned to give glory to God was *made whole*, while the other nine remained behind; they stopped at first principles and continued with forms and ceremonies, as nine-tenths of those converted do; recognizing the shadow, but rejecting the substance; ever learning, but never able to come to a knowledge of the truth in its three-fold perfection; having a "form of Godliness" but denying the power, not only to cleanse from the guilt of sin, through faith and repentance, but to *make whole in body*, through the further faith and work of the Anointed Woman; that it, with the soul and spirit, may also be *preserved* blameless unto the coming of our Lord Jesus Christ.

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It seems quite unreasonable and absurd to suppose that all these parables and many others we have not

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considered were not intended to be clearly understood by the true disciples of Christ in due time.

It would be blasphemy to think that the Christ would spend his time telling simple stories during the three short years of his earthly ministry—stories which in themselves are mere trifles, unless they were employed to veneer some deep and vital truths of the utmost moment to humanity.

As probably four-fifths of his utterances were spoken in parable, his mission was a mockery and ministry vain, and of no effect or benefit, either to enlighten or inspire his followers to greater efforts in the promulgation of the Gospel of the Kingdom, if those sayings were never to be rightly interpreted to our understanding.

But when, in a measure, we begin to comprehend them in the true light of the promised establishment of Christ's Kingdom of Immortality in the earth; when we begin to attune our ears to the music of the Heavenly spheres and hearken to those "dark sayings," the Psalmist opened upon the harp (Ps. 49:4), what a harmony is engendered between the "Song of Moses and the Lamb" (Law and Gospel)—that New Song, which none can learn to sing but the 144,000, which are redeemed from the earth (Rev. 14:3).

So rich and full and many-sided are all the diamonds of truth which dropped from the Master's lips, that it is not possible to more than note but a few of them in a Message of this nature, as an impetus to the student to delve deep into the hidden meaning of the great Teacher's words of wisdom.

Some important parables have been selected to bring out into prominence the one great central truth of his

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mission; to revive the ancient "Faith once delivered unto the Saints," the all-importance of the Woman's work in man's restoration; and to exemplify in himself that full and perfect redemption to an Immortal Body of *flesh and bone*, which will live in his Kingdom in earth.

And verily I say unto you, "That many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear these things which ye hear, and have not heard them" (Matt. 13:17). "Things which have been kept *secret* from the foundation of the world."

THE MYSTERIES OF THE BIBLE.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."—Rev. 10:7.

Ten "mysteries" are mentioned, as such, throughout the Divine Record; two of which are designated as "great."

These latter are the "Mystery of Christ and his Bride," and the "Mystery of Godliness."—Eph. 5:32; 1 Tim. 3:16.

The remainder are the Mystery of the Kingdom (Matt. 13:11), the Blindness of Israel (Rom. 11:25), of Overcoming Death (1 Cor. 15:51), of Christ—"A light to lighten the Gentiles" (Rom. 16:25, 26; Eph. 3:9), of Iniquity (2 Thess. 2:7), of the Seven Churches (Rev. 1:20), of God (Rev. 10:7), and of the Woman (Rev. 17:5).

Having briefly considered these mysteries as they occurred throughout the parables and the first part we will now confine our attention to a few more import-

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ant points in connection with the two *great* mysteries—the Mystery of the Bride, and of Godliness—the Mystery of Woman and of God; for in the revelation and comprehension of these two mysteries is secreted the key to Immortal Life.

There is the Bride of Satan and the Bride of Christ—a mystery of Godliness and iniquity, and we must learn to discriminate between the two.

Before man is placed two Golden Cups—the former containing the *red* wine or poison of Death and the latter the “Hidden Manna,” or Wine of Life.

We are now able to comprehend how Babylon—the evil woman or Bride of Satan “hath been a Golden Cup in the Lord’s hand, that made *all the earth* drunken; the nations have drunken of her wine; therefore the nations are mad.”—Jer. 51:7.

Here is declared the secret of the insanity of evil which afflicts all mankind. Our forefather Adam looked upon the wine when it was red, when it gave its colour in the cup, and moved itself aright (Prov. 23:31).

John saw this woman in vision arrayed in purple and scarlet colour (showing the two extremes of good and evil, which every woman possesses—purple being the highest and scarlet the lowest vibration in the solar spectrum), and decked with gold and precious stones and pearls, sitting upon a scarlet coloured beast (the body during the dark of the Moon) full of names of blasphemy, having a “Golden Cup” in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, *MYSTERY. BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE*

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EARTH (Rev. 17:5)—the most strongly emphasized text in the Bible—the revelation of the Mystery of iniquity, fountain-head of evil and cause of the curse.

There is a general and a particular aspect to this vision. It is primarily the natural, *vidual* woman in the evil state under the fall, and, secondarily, the mystic Woman—the apostacized church which should represent the Bride-elect, and each individual member a chaste “virgin” (bi-une—vir, man and guna, woman) possessing the wedding garment of royal purple and white, having neither spot nor wrinkle, or any such thing.

* * * * *

Let man then beware of the woman in scarlet, for her house is the way to hell, going down to the chambers of death, and there is no Immortality in the Body to those who drink of her poisoned wine—her end is bitter as wormwood, sharp as a two-edged sword. “Her feet go down to death, her steps take hold on hell. Remove thy way far from her, lest thou mourn at the last, when thy flesh and thy body are consumed, and thou say, How have I hated instruction and my heart despised reproof: and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me” (Prov. 5:12).

Why eat of the “sour grapes” and continue the propagation of the “degenerate plant of the strange vine” when the tender grapes of the “true Vine” are now ripe?

Why drink of Babylon's poisoned red wine (Isa. 27:2) when the Good white wine of the Kingdom and fruit of the Tree of Life may be obtained in the same Vineyard of the Lord of Hosts? (Isa. 5:7).

THE MYSTERY OF THE SPHINX.

To those who cannot yet receive this instruction; those to whom it is not given to make themselves “eunuchs for the kingdom of heaven’s sake,” and still desire to produce their own image and live the life of mortality, we would counsel to set not their offspring’s teeth on edge (Jer. 31:29), by eating of the sour grape; but give unto your children “good gifts,” and bring them not into this sorrowful world handicapped with a thirst for blood, a poisoned mind and diseased body; and possessing no inherent inclination toward the good, the true and the beautiful, but wholly bent toward all that is evil, low and brutal.

The rare quality of intellect necessary to grasp and fully comprehend the many-sided Diamond of Truth, in all its effulgent beauty, may never be cultivated out of the barren and unfruitful soil of the darkened mind of the child of disobedience, conceived out of due season, contrary to the Law. It is an arid waste, bearing thorns and briars, and is nigh unto cursing.

THE MYSTERY OF THE SPHINX.

This mystery of the two Brides has been preserved in everlasting symbol, hewn out of the solid rock in the proximity of that great “Pillar of Witness” in the midst of the land of Egypt (Isa. 19:19), in the form of what is known as the Sphinx at Gizeh—a figure, similar in some respects, to the mythical Satyr, combining the head and bosom of a Goddess—representing the Woman in purple, the Higher Mind and possible Divinity, with the body and claws of a beast, prefiguring the woman in scarlet or fallen animal nature.

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And it was said of them of ancient time that he who could not solve the riddle of the Sphinx, would be torn in pieces by her; and verily it is so: and that which has stood as an unsolved riddle for ages, and torn in pieces millions upon millions of the human race, may only be solved by those who grasp the great truth of Divine Revelation in regard to the Mystery of Woman—her possible Divinity or depravity!

What a chimera is woman? The mystery of Godliness and iniquity; the Mother of Man and of beast; the Temple of God and synagogue of Satan; Mother of God and of harlots and abominations; the Shrine of virtue and the source of vice; the Bride of Christ and the archfiendess of hell—at once the scorn of man and his glory!

HOLINESS UNTO THE LORD.

The Mystery of God's Temple—The Secrets of Solomon—
The Way Into the Holy of Holies Made Manifest—
The Tabernacle of Witness.

In considering the great mystery of Godliness it becomes necessary for the aspirant after holiness, who desires to go on to perfection, to pass the pronos of the Temple and enter, through the veil, into the "Secret place of the Most High."

It becomes us, therefore, to lay aside the shoes of our old understandings, for the ground whereon we are about to stand is holy.

Three stages or steps marked the advance of the Neophyte toward the perfect light of Life Immortal, or the visible and typical dwelling-place of Him whose Name is Secret.

Outside the Tabernacle there was an outer and inner court, and within the Holy place and Holy of Holies.

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The outer, which John was commanded by the Angel of the Apocalypse to leave out of his calculations (Rev. 11:2), was the court reserved for the use of the Gentiles who are outside the pale of knowledge—the Laws for the Redemption of the Body being sealed from them; they will not understand, for the veil is before their spiritual eyes.

For this reason the Law was taken out of the way and “nailed to the cross.”—Col. 2:14.

These may approach and enter the first sanctuary, after confession of sin and a declaration of faith in the sacrifice.

But let no one suppose that because she has been born and lived apparently as a Gentile that she is therefore cut off from the blessings and privileges of the Inner Sanctuary; for there are the vast remnant of the ten tribes, whose identity has been lost for many generations; and all outward semblance of their former nationality obliterated through intermarriage.

One sure means of identification yet remains for the true Seed of the house royal of David, and that is an interest will be immediately aroused and a spiritual awakening transpire when they hear the truths which unfold their ancient faith; but they can never be assimilated by an alien. And that which is a bright and shining light by night and a pillar of cloud by day to guide the true and guileless Israelite will appear as darkness to the Egyptian.

THE FIRST SANCTUARY.

This place was longer than its breadth, signifying that Perfection could not be attained under the

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Gospel of the Soul's salvation without the works of the Law.

There was provided in this sanctuary the Golden Candlestick, with its Seven branches—emblem of the “Seven Spirits of God,” that “Light to lighten the Gentiles,” through the gloom of the valley of the shadow of Death; and whereby they may attain an outward knowledge of spiritual things, but not the substance—“Blessed with all *spiritual* blessings in heavenly places” (Eph. 1:3); the Table of Shewbread, typical of Jesus' body—the symbol of which they partake in the sacrament of bread and wine; and the Altar of Incense, emblem of the ascending petition, which is necessary while the evil is present.

Wherefore, passing through the Inner Court and Holy Place, which should be familiar to us by this time, we will, in all humility of mind and heart, reverently enter the Sanctum Sanctorum, as the Right and privilege of “Kings and Priests unto God,” and there contemplate the silent language of the Gods, as uttered in sacred type and mystic symbol.

We will leave the “first principles of the doctrine of Christ”—our Gentile neighbour's landmark, which it is not lawful for us to remove (Deut. 27:17); nor do we desire to underestimate the same, for it is a great glory—and, passing through the *Veil*, “go on” into the Holy of Holies, with the Man-Christ, unto Perfection (Heb. 6:1).

THE HOLIEST OF ALL.

Although a great Order of vast and international importance has faithfully and reverently preserved the symbols of the Temple of Solomon, which was a repro-

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duction of the more ancient and original Tabernacle of the Most High on a larger scale; the substance of those symbols and the real nature of the secrets possessed by him, have hitherto been veiled from the understanding of his most respectful devotees and imperial descendants, who still sit upon his eternal throne.

* * * * *

The Holy of Holies, like the New Jerusalem City—the Bride come down, lies four square—the perfect cube of ten cubits, typifying obedience, completeness, perfection—the place of supreme attainment.

Between these two apartments hung the mystic *Veil*, symbolical of the *mortal blood*, and depicting the necessary changes through which man must pass in order to gain admission into the secret place of the Most High.

It was composed of *four* parallel parts of different colours (Exodus 26:31), agreeing with the four phases of the Moon or conditions which obtain in the Mother microcosm—*scarlet* being the dark period, *white* the New Moon or purification week, *blue* the first quarter, and *purple* the full glory and brightness—the highest vibration of the Solar spectrum.

Scarlet is the life of mortality—the natural birth; white is the life of the Son of Man—pure blood, subsequent to the “washing of Regeneration”—the birth of water; blue is the pneuma, the color of the ether which pervades the firmament, and causes us to say that the sky is blue. It is the colour of the Spirit, which man must be born of before he reaches the third stage of his initiation into the Most Holy Place. Hence, we speak of “True Blue” and “Blue Blood,”

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which is the true aristocracy of the Kingdom of righteousness; and purple, the fourth and last veil, is the vibration effected by the blending of the Sacred Flame (corresponding to the Feminine principle), with the Blue afflatus of the pneumatic Man manifesting a perfected *Bi-une Individual*—the Royal and Priestly degree of the Sons of God and robe of Divine Righteousness which alone will admit the wearer to the Most Holy Place, and into the possession of the substance which the symbols, that reposed within the Veil, were emblematic of.

* * * * *

This veil was rent when Jesus' blood was shed for the remission of that sin which caused Adam's fall to the life of mortality.

When the "innocent blood" of Jesus (Matt. 27:4) was poured out, he lost that wherein, in man, is secreted the poison of the serpent's sting; and he then rose above the nature of man whereof he had partaken, in part (Heb. 2:14), in order to free man from the fall and its dire consequences.

As in Adam we all partake of the fall, so in Christ we are all freed from it and its effects—"Every man in his own order"—(1 Cor. 15:22).

Thus it was essential for Jesus to partake of flesh and blood that, through death, he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage—(Heb. 2:14).

The shedding of his blood was the substance, symbolized by the rending of the veil, which separated the Holy Place from the Most Holy in the Tabernacle—a shadow of "good things to come" (Heb. 9:11), and typical of the Body of man and woman, in whose *Brain*

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is the real *Interposing Veil*, which must be rent before they may again behold, in themselves, the fair vision of God.

“ Know ye not that *ye* are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God him shall God destroy; for the Temple of God is holy, which Temple *ye are* ”— (1 Cor. 3:16, 17).

The promise of an eternal inheritance in the Body (Heb. 9:15) is the hope of glory set before us— “ Christ in you the hope of glory ” (Col. 1:27); which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that *within the veil*—beyond this fallen life of blood, whither the Fore-runner is for us entered, even Jesus made an High Priest forever after the order of Melchisedec, who is made, not after the law of a carnal commandment, but after the power of an *endless* life—(Heb. 6:19; 7:16).

Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a *new and living way*, which he hath consecrated for us, through the Veil, that is to say, his flesh (Heb. 10:20); “ Made of a Woman, made under the Law ”—(Gal. 4:4).

All the blood which flowed from Jewish altars, and since the offering of righteous Abel, has held before the eyes of man the eternal truth that the evil, which separates God from man, is in the blood, and it must be shed—that the blood is the covering cast over all people, and the Veil that is spread over all flesh; which the Lord has promised to destroy in his holy Mountain, and swallow up Death in victory (Isa. 25:7-8). This is the taking away of the rebuke of his people and healing the stroke of their wound (Isa.

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30:26), which is the removal of the fallen nature or life of blood (corruption), for “without shedding of blood is no remission” (Heb. 9:22), no return or sending back of the Kingdom—lost Paradise to man.

THE MYSTIC ARK.

“The secret of the Lord is with them that fear him, and he will show them his covenant.”

In this Most Holy Place was the Golden Censer, symbol of the ascending petition, invoking the aid of the Spirit, “I will yet for this be enquired of by the house of Israel to do it for them”—(Ezk. 36:37).

Herein also rested the Golden Ark of the Covenant, over which stood the two Cherubs of glory, shadowing the Mercy-seat—the ancient guardians of the Tree of Life—(Gen. 3:24).

Paul wrote of this mystery as of something which he could not then speak particularly (Heb. 9:5), the appointed time for the utterance of things which have been kept secret from the foundation of the world having not yet arrived, it was not lawful for him to speak of them at that time.

The set time of the Regeneration having come, it is meet for us to consider these sacred symbols and mysteries of Jehovah.

The Covenant which the Ark represented and contained in the letter, engraved upon the two tables of stone, was, in substance, the Promise of God to Woman that her Seed would bruise the serpent's head (Gen. 3:15), which is the destruction of the last enemy—Death.

It must be recalled that, when Moses descended from the Heights of Sinai, after receiving the Laws of Life,

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he discovered the people worshipping the Golden Calf or money power, and, deeming them wholly unworthy to receive the great Revelation given to him, he broke one of the Tables of stone to pieces in righteous indignation, and the people, consequently, never received them.

These were the secret Laws whereby the Covenant made with the Woman would be fulfilled.

This Covenant was renewed to Abraham, confirmed unto Isaac and established in the Overcomer, Jacob, who received the promised cleansing (in type) and became Israel—the Son of God—(Gen. 17: 7-9; 19; 32-28; 1 Chron. 16: 16-18).

It was antitypically manifested and partly fulfilled, in substance, when the Woman brought forth the Christ of her Seed, who was “manifested to destroy the works of the Devil”—sin and death (1 Jno. 3: 8), to rend the Veil, and make manifest a New and Living way into the Holiest of all—back to the Paradise of God.

ITS MYSTERY.

The difference between the Ark and any ordinary chest for the secure custody of the sacred relics, placed therein, existed in a Celestial overshadowing between two Cherubs of glory—symbol of the Divine Presence—for it was from out this overshadowing Afflatus, called the Shekinah Glory, that Jehovah communicated through the High Priest, once a year, to his people.

This was the secret of the miraculous powers of the Ark and of its supreme sacredness.

The Cherubim (male Cherubs) were symbolic of Moses (the Law) and Christ (the Gospel). In the valley, between these two mountains, God meets and

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communes with his Priests. It is his dwelling place—(Ps. 99: 1).

Only the obedient Woman, who understands the Law and the Gospel, will know the secret of the Lord and receive the fulfilment of the Covenant, whereby she shall “make Good” and vindicate her honour.

Only the Elect High Priest, purified from all uncleanness, and anointed with the Oil of the Spirit, could approach the Ark. The carnal man was not even permitted to look upon it, and to touch it was instant death—(Num. 4: 15).

These Laws of carnal commandments were but the shadow of “better things” to come, which refer to the substance revealed in the Living mystic Ark of the Covenant of Immortal Life, and now made manifest to man.

Does not the Apostle exhort us to present our bodies a *living* sacrifice wholly and acceptable unto God, which is our reasonable service?—(Rom. 12: 1).

Remember the sin of Uzziah, how he presumed to enter the Holy Place and offer incense at the altar; who, when the Priests ordered him out of the Sanctuary, became angry with them, and was immediately smitten with leprosy; with which he was afflicted until the day of his death.

Let the impure, carnal man not, then, presume to look upon or touch the holy Cleansing Vessel, for it shall be the death of his body, and not Life.

Touch not, taste not, handle not, is the command; and it applies to the Good with equal force as to the evil, until the conditions are fulfilled; and it is woe unto the man who enters the secret place of the Most High, without the credentials of the Holy Spirit.

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THE GOLDEN POT OF MANNA.

The Gift of Eternal Life cannot be stolen, nor purchased with gold; and only he who hath fulfilled the conditions shall have a Right to the Tree of Life and enter through the two-leaved Gates (Law and Gospel) into the Holy City; only the "Overcomer" may pass beyond the Veil, following the Forerunner, and partake of the "Hidden Manna" from out the Golden Pot, secreted within the Ark.

He will approach that sacred Alabaster Box, as did Tobias, in a spirit of prayer and supplication, as recorded in the book of Tobit (8: 6-7), saying, "I take not this, my sister, for lust but uprightly"; and knowing how to possess his sacred Cleansing Vessel in sanctification and honour, not in the lust of concupiscence even as those who regard not the Law; but, in the power of Divine Love, shall overcome the evil and receive the heavenly Manna.

Jesus said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if a man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

This is the interposing Veil through which the holy Priesthood must pass, if they would enter the Holy of Holies of God's Temple.

This is the great mystery of Godliness! The Seed of the latter Eve—the Deific Essence, manifest in the flesh, to take away that which was given to man by the first Eve.

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But only to “Him that overcometh will I give to eat of the hidden manna, and will give him a white stone” —purified body, with the *scarlet* hue of evil removed. Like Jacob, the Overcomer, he then receives the New Name, for as a Prince he has prevailed with God and man.

This is the removal of the first veil—the cleansing of the blood, becoming a Son of Man.

The Son of God said, As the days of Noah were, so shall also the coming of the Son of Man be—(Matt. 24: 37).

When Jesus the Bridegroom comes, it will not be as the Son of *Man* but the Son of *God* in power and glory; it is the 144,000 who will be manifested as the Sons of Man before his advent.

To these the Ark or Temple of Good is a safeguard from the Devil's flood, as the temporal ark was to Noah; and the *same waters of death*, which destroyed the lawless world, raised the Ark, with Noah and his family, and carried them safely over into the New Earth.

In like manner shall the *Flaming Sword*, which has turned “every which way” for the carnal man, during the times of affliction, now turn the Right Way, and *guard the obedient*, that they may partake of the Tree of Life and eat and live forever.

PARABLE OF THE WILD GOURD.

When Elisha came to Gilgal, he showed a parable unto the sons of the prophets.

Set on the great pot, said he, and seethe pottage for the sons of the prophets.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his

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lap full, and came and shred them into the pot of pottage; for they knew them not.

And as they were eating they said, O, thou Man of God, there is Death in the pot. And they could not eat thereof.

Satan, by Adam, gathered the gourds from the wild vine and shred Death into the Golden Pot, so the sons of the prophets could not eat thereof; which caused the Lord to say, Yet I had planted thee a noble vine, wholly a Right Seed; how then art thou turned into the degenerate plant of a strange vine unto me?

But Elisha said, "Then bring meal"—the pure meal of the Word and Knowledge of the Law; and he cast it into the Pot; and he said, "Pour out for the people, that they may eat. *And there was no harm in the pot.*"—(2 Kings 4:38-41).

Herein lies the secret of the Golden Pot—"My people are destroyed for *lack of knowledge*" (Hosea 4:6). The *meal*, which the prophet cast into the Pot, is that knowledge of the secret Laws by which the wild gourd is discerned and separated from the true grape—the *red pottage*, for which Esau sold his birthright, from the unadulterated meal of the Word or Hidden Manna—the sanctifying enlightenment of the Logos, engraved upon the tables of the Covenant, placed within the Ark; where was also Aaron's Rod that budded (of which we cannot speak now particularly).

Were it not that the Tree of Life was hedged round and round and protected by a Flaming Sword from the man of sin, what an awful fate would have been his, had not God made this merciful provision and placed the Cherubim (the Law and Gospel) to guard it until he was cleansed from the evil stain, when the appointed

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time arrived for that covenant made with the Woman to be fulfilled.

For man's sake was his Vessel cursed, after it became marred in the hands of the Potter, that it might be cast back into the furnace of the earth, to be remoulded, again and again, until perfected into the image of God.

He who now continues to eat of the wild gourd out of the Golden Pot of Babylon is not wise. His body shall go to corruption; but, he who takes hold of the Covenant of Life, and learns to refuse the evil and choose the good, will freely eat of the hidden Manna, and there shall be "*no harm in the pot*"; he shall drink of the new wine of the Kingdom, which shall make glad his heart; his life shall see the light, and his body shall not see corruption.

THE POWER OF THE ARK.

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens (the Divine Spirits) and they shall hear the earth" (the human Spirits)—(Hosea 2: 21).

Consider the miraculous deeds of the Ark. When the Tabernacle of Witness approached the River Jordan, whose dark waters were a striking symbol of the curse which separates man from the promised land—the Immortal body—they were told to proceed with the Ark. And as soon as the feet of the Priests touched the water, it ceased to flow; and a way was made through the midst, so that the Israelites passed over the waters of death—dry-shod—and entered the promised land.

So shall Death now flee before the face of the Woman who is obedient to the Law and Gospel; to her the two

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Divine Spirits (the Heavens) shall return, and she shall be overshadowed by the power of the Highest.

Again when Israel went up against Jericho—the city of thieves and robbers—symbol of Satan's kingdom, the body of man, subject to the evil—they compassed the walls seven times, with the Ark, and they fell to the ground; so “the Lord hath created a New Thing in the earth. A Woman shall compass a man”; and the substance of that symbol be fulfilled, when the New-created Woman overcomes the man of sin, and he falls before her omnipotent hand.

A WARNING NOTE.

When the Ark was captured and held by the Philistines, it brought all manner of destruction upon them; until they sent it back to the Israelites; and over fifty thousand were slain because the men of Bethshemech presumed to look into the sacred Vessel.

So shall all the curious, evil-disposed men and women, who dare to misconstrue and tamper with the sacred truths revealed in this Message to virtuous Woman, be slain; great tribulation and distress shall overtake all who are as the Philistines (enemies to this Immortal truth) and they shall never enter the place of the Holy of Holies, but die in their uncleanness—accursed.

But in whatsoever house the Truth is favorably received, it shall be thrice blessed; and he that doeth according to the things written herein shall obtain the “Key of David,” and enter the “open door” of Immortality—(Rev. 3: 7).

Even when Obededom, the poor man, sheltered the Ark, in his barn, for the space of three months, it brought great prosperity to him—(2 Sam. 6: 10).

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In like manner shall prosperity, honour and life come to that Man or Woman in whose Brain the knowledge and understanding of the office and powers of the mystic Ark now find a willing lodgment.

It was not until Solomon's glorious reign that it found a fit resting-place and permanent abode, within the greater Temple at Jerusalem; and to him is ascribed the greatest glory, ever attained in an earthly kingdom since the world began; for Solomon not only possessed the symbols, but had some knowledge of what those symbols represented; and, accordingly, revealed powers and possessed secrets which have successfully baffled all the world's greatest Scientists to discover.

"In his day, gold was as tin, and silver as lead" (Ec. Apoc. 47: 18), he possessing the secret of Transmutation and other thaumaturgic powers which manifest through understanding the Laws governing the Conservation of Energy; and let the Divine Record reveal the Anthropostic Battery, from whence proceeded these miraculous powers.

Yet, amongst a thousand, he could not find the virtuous, Anointed Woman, who, possessing the substance of the Divine Afflatus and the Cherubim, could be to him that true Helpmate and glory.

Hitherto woman's great short-coming has been in the realm of the mind. For some great reason, her mental enlightenment has been retarded until the fulness of time.

This was Solomon's complaint, among one thousand, no doubt, physically-beautiful women, he could not find one who was also mentally and spiritually capable of being that "Virtuous Woman, whose price is above rubies."

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It is only within the past century that woman has mentally awakened to the realization that she *is*, and that there exists for her a higher and Diviner mission on the mental and spiritual planes of activity.

It is now the duty of every Woman to claim the promise of God, made to her in the beginning.

Because their mental attitude was amiss, Solomon's heart was eventually carried away by *strange* and *outlandish* women, (1 Kings 11: 1-3); with whom he transgressed the Law, as it is written of him, "Thou didst bow thy loins unto women, and by thy body thou (his spirit) was brought into subjection (to death). Thou didst stain thy honour, and pollute thy seed; so that thou broughtest wrath upon thy children, and wast grieved for thy folly"—(Eccles. Apoc. 47: 19-20).

His glorious reign was but an imperfect type of the Golden Age now dawning, wherein the Elect will reign as Kings and Priests unto God (Rev. 5: 10); the natural women prefiguring the 144,000 Anointed Brides, who, polarized in Christ, will bring the true glory of the Kingdom of Good—the substance of which Solomon's reign was but a faint shadow.

* * * * *

Of all the symbols of Scripture—"written for our admonition upon whom the ends of the world are come"—the Tabernacle of Witness is the most mystic, potent and significant.

Through its mediumship, the Divine Intelligence has presented the plan, and left on record the witness of his ultimate purpose, plainly revealing the way, step by step, how man may regain his lost estate, and return to God's most Holy Presence; as "Moses was admonished of God, when he was about to make

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the Tabernacle; for See, saith he, that thou make all things according to the pattern showed to thee in the mount.”

Now it remains for us to fashion ourselves according to the pattern of the Law and Testimony (Isa. 8: 20), if we would become co-workers with Christ, and the mediators of the New Covenant—the Living Ark and substance of the typical Tabernacle of Witness.

* * * * *

These symbols have been preserved, to a marked degree, by the great Masonic Order, which shows by its unswerving fidelity to King Solomon and reverence for the sacred symbols of the Temple and emblems of God's Oracle—the Sword of the Spirit, and the compass and square—and its respect for the Holy Shrine, that it is the great antitype of the former house of Israel; and, to a large extent, throughout a portion of its vast and international ramifications, the forthcoming substance and nucleus of the latter house, whose glory shall exceed that of the former.—Hag. 2: 9.

It is one of the few Orders without bigotry as to religious beliefs, and where Jew and Gentile (presumably) share the benefits of a common brotherhood.

It requires but slight discernment to observe that the *true Mason* is the wanderer of the lost ten tribes, attracted again to the fold by the ancient symbols of his most holy faith; the substance of which will now be understood by him, and he be brought into that transcendent glory of Physical Immortality, which pertaineth unto the true Israelite (Rom. 9: 4)—be he called Jew or Gentile, Barbarian, Cythian, bond or free.

The Grand Master of the Order, being the Prince royal of the house of “David,” also lends great weight

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to the theory that the Anglo-Saxons are the remnant of Israel.

According to Scripture prophecies, there is none other nation that, in any way, represents even a partial fulfilment.

And, whereas, the Mason (Ma-Son, or the child, whom the Mother, Rebekah, loved) represents Jacob, the "Overcomer," on the other hand, the Elk—the hunter, with his kid skins and emblems of the forest—is the elder brother Esau; who is wholly occupied with the temporalities of life, not the mysteries of the inner Shrine; whose motto might read, Let us eat, drink and be merry, for to-morrow we die. Believing that they have to die, they reason on the same line of thought as Esau, and so despise the Immortal birthright—(Gen. 25: 32).

Thus we behold the two great Brotherhoods in the United States—that new power, which Esdras of old saw, contemporary with the vision of the heavenly Mother, as an "Eagle," ascending up from the sea, through whom "the end of their times might come" (2 Esdras 11: 39). As it is written in another place, Esau is the end of the world and Jacob the beginning of it which followeth—(2 Esdras 6: 9).

Rebekah is set typical of the Immortal Jerusalem Mother or Bride come down to bring forth the true Sons of God into the Immortal Life. This is Britain, the Mother Country; and America, the domain of the Father (Uncle Sam), who loved Esau, because of his savory venison.

Like Jacob, the true Mason is a quiet man—not seeking to slay the outward and natural beast of the forest, as Esau, but that beast which is within himself; as he

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understands that without shedding of its blood he may never enter the Most Holy Shrine of the Inner Temple, and so reach the grand ultimate of human existence.

SILENCE IS GOLDEN.

“A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

“A shame-faced and a faithful woman is a double grace, and her continent mind cannot be valued.”—Eccles. Apoc. 26: 14-15.

It is not the talkative, boastful woman, who is fond of gadding abroad, that will prove an aid to her husband; nor the controversial, argumentative being, who entertains the desire of “getting even,” or domineering the man, and ruling over him to her own hurt.

Argument is the crypt of friendship, and the inevitable doom of love!

It is the silent, loving and virtuous Woman, who is a crown to her husband—his Ark of Gold and Alabaster Box of most precious ointment, who will do him Good and not evil all the days of her life (Prov. 31: 12); who will exercise the subtle charm of her Divine nature, combined with the irresistible force, which is generated by concentration of thought, to seduce man to partake only of the Good, as through Satan's subtlety she gave him the evil.

God's great designs are worked out in silence, just as the bud evolves into the flower, and the absorption of the flower into the fruit.

Likewise we must learn to unfold, not in the mad reckless strife for political power in Satan's kingdom; nor in pursuance of any corruptible crown (for we cannot serve God and mammon); but, reposing on the bosom of the Infinite, and “taking no thought” for the

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illusionary unrealities of the mortal life of vanity, learn of him, in the silence of his Holy Temple; our mind illumined by the light of his countenance upon us: thus the arid waste of our stony hearts is refreshed by the “well of living waters and streams from Lebanon,” transforming our barren souls into a fount of perpetual youth, which the Prophet likens to a “watered garden” (Jer. 31: 12); from whence may flow out the spices and pleasant fruits of the redeemed earth, springing up into everlasting life.

This is the Path of attainment—the road to victory—for the man of sin must give way to the Woman with the Spirit of knowledge and understanding, even when he still desires the evil.

Such a potent, dynamic current of mental and spiritual force may be established by a Virtuous Woman, as to entirely change the thought and desire of man—to completely transform his mind; and he will begin to think differently, and instead of your having to argue and contend for your Rights, he will turn, and himself suggest that which you so much desire; this is power for Good.

Try it, and perchance you may discover that you do possess mystic powers, similar to those of the Golden Ark of the Covenant; it said nothing, but performed exploits, and all learned to entertain a wholesome fear and reverent respect for it. It was nothing in itself, but an Instrument; the secret of its potency lay in the Celestial overshadowing and protection of the Cherubim of glory.

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Unless we see, in ourselves, the substance of this symbol—that the Body of man and woman is the true

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Tabernacle, which God has pitched—the “witness” which it was intended to bear, is void and of no value, as a monitor, to us.

Jesus, by example and precept, in his life, sacrifice and resurrection, has made manifest the way back into the “secret place of the Most High,” and brought to man the substance of all symbols and types; that in the fulness of times—the end of days—all the sincere and pure in heart may enter into Life Immortal, without suffering the wages of sin.

He rent the Veil which has separated God from man since the transgression; and he saith, “Blessed are they who *do* his commandments that they may have Right to the Tree of Life” (Rev. 22: 14), to obtain the Key of Knowledge, which will lead through the mystic Veil to the Golden Pot, wherein is secreted the hidden Manna, and enter through the two-leaved Gates into the City of Immortality.

To the “Overcomers,” who turn the battle to the gate, the Veil in the Brain (called the *Velum Interpositum*) shall be rent, and they shall behold, in great wonder and admiration, the glory of God revealed—the return of the Kingdom of Good, within their Temples; for the bodies of perfected Man and Woman is the true Tabernacle and substance, in which God will eternally dwell in Immortal glory.

Wherefore, enter thou into the silence of thine own Tabernacle, realizing that it is verily the Temple of God and Garden of Eden. “Be still and know that I am God.”

And there earnestly invoke thy Husband, who is thy Maker, the Lord of Hosts is his name, to minister unto thee wisdom, knowledge and understanding of the Laws

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of Life; anointing thee with the Holy Uction, which will confirm thee as the substance of the sacred Ark—his Alabaster Box of most precious ointment—the Mediator, Purifier and Restorer of man—his counterpart and true Helpmate.

A word fitly spoken is like apples of gold from the Tree of Life. Then “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few.”—Eccles. 5: 2. “*For the Kingdom of God is not in word but in power.*”—1 Cor. 4: 20.

PART III.

SOME SECRETS OF ACHIEVEMENT IN REGARD TO THE CONSERVATION OF ENERGY, EMBRACING THE BODY, SOUL AND SPIRIT OF MAN.

Having obtained a right understanding of the basic truths of our being, and the true condition of our present state under the curse, the mind being measurably cleared of the erroneous and illusionary ideas common to the darkened intellect by the entrance of the Light of Revelation, our viewpoint begins to change; and the more we assimilate the true light, the higher our viewpoint of all things becomes.

We now begin to understand the end for which we were created, and the great work to be accomplished to attain Divine Perfection—the true meaning and grand ultimate of life, solving life's potent mysteries.

We have learned that woman is a composite organism, consisting of three parts, Body, Soul and Spirit—mental, moral and physical zones of activity.

For a Divine Womanhood, the three component parts must be developed to perfection; they are interdependent and closely correlated, and must be brought into one harmonious vibration with the Cosmic Forces, in Individual Perfection; as Paul said, "I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5: 23.

THE BODY OF MAN.

Were the question asked as to how this supreme state of three-fold perfection in body, soul and spirit is to be achieved, we would reply, in a word, by the

CONSERVATION OF ENERGY.

This potent principle embraces the unfolding of Consciousness (the mind awaking from Adamic sleep—in ignorance, on the plane of flesh—into newness of life, on the plane of Spirit), Concentration and Meditation, whereby the Spirit (the higher mind we call the superconscious intelligence) is brought into conscious union with the supreme and central Consciousness of the Universe we call God; the Science of Pneumopathy (breathing) whereby healing is effected and health retained; the Science of diet; of Magnetism (Polarization), whereby the Life Forces are equilibrated; the Science of Regeneration, whereby our blood is cleansed, and we partake of the Divine nature, in the new birth from blood to Spirit, passing from the mortal to the Immortal state of the Man-Christ.

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We will briefly consider, in these concluding pages, some practical points to be remembered in the development of the three component parts as they relate to the Conservation of Energy.

THE BODY OF MAN.

“Know ye not that your body is the temple of God. If any man defile the temple of God him will God destroy.”

We have plainly revealed throughout the foregoing parts the spring and fountain-head from whence the body of man was first defiled; and it is hardly necessary to emphasize the fact, which is evident all around us,

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that, through repeated transgression of the first command, the bodies of mankind are being destroyed, in these last days, at an average age of a little over thirty years, by means of all manner of loathsome diseases—the direct result of the transgression of God's Law, as we are forewarned through the mouth of his servant Moses.

We have ascertained the astounding fact that eighty-five per cent of the deaths of women who die of diseases peculiar to our sex are the result of poisoned systems from venereal affections.

This prolific source of uncleanness revealed, we must consider also some of the minor causes of defilement.

It is written, "A cheerful and good heart will have a care of his meat and diet," and again, "A very little is sufficient for a man well nurtured."—Eccles. Apoc. 30: 25.

Excess is the key-note of disease. The Apostle says, "Let your moderation be known unto all men."—Phil. 4: 5.

Less variety and more simplicity should be our aim, as each food substance possesses a corresponding spirit potency which is not always helpful; and when a great variety of meat, fowl, fish and vegetables, rounded out with sweetmeats, dessert, fruit and nuts, is taken into the system, a complex spirit potency is generated, which is in itself a seething discord that is sufficient to render mastery, on the part of the vidual spirit, an utter impossibility.

Daniel understood this Law, and therefore "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1: 8), but preferred the extremely simple diet of pulse and water; and at the end of ten days,

THE BODY OF MAN.

his countenance and those of his three companions appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

* * * * *

To preserve health by reasonable care, moderate exercise and diet, is more preferable and less difficult than to regain it after careless indifference and excess has undermined the constitution.

THE PERFECT DIET.

From the Divine Record, we find that fruit, herbs and nuts are the prescribed diet for the Edenic state, and will, no doubt, obtain again when Paradise is restored; but, under present conditions, it is not possible to lay down any express law of diet to apply to all alike; for it is largely a matter of temperament, which differs as individuals differ. Each must be governed according to the stage of spiritual and physical development to which she has attained; a body having been accustomed to a certain mode of living for generations, may not be able to resist a sudden and radical change of diet, and the same may lead to serious consequences.

Great wrongs have been perpetrated through fanaticism on these points of diet, fasting and other vital matters; and we would counsel each one to use their own highest judgment, after they have acquired a general knowledge and understanding of the object in view, and follow that unerring, inward monitor—*subconscious intuition*—in all these somewhat minor and subservient matters.

The tendency of unbalanced humanity is to run to extremes, while, on the other hand, "A just balance is the Lord's."

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God is a merciful, loving, reasonable and just Creator, who is long-suffering and patient with the weaknesses of his children; whereas man, owing to the insanity of evil with which he is afflicted, ever reveals the inherent tendency to be unjust, unmerciful and unreasonable; because of which, his views of what is truth and right are most unreliable.

The knowledge of this caused the Angel to comfort the afflicted Job, saying, "If there be a Messenger with him, an Interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down into the pit, I have found a ransom; his flesh shall be fresher than a child's, he shall return unto the days of his youth."—Job 33: 23-25.

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As an instance, we have observed frequently that when the man or woman of average spiritual intelligence discovers that God's command, as given in Gen. 1: 29, designates the herb, fruits and seed of the tree for man's sustenance, he or she invariably starts out to denounce all other foods as detrimental to human life, and meat-eaters as transgressors of God's express commandment.

A just and merciful God will not require of man an obedience without giving the ability and condition which will enable him to render the same without doing his body an injury.

Does he not say, "Come, let us *reason* together"? When he gave the first Law of Diet to Adam, his was a **Paradisaic** condition; there were no evil conditions to reckon with, as now.

Let us treat the Holy Scriptures of Truth at least

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as we would a legal document, and not misplace statements; but as “skilled workmen” rightly dividing the Word, giving due consideration to time, place and condition.

A fruit and nut diet is, no doubt, the perfect diet for Man in his *restored* state; but it is wholly unreasonable to advocate that an Edenic diet should obtain in the hellish condition the world is in to-day. To do so is to place the cart before the horse, which means *going in advance of the Spirit*.

One who thus attempts to so regulate his diet, while still in the world, will discover that, in the more ethereal state which results from the same, he will be susceptible to all the undesirable, adverse conditions and inharmonious environments and influences of the element with which he is compelled to mingle daily; and this is sufficient to disorganize the strongest mentality and lead to the undermining of the body physical.

Within our immediate experience, we have known fanatics who, having received a superficial knowledge of some of the laws which will govern in the ages to come, possessing a zeal without knowledge, immediately place themselves under those laws; and the inevitable catastrophe has followed, as the evil element, which now predominates in the world, steadily gained the ascendancy—the susceptible organism, taking on the conditions of those around them, the health was by this insidious and subtle means slowly undermined, and death, in many cases, from mal-nutrition, nervous exhaustion and other disorders, ensued.

“Be not righteous over-much, neither make thyself overwise; why shouldest thou destroy thyself?”

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“Be not over-much wicked, neither be thou foolish; why shouldest thou die before thy time?”—Eccles. 7:16.

Or as Pope has wisely said,

“A little learning is a dangerous thing;
Drink deep or touch not the Pirean Spring;
For drinking deep doth sober us again.”

* * * * *

While the present infernal conditions prevail at the end of Satan's kingdom, the wise woman will fortify her organism against the ungodly element and its adverse influences, while she may be in the world, but not of it; and will be careful not to make herself susceptible to the conditions which surround her, but will adapt her diet and order her daily life according to her highest wisdom, knowing that “he who now hindereth will hinder until he be taken out of the way.”—2 Thes. 2:7.

She will eat that *clean* food, as described in the eleventh chapter of Leviticus, which by experience she has found she can readily assimilate and convert into energy, through the least expense of energy on her own part.

When conditions improve, as they surely will, she may work steadily and with sound judgment toward the perfect diet and life, as it will obtain in the Kingdom.

* * * * *

A just and reasonable God does not exact physical impossibilities of man.

We were warned against fanatics who would appear in these last days, teaching doctrines of devils; amongst

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which Paul enumerates; "Forbidding to marry (total abstinence—vital starvation) and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4:1-3.

Paul also exhorts the Hebrews, in the close of his epistle, saying, "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, *which have not profited them, that have been occupied therein.*"

When the heart is thus established with grace, nothing will proceed therefrom to defile a man.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23. And the man whose heart is right, whose thought is pure, will, by the potency of that thought, transmute all food-substance into the higher love forces and energies of the Divine nature; while the sensual, material man, "whose god is his belly," will contrariwise convert even the pure fruit of the tree into animal lust, and be defiled thereby; for "As a man thinketh in his heart, so is he." From thence proceed the evil thoughts which defile a man, and not from that which goeth into the mouth (Matt. 15:11).

James speaks of this same source of bodily defilement, saying, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it *defileth the whole body* and setteth on fire the course of nature; and it is set on fire of hell."—James 3:6.

We therefore conclude that the one who manifests good thoughts, good words and good deeds, no matter what may enter the mouth, is nearer to Godliness than the total abstainer, whose heart may be full of evil

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thoughts, malice and vengeance, and whose tongue is as the sting of the serpent!

Understand that it is not our object to condemn *reasonable* care of one's meat and diet, nor to advocate unbridled license, but merely to point out some of the pitfalls, measured to a man's body, which lie along the Path of attainment.

There is a time to fast and a time to feast—a period wherein we should be susceptible to the Good, and another when we should fortify the body against the time to come.

The perfect Woman will come also to the perfect diet, in due time; but let her advance in order and always carefully consider the question of present expediency, before launching out upon a new line of vital action.

In God's Kingdom perfection will be attained, not under Satan's dominion. It is for his overthrow and our overcoming that we now strive—that God's Law may be magnified and made honourable; and in order to achieve this end all lawful means are fair; for it is verily a spiritual warfare against principalities and powers, and spiritual wickedness in high places; and we must do the very best we can under the circumstances. What is a man's good and what is his evil? We but help or hinder our own progress by our thoughts, words and actions.

CLEANLINESS NEXT TO GODLINESS.

“Be ye clean that bear the vessels of the Lord.”

Having dwelt upon the inward defilements, material and mental, we cannot pass on without a word upon

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the necessity for daily attention to the outward cleanliness of the body.

The Mosaic Law demands it, for who can possibly handle the things we must, throughout one day, without becoming unclean?

After the "days of separation," the whole organism must be thoroughly cleansed—not neglecting the hair and scalp, otherwise corruption is retained there, causing the hair to fall out.

Negligence of this Law accounts for the scarcity of luxuriant hair—that ornament and glory of woman (1 Cor. 11:15); it is one of the curses enumerated in Isaiah 3: 24—"Instead of well-set hair, baldness"—which comes upon those who despise God's Law.

So universal is this curse upon woman in our day, that it is the exception to see one whose "glory" is not the unhygienic and very often disease-laden artificial substitute.

How odious is the comparison between the glory of woman which Solomon eulogized in his song as "a flock of goats that appear from Mount Gilead," with the modern adornment—a bunch of dead "rats"—which fashion has adopted as an expedient to cover woman's shame.

Apart from the Law, it is a scientific fact that a body unlaved for twenty-four hours is defiled, not only from without but from within, owing to the waste matter continually exuding through the two million pores of the human skin.

An occasional warm plunge and the daily cool towel bath is essential to perfect cleanliness, besides being an elevating and refreshing tonic, keeping the pores unclogged, and enabling the body to absorb vital energy

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and magnetism from the universal ether. Without cleanliness, Godliness is not possible.

HEALING, PNEUMOPATHY AND PHYSICAL HARMONY.

It is written, "Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. Health and good estate of body are above all gold, and a strong body above infinite wealth."—Eccles. Apoc. 30: 14.

A sound body is essential as the instrument of the highest intelligence, and if we, through the transgressions of our education, have fallen into any of the physical inharmonies common to the artificial civilization in which we find ourselves (and it is the rare exception to find one who has not), our first aim should be to regain harmony throughout the physical domain.

To effect this, we find a system of physical exercise in conjunction with correct breathing, along scientific lines, the most helpful. By this means energy may be drawn from the great universal storehouse of "Prana," and conserved to eliminate disease and fortify the system against all inharmonies common to the microcosmic domain.

In conjunction with this Science of Pneumopathy and the Conservation of Energy, there is a system whereby the microcosm may be brought into harmony with the macrocosm.

As stated before, there is a vital relationship and exact correspondence between the various functions, organs and members, belonging to the anatomy of the physical body, and the great planetary systems of the Universe.

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Just a word or two to make this Science of Physical Harmony clear.

There are in the physical body we call the microcosm, or little harmony, twelve sub-divisions, which correspond to the twelve signs of the Zodiac in the heavens, we call the macrocosm.

Each of these signs creates an environment peculiar to itself, and exerts an influence which generates its own rate of vibration that obtains throughout its season.

You may prove this; if you will observe, you can easily detect your own vidual deficient conditions on those days when your particular sign (according to the month of your birth) is in the ascendant, by tired feelings, mental fatigue, depression and general lack of energy.

This but demonstrates the fact of our imperfection, and that we have not yet attained perfect physical harmony.

The perfectly harmonious Woman will adapt herself to the twelve different rates of vibration, corresponding to these twelve signs.

Every adverse influence generated under the contrary signs, which have prevailed throughout the times of affliction under Satan's rulership, in opposition to the Higher influences, must be overcome.

Thus the wise Woman, the "Overcomer," will rule her stars and refuse to be ruled by them, because their influence is not good. By observing the signs and adhering to the Laws of Life, this may be compassed.

She will then be constituted a "Tree of Life, bearing twelve manner of fruits"—yielding a different substance or fruit every month, each possessing a

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different vibration and specific revitalizing effect upon each of the twelve corresponding sub-divisions in the microcosm.

Upon discovering that you lack vital force in a certain organ, nerve centre or member of the body, you then require to *conserve* more of the substance or fruit yielded during that month of the year, which corresponds to that particular sub-division of the body lacking vitality; and also upon the particular days in every month when that particular sign is "lord of the house," or your own sign is in the ascendant.

You must *conserve* not only the vital force, which is the most potent, but also abstain from waste of energy in any way, and conserve along all lines, including diet, breathing and mental activity, as a state of thorough mental and physical relaxation is necessary to overcome a deficiency.

There is no known inharmony of the physical body which cannot be rectified by this system, the knowledge of the laws governing which gives one control of the Vital Forces in the organism, and fortifies it against the attacks of disease and death.

MAGNETISM OF THE HUMAN BATTERY.

The human organism is an electric dynamo or magnet.

Magnetism is an emanation from an electro-magnet—that energy which a wire, charged with electricity, throws off at right angles as the current travels along the wire.

To generate electricity we require to employ an acid and an alkali or a positive and negative pole respectively.

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The acid we discover upon the outer skin of the human body and the alkali on the inner, while between these positive and negative poles the nerves and tissues are the fine wires through which a constant current of electricity flows; and as a consequence, by induction, a magnetic aura is projected. This aura varies in strength, magnitude and colour or vibration according to the spiritual, mental and physical condition of the organism.

If the spirit of man is in tune with the seven planes of vibration, as was the Christ, a touch of the hand, or even a word, yea, a thought, is sufficient to raise the dead.

It has been demonstrated beyond all doubt by many Scientists that every vital organ and life function is an electrical process.

For instance, in the process of digestion for the generation of Life Force, the stomach membrane secretes gastric juices—an acid—while the saliva, secreted in the process of mastication, is alkaline. The blending of these forms the battery which generates the electricity that reduces the food to a liquid form in order that it may be assimilated into the blood.

When, therefore, the process of mastication is not thoroughly performed, a deficiency of alkaline results, the battery fails to work, and what we call indigestion ensues.

All disorders, the result of unwise food combinations, may be traced to this depolarization of the stomach battery through excess of acid or alkaline.

In the perfect diet of fruit and nuts is found an equilibration of forces and harmony of vegetable acid and alkali; from which original simplicity of diet

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humanity has so far strayed, that it is with difficulty the subconscious actions of the organism may be changed, and age-enduring habits (of which we are all hereditary victims) rectified, through higher knowledge and adherence to the Voice of ancient Wisdom.

* * * * *

Mechanical Electrical Therapeutics has not achieved miraculous results, although based on sound principles, for the simple reason that man's inventions can never approximate the wonders of Nature. We can only draw a comparison between the mechanical electricity with that generated in a healthy human organism, as we would the manufactured egg with the natural product of the hen.

But when we understand that mechanical and human batteries possess the same principles, and are governed by the same Laws, operating in different realms of activity; then, by the law of analogy, we discover Nature's fundamental Life secrets.

Individuals, like batteries, possess the positive and negative powers which furnish them with varied generating qualities.

The difference between the invalid and healthy organism is in the possession or lack of vital force.

Mother Nature is another great electro-magnet, from whence the healthy organism, vibrating with magnetic energy, draws life germs and vital sustenance; while the sufferer from lack of vital force, who has crossed that line of demarkation which divides the well from the invalid person, is slowly losing his magnetism, through the subtle action of the stronger magnet in the Elements, drawing from every source of power which is more negative than itself. This is the reason why

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a negative mental attitude is not desirable, and should be strenuously avoided at all times, for it is written, "Whosoever hath, to him shall be given; and whosoever hath not from him shall be taken even that which he seemeth to have."—Luke 8:18. This is a positive law throughout all the domains of natural and spiritual activity.

If Nature's children obey her laws, she nourishes them, but when they transgress, she destroys them. She is relentless in her demands for obedience, and "it is a fearful thing to *fall* into the hands of the Living God."—Heb. 10:30.

Perfect insulation is only effected by surrounding the organism with a strong magnetic aura, which is generated through the Conservation of vital energy.

So magnetic and Life-insulated against the powers of darkness was the Christ, that they withered in his presence; while helpless victims of negativeness arose and became strong and positive again at his approach; and even the dead and corrupting corpse awoke and shook off his shackles, taking on again that positive power with which he freed himself from the embrace of Mother-earth, whence he was speedily returning—dust to dust.

Thus did the Anointed of God show his mastery of Nature, becoming in himself such a centre of conserved force as to become a greater magnet than Mother-earth; so that he overcame even the law of gravitation, walking upon the waves of the sea and ascending in view of his disciples to that Central Consciousness of Intelligence and Power, with which he was in perfect harmony and polarity.

And did he not say, "And I, if I be lifted up from

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the earth, will *draw* all men to me"—the omnipotent Divine-natural Electro-magnet!

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When Elisha brought the Shunammite's son back to life, he stretched himself along upon the body, which was lifeless, and quickly ceasing to vibrate; and, breathing into his lungs, brought the organism again into that state of vibration whereby it was possible for the boy's spirit to again take possession of the body.

Thus let us seek a higher degree of attainment than merely to be healthy human beings.

Let us seek the double portion of the Spirit, that like this Man of God we may possess power to assist others in the battle for Life.

Let us clothe ourselves in that magnetic aura which will insulate us from all inharmonies of earth, and prove impervious against the powers of darkness.

We are surrounded with a vast ocean of Universal energy (prana) and it is only our failure to understand and observe the natural laws of appropriation that causes us to lack vital force, and so fall prey to the inharmonious conditions of ill-health.

THE LAW OF POLARITY.

Polarity is power; power is equilibration of forces—the law which governs the process of integration.

As stated in the foregoing section, the Scientist cannot generate the mysterious electric current without the union of an acid and an alkali, or the conjunction and "overcoming" of the positive and negative poles in a dynamo.

Neither may man and woman achieve the omnipotence of a God, unless they, by perfect agreement in one

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mind, regain Polarity; and, maintaining the same, operate, through conjunction with the Divine Afflatus, in one harmonious vibration, to that glorious end for which they were created, and it is now their Right and heritage to achieve.

Man and woman became depolarized in their separation, under the fall, through a process of chemical poisoning. It is now a well-known fact that the reproduction of the species is a chemical process.

In the Mother was placed the positive and negative powers. When Adam transgressed and fell from the life of spirit to that of blood, he received the negative power instead of the positive, which would have become his negative or feminine part, in the perfect state of Individual Bi-unity.

But this breach of the Law transformed him into the negative pole, and depolarization was the unhappy result; so that instead of man, the originally designed positive pole, drawing from the negative generator of vital force, the reverse has been the case; and that which was originally designed to be an aid, became the degenerator and devitalizer—a fountain of Death, instead of Life.

Behold the analogy in the macrocosm, the positive Sun-power drawing life-force from negative Mother-earth, in all forms of plant life and vegetation; absorbing vapour from ocean, lake and river to refresh the same, with the distilled shower and crystal dew-drop.

But, in the depolarized microcosm, all is one-sided—unbalanced; and, consequently, the Battery will not work.

What is essential is that the negative (evil) force in man be neutralized through the absorption of the posi-

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tive (good) power, until equilibration of the good power is achieved; the positive good becoming in man his negative pole, whereby the magnetic circuit may be again established to generate Life and harmony throughout the microcosm, instead of disintegration and discord.

This scientifically-adjusted Anthropostic Battery, established by the conjunction of the masculoid (positive) and the feminoid (negative) poles, the psychic and pneumatic forces, with the magnetic field or aura, radiating from the higher polarity of the Divine Afflatus, is the substance of the mystic Ark of the Covenant; from whence shall flow out the thaumaturgic wonders and omnipotent currents of creative power, which will culminate in the great transformation and restoration of earth to her former glory which she possessed before the fall.

All the inharmony and misery which fill our planet to-day, may be traced to this primal cause—the demoralization of the Life Battery.

Behold in these degenerate days, woman becoming more and more positive, and actually supplanting man in almost every vocation of life; until the world is verily “turned upside down,” because that which should be positive is becoming more negative, and the negative more positive—this is depolarization, degeneration, disintegration and death.

Man, instead of drawing, absorbing and conserving the Good Life Essence, in harmony with this great Universal Law, which obtains throughout the eternal Macrocosm, has been performing a reverse action—a negative function; giving, wasting and dissipating energy, thereby demoralizing, more and more, the Life

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Battery; and perverting the functions and Divine uses of the highly-sensitized generator of Life Force—Woman.

Man will continue in this inverted state until he obeys the Laws of Polarity, and learns to “overcome” the strong, negative tendency, which prevails in the natural, fallen state.

Then may he appropriate the positive Good, which belongs to his negative pole, and bring his organism to the polarized Good state he was created to achieve.

In this state equilibration of forces will obtain between the germinal and sperminal polarities of the Life Battery, constituting Man a perfect Bi-unity in himself; and fulfilling that saying of John: “He that hath the Bride is the Bridegroom”—the image of the Son of Man.

From this Battery, perfectly polarized and insulated from the evil, thought may be materialized into tangible substance, through the potent action of the two creative forces; and powers generated which are infinite in their possibilities for Good.

A WORD OF CAUTION.

During the process of adjustment, which is not instantly achieved, it is hardly necessary to here remind the aspirant again of the necessity of most rigidly observing the Law of Separation, lest more chemical poisoning transpire, which is fatal in its action upon the Life Battery.

As proof of its potency, we have but to note that the milk of a nursing mother, in this condition, is injurious to the infant; and has been known, when augmented by a fit of anger (wrong mental attitude), to cause

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death; that bread will sour if kneaded by a woman in her separation; and Pliny affirms that women, in this state, passing through a field of young wheat, have instantly blighted it.

We must also avoid too frequent contact between the poles; as a constant mingling of magnetism will cause a reversal of the current and consequent repulsion, in place of magnetic attraction; which devitalizes the entire system, and throws the gates open to a host of inharmonies.

Desire must be kept under control, as it is always in excess of the fruition; and, if pampered, will soon undermine the system and demoralize the Battery.

Remember: "He that is born of God doth not commit sin, for his seed *remaineth in him*"; and, likewise, Wisdom: "*remaining within herself* maketh all things new."—Wis. 7: 27.

A breach in any of these vital laws will immediately create, in a properly tuned mentality, an intuitional, subconscious rebellion—a strange alarm, from the ever-reliable, inward monitor; which we must heed, if we would remain in the strait and narrow path which leads to Life Eternal.

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This potent Law of Polarity obtains throughout all the infinite ramifications of the four kingdoms.

It is the prime cause of all natural phenomena. It may be traced throughout all realms of activity, organic and inorganic—from the infinitesimal electron to the supreme manifestation of God in the form and flesh of Man.

Scientists inform us that around the positive electron they discover a number of negative centres of energy,

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attracted to, and polarizing in, the one positive centre; through which conjunction an atom is generated, and all forms and vibrations of matter evolved therefrom. So must mortal man *polate* within the influence and environments of the twelve potential vibrations of the Zodiac—which are the controlling centres of the twelve manner of fruits yielded by the Tree of Life—before he may generate the power to become superior to corruption.

These *twelve* manner of fruit shall be unto you one manner every month, embracing a period of *twelve* days, while the increasing brightness of the Lunar Sign declares the appointed time and the season to replenish the Golden Oil, which flows from the Seven Golden Pipes; that our Lamps be filled, trimmed and brightly burning, prepared against the Bridegroom's coming.

Wherefore, John, in the Apocalypse of "things which must shortly come to pass," beheld, around the Masculoid—Christ—the 144,000 members of the Feminoid Bride—his "flesh and bone," united at the consummation of the cycle; from which Divine conjunction will be generated the New Creation of God-women, throughout the Golden Age.

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"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."—Luke 1: 46, 47.

The Soul is an indestructible seed-bud in man, whose substance is in itself.

Its visible, controlling centre, in the unregenerate organism, is found in the Conarium; but, in the regenerate and purified state, it is transferred to the Glan-

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dula vitæ—a gland seated in close proximity to the brain, having the appearance of a small red eye.

From these centres, the powers and functions of the soul nature are controlled.

This change of centre is the circumcision of the heart, in the mind, through which man passes in the *Regeneration*.

In the fall, Adam received a polluted soul—a dying soul of the evil, whose fruit was corruptible blood; which has been the life of man, during the dark ages or times of affliction and reign of unrighteousness.

The controlling centre of this fount of mortality, during these ages when the evil power has predominated, has been the conarium or pineal gland; in order that, through succeeding generations, the mingled seed of good and evil might come and go, ascend and descend; until the spirit of man was educated to that standard of dual knowledge and wisdom peculiar to the Gods.

Had it not been that this temporary change in the centre and functions of the Soul-nature was planned and instituted by a merciful Providence, man would have continued to live forever, conserving life force in his fallen, degenerate state; so, although designated as a curse, and the first cause of all “the ills that flesh is heir to,” it was a blessing in disguise; and the consequent suffering and sorrow, which terminate in death, are in verity the tokens of God's love and mercy to the creature.

It has acted as a deterrent to man—as a Flaming *Sword* in his flesh, to keep him from the Tree of Life; which is not the transmission of the seed—the essence of the fruit of the Soul—from one generation of mor-

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tality to another, but the *Conservation, Regeneration and Reproduction of itself*; by changing the course of the River of Life, which has been downward to death, through the action of the pineal gland, into its former and primarily-ordained channel—the *Glandula vitæ*; through which it reaches and revivifies the *Arbor vitæ* (Tree of Life), situated between the *Cerebellum* and the *Medulla Oblongata*.

This is the function of a *Living Soul*; and, when God breathes the Holy Spirit into man, as he did into the body of the firstborn, Jesus, when he arose, after the shedding of his blood, he also will be Immortal; being then able to obey the perfect Law, thereby compassing the circumcision of the evil heart—cutting off the course of the river of Death, at its controlling centre, in the mind.

This circumcision was typified in the carnal ordinance—a potent, outward and visible symbol, typical of this inward and spiritual reality and substance; which effects the purification of the Soul, and a material change of its central throne; its desires and functions being thereby reversed and transformed—passing from the channel of death into that of life; or as Paul says, [the generation of] “mortality swallowed up of Life,” bringing man into the likeness of the Christ—a Living Soul of the Good, which is a life of spirit, and not of blood.

This is that change which was typified in Jacob, when he wrestled with the Angel till the break of day—until he touched that “pineal gland,” and caused “the sinew in the hollow of his thigh to shrink” (Gen. 32:32); when the evil withered in the furrows where it grew. This was the sign given to Jacob, when

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the Covenant of Immortal Life was established with him.

This is to overcome—to have power with God and man, and prevail; to have your name changed, and receive the name which no man knoweth save he that receiveth it—a Prince of God; who bears fruit upward to Life, fulfilling Isaiah 37:31.

Then shall the restored Soul-function be no longer denominated a “racial instinct,” but that which it was primarily ordained to become—“a well of Living waters and streams from Lebanon,” springing up into everlasting Life.

ANALYSIS OF THE SOUL.

Paul says: “Seeing ye have purified your Souls in obeying the truth, through the Spirit . . . by the Word of God.”—I Peter 1:22.

When this is accomplished, the work of Re-generation is finished, for man is then an Immortal Soul.

The sacred science of Regeneration is that knowledge of the process whereby the blood is cleansed from all impurity, the red corpuscle eliminated, and the Life Battery established by the union of the positive and negative pure Essence of the white corpuscle, which is the fruit of the Tree of Life.

Adam, the pneumatic or spirit Man, received from the woman, in the fall, the psyche or seed-bud of a polluted soul.

The blood, the life of the mortal body under the curse, is the *blossom* of the soul (Lev. 15:33); and the essence of the blood, or seed of the body, is the *fruit* of the soul.

Wherefore, to achieve a purified and Immortal Soul,

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the blood must be cleansed (Joel 3:21); this is Regeneration and the work to be accomplished by obedience to the Truth, through the Spirit's enlightenment and power, if we would attain to the Immortal Body.

Is it not written: "Give not thy *Soul* unto harlots, that thou lose not thine inheritance"?—Eccles. Apoc. 9:6.

The inheritance which he loses is the Immortality of the body; because, in so doing, man robs his body of the Good, and, at the same time, sows the tares, which are mixed with the wheat; he not possessing the power to purify his own soul. Thus the generation of impure souls is perpetuated, and the body turned back to corruption.

There are, according to scientific analysis, three principal parts in the blood, the blossom of the polluted soul, namely: The white and red corpuscles and a multitude of various germs, which are ever ready to generate in fertile ground, and cause an outbreak of disease in the organism; whose fruition, if not checked, is disintegration and death.

The White corpuscle is the Good part; the Red, the evil, or that over which Satan has the dominion; and, from a superfluity or deficiency of which, these germs of disease and death are generated.

These latter are what Jesus in the parable likened unto the tares or children of the wicked one—the weeds or Satan's seed; the sowing of which was the primal cause of man's degeneracy; and through the perpetuation of which he continues to lose his Divine inheritance—the Immortal Soul and Body.

Modern diagnosis is now accomplished by taking a drop of blood from the patient, and examining it under

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a microscope, in order to determine the predominating disease germs, which is certainly a step in advance of the former method of awaiting developments.

Cleansed blood contains no *Red* corpuscle, only the White (pneumic and psychic force), and the germs of life.

Jesus said, "Satan cometh and hath nothing in me." There are no tares or germs of death in the blood of a Son of Man, only the positive and negative White corpuscle—the pneumic and psychic pure Life Essence.

Jesus, the pure Seed of the Woman, was not defiled with Satan's seed; but was *conceived in virginity* and wholly *nourished* by the Essence of the White corpuscle. This is the mystery of his *immaculate* conception.

But a natural man, although conceived according to the Law, in purity, is inoculated with the tares, which are in the seed of his father; and is nourished, by the *blood* or superfluous *Red* corpuscle, for nine months—"shapen in iniquity and born in sin"—subject to disease, and liable to death.

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Knowledge of this fountain-head of evil, and source of all our ills, moved Jeremiah, the Prophet, to cry out, saying: "Is there no *Balm* in Gilead? Is there no Physician there? Why then is not the *health* of the daughter of my people recovered?"—Jer. 8:22.

By examining the context, you will find that this was uttered in connection with "salvation"; proving that sin, its dread wages and its remedy, is not, as generally taught, some strange, intangible mystery in the realm of spirit, which may only be understood when we reach an imaginary heaven; but a real, physiological "*hurt*" (Jer. 6:14) or "*wound*" (Isa. 30:26)—the presence

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and predominance of a living organic germ—a poison in our blood, which affects the “*health of the daughter of my people,*” and calls for the aid of a competent and scientific Physician, who has understanding of the primal causes of all maladies—one who has mastered the synthetic Law of all disease; and, possessing the Healing Balm, is competent to administer the same, cleanse the blood—exterminating the evil with the deadly germs; and recover the health of the daughter, not temporarily, but permanently.

The Physician’s problem, however, is, how to eliminate the “mess of red pottage” and the undesirable germs of death which have been generated therefrom; and thereby transform the scarlet hue of Adam’s sin into the *snow-white Electric Fluid*, which obtained in the life of the Son of Man—a pure Soul of the Good.

The potency of this white corpuscle, which Scientists call a phagocyte, in combating fatal bacilli in the blood is well known among wide-awake Physicians.

A demonstration was given by Prof. Commandon, in Paris, in July, 1910; in which, through the aid of cinematograph pictures, photographed under powerful magnifiers, he was able to show one of these phagocytes, and a bacillus of the deadly African sleeping sickness, coming together in human blood, and engaging in mortal combat.

As soon as the white corpuscle was injected, it gave instant battle, by attaching itself to the enemy. The report says: “In spite of all its efforts, the bacillus could not shake off its assailant, which clung on and kept consuming until the bacillus was killed. Even then consumption went on, the fatal bacillus being slowly enveloped and finally lost in the phagocyte.”

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Only one of these germ-killers and jealous guardians of the purity of human blood is found, in a normal person, to four hundred of the red corpuscles; so that the great question which now confronts the Physician is in regard to the best mode of absorption and conservation, whereby their number may be increased and nourishment transferred to those already in the blood.

For the only solution, they must turn to the Laws ordained of God for the purification of the human body.

True Science can but establish the eternal Truth, and offer her contribution to the proved wisdom of the ages; and, instead of defying natural law, is now harmonizing our finite human conclusions with the natural Laws of God.

Now we discover, in the life of mortality, if there is a deficiency of red corpuscle, which is the scavenger of the blood and quite essential, so long as impurities are present, the organism becomes weak and anæmic; and the white corpuscle, lacking potency, being so far in the minority, is unable to support life.

This state conduces to Cancer and other malignant forms of disease, arising from the impurities remaining in the blood, which it is the function of the red corpuscle to eliminate.

On the other hand, a superabundance of red corpuscle kindles the fires of lust; or, in an unhealthy and abnormal state, causes fever, disintegration and weakness.

So we find there are two ways in which the natural lust of the flesh may be eliminated—a true and a counterfeit method. Hermas calls it a two-fold abstinence (chap. 8:1).

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There is an abstinence from the evil, which, through failing to nourish the red corpuscle, "overcomes" the lust in the flesh; but it is also abstinence from the good, which impoverishes the white corpuscle; resulting in the undermining of the system, and consequent disease. Of this Hermas says: "If thou shalt abstain from what is good, and not do it, *thou shalt sin*"—(8-2). This is pulling up the wheat with the tares contrary to the counsel of Jesus (Matt. 13:30).

The other and true method, according to God's Law, is elimination through the potent action of the *Essence of the white corpuscle, when conserved* in the organism; which nourishes and strengthens the white corpuscle, until it is potent enough to become the life of the body.

Wherefore, the saying of Paul, "It is better to marry than to burn" (1 Cor. 7:9); when, according to the Law, this may be achieved, by applying the Balm of Life; which is, according to medical Science, the Essence of the white corpuscle.

This, Woman possesses, because she alone has an outlet for the superfluous red corpuscles.

But the natural, carnally-minded man, who is not yet mentally enlightened by the entrance of the knowledge of the secret Laws of Life, finds that this Healing Balm is sealed from him; and of no potency, because of the strong tendency to dissipate his forces, instead of conserving them; in which lies the "Overcomer's" secret.

This is the battle which man must fight for Life. The mental attitude must first be transformed and focused along the lines of life, in obedience to the Law and Testimony of Christ; which will exercise a potency in generating Life Germs in the blood, and bringing

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the organism into a normal condition of health; according to the same law by which the milk of a nursing Mother is affected for good or evil by her mental attitude.

The promise of God is: "Though your sins be as *scarlet*, they shall be as white as snow, though they be *red* like crimson they shall be as wool. If ye be willing and obedient, ye shall eat the *Good* of the Land."—Isa. 1: 18, 19.

In the male is conserved the red corpuscle, until it generates the fires of lust, the end of which is death (James 1: 15); he having no outlet save for the white corpuscle—the Good Essence of his blood; and that which is mixed with it—the germs or tares.

The Law in Woman operates like a sieve, eliminating the superfluous red corpuscles and conserving the white; which generates the Essence of Life or seed-bud, of which man must be born, if he would be brought forth a purified soul as Jesus.

* * * * *

So there are three births for man before he is brought forth into God's image and likeness in Immortality.

The natural, physical birth of the seed of man, woman and Satan (or beast), which is impure blood; by which the offspring is nourished in the womb, and brought forth, in due time, possessing the seed of man and the seed of beast, according to God's decree (Jer. 31: 27), with both their inherent tendencies and marked characteristics.

The second birth is that which we have been considering, namely, the Soul-birth, whereby the scarlet-

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coloured beast and the tares are eliminated through the absorption of the Healing Balm.

Drop by drop, as wine falling into water, until it predominates, is the Essence of Life transferred to nourish and strengthen the white corpuscle in the male organism, until the "man-child" is brought forth—a purified Soul, whose sinful essence is changed from "scarlet" to the pure Life Essence as "white as snow," by the same Law through which the offspring is nourished in the womb, by the blood, until born.

In this regenerate or cleansed state of the second birth of "water" (Jno. 3:5)—the "washing of Regeneration" (Titus 3:5), whereby the blood is clarified, both male and female become, through absorption, each in themselves bi-une; possessing the purity only of the male and female—positive and negative principles of the white corpuscle; as Jesus, who, having the "Bride," was the Bridegroom—an *Individual*, like Adam before the fall.

And the third birth is that of the Spirit—the total removal of the blood or life of mortality, becoming as Jesus, after he arose; or as Adam before the fall—a flesh and bone body, living by the indwelling Spirit of God and Man; fulfilling the promise of God toward "every one that is written among the *living*," who dwell in the spirit of a right mental attitude, where he says, "When the Lord shall have *washed away* the filth of the daughters of Zion, and shall have *purged* the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."—Isa. 4:4.

Of these two processes—the washing away of the filth and the purging of the blood, Jesus said, "Except

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a man be born of *water* and of the *spirit*, he cannot enter into the Kingdom of God.”

“Ye must be born again,” first into Soul-Life and then into Spirit, to attain three-fold perfection of Body, Soul and Spirit.

THE POWER OF THE SOUL.

The Soul contains all the faculties, and, as a consequence of its being polluted with impure blood, and becoming more so through man's continued partaking of the poisonous sap of the tree, the racial insanity has followed.

It has deprived the race, to an incomprehensible degree, of *all* their faculties, and totally of some of them, which lie dormant until awakened through the rehabilitation of the Soul of man to its pristine strength and purity.

When the fool plunges headlong into a life of dissipation and vice, it is his Soul that withers away, and bears the indelible scars of selfishness and sin, which are carried beyond the tomb; where all masks and aprons of deceit are removed, and the tell-tale Soul stands naked before itself (the spirit), to receive a just recompense of reward for the deeds done in the body.

Did the Soul not contain the faculties, what consciousness could remain after the Brain, with its impressions, had returned to dust? (Dan. 12:2).

Personality is transient—the brain, which determines it, being but a *temporary register*, which may be effaced in a moment, and the personality destroyed without remedy; but not so with the Soul, which, although subject to a second death, is *indestructible*.

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It is written, "Give not thy Soul unto a woman to set her foot upon thy substance."—Eccles. Apoc. 9:2.

And, again, "He that keepeth company with harlots spendeth his substance."—Prov. 29:3.

In the Book of Ecclesiasticus, it also speaks of the self-centred *vidual* as a bull (*masterbeast*) straying *ALONE*, whose Soul is torn in pieces, saying, "Thou shalt eat up thy leaves (superfluous impurities) and lose thy fruit (pure Life Force), and leave thyself a *DRY TREE*."—Eccles. 6:2, 3; cf. Isa. 56:3.

Abuse of the Life-forces (the Fruit of the Soul), if persisted in, always leads to total insanity; our asylums are full of almost soulless imbeciles, who pass out of the body, and go to swell the denizens of the underworld in the realm of spirit; who wander forth in the darkness, as undeveloped entities, having lost, not only the similitude of God, but also the semblance of man; and infest the earth-bound zones, in unseemly forms, according to the depravity of their selfish, sensual thoughts, while in the body.

Truly, said the Christ, "What shall it profit a man to gain the whole world and lose his own soul?"

They are lost Souls—unsaved as yet; and although the Divine Record declares, "All Souls are mine, the soul that sinneth shall die" (Ezek. 18:20); and that Christ is the Saviour of the world, and the propitiation for their sins, to bring back those wandering souls; yet they must, through succeeding æons and ages, climb the heights of the Mount of Expiation, in order to regain their lost estate; and, through re-embodiment, strive again for the mastery; for there are some things which even God Almighty cannot do, and

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one is to save him who will not be saved; because to each spirit is given the imperscriptible Right of Free-will—God's greatest gift to man; and that which, in that particular respect, places the creature already on a footing and equality with the Deity.

* * * * *

But, on the other hand, from the conserved Soul-energy of a pure and holy life proceed extraordinary talent, genius, inspiration and all those occult and thaumaturgic powers, possessed by Masters and Adept, in all ages, which are called supernatural, upon the material plane of being.

In possessing a Soul, man therefore receives the power of Generation, De-generation and Re-generation.

Although indestructible, the Soul is *not* Immortal, as generally believed or inferred, until made so through adherence to the potent Laws governing its purification and the Conservation of Soul-energy.

It is written in the Law, "The Soul that sinneth shall die." This is the second death (Rev. 21:8)—not damnation, which means annihilation, but *separation* from the spirit, which Intelligence or Higher Mind is still more powerless when separated from its Soul; as Jude says, "Twice dead, plucked up by the roots" (Jude 12), and in the unhappy plight of a prisoner, banished from his home (body—2 Sam. 14:14), without the power to free himself, and arise from his earth-bound state to the higher realms, where the ransomed souls of the righteous dead—"Blessed are the dead who die in the Lord"—advance in spiritual unfoldment, and acquire wisdom with greater rapidity, owing to the fewer limitations to combat with.

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For instance, space is as naught to spirit, so that an Intelligence may be present on earth, at any time; each one being attracted to that place and person where the particular line of wisdom, along which they are developing, is being dispensed.

As to the duration of these transitional periods of the Soul in spirit-life, it depends upon the strength of the individual Soul to resist the great attraction to earth-life for sense gratification.

Seven thousand years is the minimum time for a Soul to attain Immortality—God's perfect image and likeness in septenate perfection; and twelve the minimum number of incarnations which the Soul must pass through, during that period; each life being under a different environment and influence as created by each of the twelve signs of the Zodiac, for a Divine Manhood.

The twelve sons of Jacob and the twelve Apostles typified and represented each of these twelve characteristics, which must be involved in the perfect Man.

This, however, owing to the inherent weakness of the majority of souls, and their consequent subjection to vanity and disregard of God's Law, may run to hundreds of thousands of years, and tens of thousands of embodiments, according to the nature and quality of the spirit—its power of resistance in overcoming evil affinities, which ever draw it earthward, and its desire for Wisdom.

Each incarnation adds a stone to the Immortal Temple. It may be one large or many small stones; twelve perfect stones or forty-eight stones one-quarter the size, and so forth.

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An old and wise soul, after many lives, may determine to resist all attractions to earth-life, for ten thousand years, or until such time as it has acquired the necessary wisdom and strength to overcome the evil in the flesh, and so be enabled to retain and perfect the body physical in Immortality; and then elect to incarnate at the consummation of the Cosmic cycle, to become a partaker in the harvest of the Sons of God.

* * * * *

For a spirit to possess a Soul, is to possess a spiritual body, when they are united in the resurrection. These are above the Angels, who do not possess souls nor spiritual bodies (1 Cor. 15:44), for they are spirits (Heb. 1:14); and only upon the earth plane can they come into possession of a Soul and Body, and, by obedience to the laws governing the continuity of Life, obtain permanent possession of the fleshly temple in Immortality, and, like the Christ, our example and waymark, ascend, through the seven planes of vibration, to the Throne of the Supreme Intelligence.

Jesus showed the resurrected Soul, when he said, "Touch me not"—a form without tangible substance.

He showed the Soul within the Body—immortal—when he said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have."

Realizing then the importance and the powers invested in a Soul, it is not in vain that the spirit descends from the empyrean heights into the womb of dust, and lives but a day, or an hour, peradventure; for, by that descent from the realm of the Angelic hosts to this earthly sphere, the spirit has carried back that Pearl of great price—a Soul from the body of the woman—the kernel of knowledge and indestructible

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seed, in which is secreted the Essence of God and substance of Immortality.

In that kernel is involved the Wisdom of the Ages and knowledge of the Gods. It is this mystic seed-bud which blossoms and evolves, through a long succession of lives and experiences, both of material and spiritual entities, until its conserved potency brings its possessor to the acme of attainment, and unfolds before his mental vision, through the process of recurrent memory, the accumulated knowledge of his lives and successive stages, along the long, evolutionary path, which leads to perfect *Soul synthesis* in Immortality—making of man a God.

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“There is a spirit in man and the inspiration of the Almighty giveth him understanding.”

The Brain, a subdivision of the mental zone, is the organ through which the Intelligence, Mind or Spirit of man functions. This most potent of subdivisions is also subdivided into the Conscious, subconscious and Superconscious Intelligence, yet it is one—the spiritual centre and ruler of the entire personality, with a higher and lower function. Like the potent beacon light, it may shine forth in radiant splendour and guide the Body to haven safe, or, by its darkness, our lives may be wrecked and the Vessel lost.

Because of its intrinsic value and prime importance, all the sacred Writers devote more space to the awakening of the spirit and its instruction, through the intelligence of man, than to the development of the body and its preservation, which truths have been kept

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secret from the foundation of the world, *until this present time of the promised Restoration—the “end of days.”*

The Conscious mind is that function with which all are familiar; it manifests on the material, physical plane.

The Subconscious also belongs to the earth plane, and acts in conjunction with the conscious mind, being subject to its dictates.

The Superconscious is supreme Master of both, and functions on the spiritual plane. It is the Knower, which never errs; is superior to all material limitations, and the unerring guide to the actions of the conscious and subconscious minds, on the lower planes of human activity.

But to say that this subdivision of the Intelligence of man is *all* the God there is, is a serious misapprehension.

Because of these half-truths many scientists (?) have failed to bring about the changes in their personalities, which may be achieved through a correct knowledge and appropriation of the Divine powers.

The Spirit, Mind or Intelligence of man is but the *candle* of the Lord (Prov. 20:27), and as a candle compares to the Sun in his ineffable glory, so does the Divine principle in man compare with the fulness of the Godhead bodily, as manifested in the Anthropostic Sun—Christ.

As another has said, in an ode to Deity:

“What am I then? Naught!
Naught but the effluence of Thy light Divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.”

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To awaken the consciousness of man to a knowledge and intimate acquaintance with this part of the Divine Spirit or Mind in him, is to acquire the Instrument with which he may achieve the fulness of his Divine heritage in Immortality.

No exhortation has ever eclipsed the well-known, but only faintly comprehended, saying of the Ancient—“Know thyself.”

Those who do not seek to rightly know themselves and understand the Laws governing life and their present environment, and so become Lords of themselves, and learn to control their own eternal destiny, will be led wholly by those ideas born of the senses, and so die without knowledge—still unconscious.

In order to reach a better and more intimate acquaintance with our composite organism, “fearfully and wonderfully made,” we will briefly consider, in this closing section,

THE OMNIPOTENCE OF THOUGHT.

By meditation and mental concentration, in the silence of our temples, the conscious mind awakens to the knowledge of the Superconscious, or God-part, within. The Psalmist says, “Commune with your own heart upon your bed and be still.”—Ps. 4:4. And, again, he counsels us to “be still and know that I am God.”—Ps. 46:10.

This is our unlimited resource of strength and inspiration—our wisdom and counsellor; as the Preacher saith, “Let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. For a man’s [superconscious] mind is sometime wont

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to tell him more than seven watchmen, that sit above in a high tower.”

Your true, higher and better self is a *part* of the Divine Mind—a small fraction and remnant of the perfect Godhead, which forms the connecting link, without which it would be impossible for the prodigal ever to return.

God is the great central Intelligence and the mind of man—the power to think, a lesser intelligence—a part of the One great Universal Mind. This Higher Intelligence does not express itself in the rushing wind, the earthquake or the fire, but in the “Still Small Voice.”—1 Kings 19: 12.

To awaken to this practical knowledge of the Super-conscious realm, is to arise above the conflict that ever wages in the conscious mind, and repose on the bosom of the Infinite.

To discover this spark of Divinity, which still remains in everyone, and develop it into the sacred flame of the Consuming Fire, is to achieve Divinity.

How may this be compassed?

CONVERSION—REPENTANCE.

This awakening to consciousness—entering upon this knowledge of your higher self—called “conversion,” occurs, when God the Spirit speaks to man, as he did to Adam after the fall, when he hid among the trees, for fear; or as Christ spoke to Saul, the persecutor of the Christians.

The Divine Spirit sometimes employs one mind to thus convert another, always by the entrance of the light of the eternal Truth, whether in the language and sym-

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bolism of the Divine Oracle or Nature or Science, either mental or material, or both.

The ultimate of all effort, in the right direction, however, is to change the thought, because to change the thought is to affect the word and the deed, and convert the entire personality.

This is called Repentance in the Scriptures—a change of mind from the conscious and material to the super-conscious and spiritual plane, effected through the entrance of Truth—light into the naturally darkened mind.

To achieve this initial step towards true religion—the marriage of God and man—the foolishness of preaching (1 Cor. 1: 21) has been employed, since the advent of Christ to this day, when a thought inspired through a Preacher has been known to work wonders in the awakening of the Divine consciousness in another.

This change in thought is effected by faith—the substance of things hoped for, the evidence of things not seen, which works by the power of love.

A spirit must hear and believe; and what it believes, it thinks; and if it wills to act upon that thought, and does, being actuated by love, it will achieve.

But belief separated from love is dead science, and devoid of spiritual life. It is Law (force or compulsion) without love, which made nothing perfect, until the Gospel, which is love, was brought forth by Christ.

The importance of what we believe lies in the fact that it is our belief which moulds the character of our thought, and that determines what we truly are, for “as a man thinketh in his heart so is he.”

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Of all forces in nature—light, heat, electricity,

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cohesion, adhesion or gravitation—*thought* exercises the most marvelous power.

It is the Divine faculty in humanity, which has no limitations for good or evil; it travels like the lightning, passes through all substances, penetrates the minds of men and commands instant obedience; one Master mind being capable of dominating millions.

It is the power that created the worlds, and the same with which man may now be re-created into the image of God.

You are well aware of the influence of certain mental attitudes over your personality; how grief will throw the system out of harmony; how fear will change the colour of the hair in a few minutes, and how joy will act like an exhilarating tonic throughout the entire system.

If unconsciously or subconsciously, why not by intelligent, conscious thought, impress the subconscious—yea, command it, as a servant, to obey the dictates of your enlightened mind?

The subconscious mind is what we have commonly known as habit or second thought, because it acts independently and automatically, after the habit is acquired.

If an evil habit, which tends to death, may be subconsciously acquired, why not good habits which lead to life?

It is the same positive law operative in the opposite direction.

The reason why a worried person begins to look old and haggard is because thought does not affect only the mind, but the *atoms* of the body as well.

Hence the verity of the assertion, "He that hath a

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good heart toward the Lord shall at all times rejoice with a cheerful countenance." (Ec. Ap. 26:4.) Because his thought is right.

Again, it is written, Thou wilt keep him in perfect peace, whose mind is stayed on thee.—Isa. 26:3.

But thought cannot be changed in a day—that is, the whole thought and attitude of the heart.

Many make this mistake and fail to demonstrate the power of right thinking; forgetting that there are other and more potent causes of thinking than mere abstract thought.

If you desire to walk, your conscious mind must communicate the order to the particular set of muscles which control the legs; but it is not necessary for you to order the stomach to secrete gastric juice in order to digest a meal, because the *habit* has been formed, and the subconscious mind acts automatically; yet it is possible, and sometimes becomes necessary, to impress the controlling mind with the thought of supplying more vigor to certain organs and functions.

This is a law of the subconscious, from which it never varies, namely, that it will not change its action until ordered to do so by the conscious intelligence. In other words, the subconscious is the obedient servant of the conscious mind, and possesses no intelligence to act, save as commanded by its master; neither has it the power to cease performing a function or habit until so directed.

If, then, the atoms of the body are formed with a rate of vibration, corresponding to a certain mental attitude, it follows that, in order to attain to the highest and most harmonious vibration, our thoughts must be the highest and most potent.

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The conscious mind must be enlightened by the influence of the superconscious, and so empowered as to be able to direct the subconscious along the lines of the Law and Testimony of Christ, which lead man back to Immortal Life.

For nearly six thousand years the subconscious mind has been trained to secrete the vital energies in man for a certain time, and then dissipate them, being so directed and habituated by the unenlightened conscious mind of the natural man, which is wholly influenced by illusions and desires that are indicated by the senses.

The desire always being in excess of the fruition of this vital fluid; when it has not been controlled by the conscious mind, the supply has soon been exhausted.

Down through the dark ages and times of affliction, this *evil habit* of waste of energy has become so universal that it is now considered to be the right and proper mode of living,—or rather of dying.

It is an hereditary tendency, which is leading the present melancholy civilization into the tomb when it should be only in its early infancy, as it was with the antediluvians, who lived almost a cosmic day of one thousand years.

To sustain the vital principle in man has been the aim of the Physician, the Philosopher and Scientist of all time of which we possess any knowledge.

We find the early Egyptians employing emetics and soporifics to achieve this end. The great Hippocrates, the father of medical science, could advocate no method of conserving the vital force and producing longevity, other than moderation in all things, pure air, exercise, bathing and bodily friction; which are all good

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and necessary to sustain health, but will not be found sufficient to replenish the Fount of Life indefinitely.

This mystery surrounding the rediscovery of an "Elixir of Life" has been hidden from the wise and prudent amongst Philosophers and Scientists, of both antiquity and modern times, but revealed unto "babes," through whom these secret mysteries are being unfolded and the way made manifest toward the successful achievement of that coveted goal, which has been the Poet's dream, the Philosopher's quest and the Scientist's problem since the world began.

* * * * *

Not only is it now possible to regain the ancient secret of longevity, but, through increasing knowledge, it is possible to correct all hurtful tendencies and evil habits, by changing the action of the subconscious mind; and, by the power of the Superconscious, in union with the Divine Spirit, be safely carried over the dark waters of Death (dry-shod), into the New Immortal Earth or Land of Promise—the Redeemed Body in Immortality.

Through understanding these potent truths, and the Laws which govern continuity of Life in the body physical, *Man may again become Master of himself and of the Universe.*

This Mastership of Man was manifested by the Christ, who boldly declared the Divinity of Man's nature. He said, "He that hath seen me, hath seen the Father." It is written, We shall be like him, for we shall see him as he is (in God's image—1 Jno. 3. 2).

In other words, he said, If you would see God, look at me, or at yourselves *when* you also think as I now think, and do as I do.

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Beloved, now are we the Sons of God, *when* we appropriate our Divine heritage, and, doing the work, arise into the fulness of our privileges and powers as “Heirs of God and joint heirs with Jesus Christ”—following in his footsteps; doing the “greater works”—overcoming the evil in our blood, which he never had to do. So we can only follow the example, to a limited degree, until we go through the Regeneration, and become as he was in his minority; then will follow the word and deed of power, upon which will be stamped the hallmark of truth and seal of Divine Mastership.

Then, and not till then, will “these signs follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Yea, “greater works than these shall ye do”; the fully evolved Sons of God will raise the dead and they shall never die again. By the power of Divine thought, they shall materialize bodies of flesh for the spirits of those who are worthy to reincarnate throughout the Seventh Day; they will build their houses of sapphire and pave their streets with gold, and the curse shall be removed.

* * * * *

This eternal truth of Man's ultimate Divinity has been the key-note of the great and true Philosophers of all ages.

What the mind of man perceives, it can grasp, and, by lawful appropriation, bring forth the image of the thought—materialized into a tangible reality.

Man is the reproduction of God, and no matter how long and tedious may be the process of reproduction,—

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through aeons and ages,—God's perfect image, likeness and power, is the final destiny of man.

Across the brow of Providence, inscribed in letters of Flaming Fire, are the words: *ETERNAL PROGRESSION.*

Deplore not the evil, then, but master it and embrace the Good.

Did not Adam receive, in his fall, a Soul? Notwithstanding it possessed an evil heart, it was the seed-bud or nucleus of *Knowledge* and consequent Divine power and glory; through the purification of which he will come to the Good Part, and, like our Example, mounting the heights of Divinity, achieve that glorious destiny, revealed throughout the Scripture of Truth, *but not yet accomplished*; ushering in that appointed day, in the which it shall no longer be, *prophetically*, said, "God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created."

* * * * *

This is the crowning of restored Nature's efforts—the fruition of Life!

It is the summit reached by Jesus of Nazareth nineteen hundred years ago, the acme of perfection which every man, by virtue of the divinity of his nature, through the omnipotence of right thought and action, is destined to achieve at the culmination of his many terms of probation.

From these periods of probation, both in natural and spiritual life, when the lessons of life are learned, at the succeeding consummations of the Cosmic cycles, is gleaned the Elect Harvest of perfected God-women;

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to whom, by reason of their obedience to the Laws governing physical regeneration, re-birth is no longer a necessity.

Of course it is customary to think the same way as our ancestors thought; but those who do not now desire to go the way their ancestors went, but to lay hold on the promise of Eternal Life, must step boldly out of the beaten track, and, coming to a knowledge of the power which is theirs by Divine Right of inheritance and promise, improve upon all those who have preceded them in life.

In this truth is revealed the mystery of Christ's saying, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own (past) life also, he cannot be my disciple." We must hate their subconsciousness in which the germ of Death is well rooted.

This omnipotent power of Divine thought awaits the awakening of your consciousness, when you, by the action of your own sanctified will, connect the lines of transmission from the Power-house, in the superconscious realm, to the conscious and subconscious minds, from whence every *desire, function and atom* in the body is controlled.

By an intelligent exercise of this Mind power, the rates of vibration may be increased in any part of the body—disintegration of tissue arrested, and the Fountain of Life controlled and sustained indefinitely.

Is it any greater miracle to reverse the Law, and, instead of disintegration—the effect of inharmony in the microcosm—to behold the Law of construction in operation, as the effect of mental and physical harmony?

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It is no greater wonder to see a tree bud and blossom than to see it wither and die.

Wherefore, the same Law of the subconscious mind, which causes the body to grow older every year, may also be reversed, through rightly understanding its action, to construct a *younger, healthier and more comely organism*, along these lines of Divine thought.

Astounding assertion! No doubt; but verily a truth already established to all "Overcomers," and now unsealed to the understanding of all virtuous Women.

* * * * *

But, bear in mind, as previously stated, that man and woman must together follow the Laws of Life—those governing the Conservation of Energy—before they can exercise the power of Mastership over their organisms.

The great problem for the Spirit of Man is to "overcome" the natural, hereditary tendency of the Soul nature within his body, and to properly train the subconscious to conserve and transmute that vital force, and so appropriate the "Healing Balm."

Man cannot achieve anything without the Helpmate, his counterpart.

To properly understand the psychic (soul) and the pneumatic (spirit) powers, when united in one mind and one thought, and exercised in conformity to these sacred Laws governing Conservation, whereby these dual Life principles become merged into both (making each BI-UNE), is to achieve Divinity.

* * * * *

The knowledge of these truths concerning the possibilities which lie before you, if earnestly grasped and

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inwardly digested, will work a marked subconscious change throughout your entire organism.

The excellency of this knowledge is that Wisdom giveth Life to them that have it—(Eccles. 7: 12).

By the entrance of this Light, from the Sphere of Eternal Wisdom, our conceptions of things change; our ideas of ourselves, and our destiny in this mysterious life, change; our viewpoint is at once elevated; the angle of our vision is enlarged, and, from a more Divine standpoint and heavenly height, we discover ourselves walking in a New and more potent environment, which is no longer affected by the illusionary unrealities of the life of vanity.

The natural outcome of this is an entire revolution within our mental world, which affects all points of the microcosm, and this is the occult secret of correct thinking.

The office of a sanctified will is to so elevate the conscious mind, and bring it to a knowledge and into harmony with the Diviner Superconscious Mind, that it may, by that renewal, view all things as they are, and not merely as they seem; which vision will verily revolutionize our thinking in regard to everything with which we come in contact.

This changed thought put in action will eventually enable us to work out our own salvation, knowing assuredly that it is the God-power working within, to bring us up to our Immortal estate, through the regeneration, to be born anew and made partakers of the Divine nature.

* * * * *

Let, then, the Spirit be master of Soul and Body in

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very deed, through the omnipotent three-fold chord of good thoughts, good words and good deeds.

Let Man gird up his loins with this chord, and be verily a Master-man in control of the Forces of Life.

Let him, by right thinking, control perfectly the functions of his body in such a manner as to change even the central throne of his Soul and the direction of the vital energy within it; that instead of "wasting his Master's goods," "Spending his substance in riotous living," and giving away his precious Soul, which will be required of every man, he may learn to care for his body, as becometh the Temple of God; to put his talents into the bank that they may be conserved and multiplied in virtue, that his soul be not dissipated but preserved and immortalized through Wisdom.

* * * * *

By the omnipotence of thought, the Vital Energy—the psychic and pneumatic forces, or pure Essence of Life—may be appropriated, conserved and conveyed, by way of the sensory nerves, to the vital centres; and, rising to the Brain, rend the Interposing Veil, changing the controlling centre of the Soul from the Pineal Gland to the Glandula Vitae; whereby, through transmutation into ethereal force, it becomes a re-vitalizer of the Tree of Life; awakening all the dormant faculties and latent psychic powers, thereby establishing the long-broken link—the physiological connection between the material and spiritual realms of activity, proving and demonstrating the Divinity of Man.

This is the Path. There is no other way under heaven whereby man and woman may rise together, but, as they fell; and so regain the Immortality of the physical Body, and be made in the perfect image and likeness

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of Deity, possessing Their knowledge and power, according to the original purpose and design—"Let us make Man in our image, after our likeness."

CONCLUDING THOUGHTS.

This Message to Woman, embracing a testimony to the fundamental truths of our being, and the hope of man's attaining Immortal Life, through her, may change the mental attitude of some who are actuated, at present, with a zeal without knowledge; it may give others an impulse to take up the great cause of Woman's Rights in the right direction; but only the sincere seeker will find (Matt. 7: 7); the earnest enquirer will be answered (Ezek. 36: 37), and the diligent disciplinarian—the Doer of the Doctrine—truly know and fully understand (Dan. 10: 12), for she shall possess the witness within herself, whereby she may positively affirm and declare, *It is truth*—(Isa. 43: 9).

Without intelligent apprehension and appropriation of truth, we may never acquire knowledge, which is power.

A PROPOSITION.

In many different aspects, we have placed before Woman her two selves or two parts in herself—evil and good. It is for every Woman now to choose which she will develop and become.

It is not a question of what we have been, but of what we are going to be. Our sin is scarlet, but it may become white and holy.

Free-will is one of our imperscriptible Rights.

Will *you*, then, be a Judith or a Jezebel, a Vashti or an Esther, a Mary or a Martha; the woman taken or the Woman left, an old Eve or a New Eve?

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Will *you* accept the proffered hand of your rightful Lord and Master, and become the Bride of Christ, or do you prefer to be a Mother of harlots and abominations of the earth?

Will *you* arise, upon the strength of the promises of God, and claim your Divine Rights, as a Daughter of Zion, to have sin removed and health recovered?

Will *you* become a Tree of Righteousness and Life, the planting of the Lord, or remain under the curse, subject to the man of sin and his sensual desires—bearing sin and receiving its wages, corruption? *Which???*

* * * * *

More light and truth brings increased responsibility.

Ignorance of the Law does not exempt us from the dire consequences of transgression; but to sin against light and knowledge is to bring greater condemnation upon ourselves, and remove the hope of Immortal Life afar off.

To know the good and pursue the evil is the unpardonable sin, which merits not only death to the body, but also the second death of the soul. (Rev. 21: 8.) Beware of it!

Be not of those of whom Job speaks, saying, They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof—(Job. 24: 13). “They love darkness rather than light, because their deeds are evil, but he that *doeth truth* cometh to the light, that his deeds may be manifest, that they are wrought in (the Good).”

* * * * *

No Woman of average intelligence and a little *experience* can question the truths herein revealed.

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Those enunciated in Part One may be confirmed through the Scripture references (which we accept as a criterion of truth). They are further substantiated from the parables of Jesus, as interpreted in Part Two, and from other reasonable and scientific deductions contained in Part Three.

But of all proofs, in regard to these vital matters, affecting our present life and eternal destiny, there is none equivalent to experience; and she alone possesses knowledge who has learned in the School of Adversity; who has stooped to the lowest depths of despair and tasted the bitterness of evil and its concomitants in all their ugliness.

To the triumphant Overcomer, the bitter thing becomes doubly sweet, and the light shines the brighter, in the surrounding gloom of the fallen state.

At last the Woman has found the pearl of truth, which you shall know, and it shall make you free of the evil — (Jno. 8: 32).

Would *you* vindicate the holy name of Woman and Mother?

Would *you* compass the man of sin, and remove the head of the evil?

Then obey the Laws of God, ever appealing to the Divine Spirit for strength and wisdom to achieve, and you shall be more than conqueror, through Christ.

All your wrongs will be righted, and your desires satisfied, when you learn to pursue them in the right and divinely-appointed fashion, according to the fore-ordained plan of the Creator.

Will *you* achieve that Divine perfection, for which you were created, and become indeed the eternal glory of Man, or remain unfinished, imperfect and confeder-

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ate with the Adversary, to man's lasting shame and dishonour?—God forbid.

Woman, in the Good state, enlightened through wisdom, is the "New Thing," which God has now created in the earth, at the close of this sixth Cosmic day, and, behold, she is *very Good*.

In this sublime knowledge, arise, and know that, as *you* think, will and do, so shall you be, either the "New Thing" of Jeremiah's prophecy, to compass the evil, and raise Man above the man of sin, or the old thing of convenience—a willing tool in the hands of Satan, to help man to the tomb.

The whole creation groans under the weight of the curse, waiting for the manifestation of this *New Woman*, who will undo that which was done by the first Eve, and take away the yoke and burden, for it has served its Divine purpose.

Until the Bride makes herself ready, the Bridegroom cannot appear, and the Divine marriage cannot be consummated.

Thus, the creation awaits the pleasure of the Elect Lady to reveal Herself and claim her Divine Rights, and the Rights of man, for whose glory she was created.

This manifestation of the real Woman—the Deliverer and Restorer of man—now due to transpire, in substance, was shown to John in the Apocalypse, as a "thing which must shortly be done"—(Rev. 22: 6).

He saw a new heaven and a new earth, for the first heaven and the first earth were passed away.

In the macrocosm, he beheld the microcosm. He saw the union of God and man—the descent of the Femininity of Deity—the Kingdom returning to the Daughter of Jerusalem—(Mic. 4: 8).

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And the first heaven—the illusionary ideas, vanities and pleasures of the carnal mind—and the first earth—the life of blood, under the curse—were passed away; and there was no more sea (blood)—the descent of the Spirit—the anointing—having destroyed the face of the covering, and the veil cast over all flesh—(Isa. 25: 7).

“And I, John, saw the holy city, New Jerusalem (The Lord our Righteousness—Jer. 33:16) coming down from God, out of heaven, *prepared as a Bride* adorned for her husband.”

This is the return of the promised Helpmate to the Woman, which will constitute her the Bride of Christ and Queen of the New Creation.

“And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

This conjunction of the Femininity of Deity with the mortal will confirm the awakened Woman as the holy Tabernacle of God, wherein is secreted the mystic Ark of the Covenant, containing the Golden Pot with Manna (Rev. 2:17) or Bread of Life Immortal—(Jno. 6:50).

Then will Divine communication be again established, in this union of Heaven and Earth, or the Kingdom come. As Jesus said: Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man. It is the substance of Jacob's vision—(Gen. 28:12).

“And God 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.

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“And he that sat upon the throne said, Behold, I make all things New. And he said unto me, Write: for these words are true and faithful.

“And he said unto me, It is done. I am alpha and omega, the beginning and the end. I will give unto him that is athirst of the Fountain of the Water of Life freely.

“He that overcometh shall inherit all things: I will be his God and he shall be my Son”—(Rev. 21: 1-7).

* * * * *

The key-stone of the bridge, which spans the dark waters of Death, is “overcome.”

To rightly understand and overcome or reverse the evil, is to achieve Immortal Life. This is demonstrable in the word EVIL, which four letters involve the synthesis of LIFE.

If we reverse them, it reads LIVE; another transposition, and it is the VEIL which separates God and man; again it shows what makes the body VILE, and, lastly, it declares the royal line of the holy Priesthood—the Sons of LEVI.

When Divine love prevails over animal lust, the evil is uprooted, and all the branches thereof will wither.

The substance of the Law is obedience, and the substance of obedience is love.

Strength to obey increases in ratio as we overcome. Wherefore, to conserve energy and thereby increase the power of resistance, keep the mind right, for it is the controlling centre.

Be not angry without a cause, and if there be a cause, “sin not, nor let the sun go down upon your wrath.”

Feel no sorrow or regret for the seeming failures of

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the past, for that is not necessarily failure which has not yet been accomplished.

Find no fault with another, but rather commend some virtue, that your good-will may add strength and encouragement to her on her upward way.

Let no disturbing element enter the sacred precincts of your mind, to disturb its peace, because an event transpires differently from your expectations; for there are no mistakes.

Entertain no thought of antagonism against either person or condition, but overcome by silent resistance in a good thought; for nothing is so bad but that it might be worse.

Take no offence nor hurt at word or deed, for none may hurt you, unless you first hurt yourself.

Be content and satisfied in whatsoever condition, and never complain.

Never tell your troubles to others, nor permit others to borrow trouble from you.

Speak and listen only to good of one who is not present.

Talk health with everyone. Be optimistic, knowing that the Good alone is real and eternal, and must prevail in the end.

Think only success and the best for yourself and others. Never despair, worry or go wrong if your affairs are upset.

Look always upon the bright side of every dark cloud, and be ever ready to exclaim, Shall we receive good from the hand of the Lord, and not receive evil?

Always respect the views of others; judge from their

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own point of view, and be charitable, even if you cannot see things in the same light; and quench not any spirit.

Be kind, patient and sympathetic under all circumstances, and ever exchange sweetness for the bitterness of evil; for it is the milk of human kindness and the honey of Divine love that flow, like a river of Life, through the Land of Promise.

Remember not your kindnesses and gifts bestowed upon others, but forget not the kind act or gift of a friend; love the friend, remember the act, thank God for the gift and be debtor to none, for the earth is the Lord's and the fulness thereof.

Pity not yourself nor look for encouragement from others, but encourage yourself and others.

Be Mistress of every situation; by wisdom rule your stars and shape your destiny, and give not place to fate.

Be grateful and know that the Hosts of Heaven are with you in the battle.

Rejoice for the privilege of eating the bread of affliction and drinking the water of adversity in mortal life, for a moment, knowing that an Angel in the glory of innocence would gladly exchange her lot for yours.

Speak and think only of that you wish to come to pass, and quench the idle word.

Remember your eternal destiny: That you are upon this plane of three-fold activity to acquire the knowledge of the Gods, and perfect the Fleshly Temple in Immortality. And whatsoever thy hand findeth to do, do well, and with all thy might; and ever live for this grand ultimate of human existence—the highest possible and most beautiful ideal of Immortal Life—to round out the fulness of your being, surpassing every

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profit of human environment, to become a perfect, bi-une Individual—ONE in Deific character—GOD, for whatsoever falleth short of this, falleth short of *Woman's Divine Right*.

Note.—Those who are interested and desirous to assist themselves and others to obtain their Divine Rights should relate themselves with the Philadelphian Order—the centre through which the Message is dispersed.

The "Order" is not the "Church" of Philadelphia; it consists of those who are associated to wait, in the unity of the Spirit, for its appearance and manifestation.

Wherefore, there is a strict charge given throughout this Message, to be watchful and quicken up their pace, for the *Regeneration* draweth nigh.

All who believe in Christ, as *the Scripture hath said*, and wait for his Kingdom, under whatsoever professions or denominations they are dispersed, ought to be numbered among the Philadelphian Spirits, to whom this Message appertains.

TORONTO HEADQUARTERS
790 EUCLID AVE.

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