

THE NEW LIFE THEOLOGY

THE NEW GOSPEL ACCORDING TO

J. F. NEW

(John Fair)

FOUNDER OF NEWTIANITY

(The New Religion)

*“Should Newtianity be forgot
And never brought to mind;
Should Newtianity be forgot
And human days decline?”*

Entered According to Act of Congress, 1909.

BY J. F. NEW

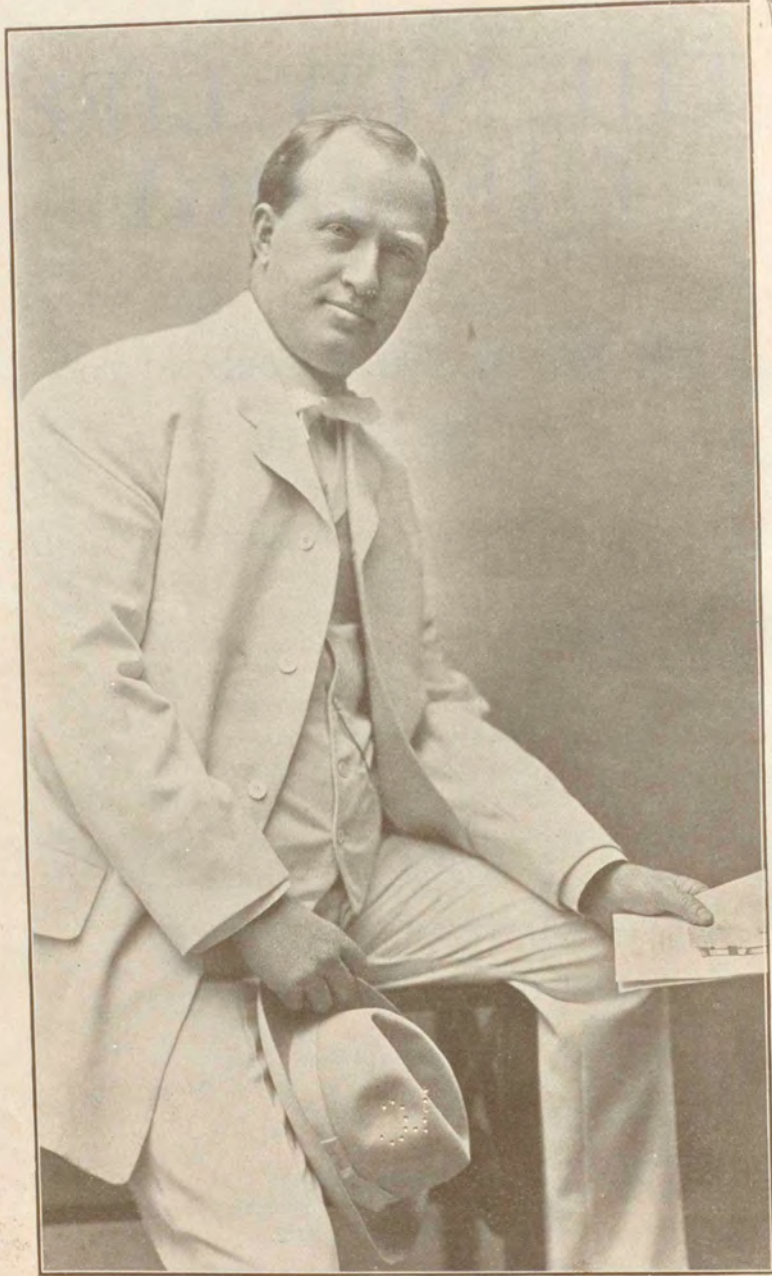
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J. F. NEW, Founder of Newtianty, The Religion of the Future

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TO A GREAT PEOPLE

who earnestly desire to improve in the art of living well, and all who are seeking to elevate and benefit mankind generally, and upon whose loyalty, genius and valor, as citizens of the future, the world confidently relies for the preservation of its institutions, and for the advancement of national happiness and glory.

THE NEW LIFE

is respectfully inscribed by one who desires to enlist the active co-operation of all in the hope that it may prove a contribution to the literary store from whence we draw both real pleasure and profit, and that by its enlightenment, many may be inspired to live,

THE NEW LIFE

and in so far as an author can show respect, honor and admiration by the act of dedication, with all his heart he now shows

TO THE GREAT IDEALISTS

To Whose

ENTHUSIASM AND LOYALTY

the Author is indebted for so much strength and inspiration in his work. How fully he appreciates the command of thought and pen, the scholarly learning, the marvelous industry, the pre-eminent services to The New Age, elevating The New Life to its present high standard, and the incomparable aid they have rendered him in the presentation of the subjects treated in his work. The authors ideal has been :

*“ My youth was ever constant to one dream—
That in the ripeness of my days I might
Something achieve, that the whole world
Might be better for my having lived in it.”*

THE NEW LIFE

YE MUST BE BORN AGAIN—Jesus

THE New Life to you I would bring
The best gift to all men proclaimed ;
Jesus Atoned, a true example to sing,
That all who would might be redeemed.

What is The New Life, is it only a deed ?
What is The New Life, is it only a creed ?
It is a gift, the Act of the Giver's heart,
And love, because of Him you are a part !

The New Life of which God is the Giver,
Without Him all man's life is in vain ;
The gift, a talent, a life you are given,
And redeemed at the portals of Heaven !

The New Life, the holiest gift to man,
The Jew and Gentile, and all who claim,
Christ said to the ruler when He came,
Verily, Verily, "Ye must be born again !"

Then seek The New Life at the altar fair,
And thus gain God's own treasures rare,
It begins on earth with the new birth,
And is known of all the saints on earth.

Then live The New Life for God and man,
For if we live for self, we live in vain ;
But if we live for Jesus, we live again,
Now live for Christ, and with Him reign.

O sing The New Life with The Man Divine,
Speak The New Life for the Christ of mine ;
Pray The New Life and the Lord is thine,
Live The New Life and thy soul shall shine.

INTRODUCTION.

By the REV. GEO. EWD. FABER, M. A.

THE NEW LIFE, "The first creature in the work of the days, was the light of sense; the last was the light of reason; and His Sabbath work ever since is the illumination of His Spirit. First He breathed light upon the face of matter, or chaos; then he breathed light into the face of man; and still He breatheth and inspirereth light into the face of His chosen."

And who are "His chosen" in this day of work, in this strenuous era? Who, save him who proffereth himself in his work, as herein doth the author, Dr. John Fair, thinker, student, writer, in his proffer of *The New Life* to the world of literature. "The king of literature" the great Goethe, ere his dying cry, "More light, oh! Lord, more light," had dreamings of *The New Life* with "light that doth trample on our days," but a "lord of literature," less great, has written us *The New Life*, asking as he wrote "More light and life," that might be wrought the beautiful ideals of *The New Life*, the culmination of inspiration and thought of earlier years:

"Since neither now nor yesterday began
These thoughts, which have been ever, nor yet can
A man be found who their first entrance knew."

Wonderful days these, giving us so much and asking for more, and in response, from "the quaint old Quaker town" that gave the nation birth,

Philadelphia, "The City of Brotherly Love," comes an earnest appeal for The New Life, the spirit of which should reach every city, village and hamlet in every land and clime of this great round world, and touch as by magic, the consonant chords in the souls of a waiting people until the beautiful prophecy of the days of Isaiah shall be true:

"The new birth is the Fountain spring,
The new birth the new life will bring;
The new life all tongues shall sing,
The new life in all lands shall ring."

The foundation of human progress and the highest point in civilization rests upon the New Testament injunction, "Ye must be born again," therefore The New Life is based upon the sacred principle that Christianity is a life, and must begin with a birth, and a new birth means a new life, hence the name, "The New Life." The true poem is the poet's mind, the finest poetry is the poet's experience, and every man is the son of his own works. Thus, The New Life is the mind, the experience, the inspiration of the poet in prose, the idealist, from the "Beautiful City of Ideals," declaring "Every man's imagination hath its friends, its ideals; and pleasant would life be with such companions," even as the poet exclaims:

"My life is the poem I would have writ,
And I would both live and utter it."

It is natural for persons who read a series of volumes like these to desire some knowledge of the life of the author, and especially of the long course of intellectual labor by which he contributed so largely to the literary treasures of the world with

particular reference to the cause which called forth the production of his pen: The author was born in New York educated by a governess and private tutor, both of whom were cultured and spiritual minded in the higher sense; he has since spent twenty years in advanced study, travel and research; when a youth his attention was attracted by a word picture in the Bible of

The New Life ; " And he showed me
A pure river of water of life,
Clear as crystal proceeding out of
The Throne of God, and of the Lamb.
In the midst of the street of it
And on either side of the river
Was there the Tree of Life,
Which bear twelve manner of fruits
And yielded her fruit every month ;
And the leaves of the tree were
For the healing of the nations."
" A corrupt tree bringeth forth evil fruit.
Cut it down ; why cumbereth the ground ?"

This picture of "life and light" made a lasting impression upon the author's mind, and the daily beauty of it he cherished in his own life. He sought "more light" and found "new life"---"new light for the soul's life." This ideal grew upon him until he longed to give it to the world in a beautiful and more enduring form, which led to the preparation and delivery of a lecture upon "The New Life," when a young man, yet in his teens, which lecture was pronounced by the critics as the ablest effort upon the opportunity and destiny of

man, and the immortality of the soul and his response, "If I have done well, it were that"

"Spirits are not finely touched—
But to fine issues are blessed."

The New Life is the outgrowth of "The Fair Messages" from which has come the book, "The New Life," the first literary effort of the author, a scholar and a Christian gentleman, striving in his life and in his work to be worthy of his life-work thus far, "The New Life." Therein the author commends himself, maybe: "for, there is one case wherein a man may commend himself with good grace; and this is in commending virtue to another, especially if it be such virtue whereunto himself pretendeth:"

"How near to God is what is fair,
Which we no sooner see;
But with the lines and outward air,
Our senses taken be."

When a man whose ability as an author is only exceeded by his fame and reputation as a lecturer, selects the most sublime subject of which the human mind can conceive, and gives it his best efforts we may readily expect, as a result, an important contribution to the world's best literature. The New Life! The Life of the Ages! The Mortal and the Immortal life in one! What a theme for inspiration, for study and research, for the imagination and pen of the author. Samuel Johnson said: "The chief glory of any people arises from its *authors*"---"Honor to the men who bring honor to us; glory to the country, dignity to

character, release from vacuity, wings to thought, knowledge to things, precision to principles, sweetness to feeling, happiness to fireside, authors!"

A friend in writing to the author concerning his literary work, said: "When your book is placed on sale, you will be rewarded for your work. If its sales are equal to its merits and value to humanity it will require millions of copies to supply the demand; it should be in every home in the land. Every volume will endure and profit a great people like unto itself; could they speak they would tell of the intellect, the tact, the labor, the patience, the midnight oil, and the sleepless nights they have cost; and last, but not least, of the pure and noble manhood of the author and lecturer." And even so, "for our letters are ourselves:" Yea, with heart-sweat and brain-sweat, strenuously hath he wrought! Cooper said:

"None but an author knows an author's cares,
Or fancy's fondness for the child she bears."

"*The winning of honor is but the revealing of man's virtue and worth without disadvantage,*" and all honor, the author has won in authorship, revealing his worth in his work, "The New Life," the life-work of twenty years, from adolescence to golden prime, and thus the temple of character has been twenty years in building—a structure fair.

The Fair Literature, a word picture of The New Life, elaborated by the mind of the author, embodies his thought, his study, his meditation, his experience, his ideals—for an idealist is the author, yet practical, perforce, and a dreamer, of

course, else, there were no point in being practical, for it is only by dreams that things are put upon the market of realities,—perchance a practical idealist that his dreams may come true, although his work has fallen far short of what he dreamed and hoped, yet we hear him rise to the occasion and say:

“O Thou Word Picture of The New Life,
The beauty of living in thee is found ;
Let Godliness be man’s loved estate,
And truth and wisdom shall abound.
The New Life, so pure and holy,
Chiefest of man’s earthly store,
Come and claim it as thine own,
And thou shalt happy be, evermore.”

Lord Bacon, “the wisest, and brightest of mankind,” wrote: “*Optimi consilarii mortui*. Books will speak plain when counsellors blanch, therefore it is good to be conversant with them, especially of such as themselves have been actors upon the stage, who have lived.” Dr. Talmage said: “Thank God for good books, inspiring books, Christian books. If I worship any thing on earth, it would be a good book.” The New Life is a good book, an inspiring book, a Christian book and a home book worthy of a place in every family circle. No library is complete without Fair. There is a rude strength and evenness in his work which is unusual—every volume is good. There is a vigor and virility about his work, charging like a storm through the pages. He has a strong command of expression; the action is always rapid and the portrayal of character vivid, real and intensely human—all of which place Fair among

the greatest idealists alive today and assures him a permanent place in literature. The series are full of wit, wisdom and worth, of the greatest reformer alive to-day, touching every department of knowledge, tersely, told in the author's own inimitable style, making Fair a name to conjure with in the world of letters.

The author, in the development of his subject, has gleaned from great sources, reading from the works of those "who have lived," consulting more than one thousand of the world's great authors and writers who have written well upon the subjects of humanity, finance, education, the mind, mortality temperance, citizenship, statesmanship, politics, diplomacy, longevity, economics, good government, ethics, ideals, culture, Christianity and immortality as also the author has written well upon these subjects giving in epitome in his own, "The New Life." And the "written word remains," a reminder:

"Of all the acts in which the wise excel,
Nature's chief masterpiece is writing well."

Classical quotation is the parole of literary men all over the world, and although in an era which would recognize no masters, when writers strive so keenly to be original, when quotation may have decayed as an art, the author takes pleasure in quoting; for as skipping is a fine art in reading, so writing or speaking without quotation, among scholars, even at this age of the world's history, is a vain thing. And should the author be not o'er given to the vanity of writing without the aid of quotations, even accused of

plagiarizing a word or an idea, 'twere but the obedience of "a gentleman of the intellect" to his superiors, the lords of literature. Charmingly he has culled the flowers of poesy, called by one of the fathers, "*vinum daemonum*" because it filleth the imagination; carefully he has collaborated, and should the captious critic cavil and call him a plagiarist, collaborator of words and thoughts extant an aeon of time, the author with the sweet salt of his humor unailing, might rise to the occasion with the reflection that even so was Childe Harold in the pocket dictionary until the poet's genius found its words and put them into rhyme. Howe'er, 'twere much easier to be critical than to be correct, while

" Authors are partial to their wit, 'tis true,
But are not Critics to their judgement, too ? "

And after all what is originality? It is merely undetected plagiarism. For as the poet said:

" A thot tho oft expressed
Is his who says it best."

Great men are distinguished more by range and extent than by originality. Nor does valuable originality consist in unlikeness to other men. Great genius and power one would say, consists in not being original but in being receptive. But again the *Critics!* "You know who the critics are?—*they are the men who have failed:*

Why, my readers, " As soon
Seek roses in December, ice in June,
Hope, constancy in wind, or corn in chaff ;
Believe a *woman* or an epitaph—
Or any other thing that's false, before
You trust in Critics."

The Bible, grandest of all the classics, says, "there is no new thing under the sun." And our English Bible, wonderful specimen of strength and beauty of the English language, is but a collaboration, not being made by one man at any one time, centuries and churches bringing it to perfection. Thierry said, "there is nothing new under the sun." Toublet said, "to select well among old things is almost equal to inventing new ones." Terence found that in his time everything had been said, and so he addicted himself to the Greek: time has been more than just to him. Goethe wrote: "The most original of modern authors are not so because they advance what is new, but simply because they know how to put what they have to say, as if it had never been said before." Disraeli wrote: "Readers may be classed into an infinite number of divisions; but an author is a solitary being, who, for the same reason that he pleases one must consequently displease another."

" But what care I for words ?
Yet words do well when he that
Speaks them pleases them that hear."

Emerson insisted: "A great man quotes bravely and will draw on his invention when his memory serves him with a word as good." Therefore, the author with the prerogative of the scholar has collaborated from the moving intellects that have moved the world, drawing from the pens of the peers of Time and of Thought,—writers in every rank of life and of mind. From prince to peasant amid writers he has consulted: from the cultured idealist to the stern realist,

from the editor and from the professor to the uneducated, from the philosopher and dreamer to the unlettered muse, for views concerning "The New Life." And brilliant are the author's pages with intellectuals jewels, sparkling as fair truths and fine, while flowers of thought and poetry are everywhere to poetize the prose of "The New Life. From the world's treasury of talent the author has given munificently, in the words of a paraphrase:

" All the chosen coin of fancy,
Flashing out from many a world
All the charm of all the muses,
Often flowering in a single word."

Herbert Spencer wrote: "It is a truth perpetually illustrated, that accumulated facts lying in disorder begin to assume some order if an hypothesis be thrown among them." Many volumes have been studied and from the extracts therefrom the author seems to have remembered, "Quotations are of two kinds: those to be frankly acknowledged, as by Burton; those to be adroitly hidden, as by Sterne" while the extensive quoting of names especially in the poetical quotations, have been omitted:

" For poems read without a name,
We justly praise or justly blame ;
And critics have no partial views—
Except they know whom they abuse.
And since you ne'er provoke their spite,
Depend upon it their judgment's right."

The author has favored us, however, with here and there an original verse and couplet, with short extracts from memory or in his own language;

he has made frequent reference to the Bible as authority and source of illustration, thus rendering more impressive the thought to be conveyed. Voltaire said: "The multiplicity of facts and writings has become so great that everything must be reduced to extracts."

In his message of life, "The New Life," amid race and radiant ideas, graced with all the charm of words, is found a simple statement of the author's and serious as if written with prophetic pen. It is: "The past is written history, the present is unwritten, which will become the history of the future; the future will be what the unwritten history of the present makes it. The past was the present in the time of our forefathers; the present will be the past when our children's children shall be the future generations of the world:"

"God, who crowns the dying ages,
Bids us serve the great Today."

Again we hear Him say "The New Life Movement will be one of the most mighty forces yet to visit the nations of the earth and will ere long hold an important place in the greatest spiritual awakening the world has ever known. It will change kingdoms, empires and rulers. It is fast becoming one of the touchstones of the character of the individual, the spiritual life of all the churches, and revolutionizing the daily life of millions of souls. The New Life Spirit, the pulse of which is now being felt throughout the world, is the most distinguishing mark of the age."

The prime figure in this movement is Dr. Fair, a brilliant young bachelor who has spent twenty years in writing thirty volumes on *The New Life*, a large portion of his life having been spent in travel, study and research which resulted in the accumulation of voluminous notes and statistics which were incorporated in this great work. During this time he visited more than twenty countries, and made a study of all the great religions of the world, including a comparison of the strength and weakness, and the success and failure of Buddhism, Confucianism and Mohammedanism as compared with Christianity. This is the man of whom it is said has the distinguished honor of having delivered the first lecture on *The New Life*, and this when a boy in his teens, taking for his theme the three words—*The New Life*. This small beginning by a young man, was the first lecture ever delivered on "*The New Life*" under this particular title, while today it is the Sunday theme in many pulpits in two Continents, and is possibly the most quoted subject on the American platform:

"The spirit of the world doth wait,
The New Life opens wide the gate,
To meet the majestic joyful fate,
Church of the Spirit, be thou not late :
Church of the Spirit, God calls to thee,
Anoint thine eyes. Look up and see.
Church of the Spirit, thy call is come,
Be thou no longer dead and dumb :
Church of the Spirit, this call is thine,
Arise and shine ! arise and shine !"

"*The New Life*" has been evolved from the mind and heart, the experience and expectancy, of

a man knowing the dignity of life, which knowledge he would honour with worship and work. "The New Life" is the proffer of noblese oblige by one of nature's noblemen to the strenuous world's unconscious call for newer life, fairer hopes, finer ideals, as anterior to action in an era of evolution and revolution in sentiment,—

"Enough, if something from his hand hath power,
To live and act and serve the future hour."

First Thought, then the Pen, then the Book, then Revolution, commanding Carlyle's reminiscence of the many force-factors in the French Revolution, "Powerfullest of all, least thought of by all, by the ancient Noblese, was the new Noblese of Literature, with no steel on their thigh, with no gold in their purse, but with the grand thaumaturgic faculty of Thought in their head."—"Thought feeds, clothes, educates. The idealist is the capitalist on whose resources multitudes are maintained. The idealist gives an insight into life deeper than that of any other school of thought, and an age deficient in idealism is an age of imperfect and superficial attainment." Even the idealist declares, "The only reality is thought." Ah! "Thought, the labor of the brain—Thought, the triumph of the soul." Both thinker and idealist do we find in the author of "The New Life," now of the new "Noblese of Literature."

Again "with thought, with the ideal, is immortal hilarity, the rose of joy," and joyously has the author written. Tho "the tears of a poet do not always signify grief," yet sincerely our poet in

prose has spoken with voice from the heart, seeming to feel "If a book come from the heart it will contrive to reach other hearts; all arts and authorcraft are of small amount to that." Yes, "Speak to the heart and man becomes suddenly virtuous." Longfellow said:

"Whatever has been written shall remain,
Nor be erased, nor written o'er again;
The unwritten word still belongs to thee:
Take heed and ponder well what it shall be."

"The New Life" is a library for meditation. Once when as a Christian considering a life-work, although with means and leisure, the twin civilizations of man, there came to the author a Voice saying, "Look into thine heart and write." And he *has* written the most inspiring message since the advent of the New Testament! Saint John writes in the tenth chapter of his Book of Revelations: "And I saw another mighty angel come down from Heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth and said, Go and take the little book. Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Take The New Life, study it, ponder it, obey its teachings and it will indeed be sweet to thy taste when it helps thee, but murmur not if you find its digestion bitter, and it will cure you of all ills to which man is heir, mentally, morally, industrially, financially, physically and spiritually

in the fullest and highest sense. The inception of The New Life reaches so far back into the past as almost to be lost in obscurity. Men of all ages and of every era seem to have possessed an inherent prescience and premonition of another life of which this present life is but a preliminary. Men reaching higher, groping blindly in spiritual gloom, have clasped "God's right hand in the darkness" to receive "more light," and these have written their inspiration and insight for successive generations; thus a legacy, as it were, from spiritual lords we have received. Thus:

"Through all the ages one increasing purpose runs,
And the thoughts of men widen with the progress of the
suns."

"The New Life is but the spiritual life, pure and high, yet to be reached by souls not high, even as all life is but another name for spiritual evolution, growth, with the Christian. O, how many have witnessed suffering souls, care-worn and earth-drawn, suddenly to receive inspiration and strength through a visitation of the spirit breathed by "The New Life." Through its words the Power and the Spirit are felt and then follows "the peace that passeth all under standing." Each mind has its own methods, every great soul its motive or purpose, and with intelligence complete, with motive made clear to raise the standard of life and living through spiritual and intellectual culture, the author commands his auditors:

"Life's just the inspiration
To try the soul's strength, educe the man."

The New Life is a valuable contribution to

humanity. It is replete with practical knowledge, education, wisdom, as well as with religion. It is a book of ideals and ethics, flower of culture of the best ideals new and old. "The New Life" has instruction and inspiration for readers of all ages, from the child just lisping its first lesson to the college graduate; from the man of letters who "tossed books in his childhood" to the unlettered and uneducated; from the spiritually minded and intellectually high bred to the unconcerned and dull; for the gentle and the fair, from maid to matron, there are fine thoughts and fancies. And to those of the soul-life, there is length of vision, a broader horizon upon which the soul's intellectual eye may dwell. Without reservation the author has written, advocating the superiority of the spiritual and intellectual life in a material age :

"Who would lose,
Though full of pain, this intellectual being
Those thoughts that wander through all eternity?"

"Viva vox docet sed scripta ferunt annos:"

The living voice teaches but writings survive the years. The author and lecturer in the course of a full life, living near to humanity's heart and feeling the pulse of the people has developed a genius of approach to the hearts and minds of men through *words*, hence he has a care of his words, whether written to remain for the eye to rest upon or spoken and let fall to flower in the soul, himself heeding: "Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections; and such thy life

as thy deeds." "The New Life," epitomizing the higher life, often has its beginning in the inspiration of the printed page, or under the sound of the human voice, hence again the author's responsibility in sending forth a message to all men in "The New Life," giving therein the life of the future, tersely telling "How to live it" Tennyson said, "The old order changeth, yielding place to the new," but the author remembering Emerson's advice "to wait until your book is a hundred, or, at any rate, twenty-five years old" has heeded the admonition of Horace, "Let your literary composition be kept from the public eye for nine years at least," and believing himself that it were well for an author to withhold his best effort until there shall come a demand for it, the author has withheld his work from the public until hearing a cry from the heart of the world for a fairer Christianity and higher life, as embodied in "The New Life;" however, it is with no small degree of hesitancy, even after twenty years of study, travel and research that the author has consented to the request of thousands of men and women for the publication of the substance of his lectures, but it is believed that now is the psychologic moment for his message to mankind, in part which is: "Christianity cannot be improved, but men's views and estimate and comprehension of Christianity can be indefinitely improved."

"The New Life" is the author's sole literary production, but we think that he may rest his reputation upon his first book, inasmuch as he has written because he had something to say, a fatal

habit, sometimes. No less than Bacon said, "Beware of the reader who has mastered but one book!" Even so regard with respect the writer who has written but one book. And reverence the idealist of one purpose and ideal. For the idealist keeps faith with his ideal, is true to it as to a principle, 'twere "stuff o' the conscience," as it were. Then read with care the one book of the writer and idealist, ranking the author amid the first in a strenuous era of authorship when the writing of books is without end. More than masterpiece of word-painting all fragrant with flowers of the pen, embodying ideal and principle, is the author's "One Book," the book of the hour, "The New Life."

"Words of genuine eloquence, spoken
Thrill the passing hour ;
Written, they inspire the ages."

I know not what gave birth to the dream of the ideal in his soul, but his vision of The New Life came from his love for Jesus Christ, the Saviour of the world. He is an author with a mission, his mission being to uplift his fellow men, prefaced with the plea that if he as a Christian in speculative belief should fall beneath the challenge of life, as do other men, he will arise with renewed strength for further battle. The New Life is a tender message and transcendental to the toiler and the thinker in substance saying: "O, believe as thou livest every sound which is spoken over the round world which thou oughtest to learn will vibrate on thine ear. Every proverb, every book, every by-word, that belongs to thee for aid or com-

fort, shall surely come home to thee through open or winding passages. Every friend whom not thy fantastic will but thy great and tender heart in thee craveth shall lock thee in fond embrace. And 'tis because the heart in thee is heart of all. Let every man then learn the revelation of all nature and of all thought to his heart, this namely: "That the highest dwells within him, that the sources of nature are in his own mind, *if the sentiment of Duty be there.*"---"All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison,—but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will;—is the vast back ground of our being, in which they lie,—an immensity not possessed and that cannot be possessed. Then great is the soul and plain. It is no flatterer, it is no follower; it never appeals from itself. It always believes in itself. The soul looketh steadily forward, creating a world alway before her and leaving a world alway behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The Soul knows only the Soul! All else is idle weeds for her wearing." "Thus revering the soul, and learning, as the ancient said, that its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh," and

"There is no great and no small,
To the soul that knoweth all."

In the literary landmarks of the American platform, few will shine brighter than Fair. The American platform has done many things for the elevation of humanity to a higher sphere, but it has never done more than when it gave Dr. Fair to American literature. It will mark a distinct epoch in the literature of the future. And here there is added joy and consolation in the belief that the Calling of Letters adds length of years, thus giving an author opportunity to write his name high upon the scroll of fame as well as in the hearts and sentiments of his people. Again, when Soul speaks to Soul then souls understand! Dutifully the author has spoken and written according to his conception of duty, coming into this world of sorrows with the parting command to brighten the world with his gifts and talents, which he would do with works and words, "rejoicing with those that rejoice," and "weeping with those that weep." For, Nature has not been sparing of her gifts to him, and the fair goddess Fortune has smiled upon him. And, appreciating that where much is given much will be required, that the gift without the giver is bare, the author has given generously—his time, his talent, his study, his lectures, his wealth, withal himself, the grand in soul, and ere this he "has come to see that the world is the perennial miracle which the soul worketh." "The power to do good is the lawful end of aspiring. For good thoughts tho God accept them, yet toward man, are little better than good *dreams*, unless they be put in act; and that cannot be without power and place as the

vantage and commanding ground." From the author's vantage ground of "Power and place" he has proffered his all, himself in his works, "The New Life," "The Fair Message."

"Man is his own star, and the soul that can
Render an honest and perfect man,
Command all light, all influence, all fate,
Nothing to him falls too early or too late.
Our acts our angels are, for good or ill,
Our fatal shadows that walk beside us still."

"Studies serve for delight, for ornament, and for ability. Reading maketh a full man; conference a ready man; and writing an exact man. Aheunt studia in *mores*: nay, there is no stand or impedient in the wit but may be wrought out by fit studies." Studies of material and spiritual matters, withal the study of mankind, have wrought The New Life, which contains the most scientific and practical thought of the hour, being a finished product of the proper unity of business, politics, and Christianity. "The New Life" is not the light effort of the leisure moment, of the dilettante aspiring to the aristocracy of intellect, or for ephemeral fame. Nor is it the work of the would-be man of letters who would enter the empire of letters through vainglory. The works of the author bear the logical imprint of the scholar, one for whom studies have served for ability as well as for delight and ornament, for deep to a scholar's scope in the lore of books and of life is the author. And if genius be, as has been defined, "the infinite capacity for taking pains," then the author's genius, *sui generis*, commends him throughout; for glowing it is,

never touching a dull topic but to illumine it, rendering insignificant things significant, since of the universe, treading the winding way of life as *via sacra*, seeing God's smile—

“ In every star's august serenity,
And in the rapture of the flaming rose. ”

The Fair Messages commend the lecturer's genius in their appeal. For what we call genius as distinguished from talent or learning or accomplishment, is really the power of strong appeal to the masses of mankind. “ Men vary, ” a sage said, “ according to the swiftness of their response to the Infinite. ” The lectures bespeak the lecturer of power and persuasion, a gentleman of character and culture, of erudition, a reader of books and of people, withal educated in the university of life and read from the copious volume of mankind as well, while a philosopher although not the closet-bred but of men and affairs in the world and of the world :

“ Whose prose is eloquence by wisdom taught—
The graceful vehicle of virtuous thought. ”

“ The Fair Prose is the answer asked of our era by “ The New Life Thought of The New Age ” yet as old and tried as Time. A great theme and immortal, approached and touched upon by master minds since men began to think and desire and doubt, but still to believe in the immortality of the soul, “ Else whence this pleasing hope, this fond desire, this yearning after immortality? ”

“ Thoughts are things ” substantial, kings o'er kingdoms without enclosure, for the muse must make free. Anterior to thought is the idea, and

after that action. To take up an idea new to evolve therefrom the departures and destiny of mankind, were the work of genius, and with genius must ever go two gifts the thought and the utterance for, ever was the "pen mightier than the sword" purveyor of the literary, powerful "weapon of the soul!"

"The Fair Poems are the complement of economical science, or the art of thinking and living well, upon a high plane, for the individual, the family, the state, the nation, for fine ethics and true, hand maid to divinity and religion, are the poems. And the student of ethics who hears the messages or reads the books, will acquire much culture. The man, who, after hearing The Fair Messages, cannot become enthusiastic over The New Life, has no poetry in his soul, and little hope of turning a new leaf, for they come as near being a word picture of The New Life as we are likely to find on these mortal shores, and proclaim the author amid "the first of ethical writers in prose." All should hear the Messages, and after the lectures, as a book of reference or library volumes, secure "The New Life." The habitues of home as well as the frequenters of the drawing room might find their minds "disturbed, delighted, raised, refined," by selections from "The New Life," its author ranking first amid twentieth century authors. A beautiful gift book it is, and a season's ticket to The Fair Lectures, the most appropriate gift of the year. Whoever encourages a large attendance upon these lectures has done much to enoble and enrich the human race.

The Fair Messages rank as a worthy successor to more than a score of able authors and as many different subjects. The author has written well for the old and the young. In the words of another: "I would write for young people, and for those who never mean to grow old, who wish for plentiful life,—for life that shall not only be rich and joyous but true, pure, honorable, noble, and reverent. I would show what such life is, here and now." He would teach life, love, temperance, longevity, citizenship, statesmanship, politics, education, culture, ideality, manhood, womanhood, Christianity and immortality.

The Fair Series of Publications are the result of an extended investigation, being a new series of books upon a subject both old and new "The New Life," concerning which the author has well defined and original views, every volume being both pertinent and pointed, as well as scholarly and searching. One of the most startling achievements of modern theology is the author's definition of The New Life Theology, The New Life Gospel, The Gospel of Healing, and The Spirit of Prayer. His views of mortality, of cremation, of burial, and of Heaven and Hell are reasonable, and are forcibly presented. His interpretation of Christianity and immortality throughout, is broad, reverent and inspiring. This is typical of his entire series all of which are imbued with the true spirit of American patriotism, and the world's ideals at their highest and best. The Messages are of immense moment to all, and particularly to the student of theology, psychology, and all

interested in the Present and Future state. The New Life Theology, ever a pulpit theme of moment, is to be touched with trenchant pen by sacred and by profane writers alike, as the times demand, according to the evolution of thought and theology. The author is the creator and embodiment of a theology so transcendental in essence and power that the world will stand amazed at the wonderful simplicity of the word of truth in the light of the Bible, and will prove "the power of God unto salvation to every one that believeth," and thus:

"Time, the old god, invests all things
With honor, and makes them white."

"Praise is the reflection of virtue; but it is as the glass of body which giveth the reflection." And praise we must, since we admire the lecturer's spiritual power; his largeness of spirit; his gentle wisdom; his epigrammatic strength; his delightful diction, never separated from thought; the poetic flavor of his masterly prose; and with all his new-century art of combining enlightenment and entertainment for humor—gift of the gods, has he, rendering him the new-century lecturer asked for, his lectures as commended by James Russell Lowell: "The utterances of the true orator must not merely nestle in the ear by virtue of their music, but in the heart and life by virtue of their meaning." How often these lectures have been as an arrow of conviction to the hearts of the careless and unconcerned—going straight home to the soul, proving "like apples of gold in pictures of silver." They cause the

listener to pause, to tarry a moment by the way-side to pluck a flower of posey e'en as a pansy for a thought, to cull a sentiment for stronger mental pabulum, may be, for more strength for life and living in the race assigned him to run. Thus the lecturer's variety and versatility, his education and erudition elegant, with charm of manner in delivery, rendering him the ideal lecturer on the new life themes, unique and incomparable, so far below, are all competitors. All should hear and read. May there be no waiting, the more's the pity—begin now :

“Awake, begin, no fear
 Let joy thy work endow ;
 No where so good as Here,
 No when so good as Now. ”

“The man behind the book is no less a hero than the man behind the gun,” then what concerning the hero herewith, “the man behind the lecture” Let the poets ask and answer in a line:

“How near to good is what is fair ?
 Fair words gladden so many a heart. ”

“I am not so lost in language as to forget that words are the daughters of earth and that deeds are the sons of heaven,” while “it hurteth not the tongue to give fair words” concerning him “whose deeds some nobler poem should adorn.” And even as inward grace is outward beauty :

“So every spirit, as it is most pure,
 And hath in it the more of heavenly light ;
 So it the fairer body doth procure
 To habit in, and it more fairly light
 With cheerful grace and amiable sight.
 For, of the soul, the body form doth take,
 For soul is form, and doth the body make. ”

The man, in personal as well as mental gifts being highly favored, and fortune's favorite for fair and debonair is he, inheriting that type of manhood so distinguished in America's history. But our hero would be his own ancestor, first as thinker and toiler, pioneer in the deep mines of truth declining the favors of fortune and of ancestry while superior to society with its twin consorts, wealth and idleness, turning from an ignoble world as the inherently noble nature will turn, returning to its own nobility because it must.—And thus the man of whom we write, convert to a strenuous era, with his message to mankind, "men my brothers, men my workers,"—

"Life's not resting, but a moving,
Let our lives be deed on deed."

As in a world of thought doubt is cheap and belief the intellectual thing, so in an era of action perfunctoriness is cheap and action is the noble thing; and even so today the man who does the small thing excellently, in Carlylean phrase, "he is the worshipful man." Thus, the author and lecturer, is an instructor of men and women in the nature of our life, the method of our life and the object of our life, with purpose strong to implant true principles and fine. For, as the nurse leaves her heart's blood in the body of the infant, so does the lecturer leave his precepts, his principles in the souls of his people. And what say they who have sat in his inner court and received from him?—what say those eager-hearted whose souls have flowered under his tutelage? They proclaim their preceptor both a scholar and a saint!—though a

more conservative critic might interpose to declare him a scholar as those of gentle birth are scholars while a saint of Caesar's household, but in the words of another:

“Voice his ideals, sing them ever,
Help him onward, loud the story tell,
Welcome to thee, author, The New Life,
Welcome, welcome, all welcome, O tell:”

The author, never a dreamer, and dilettante and mere man of leisure yet devoted his first years mainly to study, travel and reading, for past time and for intellectual pleasure-profit. Once a poet in prose was he, to whom the world, landscape, life, love, woman, furnish tender themes for material expression. Now looking out upon life is he with that optimism of rare souls, which means making the most of destiny, of good gifts, while writing, lecturing, *working*, finding in his work the joy that men get from the strenuous use of natural powers, from the realization of themselves. He has chosen this theme for his life-work, because he believes it to be the most valuable of all work, enabling man to get and give the best of this life and makes plain and pleasant the way to that life which is to come. And, “blessed is he who has found his work, let him ask no other blessedness:”

“As a boy—to each duty he was faithful and true,
As a man—in life's work he longs to be ideal too
He kept always to purposes, honest and pure,
His motto, The New Life, which must ever endure,
With honor untarnished and record unstained
The faith of the people he worthily gained:
For every one knew he was noble and true,

That his good name was destined to live,
 And this was his watchword, ever lofty and true,
 'Serve others as you would have others serve you'
 Ah, it was not in vain I saw him once again
 In the wide halls of a great people dear,
 Closing his lecture, there was in his gesture,
 Happiness, no fear, success and good cheer;
 And in every theme, he pictures a gleam
 Of the stars serene, o'er The New Life Scene."

He is the founder of The New Life Society which has for its object the elevation of mankind to a higher sphere, and is destined to assume large proportions. While the inception of The New Life Church, an interdenominational movement for The Unity of the Churches, the key-note of which is more church co-operation and less church competition, is due to the insight, personal power, and attractive eloquence of the author and lecturer; its rapid growth to wide dimensions is now clear evidence that it is meeting a deep and widespread need among a great people. He is an author who dreams dreams of the days to come, and sees visions of the things that are to be:

"Himself from God he could not free;
 He builded better than he knew;
 The conscious stone to beauty grew."

Dryden said: "We could not allow him an orator who had the best thoughts, and who knew all the rules of rhetoric, if he had not acquired the art of using them." As a lecturer of the people he is presided over by a mind stamped with the potent of Divinity and bears the torch of that peculiarly vital theory of the relation of literature to life! He is without whim, fear or

prejudice; rebukes our faint hearts and gives us courage like unto the shadow of a great rock in a weary land. Upon the platform, dignity and depth describe the lecturer, the man of imagination, ideals, ethics, erudition, while simplicity, earnestness and beauty are the chief characteristics of his style, with the patrician mark of fluency. The lecturer also has the art of expression in addition to having much to express. He commences in a soft, conversational tone and travels over the path of thought with a deep, rich, melodious voice, step by step without a break, swaying his audience with an eloquence ideal until the climax is reached, his words seeming to reach receptive souls as if for noble ends were entrusted to him, "words, wings of the soul:"

"There is a charm in delivery, a magical art,
That thrills like a kiss, from the lips to the heart;
It is the glance, the expression, the well-chosen word,
By whose magic the depths of the spirit are stirred;
The smile, the mute gesture, the soul-stirring pause,
The eye's sweet expression that melts while it awes;
The lips's soft persuasion—its musical tone—
Oh, such were the charms of that eloquent one!"

It is indeed interesting to note that in the book form of *The New Life Messages* the author has preserved in each volume as nearly as possible the style of public discourse, thus retaining the inspiration of the orator and increasing the value of the entire work many fold. The readers who have had the pleasure of hearing Dr. Fair lecture will be able to recall from the written word the voice and gesture of the speaker and thus the man and his message of life will continue to live in the minds

and hearts and homes of a great people. "Men's thoughts are much according to their inclination; their discourse and speech according to their learning and infused opinions, but their deeds are after as they are accustomed." The New Life, proffers the thought, the discourse, the deed of the thinker and student and man of character, more than mere master of many phrases; it is the gateway to life, love and being:

"More than landscape-lover, lord of language,
More than he that sang the Works and Days."

In the words of Cicero these "books are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad and companions by night and by day." Job, who lived about 2,300 years after the creation of the world exclaimed, "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen, and hid in the rock forever!"

The New Life is written with the eloquence of the author who is speaking instead of writing. It will help many readers over the perplexities that now stand in the way of a practical application of life, health, happiness, prosperity, longevity and Christianity. And finally, the world has in the author, the editor, the man, a strenuous worker ever in God's fair earth and task garden, who would raise the standard of life, with the high hope that his followers may dip their sword in heaven and cause many to lead victorious lives with triumphant entry into the Beautiful City of God:

Then pray earnestly for The New Life,
 Just the life, no matter about the book;
 There will be millions to read the book
 Its influence is going into all the world.

And write again, thou brave Knight of the Pen, write
 the message of the days in words thy own that speak to
 the heart in wondrous ways, until millions of voices
 from many lands cry to thee, "*This will be thy reward:
 The ideal shall be made real to thee,*" when souls
 awakened and responsive shall say:

"Me, too, thy nobleness has taught,
 To atone and master my despair;
 The fountains of my hidden life,
 Are through thy friendship fair."

Geo. Ewd. Faber, M. A.

PHILADELPHIA, New Year's Day, A. D. 1907.

SPECIAL NOTICE TO PATIENTS.

In order that the author's work may be of the greatest good to the greatest number, his entire time is devoted to the advancement of The New Life Movement, and therefore he takes no patients and declines medicinal consultation, but The New Life assistants will gladly wait upon all those seeking The New Life, health, happiness and prosperity:

"Then read in this treasured volume,
 The poem and prose of thy choice;
 And lend to the rhyme of the author,
 The poetic beauty of thy voice."

THE NEW LIFE THEOLOGY.

CHAPTER THE FIRST.

THE NEW LIFE RELIGION.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—JESUS.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit.—PAUL.

God's hand hath writ and is writing yet,
And your life and piety and learned wit,
Cannot call back or cancel a line of it,
Nor all your tears wash out a word of it.

THE NEW TESTAMENT THEOLOGY.—“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. A new commandment I give unto you, that ye love one another. Old things are passed away, behold all things are become new. For

behold, I create new heavens and a new earth, and the former shall not be remembered. I will put a new spirit within you. If any man be in Christ he is a new creature. Therefore we are buried with him by baptism into death: That, like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in the newness of life. Upon him that overcometh, will I write the name of God. I will write upon him my new name. Rejoice, because your names are written in heaven."

THE NEW LIFE THEME.—The New Life is my theme. I cannot tell what others may think of it, but to me it is grand, it is sublime. It is all you or I could wish for, or dare to enjoy on earth or in the paradise of God. In its treatment the good, the great, the wise of all ages have been my daily companions. My hope has been delightful, if not perfect. I have silently, but happily, spent the best years of my life with the great prophets, writers, poets, thinkers, idealists, luminaries and philosophers of the centuries past. If I err in the idealists I have chosen for my guide, I admit my captivation by their loveliness. If they err, it is in the field of light. If they aspire, it is a glorious daring, and rather than fall with infidelity, I am content to cheat myself with their visions of The New Life.

If it be nothing but a delusion, then I err with men of virtue who drank deep at the Fountain from whence all perfection flows. If I err with Moses, it is with one whose pure philosophy only taught him to adore its Source. If I err with Abraham, I err with the father of the Israelites. If I err with Jacob, I err

with one whose warm love of genuine liberty was never chilled into rebellion with its Author. If I err with Job, I err with one who loved his people and knew in whom he trusted. If I err with Joshua, one of God's chosen soldiers, I err with one too wise not to know his weakness and too philosophic not to feel his ignorance. If I err with Samuel, I err with one who loved his Lord. If I err with Elijah, I err with one who walked and talked with his God. If I err with Isaiah, I err with one whose star-lit spirit dispelled the darkness of the night and only too soon ascended to the home of its nativity. If I err with Jeremiah, I err with one of grateful piety. If I err with the prophet Ezekiel, I err with one who knew the value of an ideal vision. If I err with Jonah, I err with one who knew The Man of Sorrows and The Prince of Peace. If I err with Daniel, I err with one of excellent wisdom. If I err with Saint Peter, I err with one of manifold spiritual graces. If I err with Saint Paul, I err with one whose mind was like unto the bird of morn, soaring out of sight on angel wings to heaven. If I err with Saint John, I err with one who knew in whom we have eternal life. If I err, I err with Jesus and more than a thousand prophets, authors, philosophers and idealists in all ranks and conditions of life fraught with all the learning of the past and almost prescient with the knowledge of the future. Therefore, with seers like these "Even if all the cowardly submit to error, I, my brothers, will obey the religion of our fathers." I shall be true to my God and console myself in the happy contemplation of these blessed spirits who labored before me in this same holy cause. With these as my teach-

ers, so far as in me lies, I will abide by their righteous precepts, love the Book of Life, practice its mandates, revere its sacred mysteries and admire the beauties of the Holy Bible. And he who taketh it away, steals my guide from youth, my shield from manhood, my crutch from age, and is worse than a thief and a robber.

THE NEW LIFE THEOLOGY OF MAN.—It would seem that the identity of man, created in the image and likeness of God, but little lower than the angels, might have been discovered during all the centuries of the past, and that the study of man would have been reduced to an exact personality and science ere this, but such is not the case. Man has been discussed, and discoursed upon, for more than six thousand years and yet only one scientific definition of him is before the world, and that is a very unsatisfactory one, as no one seems to have recognized his identity. Think of it! The earth is populated by multiplied millions of men, and all those who walk upon the globe are but a handful compared with those who sleep within its bosom, and yet during all these centuries no one seems to have discovered who man is, not even the wisest of his race. Again, it was the distinguished privilege of one generation to live contemporaneously with the greatest of his race, yet few discovered the real identity and personality of man, but, thank God:

“Truth crushed to earth shall rise again.
The eternal years of God are hers:
But error, wounded, writhes with pain
And dies among his worshippers.”

THE ADVENT OF THE MAN, JESUS.—One Man ventured to tell who He was, but, sad to say, no

one took any note of it. Boys and girls of each succeeding generation have been going to school, young men and women attending academies and seminaries, and older men and women have been studying in the theological colleges and universities, and some of them even graduating with honors, and yet, strange to say, none of them seem to have discovered who man is, and, worst of all, did not even listen to the Man who told them who He was, although many of them had access to His Book daily, and in which might have been found the important message direct from Him, telling them who He was, but not one of them seems to have paid any attention to His definition of man; even though some of them studied for four years about Him and His earthly pilgrimage. I discovered His identity when a youth, but when I told a friend about it, I am sorry to say, he told me I was mistaken, and it so shocked me that it took twenty years to regain my equilibrium, and become bold enough to tell the truth about it again. And, now as I feel that with the twenty years subtracted from my life I shall not live in this temple quite so long as I otherwise would, and consequently I am going to tell it to everybody I can during the rest of my life, that I may, at least in part, atone for my long silence.

THE DISCOVERY, THE PERSONALITY OF MAN.—The discovery is the source of the most startling achievements of ancient and modern theology. It is of immense moment to all humanity in every land and clime and a most important contribution to the world's literature. It is not an invention, it is not a theory, but a discovery. The discovery may be briefly

stated thus: Jesus is essentially God, the Father Almighty. He says, "He that hath seen me hath seen the Father." Again He says, "I and the Father are One." The Deity, the divinity and humanity of God are One. That is, God and Man are all three essentially one and the same Being, and the highest manifestation, expression and example of the Oneness of Man is Jesus, the divine Man. He says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go, ye know, and the way ye know. . . . I am the way, the truth and the life."

THE NEW LIFE DISCOVERY.—When a youth I discovered The New Life Theology and with it, the revelation, inspiration and power of prayer that will heal all ills "that the flesh is heir to." The divine principle of The New Life produces a state of harmony from which flows love, health, healing and salvation. During the intervening years God has been graciously fitting His servant for the reception and final proclamation to the world, the divine principle of harmony, health and healing. The discovery of The New Life principle has gradually arose until it is known both in pulpit and pew in two continents as The New Life Theology. The name, The New Life Theology, the aim and object for which it stands, forms a conscious chain around the world, so that it cannot be called new, except in so far as it seeks newness of life, love and longevity. In the words of St. Paul, "I certify you, brethren, that the

gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is The New Life, "the gift of the grace of God given unto me by the effectual working of His power." It is the divine Spirit in operation in man, and thus controlling the human spirit and enabling it to seek the life everlasting. The only spirit that can suffer is the human spirit—the divine spirit cannot suffer, and thus we learn that the unity of the human spirit and the divine spirit destroys all sin and diseases to which the race is "heir to." The divine spirit is the essence of love and harmony and may be enjoyed by every human being who has not sinned against the Holy Ghost and thus been constrained to say "I have no pleasure in them."

GOD MANIFEST IN THE FLESH.—The New Life Theology believes in "God manifest in the flesh." The best manifestation we have of this is Jesus, but The New Life Theology would not restrict the incarnation of the Son of God and His manifestation to Jesus alone by any means. It would extend in a lesser degree to every living human being, yea, to all humanity for all time. I believe that God has chosen special persons for a manifestation of His power, and believe that in the end the same law to a greater or lesser degree would be true of every individual soul born into the world, as it was of the blessed Jesus. God came into the world in the person of Jesus to show us who and what we are potentially. And this is not all He has done. There are living manifestations of His Presence in every sphere of life. He is in the flesh to-day. He has spoken to you. He has spoken to me. He may

speak again, and the only important question is: What shall the answer be?

THE WORDS, NEW AND OLD.—I find that when I cannot speak with other members of the great spiritual family of mankind, words come in most opportunely and the pen at once becomes "mightier than the sword;" a conversation may be carried on in words, and books written in words; a great system may be built with words and thus form a capital subject by a continuity of words; we may add to a word, but it admits not an iota being taken from it. Ah, words, wings of the immortal soul!

I was once asked to name the brightest and saddest words, the words that give the greatest amount of pleasure and cause the greatest amount of pain, and I gave the words "new and life" as the most beautiful and bright and "old and death" as the most sad and pathetic in all the world. And the words, "The New Life" when united and compounded into one word awaken the deepest thought and carry with them the most interesting idea ever coined since the spoken word began among men. The first, always, never-failing, quickens the pulse to things brighter, the second, thrills the heart to the pursuit of duty. They stand above and beyond all other words for they are of God, but in the land of "Old and Death" the perspectives are long, and we must look down through the midst of the vistas on the cycle of years while the ages of eternity roll.

THE NEW LIFE, THE GOLDEN AGE.—The New Life is the golden age, the consummation of the golden rule that shall deliver man, perfection and

beauty, virtue and happiness, health and prosperity, peace and longevity, free him from want, fear and anxiety, and at the same time lift him to a higher sphere. The mortal man will not attain The New Life until he makes the best out of things, or, better still, until he makes things perfect by living it. I do not believe in the doctrine that "what is to be, will be." I have no patience in such doctrine. God helps those who help themselves—our life is what we make it. Every advance in civilization has come from some ideal that has made man more completely master of his environment. Art, science, poetry, music, theology and religion are but the attempt of man to realize his soul's dream of The New Life. It is possible to play a great many variations upon the expression, The New Life, but it is here used as meaning something more beautiful and perfect than anything that has yet been discovered. It is the complement of the body and soul that will lead men into the ways of the ideal life of which we all feign would dream.

THE THEOLOGY OF MAN'S ONENESS WITH GOD.—Thus The New Life Theology has in the course of years sought out and discovered the Ideal Man who is a "Being of one substance with the Father." Man is an integral part of the Being of God. He is an eternal spiritual Being like unto the eternal Christ, the best example of which is Jesus. Man's true being is greater than he has ever dreamed and higher than his visions has ever enlarged or shown him. He is vastly greater than he will possibly ever realize until mortality puts on immortality. He is the incarnation of an integral portion of the eternal Christ, the Self of whom

is One with God, the Father. The infinite Father has infinite freedom, but the finite son has limited freedom, however, the finite son, man when at his best, as Jesus was, may possess the same limited freedom and consciousness as did Jesus when on earth, and would, of course, be as Godly and divine. Authors, musicians, poets, preachers and singers can bear testimony to the genius as found in the subconscious mind. It is an on-rush, up-rush and saving rush of the subliminal faculty of man which saves the day and leads to the establishment and use of the higher self and the Oneness of Man and God and the unity of humanity.

THE DISTINCTION BETWEEN MAN AND GOD.—The distinction between man and God has engaged the attention of the leading philosophers and scientists in all generations. And here I would have it understood that the distinguishing feature between the finite and the infinite is not eternal for the reason the moment man's consciousness ceases to be finite there will no longer be any distinction between man and God and both will have become one and the same, as in the well-authenticated case of Jesus, who is our highest example in all things, morally, religiously, physically and spiritually.

THE SCIENCE OF THE NEW LIFE THEOLOGY.—For almost two thousand years the religious, scientific and heathen world have been rent with the discussion of The New Life Theology, most of whom have shot wide of the mark, and, consequently, it is an all-absorbing theme every week day and on the Sabbath it is again discussed from almost every pulpit

in every land and clime where the name of Jesus is held sacred. It is a beautiful theme, the study of the Science of God and The New Way Jesus pointed out for the advancement and happiness of man. Two thousand years have almost elapsed since Jesus instituted The New Life Theology, but the interest in it only increases with the years. The newness grows in grandeur as it grows older, and yet how few have mastered the rudiments, or even, the fundamental principles underlying the great science of God and His universe. The Science of The New Life Theology is the most interesting and the most simple branch of human and divine knowledge to master, yet it is so complete and comprehensive that in taking a survey of the limits of its immensity, the races of mankind have become bewildered and lost in the amazement of their own misunderstanding. This, however, may be largely accounted for in the fact that most theologians have undertaken to base their theology on the Old Testament instead of the New Testament, almost forgetting that the New Testament is the basis of The New Life Theology as taught by Jesus.

THE NEW LIFE THEOLOGY OF GOD, THE FATHER.—Jesus Himself answers the question as to the personality of God, the Father of all. The answer is recorded in the New Testament. "He that hath seen me hath seen the Father and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father and the Father in me." The answer

of Jesus to all thinking men to my mind fully and forever establishes the fundamental identity of God and man. Jesus is the highest expression and manifestation of God, the Father of all. He is God in the form of man. This is the final proof that Jesus was God, Himself, here on earth, but the Deity was not lessened during the self-limitation and incarnation of Jesus. Jesus was not the Deity in the sense of possessing all controlling consciousness while here on earth, as the Deity continued in the universe with infinite fullness and unimpaired without the consciousness of Jesus.

THE NEW LIFE THEOLOGY, A POWERFUL LIVING FORCE.—The New Life Theology has grown in public regard from a newly-discovered truth to a powerful living force. The press which once earnestly attacked it, is taking it seriously; those who once ridiculed the idea are now coming to its folds seeking life, health and prosperity, and, not in vain. Those who once scoffed it are to-day paying it religious homage. Those who once dismissed it with a passing thought are to-day paying it the compliment of earnest attack, until it is now acknowledged to be a personal issue in every man's life upon which depends the final consummation of man's highest ideals and the fulfillment of God's purpose.

THEOLOGY DEFINED.—Theology is the science of God and the relation between Himself and man. Theology teaches man the divinity of Jesus Christ. It is the science of God and divine things, or that science which teaches the existence, character and attributes of God, including His laws and government,

the doctrine we are to believe and the duties we are to practice. It consists of two branches, natural and revealed. Natural theology is the knowledge we have of God from His works by the light of nature and reason. Revealed theology is that which is to be learned only from revelation; while moral theology teaches us the divine laws relating to our actions and manners, that is, our moral duties. Speculative theology teaches or explains the doctrines of religion as our objects of faith; and scholastic theology is that which preceded by reasoning or which derives its knowledge through divine things from certain well-established principles of faith.

RELIGION DEFINED.—Religion in a comprehensive sense includes a belief in the being and perfections of God; in the revelations of His will to man, in man's obligation to obey His commands, in a state of reward and punishment, and in man's accountability to God; and also, true Godliness or piety of life, which includes the moral duties of man. Religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God from a principle of obedience to His holy will. Hence, we often speak of the true religion and virtue as different branches of the one great system, or the duties of the first and second tables of the law. The New Life religion consists in the belief and faith of a superior power governing the world and in the worship of that power. It is based upon the teachings of Jesus Christ and is the highest form of the Christian religion upon which depend happiness here and hereafter:

Death does not end all to earthly ties,
To every life there is a call that vies,
To the life beyond the dim of mortal eye,
That will prove the new life a union tie.
I shall live beyond these mortal years,
I can hear the glad song of the immortal,
Where the glories of heaven are inviting,
And the joy of the new life everlasting.

THE UNITY OF THEOLOGY AND RELIGION.

—Theology is one thing and religion is quite another, however, theology is never found apart from religion, for the reason religious experience is articulated and made plain by theology. Therefore, any man who has any definite religious experience has a theology new or old. Man could not express the relations of God to his soul without a theology, hence, theology and religion are necessary complements to each other. The New Life Theology is not a discovery or invention. It is as old as the Scriptural injunction, "Ye must be born again."

RELIGION COMPREHENDS THEOLOGY.—Religion comprehends theology as a system of doctrines or principles, as well as practical piety. The practice of moral duties without a well-founded belief in a divine law-giver, without reference to God's will or commands, is not religion. I may add further, that religion as distinct from theology is Godliness, or real piety in practice, consisting in the performance of all known duties to God and our fellow-men in obedience to divine commands, or from love of God and His universal law.

THE NEW LIFE RELIGION.—The New Life Religion is the view of God and the divine universe which increases man's intelligence and enlarges his spirituality

and shows him the gateway that leads to The New Life and reveals to him his immortality. It is the onward way to progress, the newer and more glorious era, and his advance into spiritual wisdom is proportionately an advance into the divine vision and happiness. The New Life religion is the new relation of man to God and the world around him, in the light of the Bible.

Divine Inspiration tells us that "He shall give you another Comforter that He may abide with you forever." This Comforter is The New Life Religion which is sweeping across the centuries and gathering beneath its hallowed wings, the sinning, the lame, the sick, the halt, and the blind, giving them sainthood, health, strength, sight and life more abundantly to whosoever will look and live.

THE NEW LIFE THEOLOGY, A DIVINE PRINCIPLE.—The New Life Theology is based upon the sacred principle that Christianity is a life and, therefore, must begin with a birth, and a new birth means the beginning of a new life. Jesus Christ, the Founder of Christianity, said, "Ye must be born again," that is, man must be born of the spirit, born into the spiritual kingdom of God, and live the new spiritual life to entitle him to eternal life.

The New Life Theology asks but two questions:

1. Have you experienced The New Birth, and
2. Are you living The New Life, daily, hourly?

The New Life Theology accepts the Inspired Word of God as found in the Holy Bible as sufficient faith and guide to the Immortal Life. The theology and religion of the future will be The New Life until we reach that invisible country of which we all feign would dream,

but cannot see the land of immortality until we reach its shores and our visions are enlarged, save by faith, the light of the soul, yet through The New Life we see and know and feel the divine presence of God everywhere.

“Back of the canvas that throbs,
The painter is hinted and hidden,
Into the statue that breathes,
The soul of the sculptor is bidden;
Under the joy that is felt,
Lie the infinite issues of feeling;
Crowning the glory revealed,
Is the glory that crowns the revealing.
Fair are the flowers and the children,
But their subtle suggestion is fairer.
Rare is the rose-burst at dawn,
But the secret that clasps it is rarer;
Sweet is the exultance of song,
But the strain that precedes it is sweeter,
And never was poem yet writ,
But the meaning outmastered the metre.”

THE FUNDAMENTAL PRINCIPLES OF THE NEW LIFE THEOLOGY.—The fundamental principles of The New Life Theology are based upon the following propositions, which are in the nature of things, self-evident truths as found in the light of the Bible:

First: God is good and the embodiment of Omnipotence, Omnipresence, Omniscience and Order. He is Life, Love, Son, Spirit and All in all.

Second: God is essentially the Ideal Man, the Divine Man, Jesus. Every man is Christ in so far as he lives The New Life as taught by Jesus Himself.

Third: Jesus is the fullest manifestation and the highest expression of the God and His universe, who is infinite power and ever active in the finite man.

Fourth: The New Life Theology is the religion of Science, Man, Jesus, God and His universe.

Fifth: The New Life Theology is based upon Him "whose builder and maker is God." It is the basis of religious unity which has its foundation beneath sect or creed.

Sixth: The New Life is "the gift of the grace of God given unto me by the effectual working of His power."

Seventh: The New Life Theology centers in Jesus. for a religion without Jesus, the divine Man, as its moving star, is a world without a sun.

Eighth: The New Life Theology is making a new heaven and a new earth, and when completed Jesus shall come again and God will be All in all.

Ninth: God is a perfect whole in heaven, who rules everywhere and acts His own conceptions in all His universe consisting of, approximately, 150 million revolving worlds.

Tenth: The gospel of healing: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give," is a part of the Gospel of Jesus Christ as much to-day as it was in the days of the apostles and should be restored immediately to its proper place as a part of the divine law by the unity and vote of the churches, that it may prove the power of God unto salvation to every one that believeth. Jesus said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

THE NEW LIFE VISION.—It was The New Life which the prophet Isaiah saw in his vision when he

said: "Unto us a child is born, and his name shall be called Wonderful." The New Life is natural and spiritual, but not physical, however, the effect of the former may react upon the latter and the result is a perfect man, rounded out in his wonted symmetry; a complete man, mentally, morally, physically and spiritually, created in the image and likeness of God.

THE NEW LIFE THEOLOGY OF JESUS.—
There is no other Gospel than The New Life Theology. The New Life Theology is Christianity stripped of all its dogmatic doctrines. It is the same theology taught by Jesus Christ as recorded in the New Testament. The New Life is able to reach the heart and conscience, as well as the intellect. The New Life Theology is the only theology that has the power to move people to pure lives and nobler living. If any other theology succeeds in doing this work it is because it applies the principles of The New Life Theology without really knowing it. The New Life Theology is as old as Christianity itself. The old-time theology and its corresponding religion, in the usual acceptation of that term, is not good enough for me. I do not want a theology or religion that makes it a duty to persecute the Quakers or any one else. I do not want a religion that makes it a duty to burn and torture those who were styled witches. I want the good old theology and religion of Jesus, but that was The New Life Theology and religion. This is the greatest need of humanity—a religion that makes men "Love one another," a religion that makes for righteousness and helps men to do their whole duty here and now.

ORIGIN OF THE NEW LIFE THEOLOGY.—

The New Life Theology, the idea of the new birth, the good of The New Life, the source of humanity, the emanation of the infinite, the soul of the universe and the ideal of the divine man is, perhaps, ages older than Christian theology. The New Life literature touching upon religious subjects has been traced to a period even beyond the Old Testament. It was important in the Greek thought. A contemporary of Jesus, Alexander by name, worked The New Life principle out in some detail. He aimed to combine the high seriousness of the Hebrew religion with the wide outlook of the Greek culture and thus pave the way to a newer life. Thus we have a brief history of the conception of The New Life Theology, a consistent view of the imminence of God, and the divine principle of The New Life itself working out the newer theology, a better religion and a higher civilization at a period older than the New Testament or even that of the Old Testament.

SOURCE OF THE NEW LIFE THEOLOGY.—

The New Life Theology is the exponent of the untrammelled return to the real Source of the Christian religion as taught by Jesus of Nazareth in the light of the Bible and modern inspiration. It unites the human spirit with the divine spirit, producing a harmony of spirits and the result is a diviner nature in man. The New Life Theology gives a working faith in that it knows nothing of the Infinite Cause, save as we see, perceive, feel, hear, know and read the imminent God in His universe, and in our own soul God expresses Himself through His world. A true conception of this principle

of The New Life will simplify all religions and bring about the unity of the churches.

THE NEW AND OLD THEOLOGY.—The New Life Theology of Jesus teaches that He was and is God and Man, and that man is the highest expression of God, the Son of the Godhead. There are three parts in one God, the spirit, the soul and man as illustrated in Jesus for our example, each part being fundamentally one in substance, power and glory. The old theology is not plain on this point, but confusing in the extreme, and it is such doubtful doctrines that keep millions of intelligent men away from church and other places of worship. Men are not irreligious of choice, but simply because they are uninformed, and on this point the clergy have a responsibility of which many have never dreamed. The origin and fundamental principles of The New Life Theology is as old as the Christian religion, and although unrecognized by its rightful name, it has cast its halo of love and peace and good-will over mankind. Since the coming of Jesus, and even from the day of the Patriarch's faith, wherever divine love has been reflected in uplifting faith, there The New Life has been manifested, and in a million channels the light of The New Life has shone brightly and multiplied millions have learned the way, gained a higher understanding of God and have been constrained to embrace His wonderful plan of salvation.

THEOLOGY AND THE CHURCHES.—Will religion have a new birth? This question is to-day being asked around the world. It cannot be denied that re-

ligion has for the present lost its hold on the masses of humanity. The world does not listen to the faithful church leaders of to-day as in the days gone by. It seems they have no message of life, love and faith that attracts the surging masses of humanity, and, worst of all, the old-time students of theology do not know what to do next. They have tried and failed—failed for the want of knowing how and doing it. They have made a dismal failure in meeting the real situation. The old-time theology as taught by them has little weight with the modern mind. It would seem they have not studied to show themselves approved. And, instead of giving the world a Christian theology that will produce the newer life in the masses, they preach the old-time theology which does not square with facts, much less interpret life. The theologians and preachers, much less the laity, do not realize the real situation to which they have brought the church and the great cause it represents. The great stream of humanity is passing organized Christianity by for something else, and the real situation is appalling in the extreme. It is true that the church serves to instruct, to comfort and to uplift many thousands, although like many other good institutions it has its weaker side, and it would, indeed, be a sad day if the church should disappear from our daily and Sunday life, but, strange to say, the theatre already surpasses the church in attractiveness, and in many respects the Salvation Army surpasses it in usefulness, for the reason the church reaches the rich and well-to-do classes who can help themselves, while the Salvation Army reaches a larger and growing class who cannot help themselves. There is an undiscov-

ered reason for the decline of the churches which seems to be not altogether an irreligious one. If the church gave something attractive, that is, something that would elevate the body, mind, spirit and soul, and not only show but forever demonstrate the fact of its usefulness in the world, there would be a chance for the newer life in the churches.

A NEW BIRTH IN THE CHURCHES, THE NEED OF THE HOUR.—Can the church regain its lost power? The answer is, yes. The how, I will tell you. There is one hope, and I believe, but one. If the lost power of Christianity is to be regained, the churches recover their lost position, and their hold on religion re-established and rehabilitated it must come through three channels forming one great unity, namely:

1. Teach the need of the new birth to all people.
2. The practice of living The New Life daily, hourly.
3. The unity of all the churches into one mighty spiritual kingdom of God on earth whose members live The New Life as Jesus lived it, that others seeing their good works shall be constrained to glorify their Father who art in heaven.

Thus, The New Life is the sunrise and the only hope of multiplied millions of immortal souls. As the compass directs the mariner so the Gospel of the new birth, with the unity of the churches, will be the spiritual energy, and the bright and moving star of religious faith that will lead the churches out of a sleeping wilderness into the bright and gladsome light of The New Life.

WE ARE PASSING THROUGH MASSIVE GATES.—We are passing through massive gates to-day. The doors of The New Life have swung open wide to let us pass out into the purity and fullness of life, mentally, morally, spiritually and physically. To-day is infinite with blessing to all who are leaning upon The New Life. The radiant hopes of the morning of a new day are gently casting their sunbeams of the eternal Christ upon us and dispersing the shadow of doubt and sin. The new day shall soon traverse the night and the newer life and light shall roll the darkness away and we shall see the guiding star that shall lead all humanity into the newer life where “the Lord shall reign forever.” But if we take advantage of our privilege, more church co-operation and less church competition must be the key-note of all Christians until the new birth, followed by The New Life, shall be proclaimed with a spiritual force by all denominations in no uncertain sound that it may lead to the evangelization of the world.

THEOLOGY AND RELIGION, COMPLEMENTS.

—Theology and religion are necessary complements of each other. Theology is necessary in order to religion. The very moment I undertake to learn or express my experience and relations of the soul with God I have a theology. A man may have a very good theology and a very poor religion, or *vice versa*. It is the duty of every man born into the world to make his theology an adequate, worthy and full expression of his religion. Theology and religion are the birthright and privilege of every one. No man should leave the pronouncement of his theology and religion to the man in the study.

It is a most dangerous heresy. The only theology worthy of the name is a theology that produces a religion during six days in the week, the same as on Sunday and in church. The Christian religion is demanding a theology with a re-statement of the essential truths of the divine plan of salvation. This, however, does not imply that a full history and knowledge of the atonement is essential to salvation. Man is not saved by any theory of atonement. A man may have a very dim and shadowy conception of the sacrifice of Jesus Christ and yet have been "born again" and living the newer life, daily, hourly.

THE SAVING POWER OF THEOLOGY.—The atonement of Jesus is at once desirable, possible and necessary; however, man is not saved by the atonement, but by Christ Himself; that is, he may be saved without any knowledge of the real nature of the atonement, the same as a man may live without knowing the real nature of life. Man may be saved by simply clinging to Christ for salvation, possessing only a simple faith without any comprehensive understanding of the rationale of Christ's action in his behalf for salvation. It is not, atonement, election, reprobation or the doctrine of the trinity that so much concerns us as deeper and graver matters of theology. The spiritual welfare of man looms up before him, upon which depends his future happiness or unhappiness. The most vital questions of all questions ever propounded to man across the centuries of time, are:

1. Have you experienced the new birth? and,
2. Are you living The New Life daily, hourly?

All theology worthy of the name centers and clusters

around these two questions. In them is hidden the theology of life and death. As "the life is the blood" so the sacrifice was atoning. It is not possible "for the blood of bulls and bears to take away sin," but a full faith in the eternal Christ, the heavenly Lamb, that will enable man to renounce and forsake his sins for a nobler Name than they.

THE ONE THING NEEDFUL.—It may be said that it is all-sufficient for man to experience the new birth, live The New Life on earth as a preparation for the immortal life in heaven, and realize that the souls of the redeemed of earth are at death more perfect unto holiness and immediately pass into heavenly glory. This is, indeed, all well, but every man should make a careful study and inquiry into the theology of religion and that which most concerns his spiritual welfare in time and eternity:

First: For his own sake, his family, and his posterity;

Second: For the sake of the Creator who gave him his talents;

Third: For apologetic purposes he should seek to learn, to know and to find out the reason of the hope that lies within him.

The newer theology will lead every man sooner or later to an understanding of the sacred mystery of the atonement and the hope that is in him. And the measure of the theology that he learns will be his conception of what Jesus Christ has done for him, and not for him only, but for all who serve, love and obey His teachings. A man's theology influences him only in so far as he knows and understands God's plan and the

more complete his knowledge of the Holy Spirit, the greater will be the power and harmony of the Spirit with his spirit.

And thus, The New Life Theology will ere long be one of the most mighty forces yet to visit the nations of the earth and will hold an important place in the greatest spiritual awakening the world has ever known, which will materially affect the social, political, intellectual and physical condition of the races. It is fast becoming one of the touchstones of the character of the individual, the spiritual life of society, and revolutionizing the daily life of millions of souls.

MAN, THE CHILD OF THE DEITY.—Man is the child of the Deity, not the child of evil, and God's Word is the wondrous light of the spirit of The New Life, the true source of all life. The idealist can do nothing himself only as he realizes the supreme control of the infinite life, which is the source and result of conscious harmony with the Spirit and any deviation from the ideal must result in absolute failure. Man must put off the old man, the Adam, if he would become the son of God. Many centuries ago there appeared The New Life, the New Man, proclaiming "Peace on earth and good will to men." It came in all the power of purity, truth, love and humility, but was rejected by all save a few who recognized the Deity in human form. The Son's dominion was fully established and the eternal Sonship of man with The New Life, the Father, was demonstrated for all time. The New Life shall be the song of the ages:

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the Royal Diadem,
And crown Him Lord of all."

GREATER THINGS SHALL YE DO.—The Son of God having finished his work returned to the Father, promising to send the Spirit of Truth that would lead all humanity to Godliness and protection, and cure of evil, sin, sickness and death. This promised light has come and is revealing The New Life to all the world, and attesting the divine source of life and immortality. And sometimes, I think it not far distant when God will pour out His spirit upon all flesh, and “your sons and daughters shall prophesy, your old men shall dream dreams, and your young men see visions.” Mankind has discovered a changeless Truth and an unerring Ideal, that the body is governed and controlled by the spirit life, that the soul is the real man, and that the first great principle of man is in the infinite intelligence in the eternal Christ. This intelligence is ever a present help in time of need, in spirit, in business, in sickness and in health.

THE NEW LIFE SALVATION.—Oh, wake me not to a sad disappointment, to a tomb of annihilation, in which I shall not taste The New Life in heaven. No widening of science, and no possession of abstract truth or theory can indemnify me for an enfeebled hold on The New Life here and hereafter. The atonement of Jesus or a lifetime of all the world cannot wash out my neglect of so great a salvation! Civilization can neither prevent nor atone for a failure on my part to make my calling and election sure to my rightful heritage of The New Life and everlasting felicity. Education, culture, wealth, nor Christianity itself, can atone for my neglecting so great a salvation. “Let the words of my

mouth and the meditations of my heart be acceptable in Thy sight, Oh Lord, my strength and my Redeemer." To err or step aside is human, not divine! Therefore, if man would have God's guidance to The New Life, he cannot afford to neglect the spiritual things of life. The fall of empires, kingdoms and republics follow man's giving up the continual care of spiritual things. There is no narrowing so dangerous as the narrowing of a man's spiritual life, and no worse error could betide his course on earth than to lose sight of heaven. "Be thou faithful unto death, and I will give thee a crown of life." Man's inherited and legitimate road to life, liberty and pursuit of happiness is narrowed in so far as he loses sight of immortal glory. And whatever the future may have in store for me and mine I will hope; hope with reason if I may, without, if I must:

"There is a secret purpose in my heart,
That love, hate nor fear shall quell."

THE NEW LIFE, A SCIENCE.—The science of The New Life is above and beyond all other sciences. It is the science of the Bible, the science of God. There are two kinds of ideals, human and divine, but the human ideal is the divine ideal modified. The New Life is the divine life on the basis of the Omnipotent, Omniscience and Omnipresence of Almighty God. The human life is the divine life, it is a reflection of the Deity, in so far as it is in unison with God. The divine life heals our bodies and souls as He heals our griefs and bears our sorrows. The day of working miracles is far from being past. The New Life annihilates evil and teaches faith in the right and disbelief

in the wrong. Sin, evil, disease and death are not lessened, but increased by thinking, writing, reading and talking about them; if disease run riot, it soon becomes a pestilence. The New Life, the real life, the perfect life, the divine life, is not a matter of blood, bone, flesh, brain and nerves, but is made in the image and likeness of God. The New Life is the reflection of God, and, therefore, is spiritual, perfect, and immortal. It is The New Life, not mortal, yet it may be lived in the flesh. The New Life has no qualities, except those derived from the Deity and reflects spiritually the same spirit which belongs to its Maker. God, who is its Author, will guide man into all truth. If a man would be a Christian, a man like Christ, and has the right theology of religion, and is rightly occupied, The New Life and entertainment will grow out of his work and the Christian life becomes the happy consummation of his life work. Man is a part of the universe of God, and if he fails in expressing himself he fails in one of the purposes of the creation. It is a divine purpose and one well worthy of man's highest and best thought and interpretation. God's achievement in creating man is only one of an infinite number of His possibilities, but He made man in His own image and likeness that He might more fully express what He is, and it is indeed an end worthy of every man to be like God and do his part in completing the science of all life. The act of creation is new, yet eternal. God is ever manifesting Himself by newer and higher creations and it is our duty to help Him and thus "The Father abiding in me doeth His works."

CHAPTER THE SECOND.

THEOLOGY OF THE UNIVERSE OF GOD.

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—PSALMS.

GOD, THE UNCAUSED CAUSE.—God is the uncaused Cause of the universe and all existence that has been created. He is the one unitary principle in all multiplicity of all things both great and small. It is an absurd impossibility to disbelieve in God, the Father Almighty. The rankest infidel, by name, that ever lived, lies in his heart when he says: "There is no God." The very existence of himself makes him a liar of the darkest hue. An atheist always affirms God by denying Him. God, in a sense, is a mysterious Being, because of His store-house of spirituality and the less spiritual we are, the more mysterious He becomes to us. Therefore, the very fact of His mysteriousness is the greatest proof of His greatness. Sublime thought it is; a Being possessing a mysterious power, yet able to actually take upon Himself the form of man; come into the world as an example for us and return to glory in full view of His wondering disciples.

GOD AND HIS UNIVERSE.—The true religion is that sincere relationship which begins between the soul of man and the God of the universe. It begins in cosmic emotion and tends to the elevation of the higher

self. Religion may even assume a repellant form, but it has this in its favor; it is always the soul of man looking for higher, loftier fields in the mysterious realm of the universe of God.

MAN AND HIS RELATION TO GOD.—God is All in all. The universe, including man, is the self-expression of God. Man is a microcosm of the universe and his higher self when cultivated as it was in Jesus, is an eternal perfect spiritual being and an integral part of God. Man's eternal self is one with God. The sub-conscious mind of man is a fundamental proof of the unity and oneness of all humanity. The self is God, but the highest and ultimate expression of the universe is God Himself.

THE UNIVERSE OF GOD.—The universe of God consists of one hundred and fifty million revolving worlds. What does it all mean? It is God's means of expressing what He is. It tells us about God and what He is to all eternity. We can read God in the universe. It shows us that there is an All-wise Creator, and that we should love, serve and obey Him. Every man believes in God. He knows and acknowledges God in his heart, every moment of his existence on earth. The real God is the Creator as expressed in man and the entire universe. No man can doubt the God of the universe and the power revealed in it. God and man are so closely united that God means man and that man is Jesus, and the power that produced Jesus must necessarily be equal to Jesus. And thus Jesus is the open door to the inner God. The world needs a thousand men to come to the fore as did Jesus. God will do His part. All that is needed is the willingness of

man's spirit to be put in harmony and unison with God's spirit. They will produce a power that will move the world to righteousness.

THE THEOLOGY OF HEAVEN.—What is heaven? Science, philosophy, and religion all have their idea of heaven. Where is heaven? How does one enter heaven? Even Christians differ on this subject. Some believe it to be a mansion prepared in the skies. Some believe it to be another planet set apart somewhere in the universe of God and that its gates are kept wide open day and night for the reception of the saints of earth. Others believe that there will be a final judgment and that all sinners will depart and heaven will be established here on earth. One of these, my friends, may be your idea of heaven, while my idea of heaven is natural and spiritual. It is (1) a place or state of mind and heart; (2) a thing that good people enjoy before and after death, and (3) a place where they will always be perfectly happy. When God enters the soul, heaven enters with Him. When the heart is pure God immediately enters the soul, and heaven enters with Him for He will not leave the soul in hell.

THE THEOLOGY OF HELL.—The happiness of heaven cannot spring from being in one place rather than in another. It is the state of the soul rising above time and space, and thus communes with God. We may enjoy heaven on earth, the only difference being, heavenly joys come from within, the earthy joy from without. Man can make this earth his heaven, a place of rest; or hell, a place of torment. The moment we

are in God's favor we are in heaven—a supernatural kingdom, above time and space, the kingdom of God, where it is our privilege to remain before and after death. Men are uniting in a common idea of life. The New Life makes a new heaven, and a new heaven makes a new earth, and glorifies God. If a man keeps his heart pure, he is in heaven; if not, he stains the purity of his soul, and, therefore, he is in hell. There are many degrees of heaven and hell, as well as degrees of happiness and torment; then why should there not be many degrees of heaven? All our ideas are not the same, but when a man's cup is full it runneth over. In any event, a hut in heaven is better than a palace in hell, either in this world or the next, where all secrets shall be revealed.

THE GODHEAD OF JESUS.—The principle of The New Life Theology, the Deity, Divinity and Humanity, are all three essentially and fundamentally one, and the same, save in scope and extent. The Deity is the infinite unknowable, unfathomable and all-controlling consciousness of the universe. The Divinity is the essence of the nature of the imminent God, as well as the innermost and all-determining quality of His nature, which may be summed up as perfect love. Humanity, according to The New Life Theology is the expression of God's divine nature limited to man's human consciousness. Divinity is humanity viewed from heaven or the standpoint of God, and humanity is divinity viewed from earth or the standpoint of man.

WE MAY BE LIKE HIM.—I would not make Jesus only a man, but the Only Man, yet if a man could live a

life of love in the highest sense of the term as did Jesus, He would show Himself divine, as He would thus reveal the innermost God. "God is love, and he that dwelleth in love dwelleth in God and God in him." Jesus was divine, for the reason, His life was never governed by any principle save the principle of love, yet He was human and divine, and in Him humanity was divinity and divinity, humanity, and the human race must attain the divinity of Jesus before it fulfills its destiny and completes the work He began and left for us to finish. This is what He meant when He said "Greater works than these shall ye do," and if we fail to manifest the perfect love of God, we fail in the sole object for which He made His advent into the world. In Jesus is found the only perfect manhood we have ever seen, but He said, "Beloved, now we are the sons of God, and it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him." Therefore, Jesus is the only Man of the full stature of manhood, but in His own words, "When He shall appear again we shall be like Him." This principle so well illustrated by Jesus teaches us that it is within the power and privilege of man to "be like Him."

GOD, THE DIVINE MAN.—The New Life Theology sees in the God of the universe, one God who is essentially Man, the central figure of which Jesus is co-extensive. God has been variously styled the eternal Christ, the divine Man, the Son, the Word, and the Second Person of the Trinity and Him or Himself. According to the Old Testament the Greeks knew Him as the Hebrew Messiah, the Anointed One, the Person Chosen for a Divine Work, but according to the New

Testament writers and all Christian history, He is the Fountal or Ideal Man, who was Jesus and is the Christ, but during the life of His earthly pilgrimage His consciousness of His Christhood was limited. And so is man's consciousness limited to the consciousness of things of this world, save in so far as divine revelation teaches him of the reality and spirituality of the world beyond.

JESUS, THE DIVINE MAN OF EARTH.—The personality of Jesus, the divine Man, and His significance to mankind is of world-wide interest. The New Life Theology would show that the ultimate questions to be answered by the Christian religion is the position occupied by its Founder, Jesus Christ. A religion without Jesus is a world without a sun, a moving star or hope. The life and character of Jesus represents the highest standard of human attainment in the history of the world, and His influence for good still goes marching on and increasing by leaps and bounds. It is a wonderful fact that although the churches are losing their hold upon society, the name of Jesus is going onward and upward, daily, hourly, and is held in greater regard and reverence to-day than at any time since His advent into the world. I have read of a meeting of laborers and workmen cheering and praising Jesus and hissing the churches, therefore, the reason of the present falling away in the churches cannot be attributed to irreligiousness on the part of the people. It is a popular truth that in the life of Jesus we have the most perfect example ever exhibited to humanity. This is not only accepted by Christians, but by the

masses of a great people outside the pale of the churches. Jesus is revered by the most unlikely people who never pass over the threshold of a church door. Civilization has been moving onward and upward at a surprisingly rapid pace, but Jesus and His character represent the highest standard of human attainment, and His life, which was spent in going about doing good, the final proof of God in man and the highest point in civilization. And woe unto the churches if they do not keep sacred and maintain this point, for He says "Greater things shall ye do."

THE DEITY OF JESUS.—I do not mean by the Deity of Jesus that He possessed the all-controlling consciousness of the universe, for if He had He would not have prayed to the Father. Jesus lived, wondered, suffered and wept at times in agony and dread, and at other times confessed His limited knowledge as to matters within the universe of God. Therefore, we must admit that Jesus did not possess the consciousness of God during His earthly pilgrimage. In this respect His consciousness was as human as our own, but the infinite fullness and consciousness continued without the knowledge of Jesus. He was simply God manifest in the flesh and any insight or knowledge which He possessed as to the true relations between God and man, was due to His moral perfection, rather than to His metaphysical status. He was Godlike because He was Godly.

The life of Jesus was a consistent expression of divine love. He lived a good life. He kept the faith and there is laid up for Him a crown and, best of all, not for

Himself only, but for all who live like Him. God, who is eternally divine, assumed human nature in the Man, Jesus, therefore, Jesus was not eternally divine, but made Himself so by the life He lived and then ascended to glory. Therefore, the fundamental unity of God and man is a foundation truth of The New Life Theology, and under this flag the followers of Jesus are uniting to make ready for His second appearing, when He shall come in His glory and power

ONENESS OF MAN WITH GOD.—The New Life Theology holds that God is not a complexity but a unity, and man, “being of one substance with the Father,” his consciousness of that Being is His own Being. The distinction between finite and infinite is not eternal as the former completes itself by becoming infinite for the reason self-consciousness can never perish. Jesus said, “I will give you another Comforter that He may abide with you forever.” Here we have a beautiful word picture of The New Life Man as found in the eternal Christ.

THE CHRISTHOOD OF MAN.—This brings The New Life Theology to the happy dawn of an important era in the history of the world’s literature, which may be summed up as follows: Just as the divine Man Jesus came forth from His Fontal Manhood, and gained His consciousness of His Christhood, so shall man come forth from *his* fontal manhood, and as he grows in grace and the knowledge of the truth, so shall he express the eternal Christ, and as he adds to his faith he shall put on the robe of Christhood as did Jesus, the divine Man of earth. Man is, fundamentally, one in

the immortal Christ. Faith in Jesus is faith in Christ. The foundation of the Gospel of St. Paul was based upon Jesus being the Christ. In speaking of Jesus he calls Him "The first born of my brethren." And it is believed that through the light of The New Life Theology that the oncoming millions shall see The New Life in the light of the Bible, and that it will hasten the final result of the advent of Jesus, the eternal Christ for all.

JESUS, THE CHRIST.—Christ is Jesus, and Jesus is Christ, and Jesus knew it during His earthly pilgrimage. His life revealed the very essence of the Christ life and nature. Jesus is then the Ideal Man for you and for me. If ye are complete in Christ we are perfect in Him. Jesus Himself was a Man possessed of a human spirit, and a divine spirit, but the divine spirit predominated throughout His earthly life. Jesus was a Man, a divine Man. He preached on the hillsides of Old Galilee, lived The New Life, the true human life, visited at Bethany and went about doing good—service to humanity being His highest aspirations.

In Jesus is the centrality of Christ, the essence of the Christian life, the goal of the religious life, and the spirit from which must flow the highest points we shall attain in all civilization when Christ shall again come to earth in His fullness and reign supreme as the eternal Christ in all humanity to all eternity.

CHRISTIANITY A LIFE.—Jesus, who came into the world to save man, says: "He that doeth the Will, He shall know of the doctrine." The Christian religion is a life and not a theory, and the more deeply one ex-

periences the new birth and persistently lives The New Life, the life of the spirit, the more fully does the soul know his God.

This is the key-note of the age as to the home of the soul of which the poet sang when his soul had visions and dreams of the bright jasper walls, the thin veil that intervenes between this world and the kingdom of all kingdoms, where Jesus of Nazareth stands with songs on His lips and crowns in His hands:

"I will sing you a song of that beautiful land,
The ideal home of the soul, where no storms ever beat
On the glittering strand, while the years of eternity roll."

THE POTENCY OF THE NEW BIRTH.—The potency of the new birth is the result of the mystic union of the human spirit with the divine spirit, of the soul of God. It is the experience which religion recognizes as conversion, the new birth, and there need be no searching for a better name, for "Now we are the sons of God," endowed by the divine spirit, we have a large measure of infinite power which reveals itself to us as we recognize and realize it in our daily achievements in living The New Life. In the divine principle of The New Life is embodied the new birth and The New Life, the alpha and omega, the first and the last, the beginning and the end of the Christian life. In it is centered all the real and lasting happiness of the world. And around it is clustered the love, the gift, the life, the grief, the pain, the night, the light, and the memories of the greatest tragedy ever enacted in the history of the world, but I can console myself in the happy contemplation that the knowledge of God lies behind all.

And back of the love is the Being,
And back of the gift is the Giver,
And back of the life is the giving,
And back of the grief is a heaven.
And back of the pain is a blessing,
And back of the night is the light,
And back of Jesus is the Christ,
Yet the deed is outdone by the doing.

THE NEW BIRTH, THE DOORWAY TO THE NEW LIFE.—The New Life Theology teaches the significance of the gateway to the new birth and opens the doorway to The New Life and eternal happiness of the redeemed. And it is a safe life, a commendable service, a sure investment, one that pays the highest rate of interest and declares its dividends daily, hourly, for time and eternity and pilots man to the beautiful home of the soul. The New Life is the theology taught by Jesus Christ and Saints Peter and Paul almost two thousand years ago. It believes and proclaims the whole Gospel just as the New Testament inspires and reveals it. It believes in the personality of God as found in Jesus, the reliability of the Holy Spirit, the power of prayer and the Deity of Christ, and upon these it is building the structure of the religion of the future. Therefore, it makes little difference which it is called the Old or the New Theology—it is the good of the Old and the best of the New—it is the plan of God unto salvation and the conscious call of the Christian spirit to duty which can be heard in no uncertain sound and no Christian or church earnestly desiring success and growth in membership and Christian spirit can afford to fail in taking an active part in the newer movement for the advancement of the Master's kingdom, in the

church, in the home, in society, in the State, in the Nation, the final evangelization of the world and the second coming of Christ. This is not the speculative vision of a dreamer, but a movement that is bound to stir two continents and bring results that will react across the centuries. The Movement is already formidable and is to-day being discussed in every land and clime:

The new birth is the Fountain Spring,
 The new birth, the new life will bring,
 The new life all tongues shall sing,
 The new life in all lands shall ring.

THE THEOLOGY OF THE ETERNAL CHRIST.

The New Life Theology would not undertake to dispense with the doctrine of the trinity. The trinity is implied in the very structure of the mind-life of man, and the sphere of its ethics belong to Christianity, philosophy and religion. The doctrine of the trinity is in perfect harmony with physical science. The New Life Theology did not invent it, but has defined it, and is to-day clarifying it and making it a moving power of the Christian religion of which faith it is an important factor.

THE KING'S BUSINESS.—Jesus was God and yet He prayed to God, but only in the same spirit in which a devoted Son of the Father, "bone of My bone and flesh of My flesh," who has charge of his father's estate would ask his father about his father's business. This is simple yet perfectly plain. Jesus had charge of His "Father's business" and "the King's business requires haste." A knowledge of this principle of truth touching the

real identity of Jesus and God and the actual unity of God and man would save a world of doubt and make plain that which has apparently been a mystery of the ages. It at once removes all doubt as to the relation of God and man and establishes the personality and unity of Jesus, God and man.

THE BUILDING OF A MAN.—The body is born of the spirit—the word is born of the thought, and the action is born of the feeling. Man's physical being is not a fixed and unchanging form but what he created in the realm of thought. Thus the immortal man develops his spiritual faculties, which create his spiritual significance through all the discipline and experience of a lifetime on earth. There is much truth in the familiar lines:

“Beautiful thoughts make a beautiful soul,
And a beautiful soul makes a beautiful face.”

And here it is well to add, The New Life begins here on earth the very moment we renounce our own will and bow submissively to the will of the Father and before the divine law of the invisible throne of God. “As a man thinketh in his heart so is he, for out of the fullness of the heart the mouth speaketh:”

“For of the soul the body form doth take,
For Soul is Form and doth the body make.”

The man who experiences the new birth assumes the control of the right to the sovereignty of his own nature and soon realizes that all present intellectual and spiritual activities lead to the development of The New Life, and that he may enter into its spiritual signifi-

cance to the full degree here on earth, and finally, at the change called death, enter through the gates of The New Life into a blissful immortality. And thus we learn that life is a continuity unbroken by the change involved in the physical death.

THE REIGN OF THE NEW LIFE.—The New Life Theology, backed by the Holy Spirit, is to-day making an earnest appeal to all lovers of higher ideals, purity of mind, simplicity of character, strenuous manhood, busy career, good government, the life worth while, ideal longevity, the true ideal, the ideal man, the model woman, the perfect home, the good citizen, better statesmen, truer politicians, a greater nation, ethical culture, superior education, temperance, Christianity and Immortality, all crowned with the beautiful life that shall live forever.

The movement is already world-wide and the most important news of the year. Its effect will doubtless be far-reaching and it is predicted that this is the beginning of a great epoch that will have a most telling effect upon all Christendom across the years:

Man's highest and truest thought of heaven
Is the completeness of his end and beginning,
And the degree of his perfected ideal haven
Is to live the new life, free from all sinning.

ADVOCACY OF THE NEW LIFE.—The New Life Theology is not the advocate of any new faith, dogma, religion, church, code, creed, sect, cult, doctrine, or tenets of any kind, but rather the advocate of the great principle of the Christian life pure and simple, based upon the new birth and put into practice by living The

New Life. It is a theory, and more, a tremendous theology, that Jesus Christ's death was an example of atonement for sin, therefore, in order that the Christian church, The New Life Church, those who have been "born again," the church militant, may have a satisfactory answer to give to this all-important inquiry it must necessarily crystallize its faith into a Divine Principle for the reason that a church without a principle, at once both sacred and divine, is voiceless in propagating the Example of the Atonement of Jesus Christ.

ONE GREAT CHURCH.—Christendom will recover her converting power when she seeks the unity of the various branches of the One Great Church, adopts a universal principle, or plan of salvation, makes new interpretations and new applications and reminds her message of life and love into modern language that will be intelligible to the great masses of a surging, restless, aspiring humanity. This sacred principle can be carried out to a successful consummation and in a comparative short period by an interdenominational unity of the churches.

THE SACRED PRINCIPLE OF THE NEW LIFE THEOLOGY.—The New Life Theology is based upon the divine principle that Christianity is a life, and therefore must begin with a birth, and a new birth means a new life. The new birth is the foundation of Christianity, and The New Life is the basis of human happiness and the unity of these represent the highest point in civilization and humanity. Jesus Christ came into the world with The New Life message and not in vain. The basis of The New Life Theology is embodied in the following expressions:

1. A new Commandment I give unto you, that ye love one another. If you love me keep my Commandment.

2. Ye must be born again. Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.

Therefore, in this new commandment and spiritual birth we have the basis of the entire plan of salvation and The New Life is the fulfillment of the divine plan.

The New Life Theology may be summed up in these words. It is a newer knowledge of God which lies behind all Scriptures, all knowledge, all skill, all life, all love, all nature and all worlds. And here comes the great truth of the new birth, The New Life and immortality, which all religions have vaguely and divinely felt, but which The New Life Theology has made the very watchword of its life, the immortal truth, that it is only by the soul of the spirit, by its love, by its hope, by its trust, by its penitence for sin, by its holiness and by its experiences that God can really be known to man. And it does not consist merely of a knowledge of the Bible or the theological law, however, it is the better for the inclusion, but it may lack these and still possess the one thing needful, the one essential element, and that is the experimental knowledge of God through the new birth, and living The New Life according to His teachings.

THE PHILOSOPHY OF THE NEW LIFE.—The philosophy underlying The New Life Theology of religion has certain basic principles, based upon definite truths and proven by scientific facts, as follows:

First: There is a God and He is good.

Second: The spirit of God, the eternal Christ, is the great life-giver of man who dwells within us and without us.

Third: The eternal Christ may be touched or perceived by the man who desires perception.

Fourth: Jesus was God, the Father Almighty, in that He was (1) the highest expression of God, (2) the fullest manifestation of the eternal Christ, and (3) the best example of the divine man.

Fifth: Man is immortal and his future state is one whose glory and splendor have no limit.

Sixth: There is a divine law of love that rules the universe and will eventually rule the world.

Seventh: Man is created in the image and likeness of God, and, therefore, he is his own free moral agent, thus making him his own earthly judge, the dispenser of his own glory, the decreer of his own life, his own reward and his own punishment.

Eighth: The universe, and the nature of God and His relation to man is that of Oneness.

Ninth: Evil occupies a fragment of the unit of love where good ought to be.

Tenth: When the love of truth reigns supreme in man, there will be no more evil, worry or fear, as the unit of love, the soul will be full of good, and consequently no room left for anything but God.

Eleventh: Man is possessed of a body, spirit and soul, but the true man is the soul and, therefore, the life of a man is the life of the soul.

Twelfth: The Bible is the first written inspired Word of God to man and teaches us from whence and whither we are going and the object of our existence.

THE NEW LIFE, A PRACTICAL RELIGION.—

The New Life Theology is the basis of a practical religion. It is the connecting link of religion, science and philosophy. It does not contradict any of them, but it develops, explains and harmonizes them all. It teaches the truth and knowledge already existing of all. And thus we learn that the relation between religion and science are not hostile to one another, as is sometimes supposed, but, on the contrary, true religion welcomes science—the science of God and all nature in His universe, as all science works for good. The New Life teaches how to meet trouble. The great law of cause and effect becomes a daily thought of man's life and through the power of thought, backed up by the Holy Spirit, there is a constant flow of love and good things innumerable and the result is, there is no room or time for trouble or any of the ills to which man is heir. When once one gains this idea of perfect love the trouble, fear, error, evil and sin take on wings, so to speak, and life takes on a new aspect. Thus, it is seen that The New Life is both practical and definite. The New Life is of the greatest value to every human being—the parent, the child, the artist, the scientist, the poet and philosopher. This leads us up to a consideration of the object and fullness of life. The New Life is a science, the greatest science in the world, the science of the soul of man. The soul, the real man, is possessed of a physical body, a spiritual body and the mind, which is but the outward sign of the inward spirit, and, therefore, the object and purpose of life is to discover and cultivate these three parts as one unity, which is the only guarantee of a complete life. God expects every

man to enjoy the fullness of life and places within the reach of every man:

First: The full development of all his talents which means absolute perfection.

Second: Places all power in regard to it in his own hands, and

Third: Gives him a long life, an eternity, in which to gain his perfection, but the sooner it is attained, the more useful and happier he will be. This will forthwith rob death of its terror, and much of its fear and sorrow and help him to understand the true nature, method and purpose of life.

THE ALPHA OF THE NEW LIFE.—We have but little history of the earliest experiences of the human race but recent investigation is producing much interesting biological matter. The fall of man extends over a period of history from Adam to Noah. This is the period of man's turning away from God. A preacher of righteousness arose, but his preaching was in vain. Sin, with all of its evil attendants, extended everywhere, and, consequently, the world was eventually destroyed with the coming of the flood. This is a brief history, and, in a sense, the climax leading to the fall of man.

Noah and Moses were in the public eye during the following period with father Abraham as the climax. Abraham was the first to gain a conception of The New Life and the personality of God. He was the first great monotheist, and entered into a covenant with Jehovah and went forth to possess the Promised Land. Moses was a representative leader of theocracy and worshipped Jehovah because of His goodness to the Jews, His

chosen people. We come now to David, a "man after God's own heart."

David gives the first expression of the dawn of The New Life in man and sings the first note of sweetness to the world: "The Lord is my shepherd." This expression of The New Life soon found expression in the prophecy of Isaiah which encompasses the world: "I will give Thee for a light to the Gentile, that Thou mayest be my salvation to the ends of the earth." The culmination of the revelation of The New Life was in the coming of Jesus whose distinctive teaching was The New Life based upon the new birth; the Fatherhood of God, the brotherhood of man and man's Oneness with God.

THE NEW LIFE MESSAGE.—The New Life message is beautifully portrayed by the various New Testament writers in which they prefigure the new evangelism and the coming reign of The New Life and the sacred promises that crown its brow with praise and thanksgiving. God is the spirit of The New Life. The climax of the prophecy is reached in the Apocalypse, the last book of the New Testament, written by St. John, the Divine, in Patmos, near the close of the first century in the year of our Lord. The word means revelation or discovery. In this book the author describes and depicts the future state of The New Life. In this book John, the Baptist, prophetically describes the new birth, the reign of The New Life in the hearts of men, and the consummation of a new heaven and a new earth: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

The new heaven represents the harmony of the spirit, mind, body and soul of all those who experience the new birth, and the new earth represents the reign of The New Life on earth. Again John sees an "angel come down from heaven, clothed with a cloud and a rainbow upon his head, his face shown as the sun and his feet were as pillows of fire: And in his hand was a little book open." The angel represents the coming reign of the eternal Christ and the "little book open" prefigures the advent of The New Life Theology into the dominion of Christianity and the word "open" symbolized the fact that it is to be known and read of all men.

THE LITTLE BOOK.—"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." "The little book" is The New Life, "And the voice which I heard from heaven" was the voice of God. "Go and take the little book" is interpreted, *to publish* the little book and send it to all the world for the instruction of all peoples. The book being *open* in the hand of the angel indicates that the time is ripe for The New Life Movement. "The angel which standeth upon the sea and

upon the land" means that all peoples and tongues upon the land and sea are waiting for The New Life. "And I went unto the angel and said unto him, Give me the little book" is a sign that many will believe in its teachings and thus be saved from sin, disease and evil. "And he said unto me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey." This is prophetic in that many of the churches of Christendom will at first reject The New Life truth, but when they discover the error of their way they "will return unto the Lord and He will abundantly pardon," and, thus, all Christians will become earnest advocates of The New Life and its plan of salvation as taught by Jesus Christ. "And I took the little book out of the angel's hand, and ate it up, and it was sweet as honey;" this prefigures that many of the churches will join in The New Life Movement and be earnest workers for the advancement of the Master's kingdom. "And as soon as I had eaten it my belly was bitter." This foretells that some will get tired working for the Master, lose interest and fall by the wayside. "And he said unto me, Thou must prophesy again before many peoples and many nations, and tongues and kings." This in many respects is the greatest prophecy of all. It is practically saying "Go into all the world and preach the Gospel" of The New Life to every creature and God will take care of the rest. The Theology of The New Life is to be proclaimed "before many peoples, and nations, and tongues, and kings," until

The tall, the wise, the reverend head,
Shall bow the knee and worship only God.

CHAPTER THE THIRD.

THE SPIRIT OF THE NEW LIFE.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."—JESUS.

How wonderful is man who is born again,
And living The New Life, daily, hourly;
It is he who will lead the heavenly van,
And live The New Life to all eternity.

THEOLOGY OF THE CREATION.—The universe of God consists of the entire planetary system, and is governed by fixed laws. The sun is the center of the great solar system and is approximately 90,000,000 miles distant from our own planet. "Thy throne is established of old: Thou art from everlasting." The New Life is the light of the universe of God. It is changing the course of individuals, families, states, nations, empires, kingdoms and republics. It is releasing the shackles of human bondage that the finite man may yield to the infinite God for it is the only resource of the wonderful infinite that can contain the finite all. The new birth is the gateway to spirituality and The New Life gives man the experience in the world of universal love. The world of happy spirits can only be enjoyed by similar spirits, therefore, "Let your garments be always white" for man's extremity, or the best of the finite, is the opportunity of God, the infinite:

Would you enter the gates of the new life
With the new birth you must begin in Me,
Would you love and be loved without strife?
Jesus will open wide the new life to thee.

THE CREATIVE PRINCIPLE.—The New Life is the creative principle of God and is divine. The universe expresses God, but the sons and daughters of the eternal Christ are the highest visible manifestations we have of Him. The New Life exists in the realm of spirit, but the physical man may be made subservient to it and thus live in the highest possible plane. The New Life is the same “yesterday, and to-day and forever.” The universe of God is inhabited by countless spiritual beings and thus the glories of man, on earth and in heaven, are made complete by God’s final touch of the creation. This newer creation, however, is a spiritual creation and can be enjoyed only by spiritual beings.

THE NEW TESTAMENT THEOLOGY.—The Theology of the New Testament does not teach that the death and crucifixion of Jesus provided a ready pardon for all men, but rather as an example of atonement in which He shows us how we too may atone and have our sins forgiven, if we are willing and ask Him for it, “calling upon the name of the Lord.” The practical efficacy of the crucifixion and blood that flowed on Calvary was an exemplary one given man as an example of atonement if we would enjoy the new birth, become reconciled to God and live The New Life in the light of divine inspiration. But the atonement of Jesus in no way relieves a single human being from his duty in giving the prerequisite proof of his own love, faith and hope in the eternal Christ and His promises. The Christ does not require us to go and imitate the living example of Jesus but to “Go thou and do

likewise." Jesus loved righteousness and hated iniquity, and if man would be divine, as was Jesus, "there is no other way given in heaven or among men whereby we can be saved." The New Life in man creates a brightness from God's glory and an image of His being, thus becoming dead to sin and alive to righteousness. It is the process of restoring the spiritual man, the higher man, to the image and likeness of God, for man is made perfect in Him.

THEOLOGY OF THE NEW LIFE.—The New Life is not human, it is a divine demand possessing an imperative principle. If the spiritual life is to affect and maintain the physical life, the unity of the body and spirit is of importance here. Job, in speaking of the life and resurrection, the restoring of the body, said. "In my flesh shall I see God," "And the Lord said, My spirit shall not always strive with man." And Jehovah said, "My spirit shall not forever rule in men, seeing that they are but flesh." Again, Paul said, "Flesh and blood cannot inherit the kingdom of God." These passages of Scripture show that we are to enjoy the fruits of the spiritual life in the body. "Blessed are the pure in heart for they shall see God." Again, we are told that "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." The New Life is "hid with Christ in God," but if you would enjoy its blessed precincts you must "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE ETHERIC ATMOSPHERE.—The New Life discoveries of the etheric atmosphere demonstrates that

the rarified and more subtle air holds within its potencies the storage of a tremendous energy, which is at once magnetic with intelligence and power which seems to correspond to the inhabitants of an etheric world and living in the next state of being above our own, the life of the inhabitants apparently being of much more significance and reality than that of our own life and state of being.

With the fulfillment of The New Life, the grief and sorrow that surrounds death, and the consciousness of loss will be changed and disappear with the general diffusion of a knowledge of The New Life and the future state of man. Then we shall understand that the change called death is simply a withdrawal of the etheric double from the dense body which is a *fac simile* of the physical body and is the sheath or vehicle of the soul, possessing all of its organs and powers, the same as the mortal body. The purpose of sleep is not a provision for bodily rest, but rather for spiritual refreshment. It is the spiritual man, the real being, the spiritual self that is transiently with a physical body that controls, governs a man's action and motions. This spirit is the human spirit, and if kept in harmony with the divine spirit, is the greatest force and power for achievement in the world. The phenomena of sleep is the nearest example to that of the change called death, the etheric double simply withdraws each night during the hours of sleep, the connection between the etheric and the physical body being retained, but when this connection is severed it becomes death and man enters upon the future life:

The spirit world around this world of ill,
Floats like an atmosphere around us, still,
The etheric spirit life to mortals is given,
That we may fill the auditoriums of heaven.

THEOLOGY OF THE NEWER MAN.—Man is a spiritual being. The higher man, the spiritual man, is the intelligent, immaterial and immortal part of the human being. He is the spiritual, rational and immortal being, possessing a soul which distinguishes him from the animal kingdom, and which enables him to think and reason, and which renders him a subject of moral government. The immortality of the soul of the higher man is a fundamental article and doctrine of The New Life Theology. The New Life in man is as ideal as music to the soul, but discord is as unideal. Therefore, as the science of melody must govern tone so must the science of life govern spirit, and the unfolding of The New Life will enthrone the higher man created in the image and likeness of God. The New Life when enthroned becomes the higher man and the central intelligence of the soul which, in the higher sense, is not born, changeth not, and is untouched by sin and death for he is anointed with the oil of gladness of the eternal Christ. Jesus was human yet he possessed a spiritual origin which made Him divine, and, best of all, every man born into the world has his origin in the same God and may be anointed with the same eternal Christ as was the holy child who was born of the virgin, Mary, the young wife of Joseph.

THE NEW LIFE, THE LIGHT OF THE WORLD.—The New Life is like unto the light which “shineth in the darkness, and the darkness comprehend-

eth it not, yet when it is comprehended it is like a city set on a hill which cannot be hid and giveth light to all the world." Comprehension comes by understanding and with it comes the newness of life and abiding pleasure. Jesus said, "These signs shall follow them that believe,—and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover." This sacred principle of The New Life is perpetual and if believed and obeyed by Christendom to-day what a world of evil and suffering it would save all human beings. But the vastness of The New Life cherishes the promise to those who are "faithful over a few things" with the bright anticipation that the spirit which it is inspiring in the children of men may become "ruler over many" for wisdom is justified of her children.

THE NEW LIFE THEOLOGY UNIFYING RELIGION AND SCIENCE.—The New Life Theology is doing the work of reconciling science and religion. All true science is founded in God, and, therefore, is in perfect harmony with the divine principle of Christianity. The New Life is the foster-mother of science, and all true science is the handmaid of Christianity. And both, if rightly conceived, are one complete system of knowledge and human progress. The New Life Theology is not a victory for science, but a victory for Christianity that will do to live by and die by. All science proper is in harmony with the Creator of the universe, but the trouble lies in the fact that humanity sees both Christianity and science in a partial manner, and often in two great modes or methods of intellectual thought.

Christianity is usually seen in the supernatural department of God's plan, but science, as a rule, is viewed only in the natural department of His handiwork. This accounts for the collision which The New Life Theology is fast changing into a beautiful harmony.

CHRISTIANITY AND MODERN SCIENCE.—

Christianity and modern science will ultimately come into harmony and form a grand union from which will flow the grandest issues and specimens of human life the world has ever known, and the unity will stand for progress and the highest point in the history of all civilization. The New Life is the Christian interpretation of a great doctrine which St. Peter calls "The present truth" for which the world is waiting. It teaches a deeper unity that lies below all formal creeds, "God manifest in the flesh." The New Life Theology is the combined religion of the Bible and modern science. It denies that there is any dissonance between religion and science. They are the handiwork of God and are to-day weaving a fabric of faith for its rising foundation. The New Life Theology is furnishing the Christian experience while science is supplying the facts and weaving them into texture, the warp and woof of The New Life.

THE FATHERHOOD OF GOD AND SOCIOLOGY.—

The New Life Theology is as old as the faith of our fathers and the light of our mothers, which is but another name for The New Life. The Gospel is the power of God unto salvation, and one of its elements is the power of its self-evolution in the ways and methods of its operation. To-day the Fatherhood of God is still

accepted, theoretically, yet, supplanted, practically, by the one-sided campaign cry of "the brotherhood of man." The latter can be secured only through the basic recognition of the former. Jesus Christ who brought religious and civil emancipation to man, will, using His children as channels, bring him a true economic emancipation. Sociology thus lies in the Gospel of The New Life fully preached and fully applied. Christianity must be re-stated and re-applied and vindicated in every walk of life, that the leaven may leaven the individual particles of the lump, and the lump as a whole. The heart and life, the home, industry, trade, business, society, government—all must be redeemed. The moral forces making for good and evil, respectively, are now rapidly aligning the whole world—the kingdom of God, on one side, the world, the flesh and the devil on the other. On this side refined infidelity and sensuous materialism; on that, the Holy Church of Christ and His apostles, and it is ours to-day to take our stand, once and for all, for the Master.

THE BROTHERHOOD OF MAN.—The Oneness of man with God and the realization of the universal brotherhood of man is a fundamental truth of The New Life Theology, and since we are all part of one great God and all the children of one Father, we see that the universal brotherhood of humanity is no mere poetical conception of man, but a definite fact based upon a well-founded truth. It is not a dream of what is to be in the dim vision of Utopia, but an actual condition here and now. The impersonal standpoint teaches man the certainty of this all-embracing fraternity and gives his

vision a wider outlook upon life and the entire universe of God, and, thus, as he struggles toward the light, The New Life is ever lifting a little of the load of the sorrow and suffering of his brothers, humanity. The New Life has always spread the uplifting force of the eternal Christ and is to-day speeding onward with its noble work of civilization, and the realization of the ideal universal brotherhood of man, thus enlarging the higher aspiration of humanity and the universal recognition of the eternal Christ.

THE NEW LIFE THEOLOGY AND THE CRITICS.—The New Life Theology will, of course, be under fire. There never has been a reformation or new movement that did not have its critics. The wonderful presence of the Holy Spirit at Pentecost was denied by the critics and attributed to other causes. St. Paul, the greatest evangelist the world has known, faced the most bitter criticism throughout his earthly pilgrimage. Moody was denounced. Spurgeon sneered. Jones hissed. Wesley assailed. Edwards attacked. Finney scoffed. Jesus was crucified, and it would be strange, indeed, if there were none left to criticise the work of The New Life Movement. The New Life Theology, however, and all spiritual knowledge must not be interpreted by men of worldly learning, but rather by men who are living The New Life and who by sanctification and study have attained unto a knowledge of God, and to whom the sacred mysteries of the kingdom of God have been revealed, and on whom the effulgence of His grace has been shed. This is the only hope of restoring the spiritual idea and the true meaning of things spiritual in the domain of the universe of God.

THEOLOGY OF THE INFINITE AND FINITE.

—The doctrine of the theology of Christ is of interest to every student of theology and psychology. The moment we think of the existence of either man or the universe we must assume the infinite, the finite, and also the activity of the infinite in the finite, as all thinking without assumption is quite impossible. In brief we must (1) expostulate God, (2) His universe and (3) His operation within His universe. Now, it is seen that these three conceptions form a trinity, in unity, for the reason any one of them imply the other two, and, therefore, the primordial Being is infinite as there can be no finite without something existing beyond it. Again, we cannot weigh an infinite subject, but we can analyze, measure and weigh finite substances of the universe. The finite simplicity and the infinite complexity are so created that we cannot think of the finite and the infinite as two unrelated modes of existence. Hence, the universe alone is not complete in itself or change would not occur, and what is called cosmic process and evolution would be inconceivable.

The basic doctrine of the Trinity has the most significance from the religious and moral viewpoint. God the infinite Being, is incomprehensible to the finite mind of man, saint or sinner, but it is safe to add that whatever else God may be, He is (1) essentially Man, (2) the Fountain of humanity, and (3) the Source and Sustenance of the universe, the highest expression of which is Jesus, the eternal, divine Man, and the fullest expression of God in the field of all human and divine history of which man has any conception.

WHY IS THE HOUSE OF GOD FORSAKEN?—

The churches of Christendom are responsible for the status of Christianity, holiness, temperance and politics. The evil which comes from the laxity of professed Christianity is at once ruinous to both body and soul, and the churches are responsible for it, but this does not lessen the effect it is having on Christianity. Nehemiah, in the eleventh verse of the thirteenth chapter, asks the question "Why is the House of God Forsaken?" I will tell you: (1) The preacher's salary too often cuts more of a figure than salvation. (2) The pulpit has its eye fixed too strongly on riches and too weakly on righteousness. (3) And last, but not least, The New Life as taught by Jesus in His sermon on the Mount and in the various Gospels in the New Testament are not preached in their fullness. The blame in a sense rests upon both the pulpit and the people—the pulpit for not preaching the full Gospel and the people for not receiving it when it is preached in its fullness. The pulpit is to blame for its teaching materialism and trying to please rather than persuade. And in many instances it reminds one of what Dante said of the Christians of his day:

"Even they whose office is
To preach the gospel, let the gospel sleep,
And pass their own inventions off instead.
The preacher now provides himself with store
Of jests and gibes; and so, there be no lack
Of laughter, while he vents them, his big cowl
Distends, and he has won the meed he sought.
Could but the vulgar catch a glimpse the while,
Of that dark bird which nestles in his hood,
They scarce could wait to hear the blessing said,
Which word the dotards hold in such esteem."

Jesus preached and tried to make The New Life religion popular by persuading men and women to live The New Life. Indeed, The New Life religion was unpopular until the world began to realize that it was founded upon the unperishable Rock of Truth and Life, but to-day it encircles the globe, and is the greatest inspiration to men and women in all the world.

THE POOR AT CHURCH.—This subject is as wide as Christendom and as large as the world around. Clothes and fine airs are too often given the preference at many a Sunday service, and the poor looked down upon, rather than exalted as did Jesus when here on earth. Oh, when shall the day dawn when men, women and children shall observe that good old Puritan custom of church-going and the new birth shall be preached in its fullness and purity as in the days of yore? Then shall we have The New Life in its purity, and living it, we shall have life more abundantly unto the perfect day. And, as Whittier, the poet of liberty, sang:

“Henceforth my heart shall sigh no more,
For olden time and holier shore;
God’s love and blessing then and there,
Are now and here and everywhere.”

THE CHILD OF LIGHT.—The New Life is my religion, the world is my country and heaven is my home. A Christian is a follower of Christ, that is, one who has been born again and living The New Life as taught in the New Testament. The New Life is the child of light and propagator of pentecostal evangelism as taught in the Christian life of Jesus, and believe me,

my friends, there is something radically wrong with religion when God ceases to use the individual and church in the salvation of souls.

SOMETHING WRONG IN THE CHURCHES.—

When the leaves of a tree wither and die there is always a cause for it, so it is with one of the branches of the Tree of Life. The love of my heart cries out in sorrow and sadness when I look out over the land that God giveth thee and see church-joining being substituted for regeneration and real conversion; when I see the supreme Head of the Church being treated with contempt by the leaders refusing to tarry until baptized with the Holy Ghost and imbued with the Power on High; when I see the Scripture treasonably crucified by the church accepting the unsaved, unsanctified and the unspiritual into the sacred precincts of what should be the Holy of Holies; when I see the church stained by the guilt of spiritual adultery with the world and corrupt politics; when I see the church and individual in love with the things of this world for "If any man love the world, the love of the Father is not in him;" when I see the church fall so that her members are left to drift down unwarned to hell, and that without even being disciplined for sin and worldliness; when I see pentecostal holiness scorned by those whom the world expects to hold up its hands; when I see those in high places frown upon those who embrace, preach and exemplify the full Gospel of salvation; when I see those who are truly converted to God through some devout souls, warned against real spirituality by those more worldly thus destroying their spiritual life; when I see

the folds of the church divided into many derisive factions while God's true people are united, "One even as we are one." When I see church members preaching foreordination and predestination in the face of the Commandment, "Go ye into all the world and preach the Gospel to every creature;" when I see a church point to its history and a few devout persons still in its midst, to deceive the masses and allure others into its fatal folds; when I see The New Life religion that comes through pentecostal revivals characterized as blindness and excitement and ruthlessly substituted by a stiff, sinful lethargy and calling good evil and evil good; when I see Christianity changed to worldliness and the church betraying the sacred trust entrusted to its keeping; and when I see the Church Militant becoming a worldly club, forgetting God, the great Fountain of Love and Life everlasting. Oh, Lord in Thy Infinite Mercy and Loving Kindness, send the power of the new birth and baptize us with that soul elevation of The New Life that will raise the churches of Christendom above the things of this world and give us a million penitent souls who feel the divine presence of the new birth and the power and sacred influence that enables men and women to live The New Life in its fullness.

THE CHURCHES AND THE NEW LIFE THEOLOGY.—The churches should be the incarnation of The New Life, the organized Christian conscience of Christendom, but they, like the old theology, have lost their influence upon both science and literature, not to speak of the political and social life of the empires, kingdoms and republics of the world. The indications,

however, are that The New Life Theology will have a better report to make. The true work of the church is the realization of the kingdom of God, and it will surely be an irreparable loss if the world does not reap an abundant harvest out of The New Life Movement. How much each individual or church will reap from the spiritual campaign will depend largely upon the way in which that individual and that church co-operate in the movement. The New Life Theology appeals to all Christian people for a sympathetic and earnest co-operation, not for the sake of the newer theology, but rather for the soul's spiritual welfare and for the sake of the Master whom all should love and serve. Stop and think! There are thousands of immortal souls dying daily, hourly. The New Life Theology seeks the great masses of people, who are unconverted and usually unreached, as well as the churches, that they may in this way receive an uplift and a definite blessing that will tell across the centuries to all eternity.

SPIRITUAL ATTUNEMENT.—The spirit of The New Life is like a tuning-fork, which, when struck, will awaken in a distant part of the building a responsive chord in another tuning-fork to which it is perfectly attuned, so will one soul respond to another soul when the one is perfectly attuned to the other, and likewise, these souls, if perfectly attuned, will respond too, and commune with the Deity. Again, as a wireless message may be delivered to a ship thousands of miles away, if the ship be properly equipped to transmit and receive the message, so will the soul, through the human ear, receive messages from above if it is perfectly attuned

to the divine will. This is the philosophy of The New Life, pure and simple. Attunement is the essence of inspiration from God to His children. When man is perfectly attuned by the new birth, and the result of living The New Life, the soul sees God, the heart feels Him, the ear hears Him, and the body walks in His light and love. When men are perfectly attuned by the newer life they become heroes and martyrs, prophets and reformers, authors and poets. The New Life souls hear messages where the unattuned are deaf; they see sights where the uninitiated are blind; they utter words of inspiration; they perform deeds of heroism; they prophesy and tell of things to come that amaze and startle those who know not the power of the Divine. In the attunement of the soul by The New Life lies all the difference between the spiritual and the material man, the saint and the sinner. The one is attuned to the divine, the other is not.

THE SOUL WHO KNOWS NOT THE NEW LIFE.—There are men and women under the sound of my voice who would not hear God or see Him, or feel Him, even though He were to speak to them in a voice of thunder, or manifest Himself in a splendor surpassing that of a hundred and fifty million revolving worlds, or manifest His goodness and loving kindness which He now displays in yonder harvest laden fields, and in a thousand other ways. Their souls are dead to The New Life, their ears are deaf to the heavenly messages; their feelings are asleep to the divine call, and, therefore, God never speaks or reveals Himself to them.

THE SACRILEGIOUS HOMES.—There are homes and other places in your town where religious people are mocked, where religious teachers are regarded as parasites, where The New Life is ridiculed, where the name of God is pronounced only in sport or oaths; Where men of God are looked upon with contempt, where the only end in life is the glorification of a worldly craving, where the only priest implicitly obeyed is the fashion-monger, and where the only god worshipped is lust and gold. This is the case where the poor and needy plead in vain for aid and sympathy, where children are never taught to fold their beautiful hands in prayer, where the marriage vow has ceased to be a virtue, where daughters are never instructed in purity, where sons are not taught the sanctity of manhood; where the mortal body receives all the attention, and the immortal soul is actually starved to death. This is the sad result of the degraded life and breathless pace for pelf and earthly gain, in a world where people are valued by dollars rather than by sense, and all that goes to make earth worth while. Again, it is the result of assigning leadership to those of greatest wealth, and of greatest skill in extravagance and dissipation, rather than those of larger learning and superior character and greatest usefulness to society.

THE SPIRITUAL MAN MUST BE ATTUNED.

—The spiritual man must be attuned by the divine life if he would possess a desire for an abiding faith, and yet, with all his desire, if not attuned, neither see nor hear God, and hence doubt whether he has ever seen or heard Him, and then wonders whether

He exists at all. If God never speaks to man it is because man never speaks to Him. If man does not see Him it is because the mind and soul life have not been trained to see the spiritual life. There are thousands of women whose ears may hear the finest music ever written, and yet, hear no harmony. There are millions of women whose eyes may see thousands of buildings of the world's most celebrated art galleries, and yet see no beauty. All the difference in this class and those who go into raptures of joy, lies in the training of the higher self, the attunement of the soul.

THE RELIGIOUS CONSECRATION.—Listen! All men and women are not so fortunate as to receive in early life the religious consecration bestowed upon Moses and Samuel by their beloved mothers, and, therefore, have probably never been attuned to the divine harmonies of The New Life. Again, many have been indifferent attendants upon divine services, where spiritual instruction, sacred songs and divine worship curb the unruly sense, sober the proud, reconcile the frivolous, prepare the mind for higher thoughts, the heart for loftier ideals, and cleanse the soul from all impurities. Many persons spend their days, weeks and years in mere material pursuits, for mere worldly gains, and never give the higher ideals of life a serious consideration, and under these conditions, cannot hope for that spiritual enjoyment which is ever man's birthright.

WHY, WHENCE AND WHITHER?—Men never ask why, whence or whither as to the new birth, The New Life, or the future state of man, and both the cradle and the coffin fail to open to them the gateway

to the great ocean of mystery encompassing time and immortality, little realizing that time is the essential apprenticeship of every man born into the world to all eternity. They never think of directing their wayward feet to where God daily and hourly reveals Himself; and never step into an observatory and view the marvels of the starry planetary system consisting of more than one hundred and fifty million revolving worlds. And more, they never step into an observatory and scan the amazing wonders of the handiwork of the Creator, and there observe the marvelous foresight, the undisturbed harmony, and the unerring law of means to meet every need. Again, with all their boasted wealth, power and intellect, they never think or ask what would become of this mortal life, much less the immortal soul, if the sun should cease to shine, if the earth should halt but a moment in her course, or if the rain should cease to fall, or the beautiful fields and orchards should deny us harvests. They also utterly fail to ponder over the lessons of history, and even fail to see the thread of Providence in the very web and woof of human events. They fail to see the avenging hand, Nemesis dispensing justice, however long delayed:

“Thought the wheels of time move very slow,
Yet surely and justly, they must turn as well;
So accurately the pendulum swings the trial,
That each man will justice find upon the dial.”

THE RISE AND FALL OF NATIONS.—Men fail to watch the rise and fall of God-defying dynasties, empires, kingdoms and republics. They fail to see the brief glory and long-time shame of the God-forgetting nations of the earth. And, worst of all, they

complain that they never see God and that He never speaks to them. They forget that the actor, the singer, the performer, the musician, the orator, the artist and the common laborer require months and years of careful practice and training before they can hope to succeed in their science or art. And yet, they would have mastery of the most difficult knowledge and wisdom, yea, possess revealed revelation from the Holy Spirit that can come only to the most adept who have been initiated by long and patient labor, study, practice and experience in the newer life of the kingdom of God.

THE ABODE OF THE ALL-PURE.—Again, there are those who would have feelings and experiences, who would see sights and hear spiritual sounds that transcend the realm of earthly matter, who would have the All-Pure take up His abode in their souls before the mind and heart has been cleansed from guilt and the daily life purged from the taint of corruption. And, finally, if the All-Holy is to take up His abode in the soul, this corruptible must put on incorruption, impurity must put on purity, wrong must put on right, sin must put on the robe of righteousness, this mortality must put on immortality, and withal, due preparation must be made by putting off the old life and putting on The New Life.

CHAPTER THE FOURTH.

THE FALL AND RISE OF MAN.

*The fact that man can fall,
Is evidence that he can rise;
"For as in Adam all die, even so,
In Christ shall all be made alive."*

THE FALL AND RISE OF MAN.—The fall of man, as described in what is called Adam's transgression, is in the main a figurative illustration. Man was originally perfect. He was created in God's own image and likeness, but in the course of time he fell, that is, Adam, the human race, his posterity sinned, and thus fell from a state of perfection to imperfection, from purity to impurity, from good to evil. It was, indeed, a fall and a great one, too; coming down from highness to lowness, from a state of spirituality to baseness, from righteousness to unrighteousness. Indeed, this was a fall and the greatest fall in the history of the world. It was the worst kind of a calamity, the greatest that befell the human race. It was the direst disaster that could have happened to humanity.

ORIGIN OF MAN.—Man came from the infinite and unto the infinite he shall in the course of time return, but his present consciousness of himself and the world around him is of itself a fall. Man's true being is one with God, and to be shut out of the enjoyment of a full knowledge of His light and life show that man has undergone a fall, yet he can rise again and is rising,

and so the imperfection of the finite creation seems to have been God's plan rather than man's ideal. The gradual rising from man's fall is the incarnation of the Son of God: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestations of the sons of God. For the creature was made subject to vanity, not willingly, but by the reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

THE RESTORATION OF MAN.—The history of the fall and rise of man as recorded in the book of Genesis teaches that although we have all died on account of the sins of Adam, the father of the human race, or more properly speaking, putting on the old man, yet we all "shall be made alive" in Christ by putting on the new man and living The New Life. The Genesis doctrine of the fall is not intended to be interpreted literally. Adam is used to describe the human race, of which he is the father. He is used to describe the earthly principle which exists in human nature. In other words, Adam is used to describe the *earthy* man who has become estranged from God and has thus become unideal, and, therefore, needs to be transformed by the Ideal Man, the uprising of the eternal Christ within his soul. In the words of divine inspiration "The first man is of the earth, earthy;

the second man is of the Lord from heaven." Therefore, it is readily seen that it was not Adam, but rather his race, or posterity, who is described as having partaken of the forbidden fruit, that is, Adam and his posterity became evil and sinful. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. For there is not a just man on earth, that doeth good, and sinneth not. The heart is deceitful above all things, and desperately wicked: who can know it? As it is written, There is none righteous, no not one. For all have sinned, and come short of the glory of God."

Oh Adam, thy posterity and all,
Thou hast sinned and so must fall.

ADAM, THE HUMAN RACE.—The word Adam is of Hebrew origin signifying Adamah, which interpreted means *the dust of the earth, the red color of the ground*. The human race, in a sense, came from the dust of the earth, and this idea suggests why the entire human race is often spoken of as Adam. The Adam posterity sinned and the "soul that sinneth shall die." But, listen, it was not a little, trivial act of transgression of Adam or Eve, or any one person that the fall was pronounced on all men, but because all men, the human race, had sinned against God and His law. And God, the Holy One, opened the way for the rehabilitation and restoration of man. Adam and his posterity sinned, and, therefore, died to righteousness, yet we have no record that Adam or his race were forever lost, but rather that he repented and was sorry for

his sins, and when he was sufficiently repentant with that Godly sorrow which worketh repentance he again became the receptacle of a higher principle, even the Holy Spirit, and then, and not until then, God breathed into Adam, the human race, the breath of life and man "became a living soul."

MAN HIS FREE MORAL AGENT.—Man is his own free moral agent, and hence it is within the power of the human spirit to do right or wrong, to choose good or evil, light or darkness. Therefore, the relation of the human spirit to the divine spirit, the human will to the divine will is that of freedom, but perfect freedom belongs only to the infinite, as finiteness implies limitation. The infinite God only has unlimitability. Jesus was God and yet He did not control all consciousness even on earth for the reason perfect freedom belongs only to the realm of infinity itself. Jesus was also man. He existed in all ages. He is the center and circumference of all progress in the world's history, yet He limited Himself in His earthly life. Now, a clear comprehension of this truth of Jesus makes it easy to comprehend the position and sphere of man in his earthly pilgrimage.

THE TERM SIN DEFINED.—According to the old theology sin is original or actual. Actual sin is the act of a moral agent in violating a known rule of duty. Original sin, as generally understood, is native depravity of the heart; that want of conformity of heart to the divine will, that corruption of nature or deterioration of the moral character of man, which is supposed to be the effect of Adam's apostasy, and which manifests

itself in moral agents by positive acts of disobedience to the divine will, or by the voluntary neglect to comply with the express commands of God, which require that we should love God with all the heart, and soul, and strength, and mind, and our neighbors as ourselves. This native depravity, or alienation of affections from God and His law, is supposed to be what the apostles called the carnal mind or mindedness, which is enmity against God, and is, therefore, dominated sin or sinfulness. Unpardonable sin, or blasphemy against the Holy Spirit, is believed to be a malicious and obstinate rejection of Christ and the gospel plan of salvation, or a contemptuous resistance made to the influence and convictions of the Holy Spirit.

THE THEOLOGY OF SIN.—The real nature of sin, like that of evil, is of the greatest moment to all. It is to-day receiving the most earnest consideration by the ablest thinkers and theologians of the world. Sin. What is it? "Sinners neither enjoy the pleasures of sin nor the peace of piety." Sin is defined as the voluntary departure of a moral agent from a known rule of rectitude or duty, prescribed by God; any voluntary transgression from the divine law, or violation of a divine command; a wicked act; iniquity. Sin is either a positive act in which a known divine law is violated, or it is the voluntary neglect to obey a positive command, or a rule of duty clearly implied in such command. Sin comprehends not actions only, but neglect of known duty, all evil thoughts, purposes, words, and desires, whatever is contrary to God's commands or law. But there is no sin against God that is not a sin against man, His creature.

THE TERM EVIL DEFINED.—The nature of evil is an all-important theme for the earnest consideration of the present and all future generations. The word *evil* may be defined as being anything which produces pain, distress, loss or calamity, or which in any way disturbs the peace, impairs the happiness or destroys the perfection of natural beings. It is said that all sin, all crimes, all violations of law and right are moral evils. Diseases are natural evils, but they often proceed from moral evils. Misfortune, mischief, injury, depravity, malignity, malady, disposition to commit wickedness and corruption of heart are classed as evils. Moral evil is any deviation of a moral agent from the rules of conduct prescribed to him by God, or by legitimate human authority; or any violation of the plain principles of justice and rectitude. There are also *evils* called *civil*, which affect injuriously the peace or prosperity of a city or state; and *political* evils, which injure a nation in its public capacity.

THE THEOLOGY OF EVIL.—Sin is the negative term of good, the positive term. There is but one principle as to sin, and that principle is the principle of right—all else being wrong or evil. It is a negative term which simply denotes the absence of the positive or real. Therefore, sin is more the absence of good than it is the presence of bad. Sin in its popular sense may be defined as the violation of either a divine law or a human law, based upon the divine law, as there can be no sin except in so far as some divine law has been broken. There can be no sin in the breaking of a human law, except in so far as that law

is based upon the divine law. So, it is readily seen that there can be but one kind of sin, and that is *sin*. A survey of the whole matter would indicate that sin is a shadow where the light ought to be, or rather, a perceived privation of good, or God. Let me illustrate: A shadow on the ground is caused by the tree between the vision and the shining sun, but cut down the tree and the shadow disappears. Thus, we see sin is a shadow, and, therefore, a vacuum. Listen, had the shadow, or sin, been a permanent entity of itself it would have moved elsewhere, but having no real existence, save for the moment, it disappeared. And, thus, we see as the morning light swallows up the shadow of the night so at the approach of good, sin disappears from the world. Sin, therefore, is a shadow amounting to an obstruction between the human spirit and the divine spirit, the light of God's countenance being shut out to the extent of the sin. This makes plain that sin is not an entity to be feared, but a passing shadow in one's life to be avoided. Sin, in short, denotes hindrance, imperfection, limitation and perceived privation of good, preventing the human spirit from keeping in harmony with the divine spirit, thus breaking the unity of spirits which form the complete man.

THE PRINCIPLE OF SIN AND EVIL.—The root principle of sin lies in the desire for self-gratification at the cost of another or at the expense of the common reservoir of life. Sin against God is an offence against the universal life. Sin is a failure to minister to the universal life. Sin is selfishness and the selfish man thinks it will pay him to be selfish. He

thinks evil, he imagines that he can gain more happiness by being selfish than unselfish, that is, by being sinful than righteous.

THE SELFISH MAN.—The selfish man is unhappy, but the man who loves, leans upon the Source of abiding joy. The world should have learned ere this that selfishness does not pay. It is sin to think evil. The worst pain, the greatest sorrow, and the most wrecking maladies and diseases may come by thinking evil, for "as a man thinketh in his heart so he is." Sin is a guest for life but finds death, as there is no life which is not of God, and God cannot look upon sin with the least degree of allowance.

MAN REAPS AS HE SOWS.—"Be not deceived, God is not mocked; whatever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life." Again, sin is a murderer of the human spirit: Whoever hateth his brother is a murderer. If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he has not seen?"

THE SINFUL LIFE.—The sinful life is a quest for the higher life, but it reaps the lower. Good and evil stand in two opposing tendencies in the life of every human being, and will until the life is fulfilled with the fullness of God and the world is subdued to the love of Christ, the eternal Christ shall reign supreme and God shall be All in all.

THE THEOLOGY OF ERROR.—The theology of error is an important subject bearing upon sin and evil. Error is a mistake in judgment by which men assent to believe what is not true. Error may be voluntary or involuntary. It is voluntary when men neglect or pervert the proper means to inform the mind, and involuntary when the means of judging correctly are not in their power. In a general sense error is a wandering or deviation from the truth to the false, or that which is erroneous and sinful in its nature. If an error be committed through carelessness or undue haste and results in evil it is a sin for which men are responsible.

THE THEOLOGY OF FEAR.—Akin to the evil of error, is an apprehension or expectation of evil. Fear is error, discord and doubt, and embitters life. It is accompanied by a desire to avoid or ward off an expected evil. This fear of evil may amount to a sin against self, others and God and should be avoided by displacing it with love divine. Fear teaches us that cowardice is more contagious than courage and should be resisted by love. Fear and error ignore the Christ life. Faith in the eternal Christ will destroy fear. Faith and fear cannot live together. The nature of a man is the nature of his fears. Love is life and fear is death. Fear kills but love keeps alive. Love banishes fear and destroys evil. Fear is opposed to life and health and produces disease. It causes many imaginary troubles which never happen. "Perfect love of God casteth out fear." It is an enemy to The New Life and should be vanquished. Love is a benefactor to the skies. "There is no fear in love." Seek good and not

evil all the days of your life and there will be no cause to fear Satan, the grand adversary of man, and the chief of the fallen angels.

There is, however, a filial fear, as used in the Bible to express love. "Fear God and keep His commandments." In good men the fear of God is a holy awe or reverence of God and His laws, which springs from a just view and real love of the divine character of Jesus, leading the subjects of it to hate and shun everything that can offend such a Holy Being, and inclining them to aim at perfect obedience. This is filial fear, but in reality it is love divine as "The love of God casteth out fear." Again, we are told "The fear of the Lord is clean enduring forever," and frees man from the devil, his imps, and the prince of darkness.

THE THEOLOGY OF GOOD AND EVIL.—There has been practically but one definition of good and evil for six thousand years; however, I now propose to give a new one. The definition I shall offer will cover all manifestations of good and evil, love and hate, righteousness and sinfulness, right and wrong, life and death:

First: *Good is love of God.*

Second: *Evil is love of sin.*

Third: The original translation of the word *God* is *Good*, and, therefore, Good means God, and hence if we love Good we love God.

Fourth: Sin is selfishness, and, therefore, there can be no sin without selfishness and there can be no selfishness without sin.

Fifth: Good brings love and newness of life. It de-

stroys evil and disease and restores health and longevity.

Sixth: Sin brings decay, disease, evil, premature old age and death.

Seventh: Good is the affirmative, positive and natural state of every human being as man is created in the image and likeness of God.

Eighth: Sin is the negative and, therefore, the opposite and unnatural state or condition which can be created only by unnatural actions or transgressions of the divine law.

Ninth: The corresponding of good is evil, therefore, good is righteousness and evil is unrighteousness.

Tenth: Every act of man's life must necessarily be good or evil, right or wrong, that is everything he does must advance the cause of good or the love of God, or evil the love of sin.

THE THEOLOGY OF LIFE.—All possible activities of the mind and heart, spirit and soul of every human being are couched, I might say hidden, in these ten short definitions, all of which are included in the first two, the last eight being explanatory of *good* and *evil*. If all persons would accept and commit to memory these simple definitions and learn the great principle underlying each, it would end a world of confusion relative to the two greatest themes of human discovery. In these are found the theology of happiness and life, and the theology of unhappiness and death. There can be but one kind of a life lived at a time, the life of sin or the life of love. The life of sin is an evil life. The life of love is a good life. It is

of God. The sinful life is a selfish life. It is lived for self alone. The life of love is the life lived for others, or impersonal ends. Man is created in that completeness which makes him his own free moral agent with the power to choose between good and evil. "No man can serve two masters," for either he will hate the one and love the other; or else he will hold to the one and despise the other. "Ye cannot serve God and Mammon." Again, we are told to "Hate the evil and love the good." If a man live an evil life he suffers the human spirit to rule over him, but if he live the life of love he chooses "the better part" and lets the divine spirit have dominion over his spirit and lives in subjection to it. Evil is death but good is life. "Seek good and not evil that ye may live."

THE GOOD AND EVIL SPIRIT.—The eternal Christ is the divine manifestation of God, the highest expression of which has existed in the flesh is Jesus, the incarnate Son of God. Divine inspiration teaches that there is a sinful spirit variously called the Adversary, Devil, Satan and the Evil Spirit. Jesus said of him: "He was a murderer from the beginning—he is a liar and the father of it."

There are two great spirits in the world, the spirit of good and the spirit of evil. The spirit of sin is the spirit of evil, but the spirit of good is the spirit of the eternal Christ, which makes for Christianity and righteousness. The problem of sin has been said to be insoluble, but it was solved before Christianity began. It has beset some of the strongest intellects of the human race since the dawn of evil, which may be said to

date from the sins of Adam's posterity. Adam was the earthly father of the human race, and, consequently, the term Adam, or the Adam, is often applied to the human race. The Garden of Eden was the world, and the forbidden fruit was the evil mystery, but it is soluble. Sin is evil, and evil is the opposite or negative of good, or God. There is such a thing as right and wrong. Right is good, therefore, is a positive term and partakes of the nature of God. Wrong is sin, or selfishness, and, therefore, is a negative term or right and partakes of evil, or an act of commission or omission. There are two spirits, the spirit of good, and the spirit of evil, and it is ours to choose what we shall be, a spirit for good or a spirit for evil:

As a man thinketh so he is
And not what he appears to be,
But as he lives is judged by men,
And as he is, God understands!

THE RELATION OF SIN AND EVIL.—According to The New Life Theology all life and love is of God, hence it cannot perish. Sin is evil and the result of evil is pain, but pain is not in itself evil. The sins of the world do not lessen the goodness of God. Pain may be the evidence of sin, or the evil caused by sin, or it may be the evidence of good. Pain is death resisting life, and life resisting death. It is the higher being resisting the lower; the real resisting the unreal; and the true resisting the false. Pain is caused by the effort to retain life. Sin, evil, and error exist only in so far as humanity permits it to be so, but when the love of the eternal Christ rules supreme there is no pain, no sickness, no sorrow, no death. The true extent of

pain is cosmic suffering, therefore, the true extent of the problem of man may be compressed within the limits of his individual consciousness. God is the self-expression of the creation, and, therefore, was inevitable from the beginning. Love is essentially self-giving. God is love. Love is life, the life eternal, the life of God. While pain may produce love, sin is selfishness or the negative of love. Love leads to life because it is truth, but sin leads to death because it is untruth or a misdirection of the life forces. Love is All-ward, but sin is self-ward. Sin is a mistake and eventually becomes its own punishment. It is an actual quest for life, but a quest in the wrong direction and, hence, a failing quest.

The foregoing definitions cover a stretch of thousands of years and represent the theological view of theologians of the day as to evil. Evil is abroad in the land, and, figuratively speaking, it is going about not "doing good" as the spirit of Jesus, but seeking whom it may devour. And, therefore, the more fully the eternal Christ enters the life and soul of man, the more pungent will be the sense of evil, and the more humble and contrite will be his confession of sin.

SALVATION FROM SIN, THE END OF ATONEMENT.—Saint Paul said, "When I would do good evil is present with me." It is the universal conscience of the eternal Christ that the atonement for sin faces, until we can hear the deep and agonizing cry "O wretched man that I am, who shall deliver me?" and thus secure salvation from sin which is the end of atonement. The recognition of the fact of sin is the proper point of approach in the study of atonement.

It seeks to place man in the possession of good, not evil; right, not wrong; to pacify his consciousness by purifying it; to mend what has been broken; to build up what has been torn down; to free him from a sense of condemnation by bringing him into a knowledge of the new birth, to help him live The New Life, and thus put him into a new sense of relation of his sonship with God. Again the atonement seeks to help a man against himself by placing the human spirit in harmony with the divine spirit and by reinforcing his higher nature in its increasing conflict with the flesh; to extract the principle of evil and overcome the law of sin in his life and seeks to make him right without and within, and with all mankind. This is the divine law of the Creator for the created who works His own conceptions, and teaches us in the midst of our afflictions that life and love, not death, are the beginning of His creatures, and not the end, and surely,

The Creator is the greatest Creature,
Greater than anything He may create,
For in His hand there lies the power,
To destroy all He hath made at any hour.

THE VALUE OF A SOUL.—“What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?” The spirit of The New Life and its saving power is the noblest work a man can inspire in his brother, the best that man can offer to the children of men:

Oh the wail of the human soul:
“Has life justified thy birth?”
And The New Life's response is:
“Yes, I have been born again.”

Oh, the value of an immortal soul! The value of a soul is more than untold riches. Teach thy brother to let his soul wait upon God that his soul may live. In holding out The New Life to men, we are but repeating the invitation of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Who would not serve a God of love
Rather than envy, strife and hate?
Who would not love the newer life
And make the most of life and fate?
Jesus in His goodness did create
A new earth and heavenly estate.
Who would not bring gifts most rare
While yet His treasures may be meet
And lay them at the Saviour's feet?
Sad words to him who hears his fate:
"Time is no more—Too late, too late."

EVERY MAN IS CHRIST.—The Theology of The New Life demonstrates the sacred principle that every man is Christ, in God in so far as he lives the divine life, the same as Jesus did during His earthly pilgrimage. The most essential starting point in The New Life Theology is the belief in the imminence of God, the internal dwelling of the eternal Christ, and the Oneness of His children and Himself. Man is the revelation of God. There is no real distinction between the Deity and His children. Humanity is His offering to one of a great system of planetary worlds. The revelation of this, is God, which we see all around

us. Our real being is the same as God's even though our consciousness of it is limited, the distinction being man's consciousness is limited, God's is not. The body is but a temple, a house of clay, but the spirit of life which enables us to live, move and have our being is of God, and, therefore, Christ:

Ah, body, house of clay, I love to dwell in thee,
For thou art a part of that which God's being be;
Until I leave thy form, until my spirit flee,
Thy soul rules all and gains the highest liberty.

THE ANOINTED.—The New Life proves that evil is a perceived privation of good, a shadow where light ought to be. I believe that pain is the effort of the immortal spirit to break through the mortal limitations which it feels to be evil. I believe that Jesus was and is divine, but so are we in so far as we follow His teaching and keep our spirit in harmony with His spirit. The mission of Jesus was to teach us to realize our divinity and Oneness with the Deity and humanity is called upon to live the same life that Jesus lived and thus be anointed of God with the Christ:

It matters not if you should fall,
If you but have the strength to rise;
Let not false pride your aim defeat,
Rise up, press on, and win the prize.

THE INDIVIDUAL CONSCIOUSNESS.—The experiences of The New Life show that every individual consciousness is a ray of the universal consciousness of God and cannot be destroyed; that there are many stages in the upward progress of the soul; that the soul will finally become fully conscious with its infinite

Source, that we ultimately make our destiny in the unseen world by the new birth and The New Life we live in this world:

God hath prepared a place for man,
A beautiful city not made by hands;
For all who will in Him believe,
Shall go to Him, eternally to live.

THE BEGINNING OF THE NEW LIFE.—When one really turns to God for help it marks the beginning of the new birth and The New Life as lived by Jesus. It is a life of faith and knowledge. Cultivate the faith of Caleb and the knowledge of the new birth will be experienced. The Israelites of old saw the Promised Land of peace and plenty, but the seeming obstacles in the way discouraged them and they said "We are not able," but there was one man of faith among them and that was faithful Caleb, who stilled the people and said, "Let us go up at once and possess the land for we are well able to overcome it." "God is spirit and they that worship Him must worship Him in spirit and in truth." Faith will translate spiritual desires into spiritual correspondence, and then affirm and declare that in truth and in spirit, believing you receive that which you desire "and all these things shall be added unto you," and thus you will have it materially as well as spiritually:

Man hath the reason in the mind
For good if he but wills to win;
He hath the power to rule the flesh,
And conquer over death, hell and sin.

AN EARTHLY PARADISE.—The Christian life begins with the new birth, and is continued by living The New Life in the eternal Christ, which teaches spiritual intercourse with God and superior spirits and the consequent attainment of superhuman knowledge and immortality of the soul. The New Life lifts man to the mountain top of unspeakable joy, mentally, physically and spiritually, where he can walk an earthly paradise of heavenly glory, a crowned king, and honored queen:

“For the All is One, and all are part,
And not apart as they seem to be;
And the blood of life has a single heart,
Beating through God, and clod, and me.”

THE DAY OF MIRACLES NOT PAST.—The entire industrial system of the world is wrong, and, therefore, is opposed to Christianity, and until the churches constituting Christendom awake to a sense of realization of their duty and privilege we can hope for little advancement. The Fatherhood of God and the brotherhood of man must replace individualism. The weakest man, spiritually and physically, must receive the tenderest sympathy; selfishness must be driven out with love pure and simple. Co-operation must replace competition, and all must teach the newer life as Jesus taught it to the lame, the halt, and the blind, in body, mind and soul. Then the unity of the churches and the progress of the kingdom of God on earth in the higher sense will be possible. And the miracles performed by the power of God like unto those performed by Jesus and His followers will not be considered marvelous, but rather a daily occurrence:

"I marvel not, O God, that unto Thee
In adoration man should bow the knee,
And pour the prayer of mingled awe and love;
For like a sun Thou art, and on Thy way
Of glory, sheddest with benignant ray,
Beauty and love and joyance from above."

A NEW HEAVEN AND A NEW EARTH.—Jesus knew that if His apostles believed in Him they would proclaim the message to fallen men and tell the people a Saviour had come to lift them out of the depths of sin into The New Life, and give them an assurance of the life in the world to come, show them the way of truth, and the life immortal, that they might not serve Satan, but the eternal Christ. The apostles have not all written alike, and yet they were endowed with the spirit of Christ and led suffering humanity to the Creator of all. With Christ came the new birth, and the new birth means a new life which represents the highest point in civilization—a new heaven and a new earth. Jesus said, "Go into all the world and preach the Gospel to every creature." He did not instruct the apostles word for word, what to say, but left them to give utterance in their own way as the Spirit might direct them:

He that loveth the Father doth give,
The best and noblest that in him is.

THE NEW LIFE PRINCIPLE.—The New Life holds that to educate a man we must elevate his aspirations and ideals, for no human being can rise above the level of his own thoughts. I believe that the law of the Creator of the universe is adequate to meet all conditions, circumstances, emergencies and environments. I believe that God is strong and mighty to save, that He

can save a drunkard in the gutter, but He would save him much quicker if sober. I believe that the spirit of faith, hope, purity, the clearest sincerity and loving sympathy is a power for good with every son of God. I believe that God designed every sentiment being to enjoy life and love. I believe that sin, evil, accidents and mistakes are the result of disobedience to an unyielding law. I believe that all life, power, influence, merit, beauty and good, are in harmony and touch with the Holy Spirit. I believe that love is the greatest thing in all the universe, and if permitted to act normally, universal peace, health, happiness, prosperity, good-will, ideal longevity and the elevation of mankind to a higher sphere of existence, a new heaven and a new earth would be the result:

“The thing we long for, that we are,
For the one transcendant moment,
Ere the present, poor and bare,
Can make its sneering comment;
Still through our paltry stir and strife,
Glows down the wished ideal,
And longing molds in clay what Life
Carves in the marble real.”

THE POWER OF SPIRIT.—I believe that the creation to-day is a thought of God manifested. I believe that the power of spirit when in harmony with the divine spirit is the most potent force in all the world. I believe that every ill of humanity, social, political, industrial, mental, moral, physical, and spiritual, can be remedied by the proper application of this principle. I believe that thought, when in harmony with the spiritual laws, will cure all the ills of humanity if given an oppor-

tunity. I believe the human will and intellect is unchained and unassailable, and not subject to an earthly agency, influence or event, so long as it is kept in harmony with the great law of God. I believe in the doctrine of The New Life because it teaches perfect love as the practice of man, and absolute trust as the fixed attitude of the mind. I believe that the motive of fellowship is found in the unity of The New Life, backed up by the energy and determination that the human spirit shall live in harmony with the divine spirit as found in ideal men and women possessing our own higher nature, the highest expression of which is Jesus. I believe that the expression of the truth reveals the eternal Christ in every human being as a demonstration of the supreme power and happiness of man, and the love, wisdom and goodness of God:

“The food of hope, love and happiness,
Is meditated action; robbed of this,
Her soul support, she languishes and dies.
We perish also; for we live by hope,
And by desire; we see by the glad light
And breathe the sweet air of futurity;
And so we live, or else we have no life.”

PHILOSOPHY OF SIN.—The philosophy which underlies the theology of sin in the relation of the soul to God is one of the great questions which divergence among theologians seems to exist. But when eminent divines realize and understand man's Oneness with God they will at once see that the only sin against God is a sin against man. What other sin could there be? There is none. “Thou shalt have no other gods before me.” This is but another name for The New

Life which will annul the evil nature in man and leave nothing in him that can sin, suffer, be punished or annihilated. Theology, science, religion and philosophy have in the fullness of time demonstrated the truth that there is no form of wrong that does not find a social expression—in other words there is no sin against God that is not a sin against man. This rule will apply to every sin, secret and otherwise. An act or thing which tends to injure a man's own moral nature must necessarily injure society, as he is an integral part of society. "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: For this is the whole duty of man." Then let us practice the atonement, the building of a Oneness with God and man: Let the atoning example Jesus set, shine through thy daily life. Do not think you cannot, for you can. There are but few, if any men living but who could live the meek and lowly earthly life that Jesus lived if they would but try.

LET US ATONE.—Most people living have a better opportunity to live a divine life than Jesus did when here on earth. Jesus was practically alone, with no one to hold up His hands save God. He will not forsake you and me, but will be with us in the sixth trial and will not forsake us in the seventh. But to-day there are millions of followers of the eternal Christ where there was possibly not one in the days of Jesus. Jesus taught all men how to atone. Parents, teach your children to atone. Children, teach your parents to atone, and all teach one another to atone, and thus become burden-bearers and way-makers for the eternal Christ, and even though it be in the obscure places of

earth, God will meet you there to comfort and to bless you. Every good thought and loving deed establishes our fellowship with truth, unites us closer to the eternal Christ, unifies our Oneness with God and thus builds our own heaven. And conversely every act of sin and selfishness prepares its own hell and there can be no escaping its accompanying pain and sorrow.

What will inspire you to atone as Jesus atoned? I will tell you: Love as Jesus loved and you, too, will say: There is nothing great but love, and nothing small but sin. There is nothing good but God and nothing sinful but selfishness:

My soul visited the invisible heaven,
Some celestial information there to gain,
And by and by returned with good news laden,
And said, I myself am heaven, hell and pain.

CHAPTER THE FIFTH.

THEOLOGY OF THE INCARNATION.

This which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon, and our hands handled, of the Word of Life—That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ.—FIRST EPISTLE OF JOHN.

JESUS, THE CENTRAL FIGURE.—The New Life Theology of the incarnation of the Son of God shall next engage our attention. The incarnation is the act of God taking on a human body and the nature of man. Jesus is truly the central figure of all Christian devotion. In Him is centered the Holy Personality of the Christian faith. He is one illustration of a Man who practiced what He preached, and, best of all, He demonstrated His theology to the satisfaction of all Christendom. Jesus was God in the flesh, for the reason the life of Jesus was the expression of the divine spirit. His life was controlled by the divine spirit rather than the human spirit. And thus it is seen that the incarnation of Jesus is the highest expression of the incarnation of the Son of God, "according to the spirit of holiness, by the resurrection from the dead." The incarnation is the starting point of the example of the atonement of Jesus, His death, its center, and His resurrection its completion.

GOD MANIFEST IN THE FLESH.—Jesus was God in the form of man going about doing good as an example for man through all time. Now, as the divine Man, Jesus was Christ, so every man is Christ to the extent of fulfilling the purpose for which he was placed here. Therefore, man is one with God in so far as he expresses the eternal Christ as did Jesus. Jesus was God, but man is not God in the sense that he may possess the infinite consciousness. This theology is reconciled by the fact that Jesus was not God in the higher sense, that is, Jesus did not possess the infinite consciousness of God when here on earth, but He did express fully and completely the nature of God, in so far as is possible within the range of a finite consciousness. Christ is the aspect of the nature of God and since the advent of the Man, Jesus, in the fullness of time we have learned to know Him as the Ideal Man, the eternal Son, who is the Soul of God's universe. Therefore, Jesus is the highest expression of man and God.

THE BIRTH OF JESUS.—Isaiah was a statesman and prophet who loved his country and believed in God. In his vision he saw that God would not abandon His people; that a wise ruler would, in the course of time, rise up and restore prosperity in the land of Judea; that a Prince would be born whose name should be called Wonderful Counsellor, Divine Hero, Father Everlasting, Prince of Peace, Immanuel, God with Us. Now, this is a beautiful prophecy of the coming of the Messiah, but this does not change the natural birth of Jesus seven hundred years later when He was born of

woman, a natural, physical birth, and named Jesus, by his earthly parents, Joseph and Mary. Jesus was afterwards taken by His parents to the Temple in Jerusalem and presented to the Lord, and then Jesus and His parents returned into Galilee to their own city of Nazareth.

THE BIRTH OF JESUS, A NATURAL ONE.—The reasonable conclusion of the whole matter is, Jesus was the Son of Joseph and Mary. He was a dutiful child and commenced His eventful career at about the age of twelve years. A Godlike spirit, a divine element in men is always of a virgin birth, but the physical birth of Jesus seems to have been a perfectly natural result of a perfectly natural cause, and this theory does not in any way molest the truth that the beginning of all things beautiful in human achievement and character is the work of the divine spirit in man, controlling the human spirit. And whenever a good and great man appears in history we must ever acknowledge that the one great factor in his life is the predominance of the divine spirit over the human spirit.

JESUS HAS NO PARALLEL IN HISTORY.—The advent of Jesus has no parallel in history. There are legends, however, which may be of passing interest here: The Buddhist messiah; for instance, was born of a virgin mother and royal blood. The place where he was born became light by some supernatural radiance and the advent of the holy child was signalized by the appearance of a host of heavenly beings who sang praises of the new-born child. He grew to be a man and was known as a life-giver of mankind. He was lost when a

youth, and when finally found by his devoted father, he was in the midst of a circle of wise and holy men explaining to them the wonderful mystery of life. It seems a man of wisdom was guided to him by special portends or signs foreshadowing his greatness and told him that he was the divinely-appointed light-bearer of his people, and he immediately commenced his mission.

Again there is a most beautiful legend in connection with the childhood of Gautama very similar in narration to the history contained in the gospel of Matthew and Luke in reference to Jesus. I cite these legends on account of their close proximity to the birth and life of Jesus, which makes them all the more interesting, but the birth, life and mission of Jesus is a matter of record and absolutely authentic in so far as books, records and history can be handed down from one generation to another.

JESUS AND CHRISTIANITY.—The truth in the doctrine of the virgin birth of Jesus is, He was born of a virgin, a young woman, the wife of Joseph, and He is to-day the central figure and basis of Christianity. The method of His advent into the world does not in any way affect the credibility and significance of the Christian life. He was God in Man and the Founder of the newer life, making it necessary that man be born anew. The greatest virgin birth in the annals of history is the new birth, the quickening of the spirit. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The spirit of God quickens men to the newer life if they will but hear His spiritual call, and thus the Word becomes flesh and is

manifested to the world. The very moment the human spirit faces toward the highest point in civilization and is reinforced by the divine spirit, the Christ enters a man's soul, that is, he accepts and acknowledges the eternal Christ and "is born again."

THE INCARNATION OF MAN.—Jesus is the highest expression of the incarnation of the immortal Christ, the Son of God in man, but the incarnation of God in man was not intended for Jesus alone. The incarnation was, and is, for all mankind. In other words, Jesus is not only the only-begotten Son of God. "Man born of woman is of few days and full of trouble," and so was Jesus, therefore, He was not different from other men who have been born of woman, either before or since the advent of Jesus.

And, now a word touching the virgin birth in the light of the Scriptures and reason. "In the fullness of time God sent forth His Son born of woman,—of the seed of David according to the flesh." He was born in a manger, but there is nothing supernatural about His birth. The prophecy of Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel," is a much-quoted passage, but there is absolutely nothing strange about this, but there is something wonderful and that is, that a Son of God was to be born in whom God should express Himself more fully than ever before. The word, *virgin*, when properly translated, simply means, *a young woman, married or single.*

THE NEW LIFE, THE LIGHT OF MAN.—The New Life "is the light that lighteth every man that

cometh into the world," and, therefore, all humanity is fundamentally one in the eternal Christ, and man's limited individual consciousness is no real barrier to the true identification of the finite with the infinite. Therefore, it is seen that the finite and the infinite are one, hence, what was true of the divine Man, Jesus, may be true of every man born into the world, but the trouble is, humanity is too slow in discovering this wonderful and inspiring truth. This fact demonstrates, explains and elucidates one of the most helpful principles of the Christian religion.

THE NEW BIRTH EXPLAINED.—Man possesses a human spirit and a divine spirit, and the foregoing shows that Jesus was human and divine. It teaches us the real origin of every human soul possessing a moral consciousness. And here is an important truth touching the new birth—the very moment a human being becomes fully conscious of the principles of this truth and accepts Jesus Christ as his Saviour, the human spirit and the divine spirit are harmonized and the new birth is a matter of record. It must be remembered that man must be willing, not only to see and believe the truth, but to accept it, then the very moment he becomes conscious and accepts it, he has experienced the new birth, that is, he has been "born again." He has experienced the taking of God into his manhood, the infinite into the finite; the taking of manhood into God, the infinite into the finite. I believe that the principle which underlies this truth predominates pre-eminently as the greatest moral and religious value of Jesus.

THE THEOLOGY OF THE BIBLE.—The New Life Theology is the theology of the Bible. The Bible is the poetry of religion, but it must be studied in prose. Jesus was a close student of the theology of the Old Testament Scriptures. In fact, had it not been for the study and teaching of it by Jesus, I doubt whether we should ever have heard of this part of the Bible. He studied it in the light given Him and in the light of the day, the same as earnest seekers of truth study it to-day.

Jesus was a sane man; He knew and loved the Scriptures of the Old Testament. But, listen! Whenever Jesus found a passage in them that jarred His moral or religious sense He unhesitatingly rejected it *in toto* and in the name of Higher Truth at once declared by the power of the Holy Spirit, and in the name of the Immortal Truth in His own life and soul the doctrine of The New Life and immortality. The following are good illustrations of the truth: "Ye have heard that it was said by them of old, 'Thou shalt not kill; and whosoever shall kill shall be in danger of judgment. But I say unto you that whosoever is angry with his brother without cause shall be in danger of judgment.'" Again, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by the heavens, for it is God's throne, nor by the earth, for it is His footstool. Let your communications be yea, yea, nay, nay, for whatever is more than these cometh evil." "Ye hath heard it hath been said, Thou shalt love thine neighbor and hate thine enemies: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you,

and pray for them that despitefully use you and persecute you." "And it came to pass, when Jesus had ended these sayings that the people were astonished at His teaching; for He taught them as one having authority and not as the scribes." Thus it is seen that Jesus deliberately suspended in the name of the newer life and righteousness, parts of the very Scriptural law He came to fulfill.

THE TRANSLATION OF THE BIBLE.—The Bible was translated by human minds and hands from the original tongues into our own, and many times, no doubt, mistakes of both head and heart have been made in the deciding vote of the Revision Council as to what should appear in the Bible as Holy Writ. It is said that there are approximately 330,000 interpretations, versions or readings in the Bible, divided as follows: The Old Testament, about 30,000, the New Testament, about 300,000. This fact illustrates in no uncertain way why sectarianism has been gaining at such a rapid rate during the centuries past, but all the mistakes ever made could not annul, mar or obscure the divine principle of The New Life Theology and the three thousand one hundred promises to all those who live The New Life in the light of the blessed truths and promises of the Bible.

THE RELIGION OF JESUS.—It is The New Life Theology, yet the old religion that Jesus preached, when the blind were made to see, the lame to walk, the leper cleansed, the deaf to hear and the dead raised. It is the same theology He left for you and me when He said: "Heal the sick, cleanse the lepers, raise the dead,

cast out demons; freely ye have received, freely give." It is the theology that enables the wicked man to "forsake his way and the unrighteous man his thought and return unto God for He will abundantly pardon." And, thus, it is seen that "the stone which the builders rejected" is destined "to become the head of the corner."

THE INCARNATION OF HUMANITY.—The incarnation of which Jesus is the central expression, and, I might say, the embodiment of its consummation across the ages, does not in any way dethrone Jesus, but lends luster more divine to His wonderful life. He led the way and made an example of Himself that all humanity might be redeemed and perfectly unified and glorified in God. Jesus is on the throne of the Most High and to-day holds the divine sceptre in His hand, inviting you and me to come and join Him as the blessed of His Father, that we, too, may be one with Christ, the eternal Son. We can attain unto Him by loving, serving, trusting and obeying Him until He shall invite us up higher and He shall declare the incarnation of the Son of God complete.

GOD, ALL IN ALL.—"And when all things shall be subdued unto Him, then shall the Son, also Himself be subjected unto Him, that God may be All in all." The incarnation of the Son of God is one long history of the incarnation of the human race, the sign of our kinship to Jesus and our sonship to God. There is no life however lowly but what is included in this happy consummation. It includes every man born into the world. The spirit of Christ is incarnate as shown in the life and spirit of Jesus, and every human being who

makes a real sacrifice for another is a part and parcel of the incarnation of the Son of God. The individual and humanity is the expression of one being and manifestation of Christ, the eternal Son of God Himself.

THE INCARNATION OF THE SON OF GOD.—The incarnation of the Son of God was at one time supposed to have been limited to Jesus. The incarnation is not limited to one, but to all, for you and for me, and all humanity, high and low, rich and poor. We are all the incarnate Son of God. Jesus was good and the very embodiment of life and love, but we may be also. This principle does not rob Jesus of His glory, but on the contrary makes the lustre of His life shine more divine. Jesus was a human being and was, and is, in perfect fellowship with us. Jesus was human and more. He is the Christ of glory and is to-day seeking expression by gently asking entrance at the heart of every human soul that He may manifest the life and love of the eternal God across the ages, and beyond the years where man never grows old.

The history of the incarnation of the eternal Son of God was not one act, but rather the upward and onward march of humanity. It is the testimony, tenderness, devotion and sacrifice by which the love of God has been revealed. It has made plain the highest, worthiest and sublimest in man and the infinite God, and thus we have a reason for the incarnation of the Son of God—a reason that the world can neither give nor take away.

THE HIGHEST POINT IN CIVILIZATION.—This brings us face to face with the highest point in

civilization. The highest point in all civilization must center in some living being. Man was created in the image and likeness of God and, therefore, is the highest visible expression of God. God is the highest in the universe, but man is the highest in civilization. Now, there is nothing that can be higher than the highest. We are speaking, not only of civilization, but the highest point in all civilization, and as God is the highest in the universe, some one of His creatures whose life and works were an undimmed revelation of the highest must necessarily represent the highest point in civilization. Therefore, The New Life which Jesus founded is the foundation of all human and spiritual progress, and Jesus Himself represents the highest point in civilization.

THE BASIC PRINCIPLE OF CIVILIZATION.—

Jesus is the Christ and basic principle of all that is good in human life. It is only through Jesus that man can know the immortal Christ and to believe in Him is to experience the Christhood in the manhood of our daily life. Christ is the anointed Saviour of the world, synonymous with the Hebrew Messiah. Jesus is the highest expression of the eternal Christ, Jesus having been anointed by the unction of the eternal Christ is the highest expression of the divine and satisfying grace of God. In Jesus is found the highest expression of manhood, the highest expression of right and rectitude, the highest expression of consecration, the highest expression of good, the highest expression of righteousness, the highest expression of the Lord, the highest expression of God, and, therefore, the highest expression of

civilization in the history of the world. What is civilization? Every home, every school, every church, every seminary, every society, every college, every university, every magazine, every newspaper, every city, every village and every hamlet; every municipal state and national organization for the purpose of government and every institution established for the purpose of ultimate good and the advancement of the best interests of humanity, is a step toward the highest point in civilization, but the life of Jesus stands pre-eminently as the highest point in all civilization.

CHAPTER THE SIXTH.

THE THEOLOGY OF THE ATONEMENT.

And they that are Christ's have crucified the flesh with the affections and lusts.—PAUL.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. PAUL.

JESUS AND THE ATONEMENT.—The New Life Theology of the atonement may be said to include the Christian doctrine of salvation, redemption, forgiveness, expiation, reconciliation, ransom, satisfaction, justification, propitiation and sanctification. In the treatment of the atonement I shall undertake to consider the death of Jesus from a purely human standpoint, as I am sure any other plan would be a most serious hindrance to the progress of Christianity, civilization and spiritual religion. The practice of the modern theologian has been to avoid committing himself on the theology of the atonement and in so doing avoids an explanation of a most transcendent fact "in so much that, if it were possible, they shall deceive the very elect." Therefore, as there is no fact in the universe of God without a theory I shall not undertake to shun my responsibility touching the theology of atonement in its relation to religion and the salvation of human souls.

THE DEATH OF JESUS A TRAGEDY.—The death of Jesus was a tragedy instigated by base and un-

scrupulous men who were desirous of deposing a man whom they considered a teacher of a dangerous doctrine. The best proof of this is, the long standing antagonism which existed between Jesus and the rulers of Judea. King Ahaz had proven an unworthy ruler, and, therefore, the Old Testament prophecy of the birth of a prince who should rule the land by love, rather than fear, was hailed by the people with delight. Jesus from the beginning of His public ministry taught high ideals concerning human life and man's relation to God. The Jews, and even the Pharisees, at first gave Him a hearing. The Jews expressed a hope for a better and happier day in their kingdom, and the Pharisees hoped to find in Him a leader who would restore the kingdom of Judea to Israel, and, consequently, He was very popular for a time. However, Jesus Himself was soon disappointed as He found it no easy task to get men to realize their divine Sonship to God, and He soon saw that the establishment of the kingdom of God on earth through the working of the Holy Spirit of love in the human heart would cost a strenuous effort. Jesus was going to establish a kingdom on earth by love, but the rulers and people were looking for a leader to establish a kingdom by force, consequently, they soon became disappointed with the Man, Jesus.

THE POPULACE AND JESUS.—The populace wanted material benefits at once, but these were very secondary matters with Jesus. Again, His standard of rectitude and right living was of an exacting nature. When He saw wrong He was not silent about it, therefore, He soon became rather of an inconvenience in

the nation of which He was an inhabitant. Jesus spoke out what He believed in no uncertain way, and without hesitation or fear of any one, and it is little wonder that His life ended in that tragic scene on Calvary.

CAUSES OF THE CRUCIFIXION OF JESUS.—It was soon decided by the Pharisees, priests, scribes and officials of Judea that Jesus would never be a champion of their rights in the sense they had hoped, and the crisis soon came, but Jesus also came to the fore. The personality and greatness of Jesus and His impressiveness were wonderfully demonstrated at the cleansing of the Temple. The leaders stood in silent awe as they looked upon the majesty of the Man of Galilee. Jesus was the acknowledged Master of the situation, but the next day he was arrested and thrown into prison and the people soon turned against Him, as is so often the case in human affairs even to this day. Here we have a brief outline of the causes which lead up to the crucifixion and death of Jesus. This was judicial murder and the darkest deed in all the history of the ages past, and I have read or heard it said that if Jesus would come again that history would repeat itself and invoke His own Name to justify the deed.

NO SUPERNATURAL INTERFERENCE.—The next question we shall endeavor to consider is the reason why there was no supernatural interference in the carrying out of this awful deed, or was it done by the determination and foreknowledge of God? In the light of the Bible and history it is certainly safe to say that this was not a dramatic program to be carried out and so pathetically ended with the cry of that great and

good Man, "It is finished." In a sense, God may have suffered sin to do its worst and thus make the ideal character and manhood of Jesus the more complete. Any supernatural interference would have lessened the faith, devotion and courage of Jesus. Again, the beauty of self-sacrifice depends upon the willingness of the actor in order to conquer. And this is why the name of Jesus carries with it that wonderful power for good and force for righteousness to-day.

THE LIFE, BURIAL AND RESURRECTION OF JESUS.—There are many persons in the world's history who have died a noble, yet ignominious death, but not one ever lived a life that would begin to compare with Jesus. He made a full self-offering. He laid down His life and "greater love hath no man than this, that a man lay down his life for his friends," but Jesus did even more, He laid down his life as an example for the whole world, and every man who would understand the real act that was enacted at Gethsemane must approach Jesus as a human being and put himself in His place as though he were devoting his whole life to the Master's work that men might realize their sonship with God. It is my solemn opinion that Jesus came to His death with no one to rely upon save the consciousness of His own soul that He and God were One and that God would take care of His own. Jesus might have been hanged, in which case the rope instead of the Cross would have been the symbol of the atonement. When Jesus was resurrected more came out of His tomb than ever was buried there. The moral and spiritual outcome of the life and crucifixion of Jesus on the

Cross of Calvary are the greatest forces for good in the world to-day. Since Jesus arose in power over death, hell and the grave, millions have been rising up across the years to call Him blessed, and well may they continue to follow in His footsteps of life and love for He is the embodiment of all that is great, all that is divine, and the personification of the highest spiritual beauty.

OLD TESTAMENT ATONEMENT.—The thought of one generation is superseded by another, but the imperishable truth remains the same throughout all generations and so it is with the truth of the atonement and all other theological subjects. The human mind is so constituted that it requires a certain power of song, music, scene or story to awaken the emotions of the heart and memory, but, after all, the song, the music, the scene, the story is not the truth itself, but rather a small symbol of it. It shall be my purpose to get at the truth of the atonement in the light of the Old Testament. If the language of the Bible is only a symbol we must look back of that Book in order to discover what the original symbols really meant to man.

ATONEMENT DEFINED.—The word *atonement* originally meant a covering suggesting that only as the sin of the worshipper was covered by the sprinkling of blood upon the altar, could he hope to draw near to God with assurance of acceptance. The worshipper, however, did not cover his sin by his sacrifice, so as to hide it from God, but uncovered it by confession after which it was covered by the mercy of God in view of the sacrifice he had offered. In popular language,

atonement denotes either the ground for reconciliation, or reconciliation itself of the two parties who are at variance. The word atonement, as well as most other words, has undergone a change in meaning. The English language is a fluid and not a solid, hence, in the course of time its words change their meaning.

THE SEMETIC IDEA OF ATONING.—The Semetic ideas of atonement in the history of the Old Testament is of interest here. This will embrace a brief history of the Semetic modes of atonement. The religion of the Semetic people was of a most joyous character and their worship and atonement went hand in hand. In the sacrifices they offered were every kind of earthly possessions. They would offer burnt offerings as a sacrifice of atonement. Parents would even offer up as a sacrificial atonement the children of their own body when they deemed it necessary in order to avert defeat in war or stay a pestilence and to satisfy the supposed wrath of God on account of their sins, but in the fullness of time they learned that there was no actual saving efficacy attached to the shedding of blood of man or beast on Jewish altars slain or elsewhere.

THE BELIEF OF THE SEMETIC PEOPLE.—The Semetic people believed in the community of life between the worshipper and the god they worshipped. Thus, it is seen that this most fundamental idea is the basis of the theory of The New Life Theology of atonement, for the reason this very principle is most essential to all higher aspiration and spiritual life in the mind, heart and soul of man. This teaches the solemn truth that God and man, to all intents and pur-

poses, are essentially one being and demonstrates the solidarity of man in one great unity with God Himself. The Semetic mind of that day was impressed with the idea that the deity of their people was the giver, guardian and sustainer of life and felt bound to render him the best fruits of life, and when they offered the deity the best of their earthly possessions they thought they were returning to him of his own.

THE SOLIDARITY OF THE INDIVIDUAL.—

The Semetic tribes advocated the solidarity of the individual with the community as an entirety and is of more than passing interest. In that day it was not an uncommon thing for an entire family to perish for the transgression of a father. This is illustrated in the case of one Achan. Again, the entire people of a nation were often punished for the behavior of one person. Thus, it is seen a man's life apart from the community in which he lived was not his own. He belonged to the community, both physically and spiritually, as is sometimes said, body, spirit and soul. In all civilization the unit belongs to the whole and exists only as a part and parcel of the whole. Jesus taught this fundamental truth, a truth which, step by step, has led to the highest point in civilization. It has been called the mainspring of self-consciousness in the individual and the increased perception of individual value in reaching the highest plane ever attained in the history of civilization.

THE PUBLIC DAY OF ATONEMENT.—The beginning of a new year was made a public day of atone-

ment on which the people would solemnly declare their oneness with God. This leads up to an important principle which underlies all systems of religious worship, both ancient and modern. The principle is written and illustrated in the very being of the universe of God. Here it is: Man and God are essentially one. This is morality and civilization in its purity. Man is individually fulfilled and made complete in God. This is the Christian religion, pure and simple. Therefore, the principle of atonement lies in the assertion of the oneness of man with God Himself, and not the escaping of punishment for a transgression of some law. This is the very bone and sinew of the new birth, the fact of The New Life, and the basis of all Christian religion.

A PSYCHOLOGICAL AND HISTORICAL SUBJECT.—The atonement is both a psychological and historical theme. The doctrine of atonement, which occupies an important place in the Christian religion, has its origin in the Old Testament times. The Jews observed the Day of Atonement, at which time they made a special offering to God for the sins of the world. The ceremony was very elaborate and the day was observed by all. The original purpose of atonement has undergone a change. Atonement implies nothing more or less than the idea of the human spirit acting with the divine spirit, the harmony of the human spirit with the divine spirit, the unity of the finite with the infinite, the subordination of the human spirit to the divine spirit, or the unity of man's will with the universal will of God.

THE SEMETIC SYSTEM OF WORSHIP.—In the Semetic system of worship the sense of sin was not an essential to atonement. The Semetic tribe thought of the deity as being a man in appearance, and imagined him to be as fickle as man in his dealings with them, and, therefore, treated him the same as they would treat any powerful earthly potentate, always apologizing to him lest they might not meet with his favor. Eventually the Semetic people commenced to think that there was a greater God, a God of the whole world, and, later, of the entire universe, and in the course of time through inspired men, prophets and teachers of moral and spiritual truth they commenced to worship Him in the spirit of righteousness. The atonement was not considered a complete amnesty equivalent to penalty for all sin, consequently, if a man committed a murder or theft an appropriate penalty was administered for his misdemeanor, hence, the day of atonement came to mean but very little. I am constrained to believe that the living of a selfish life is a sin; that the moral and religious ideal of life are one and that to worship God in deed and in truth we must serve our fellow-men. This is atonement.

THE SIGNIFICANCE OF BLOOD IN ATONEMENT.—The significance of the blood in atonement, no doubt sprung from the book of Numbers: "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement the ransom of the soul." The truth beneath all sacrifice, from the giving of a bunch of fruit, to the heathen mother, giving her little babe, shows that there is something noble and

great in the soul of humanity. And that atonement is the unconditional assertion of the oneness of all humanity and that if man would fulfill his purpose in the world he must cast his mite, that God may fulfill His purpose in the universe for we are all one in Him. And, hence, I have come to look upon the sacrifice of Jesus as not being a strange incident but as being in perfect harmony with the vicarious principle which is in daily operation in the universe of God. The atonement is becoming a living fact as we humbly recognize that sacrifice is the law of life in the eternal Christ and life everywhere is fed by death:

“Yet love will dream and faith will trust,
 Since He who knows our need is just,
 That somewhere, somehow meet we must.
 Alas for him who never sees
 The stars shine through his cypress trees:
 Who hopeless lays his dead away,
 Nor looks to see the breaking day
 Across the mournful marbles lay,
 Who hath not learned in hours of faith
 The truth to flesh and sense unknown,
 That life is ever lord of death,
 And love can never lose its own.”

THE ATONEMENT AND CHRISTIANITY.—

The sublime doctrine of the atonement lies hidden far back in the Semetic history of antiquity, but the Christian religion has never undertaken to do anything for the advancement of the Master's cause, and the progress of civilization, without its strong arm of support which makes religion possible, but it is safe to say that no mode of atonement should be adopted without first justifying its use. In the light of the Bible Satan has no

rights over the human race, and, therefore, the atoning work of Jesus can be nothing more nor less than a part of an immortal purpose, all of which can only be known in eternity.

THE DIVINE SPIRIT IN JESUS.—When Jesus said of His crucifiers, "Father, forgive them they know not what they do," it certainly showed that the divine spirit predominated over the human spirit, but it appears quite reasonable that the guilt of mankind could not be atoned by the greater guilt of those who put our Lord and Saviour Jesus Christ to death. This principle will stand the test of law, philosophy and religion. In a legal sense it appears to be in the nature of compounding crime. It has been my privilege to make an extended examination of the reformation theories of the atonement and it is my opinion that the Protestant doctrine of atonement is not so near the real truth of atonement as that of the Catholic theory, especially that part of the doctrine relative to the *finished work* of Jesus. It is worth a careful consideration of every man born into the world.

JESUS, THE MANIFESTATION OF GOD.—Jesus is not simply God reduced to human form, but God manifested in His fullness in human form. He is all to me that I could possibly describe with voice or pen. He is all that human language has failed to express, but it is not my opinion that He bore the actual penal sufferings of all sinners, but rather taught us the way to bear our own. This is what is meant in the famous passage of Scripture: "He was wounded for our transgressions and by His stripes we are healed." The

cross has been called "the dramatic center in Christianity," but Jesus is all that and more, He is the Alpha and Omega, the beginning and the end. He is God, the Father. Listen, this is God speaking: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should have eternal life." Again, "God sent not His Son into the world to judge the world, but that the world should be saved through Him." And, "I am the Good Shepherd, the Good Shepherd layeth down His life for the sheep." But, "I lay down my life that I may take it again."

THE PURPOSE OF ATONEMENT.—The purpose of atonement with Jesus was to teach the Oneness of man with God and thus bring all men unto Him. "If I be lifted up from the earth, I will draw all men unto myself." I have always sought a theology that would meet two ends, first, one that would do to live by, and, second, one that would do to die by, and I am constrained to believe that the example of Jesus set for me is all-sufficient and meets every need and purpose, and not for me only, but for all those who love His appearing. The law of sacrifice is the rule of every ideal home. If one member of the family suffer, all suffer. God sends parents children to make them unselfish and that they, too, may grow up and do noble work for humanity. This is atonement.

ATONEMENT AND FORGIVENESS OF SIN.—That the element of atonement and forgiveness of sin and that Jesus is associated with it is a self-evident truth to all theologians. And here it is well to add

that all the activities of the mind, the heart, the body and the soul lie between evil on the one hand and good on the other, and, man, as his own free moral agent must choose for himself. The barrier to be removed in order to forgiveness of sin is on man's side, not God's. God's love impels Him to forgive, therefore, it consists not in God's injustice but in man's incorrigibility, not in God's unwillingness, but in man's unreadiness. Again, salvation does not mean sudden deliverance from the *post mortem* consequences of a sinful heart, evil mind, or misdeeds. The atonement will help man to resist sin, and thus enable him to live The New Life, but he will still be tempted daily, perhaps hourly, all the days of his life.

THE BASIS OF ATONEMENT.—The basic ideal of atonement is the willing assertion of man's oneness with his fellow-men and his God. The sinful life is an evil life. It is lived at the expense of the whole, of which he forms a part. The life of love is the life which does good. It always does the best it can for itself. Sin is sin in whomsoever it may be found, in matron or maid, in the young man and the gray-haired man. Sin is the greatest separator of men, one from another, and from God. Therefore, the assertion of our oneness with the Source of All must necessarily involve the getting rid of sin. And the ministry of love is the only way to banish sin. It is the spirit of love and self-sacrifice that is winning the world for Jesus—the spirit of the same love He exhibited when here on earth. This is the work of the ever-present atonement that will eventually redeem the world, and thus finish the work Jesus began when here among men.

ONENESS OF CHRIST WITH MAN.—The relation of Christ to man is at once organic and vital. In a certain sense the Son of God, Jesus, the divine Man, is the vine of which the sons of men are the branches. The most sacred of life's relationship is the holy bond of union between Christ and man. He is "the Son of man," the elder brother of every man and the Saviour of humanity. Jesus is the central figure in the atonement. He actually atoned fully and completely in so far as the atonement could be made at the time of His crucifixion, but in order for the atonement to become effective it must necessarily be repeated on the altar of each and every human soul. And the same spirit that governed Jesus must govern the human spirit in order that the atonement may be complete.

JESUS, THE LIGHT OF THE WORLD.—Jesus lived such a beautiful life that His spirit gave light and life to many other lives and His life is continuing to hold sway over millions of other lives. He was the spirit of Christ, "the light that lighteth every man that cometh into the world." But the same Christ nature that shone out so brightly in the life of Jesus is ever present in every child born into the world. It is your light and mine. Jesus so lived that since He ascended to the Father, multiplied millions want to be like Him, and you can do likewise. This is atonement. It is yours to be a saviour the moment you cease to be a sinner. The holy spirit of love and truth, if you will submit, will inspire you to live like Jesus. The spirit that seeks to save human souls is the spirit of Christ. It is the immortal manhood in mortal man.

The death of Jesus upon the cross, spiritually interpreted forms the basis of the gospel. It is the basis of the mediation of all who love and serve Him by living The New Life.

THE NEW TESTAMENT DOCTRINE OF ATONEMENT.—The Old Testament symbolisms show the imperishable truths which underlie the doctrine of the atonement, and in passing I wish to speak of the atonement in the light of the New Testament. It is a well-known fact to all theologians that the New Testament language touching the doctrine of the atonement has been a very prolific source of misrepresentations, and the worst part is, many have accepted their theories as being correct. This can but retard the work of atonement, check the Christian spirit of advancement and hinder the progress of civilization. The New Testament symbolism of the atonement is largely derived from the Old Testament, and the New Testament evidence of the doctrine of the atonement is in perfect accord and harmony with the theory of The New Life Theology.

THE NEW LIFE THEOLOGY OF THE NEW TESTAMENT.—There is in the new age of the New Testament a new theology—the theology of sacrificial love, and by the theology of this sovereignty man is to express and manifest God as did Jesus when here on earth. It is a beautiful thought, and best of all, the hour is ripe for the advent of the newer theology and its evangelism. “The love of Christ constraineth us,” but the love of Jesus spurs us on to greater things. This is the open secret of The New Life.

THE NEW TESTAMENT WRITERS.—The New Testament writers have some uniformity in their method of the presentation of the doctrine of the atonement. It might be said, however, that they display the same general treatment of the subject that we might expect among a similar number of writers in the literature of to-day. The New Testament treatment of the atonement would indicate the principle of accommodation to circumstances of interpreting the doctrine of the atonement in the light of the newer theology and religious experiences of to-day.

THE NEED OF A NEWER THEOLOGY.—If all the works on theology were written in the light of the Bible in the fashion of The New Life Theology, instead of being dry and full of lethargy, they would be inspired with the spirit of the newer life and full of the quickening and saving power of the incarnate Son of God. It is without doubt the heart and gospel message of Jesus, which is in turn the heart of the New Testament Scripture. A newer theology is the greatest need of the Christian religion, it would do more for the advancement of the Kingdom on earth and the evangelization of the world than all other means.

THE KEY TO CHRISTOLOGY.—The New Testament seems to have a logical system of thought touching the doctrine of atonement. The writers, however, preached a factual gospel, but did not bind themselves by any interpretation of the facts. Their theology consists largely of the historical facts of the birth, life, death and resurrection of Jesus. In fact, it was a matter of preaching their experiences with Jesus and

others who lived contemporaneously with Him. And here it is well to add that the apostle Paul had the key to the Christology when he exhorted his brethren not to dwell too much upon the Jesus of the flesh, but rather upon His true being as found in the immortal Christ. He says: "To me to live is Christ, instead of to me to live is Jesus." This illustrates the point that Jesus was God, but His consciousness was limited to the things of this world. Again, he says: "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." This is a vivid word picture of Jesus, the eternal Christ, after He had atoned as an example for all humanity.

THE KING'S HIGHWAY OF HOLINESS.—The New Testament presents the doctrine of the atonement of Jesus on the cross in a diversity of forms, but taking the doctrine as a whole, there is an underlying principle of unity of thought among the writers, and in the end all come out in the King's Highway of Holiness. There seems to be an absolute agreement as to the fundamental thought, that is, the atonement which Jesus began is a part of every man's work. All interpretations seem to blend at this central point into one harmonious whole like the beautiful hues of the rainbow, and shows us that the atonement of Jesus was for New Testament and the basis of The New Life Theology.

THE NEW TESTAMENT TESTIMONY.—The New Testament testimony ultimately rests upon the writers' witnessing the crucifixion, resurrection and

death of Jesus and is accepted as an example for all humanity to the latest posterity. It is very important to state here that after the resurrection of Jesus the writers of the New Testament no longer looked upon Him with a sign of failure. His life now shone with new glory. The theology that He had taught fully established The New Life principle on earth and the writers of the day commenced to write the new books of the Bible, now known as the New Testament, as not a single word had been written until this time. They had gained a new-born faith and personal experience of the spiritual power of The New Life as taught by Him. These writings are a matter of record in the New Testament and the basis of The New Life Theology.

VALUE OF THE NEW LIFE.—The New Life is the result of their faith in Jesus springing into being. The translation of the principle of The New Life Theology contained in their writings, as Jesus taught it to them, has been an age-long process, but the world is now beginning to more fully realize the value of the newer life and thousands are gathering into its sheltering folds, where life, health, happiness, love, prosperity, longevity and life more abundantly await them. And I can but think that Jesus saw in the fulfillment of the atonement it would be well for each succeeding generation to go to the Fountain-head of divine love, truth and grace, and there enjoy that spiritual life from that ever-exhaustless Source and tell others of the unsearchable riches to be found in man's oneness with man and man with God. And when we think of the love that flowed on Calvary we are prompted to exclaim:

"Were the whole realm of nature mine
That were a present far too small;
For love so amazing, and so divine,
Demands my soul, my life, my all."

THE ATONEMENT AND REPENTANCE.—The redemption of man in the light of The New Testament is inseparably connected, by example, with the final passion of Jesus, the eternal Christ. On this point there does not seem to be a single deviation. The New Testament writings are so interwoven with this thought it cannot be left out without destroying its vitality as a living principle. This doctrine extends back to the foundation of the world and forward to the consummation of God's purpose and the second coming of Christ with His redeeming love in the heavenly sphere. Repentance is the first stage of spiritual receptivity which finds its fruition or culmination in faith. This is an appropriate beginning and ending. The atonement signifies much, but withal it is the divinely appointed means of procuring forgiveness of sin by producing repentance. It is the supreme expression and manifestation of divine love working by repentance to bring man into filial fellowship with and obedience to God. Thus changing the heart of man, subduing his enmity, creating in him a filial spirit, leading him to the Father's will and into a knowledge of his oneness with God. .

JESUS, THE IDEAL SOUL.—Jesus made the atonement consistent that we might make it complete. He taught men how to live The New Life by living it Himself. He was God in man on earth, the best evidence of which was that no sin of whatever nature

found lodgment in His pure and holy soul. He loved all. He endured all. He conquered all. He saved all, because He lived a perfect life of love. He gave His own life as a gift to the world that other men might see His good works and be constrained to glorify the infinite and everlasting God. It was His glory to exalt and glorify the Father that all humanity might repent and believe in Him. Repentance, however, is not the final end to which the atonement leads. It is but the first step in the upward and onward way. Genuine repentance is followed from the first by a new consciousness of guilt. It is the gateway to the new birth of the soul into The New Life that leads man into the beautiful City of God.

REVELATION OF GOD.—The self-sacrificing atonement of Jesus is the greatest revelation of God and the greatest moral power the world has ever known. There is absolutely nothing to compare with it in history. It is unique in itself. Jesus stands alone pre-eminently as the greatest atoning Power of all the world, but the moral is that every man must still account to God. What some of the prophets, apostles, saints and sages of the ages have succeeded in doing a part of the time Jesus did all the time, but when great and good men rise up in His strength, who are able to do as He did, the atonement will be complete and God shall be All in all. Then we shall experience the second coming of Christ when He shall reign supreme forever and ever. There is but one thing in all the world that will enable even strong men to do this, and that is, faith in Jesus. Faith in Him is faith in God and faith in our own

Christhood. The atonement is a spiritual reality in the world to-day, it is surely a divine satisfaction to every follower of Jesus who has demonstrated to all the world, once and for all, that God is love, that He is a Father and Counsellor, a friend and helper in every hour of need. He is the aim and goal of all our aspirations, the light that lights our way from sin to a paradise of love. Jesus made plain that the basis of salvation is in the eternal Christ. The death of Jesus as an example of atonement for man is an actual reality, an objective lesson, standing out as an example to all humanity as the highest of a saving faith in God, the Father of all.

THE WORK OF THE ATONEMENT CONTINUOUS.—The atonement is, indeed, a long, as well as a continuous atoning process. It is the one means that will lift a man out of sin and carry him up to heaven and immortality in God. The atonement is the sum total, not only of our own life, but of all human life. The atonement of Jesus was the natural flow of divine love from the divine nature of the divine Man, Jesus, the eternal Christ. God comes to man, not in condemnation, but in mercy and sees him in the Oneness with the anointed Christ, even Himself. The work of the atonement is continuous. All men, the tall, the wise, the reverend head, instinctively believe in the atonement if they would but trust the better self. I am sure a careful study of the atonement creates the profoundest impulse of the human heart. We are all God's children, and if we aspire unto God and His ways we fulfill the work of atonement. Go with me

into the house where the spirit of sacrificial love is trying to save a transgressor or supply the need of divine love and I will show you the work of atonement pleading for its own. Sometime ago I visited a country seat, and there I saw the working of the atonement. An only sister was trying to save an only brother who was a transgressor. She followed him to the still in the city pleading with him to give up the drink habit that was devouring his immortal soul. This was the atonement at work. I heard the prayers of the mother for her wayward son. This was the work of atonement. I saw the tears of the father and heard the audible sobs of that lovely sister. This was the work of the atonement. I talked with the brother when sober, and told him to pass the wine cup by. He said he would try. This was the work of the atonement. Then I said, this praying mother, this weeping father, this sorrowing sister and this downcast brother are a part and parcel of the atonement. And then I turned and looked at the cross on the shore of the Galilean Sea and said, Thou art conquering, O Galilean. In conclusion: If you would atone as did Jesus:

Then say to every man you chance to meet
At home and abroad, on the sea or street,
That he lives under God's canopy of love,
As broad as the blue sky of heaven above.
And they who miss this, miss eternal bliss,
They miss the true love that rules above,
The new birth of earth, the heavenly kiss,
The kiss that makes this life a life of love.
And one thing more, let me tell you now,
That to believe these things are truly so,
Firm faith in the new birth makes him know
The New Life is God's blessing here below.

CHAPTER THE SEVENTH.

THE ATONEMENT AND SACRAMENT.

*Then said he, Lo, I come to do Thy will O God.—
Hebrews.*

*For even hereunto were ye called; because Christ also
suffered for us, leaving us as an example, that ye should
follow His steps.—PETER.*

Let the atoning will be ever thine,
And make thy atonement alway sublime;
This is the sacrifice of nobler name,
A sacrifice higher than worldly fame.

THE SACRAMENT.—There is a close association between the atonement and sacrament. The word sacrament is of Latin origin and means an oath of allegiance to the crown or king. The sacrament of Baptism, as the symbol of the new birth, is administered and received but once. The baptism which receives the seal of The New Life salvation is the baptism “in the name of Jesus Christ,” that is, trusting in His Name, resting in His Name, standing in His Name, depending in His Name, acknowledging in His Name, living in His Name and confessing in His Name as our highest example to attain salvation and immortal glory.

The sacrament of the Lord’s Supper is the solemn act or ceremony of commemorating the death of Jesus in the use of bread and wine as emblems of His flesh and blood, accompanied with appropriate prayer, hymns and thanks. Jesus took bread and blessed it and broke

it and gave it to His disciples and said, "Take, eat; this is my body." And He took the cup, and gave thanks, and gave it to them saying, "Drink ye all of it; for this is my blood." Here is another example of the atonement in the nature of a spiritual and physical act of the Holy Eucharist, but "I am the master of my fate; I am the Captain of my soul."

THE HOLY EUCHARIST.—Jesus partook of the Holy Eucharist at the close of the day, just as the beautiful twilight of a glorious earthly pilgrimage was fast drawing to a close. The ritualism carried out at the Lord's Supper was the closing earthly scene of Jesus before He ascended to the Father. He was sad. He had drank the last dregs of the cup of sorrow, yet there was the glory of an immortal victory over all sin overshadowing Him. "Not my will, but Thine be done" was His constant prayer. Jesus believed that "men ought always to pray," and in consequence of His faith and His spirit of prayer the world has been amazed ever since at the contrast between His last supper and His last spiritual breakfast in the body. The gloom of His countenance had passed into glory and sunshine, and His disciple's grief was turned into joy that knew no bounds. There have been many meetings of the religious, civic and governmental dignitaries of earth since that memorable morning, but none in the history of the world that would compare with the meeting of Jesus and His disciples in the bright morning hours on the shores of the Galilean Sea. The heart of a doubting world was chastened and the pride of haughty sinners rebuked.

A SCENE OF MILLENNIAL GLORY—The scene of-millennial glory had come to the followers of Jesus. Many who had been working for His cause, yet in doubt and fear as to the outcome, were at once awakened by the voice of the eternal Christ. This was a day of turning to the newer life, a life of spirituality rather than materiality. The principle of The New Life was born anew and the newness of life, as well as the renewal of life was rediscovered and found to be the recognizing and accepting the higher spiritual life. It was the dawn of a new spiritual light as found in the principle of divine love. Jesus was not in the sepulchre three days in vain, for on the third day He arose in power, possessing the newness of life and thus established the principle of The New Life for time and eternity, as well as man's Oneness with God. The divine principle of The New Life in man will appear in its fullness, and figuratively speaking:

The wolf shall become as the lamb,
And the leopard as gentle as the kid;
The calf and the young lion shall love
And a little child lead them all to God.

THE DAY OF PENTECOST.—The incoming of the light of The New Life was so sudden and powerful, as on the day of Pentecost, that it could not be doubted even by the skeptical. The disciples were so inspired with the work Jesus had accomplished in healing the sick, cleansing the lepers, restoring the sight to the blind, casting out evil and destroying sin, that one of them exclaimed: "Even the devils are subject unto us through Thy Name." The atonement of Jesus was His final consummate example for man that we might

live in the spirit of the eternal Christ and teach others to "go thou and do likewise." The atonement *per se* can save no one. Salvation is the gift of God.

POWER OF THE ETERNAL CHRIST.—The New Life principle which Jesus inspired through the power of the eternal Christ, the power of truth and love is not simply to heal, to cleanse, and to restore health and sight alone, but rather to demonstrate the power and significance of the divine spirit. Sin is selfishness but Jesus was unselfish, and, therefore, His unselfishness separated Him from all sin and made Him spiritually pure and free from all sensuousness of every nature. He laid His earthly storehouse on the altar of The New Life as found in the eternal Christ that all men might, by His example, be able to work the miracles that He wrought for the uplifting and making a glorified humanity which can only be experienced by living in the same spirit with the eternal Christ.

THE ATONEMENT OF JESUS, AN EXAMPLE.—The atonement of Jesus was an example to reconcile and teach man his Oneness and unity with God. Man had wandered so far away from the path of right and rectitude that he was lost in his own humanity. Paul said, "And they that are Christ's have crucified the flesh with the affections and lusts." And Jesus said, "For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." Here Jesus taught man's Oneness with God. His atonement was individual and collective in its nature and purpose. He taught justice to self and mercy to all mortals. Jesus taught the *at-one-ment* with God in

His atonement for the exemplification of humanity; that "Thou shalt have no other gods before me;" that thou shalt believe in the eternal life; that thou shalt know not evil and learn to do good; that thou shalt live The New Life, and that thou shalt "render unto Ceasar the things that are Ceasar's, and unto God the things that are God's."

A NEW CALENDAR IN CIVILIZATION.—On one occasion Jesus said, "The publicans and harlots go into the Kingdom of God before you," but He founded The New Life which is making a new calendar and a new civilization based upon the Higher Self. Jesus taught that so long as a man is sinful and sensuous at heart, the partaking of the Lord's Supper, the observance of the Sabbath, the offering of long prayers, or the support of the ministry is of no avail; he must forsake his way and live The New Life in the eternal Christ. Jesus was "despised and rejected of men" yet He lived The New Life and overcame all temptation and sin. He is our example; what shall we do with Him? What shall the answer be?

SAINT PAUL EXHORTS HIS PEOPLE.—When Paul exhorted his people to accept The New Life he said, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Here is a sermon that would save the world if we would but accept it. In it is found the divine principle of The New Life, immortality and everlasting felicity. St. Paul lived The New Life and not in vain. No man ever lived in the eternal Christ in vain or ever will. When the life-work of

Paul was nearing its glorious consummation over there in that grand old ancient city of Rome, methinks I can hear him say, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me on that day, and not to me only, but unto all them also that love His appearing."

THE ATONEMENT IS SERVICE.—The New Life Theology that Jesus taught touching the atonement was service to humanity. Divine inspiration says: "Work out your own salvation with fear and trembling," and in this He admonishes us to "be not weary in well-doing" and "occupy till I come." The word *fear* as used in this connection is a filial fear. "The fear of the Lord is the beginning of wisdom." The atonement requires many sacrificial offerings to save self from sin, and when the individuality of atonement becomes collective and eventually universal in the eternal Christ, then the work of atonement begun by Jesus for our example will have been consummated and God will be All in all.

THE RELATION OF FAITH AND WORKS.—It is a principle of The New Life Theology, That "faith without works is dead;" that love must triumph over sin and that good thoughts must suppress sin—overcome evil with good. This principle was taught throughout the ministry of Jesus. Jesus "bore our infirmities and with His stripes we are healed." The theology of this passage is illustrated in the words of

St. Paul, "For if, when we were enemies, we were reconciled to God by death of His Son, much more being reconciled, we shall be saved by His life—Christ sent me not to baptize, but to preach the Gospel." Repentance is the *sine qua non* of salvation, and the atonement is the means of its production, but the function of faith is to bring man into the possession of the new birth and the enjoyment of The New Life salvation as found in Jesus, the eternal Christ. This includes repentance toward God and faith toward our Lord Jesus Christ.

THE MISSION OF JESUS.—Jesus, the God of heaven and earth, made His mission into this world of sin and sorrow very plain when He said, "I am the way, the truth and the life." Again, on another occasion He demonstrates His personality and power of life and love, when He said, "I and my Father are one." It was the God in Jesus who said, "Go your way, and tell John what things ye have seen and heard; how that the blind see; the lame walk, the lepers cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." By this message Jesus hoped to prove to all posterity beyond the question of a doubt, the power and efficaciousness of The New Life, and its relation to life, health, happiness, prosperity, longevity and immortality. And thus it has been discovered that the atonement that Jesus began is not a thing of latitude and longitude, but a sacrificial love as large as all the world, and that with increasing brightness shines the light of the eternal Christ, making the present radiant with the glory of a quenchless love while the purpose of the ages is being fulfilled in the atonement of man.

THE PURPOSE OF THE SACRAMENTS.—The Christian religion has two sacraments, Baptism and the Lord's Supper: the first stands for the acknowledgment of the new birth and the initiation of man into the kingdom of God; the second stands for the development in The New Life. These principles are founded upon the atonement of Jesus and are expressive of the soul's faith in the eternal Christ.

THE SACRAMENT OF BAPTISM.—The sacrament of Baptism is a confessional act in which we have the assurance of forgiveness. "Repent and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." The name of Christ stands for what He is. "Arise and be baptized, and wash away thy sins, calling upon His Name." The term *baptism*, in a sense, means that spiritual purification of the mind, heart and soul, which makes a man "willing rather to be absent from the body, and to be present with the Lord." Those who thus confess Christ in baptism, declaring that "in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." all come within the saving power of the new birth, and the operating power of The New Life of the eternal Christ.

THE LORD'S SUPPER.—The Lord's Supper is the central ordinance of the Church, the crown of Christian worship, the most precious means of grace, and its observance is intended to be perpetual. It is "a visible sign of the saving truth of the Gospel." It is called the Holy Communion as it is a symbol of the progres-

sive growth in the The New Life of the Christian. The Lord's Supper as a means of spiritual attainment in the newer life is to be frequently repeated that our life may be continually renewed. It is a beautiful symbol of God's mercy to man, bringing to view in an impressive pictorial way the death of Jesus as an example for man's atonement, acceptance of the new birth, and his faith in The New Life as the source of his spiritual life.

THE THEOLOGY OF THE SACRAMENTS.—The theology of the Holy Communion as given in the Gospel of Matthew, Mark and Luke are in perfect harmony. The heart of the ordinance of the new institution regarding the significance of the Lord's Supper is substantially: "This is my body which is given for you; this do in remembrance of me." "This is the cup of the new covenant in my blood; this do as oft as ye drink in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till I come." This is a part of the atonement of man.

THE RATIONALE OF THE SACRAMENTS.—The rationale of the sacraments rests in man's secret faith and its embodiment in a public overt act. Man lives by the power of the communicated life of the eternal Christ, and therefore, the sacraments are based upon the identity, unity and harmony of the participant with the eternal Christ; in baptism the participant symbolizes his rest in Christ, in the Holy Communion he symbolizes living in Christ. The newborn soul is fed upon the sacrificial food. The bread which we break is "the communion of the body of Christ," and the cup which we bless is "the communion of the blood of Christ." The bread and wine are symbols of the sac-

rificial example by which we are henceforth to be nourished. The virtue of the sacrament is in the manner of its observance, that is, in eating and drinking worthily and discerning the Lord's body. The sacraments express the covenant relation existing between the eternal Christ and His people. Baptism signifies the entrance into the covenant with Christ, and the Holy Eucharist signifies sealing the covenant by living The New Life. This is "The new covenant in my blood." The sacraments are means, not ends. They are spiritual helps to the spiritual life. They are the symbols of spiritual value. Baptism stands for consecration, and the Lord's Supper stands for communion with the eternal Christ. The Lord's Supper, like the Passover, out of which the Holy Communion grew, as the fruit grows out of the blossom, is a soul-cheering and joyous festival. And, thus it is seen the sacraments are the symbols of a new covenant never to be broken, but kept and observed as a memorial of Jesus, the eternal Christ and the incarnate Son of God:

"Be thou content within thy soul possessing,
 The calm and quiet of a life of trust;
 Then thou art rich beyond the world's conception.
 The sumptuous feast or a solitary crust,
 Shall prove alike to thee, if in thy quest,
 Thou findest God, the highest and the best."

NEW YEAR'S DAY ALL THE YEAR.—The Deity is a righteous God of all men. There has never been and never will be an institutional or forensic atonement, but the atonement willingly accepted has been and will be the greatest redeeming force to the world, and Jesus stands preeminently as the highest expression of the willing Atoner by which humanity is being won to God,

but the life of this Atoner is of value to us only in so far as His life is repeated in our own life and character. Jesus atoned for our example, not for our sins, that we might be like Him. God looks upon man and deals with him through Christ, and therefore, man must deal with God, through taking Jesus, the highest expression of God, as his example. New Year's, Easter, Good Friday, Thanksgiving and Christmas Day are, indeed, associated in an ideal sense with the atoning work of Jesus, and every day we keep these days, in the higher sense, we grow more and more like Him, and are united closer with God and the life eternal. These, and all similar days, wherever observed, as a rule, are the product, result and best proof of a higher civilization. The observance of these days show that the children of men are both reverent and thankful to Almighty God for the "Peace on earth and good-will toward men." It also shows that men are becoming more like Jesus and are willing to follow the example of atonement instituted by Him almost two thousand years ago. "O, give thanks unto the Lord; for He is good; for His mercy endureth forever." These days are indicative of the silent inward workings of the Holy Spirit in man. The observance of these days show that men are deeply conscious of the overruling power of the Creator. The general knowledge of the Bible and the outward signs of The New Life are the best spiritual evidences of the daily advancement of civilization to a higher and more beautiful plane. Atoning is the turning away from iniquity: "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Nehemiah in the

eighth chapter and tenth verse tells us how to Atone by Thanksgiving: "Then he said unto them, Go your way, Eat the fat, and Drink the Sweet, and send Portions unto them for whom nothing is prepared: for This day is Holy unto our Lord: neither be Ye sorry; for the Joy of the Lord is Your Strength."

THANKSGIVING ALL THE YEAR.—We should have Good Friday, Thanksgiving and Christmas all the year. If The New Life had done nothing more than rescue and transmit these days of Atonement from the pagan nations of old, for these gifts alone would forever be entitled to the proudest gratitude of civilization. They are not only holidays, but Holy days and have done much in the advancement of civilization to a higher sphere.

MODES OF BAPTISM.—There are three modes of baptism, namely: Immersion, Pouring and Sprinkling. Water is not an essential to salvation, but its use, like that of the Sacrament of our Lord's Supper is emblematic of the willingness of our hearts to serve God and to be obedient to His divine Commands. And therefore, a candidate for baptism should decide for himself, in the light of the theology of the New Testament, which mode of baptism he prefers. The sacrament of baptism, as well as the Lord's Supper, is but another mode of atonement, and in the end all must atone, and each must finally act his part in the Atonement of humanity.

EXAMPLES OF ATONEMENT.—The most beautiful atoning life is the example set by Jesus as portrayed in the vision of Isaiah. This vision might be applied to Jeremiah who lived contemporaneously with

the prophet Isaiah, as well as Jesus, but in any event it pictures the very foundation of the spiritual atonement. It represents the eternal Christ in man and the essence of the atoning power of man which he must be willing to accept: "He is despised and rejected of man, a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from Him, He was despised and we esteemed Him not. Surely he hath borne our griefs, and carried our sorrows: Yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisements of our priests was upon Him; and with His stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Atonement is but another name for good works, work for humanity and the elevation of mankind to a higher sphere of life, love, health, happiness and prosperity:

"Who works for glory misses off the goal,
Who works for money coins his very soul.
Work for the work's sake then, and it may be
That these things shall be added unto thee."

THE LIFE OF JESUS.—God became man because of His love towards mankind. He is the Crown of the natural development of the universe, and therefore he came to earth that he might be known to humanity as he really is. He took upon Himself the human nature so that the two natures, Divine and human were united. Thus he became perfect in Godhead and perfect in manhood, and was called Jesus Christ our Lord and Saviour. The events and teachings of Jesus, associated with His most blessed life when He was here among men is most remarkable. The political and religious condition of the Jews and of the world when Jesus came was at a low ebb. The land of Canaan was considered the promised inheritance. The kingdom of Judah was re-established under foreign influence and Jerusalem, the central city, and the great temple were restored. When Jesus was born, Augustus Caesar was Emperor of Rome, then ruling on the throne, having conquered the territory about sixty years before the birth of Jesus. Palestine had become a province of the Roman emperor, and his rule extended practically over the entire civilized world, which at that time included about one hundred and twenty millions of people of whom sixty millions were slaves, forty millions were freedmen, and only twenty millions were citizens in the full sense of the term.

THE SPIRITUAL CONDITION OF THE TIME.—The Jews were under the government of Herod, the Great, who was a Gentile by birth, but nominally a Jew by custom and a vassal of Caesar Augustus. The spiritual condition of the people was very low, and their prospects seemingly hopeless. The religion of the

day had lost its force and vitality, and philosophy was the consolation of a few and the entertainment of others, but it had lost its force. The conquests of Alexander, the Great, the leader of the Greeks had popularized the Greek language in which the great truths of the Christian religion could be taught. This was the spiritual condition at the birth of Jesus.

THE BIRTH OF JESUS.—Jesus was born a human child in a manger in Bethlehem. Before the incarnation or birth of Jesus, He existed as God. His own revelation of His pre-existence and glory before the world was, is a matter of record; "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," but we can know nothing of God save as He makes a revelation to us. We have learned that God is life and that man's life issues from Him which revelation teaches us our oneness with God.

JESUS AS A CHILD.—When Jesus was a child he was taken down into Egypt to escape the possibility of His being murdered by King Herod who feared Him as a rival King. Later He was brought back to Palestine and lived with His earthly parents, Joseph and Mary in their humble home in Nazareth, a secluded village among the South Ridges of Lebanon. His home in Nazareth was a small house built of stone, with a flat roof and stairs on the outside which led up to the roof where the people of that day used to sit and entertain their friends. After His return to the little home in Nazareth, we have no record of His life until He was a Boy of twelve, when he went up with His parents

to the Temple at Jerusalem, and returned to His home in Nazareth. The only record we have of Him from twelve to thirty is that He was subject to His parents, and that he increased in stature and wisdom, and in favor with God and man. He grew in body and mind as other men grow and was strong. During these eighteen intervening years we have no record, save that He was a carpenter's son, and in the community around Nazareth was known by the neighbors as "The carpenter's son," and in after life was recognized as one who had lived at Nazareth. This village was a fertile spot of much natural scenery and beauty. There were many cultivated fields and vineyards. It was a mountain home, twelve hundred feet above the level of the sea. The village was shut in by limestone hills. The flowers were abundant. It is on the shore of Galilee with Mt. Tabor off to the East, the beautiful Carmel hills off to the West and the Samaria hills in the South. The sea could be seen off in the distant western horizon.

THE FAMILY OF JESUS.—The people of the place were not distinguished for their learning or any special gifts. The family carried water from the fountain well in the village. When Jesus grew old enough He worked and earned His daily bread. The members of the family were Joseph, Mary and the Boy, Jesus. They lived in the love and fear of the Lord. The home training of Jesus was the best. It was a pious Jewish home. The family ties were sacred to them. The education of the Jewish boys were religious. It began in the home and continued in the synagogue. Jesus attended the Sabbath services on the seventh day of the week, and during the week, attended the day school at

tached to the Jewish synagogue. The Scriptures were studied. Students were taught to honor their fathers and mothers, that their days might be long on the earth, and their lives useful. And thus the educative influences of human life added to His growth in mind, body and soul.

JESUS AS A YOUNG MAN.—Jesus grew normally, a youth with a youth's nature; a young man with a young man's nature, until He had the beautiful soul of the poet, and the ideal vision of the prophet. Amid the family love and stimulus, the Boy and Young Man was reared and went into the wider world filled with piety and love for all men. He grew more and more like God until the declaration came in no uncertain sound, "The Kingdom of God is at hand." He then began His public ministry at the age of thirty at which time the story of His life commenced as recorded in the New Testament. The inspired men learned to know Him as the Logos, our Lord and that He was eternally present with God. He was God manifest in the flesh, and so are we in so far as we love, serve and obey Him.

ATONEMENT IS LOVE.—Thus we learn that the life of Jesus was a life of atonement for our ensample to show us how we can atone if we would be like Him. The example set for us by the life of Jesus is the highest expression of love ever attained in all civilization, and is a final proof that all things are possible with God. Jesus loved humanity. He gave His life for humanity, "and greater love than this hath no man, that he lay down his life for his friend." The Atonement

is but another name for love, and the life of Jesus teaches us that there can be no atonement without love:

“Must Jesus bear the cross alone
And all this world go free?
No, there’s a cross for every one
And there is a cross for me.”

Jesus 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 neighbor as thyself. On these two commandments hang all the law and the prophets.” Jesus, as a human being, was a brother in the flesh and spirit, was mortal-born as are other men, as to character and ideals, He healed the sick, the lame, the halt, the blind and cast out devils; He was greater and better than other men because He lived aright and consecrated His life to the noblest of missions, sacrificed it in heroic effort to free His country from the bondage of the Roman oppressor, died as other martyrs have died, but thru the power of the eternal Christ, He continues to live to this very hour. This is all well, but He says, “greater things shall ye do because I go to the Father.” This is truly exalting:

“God hath sworn to lift on high
Who sinks himself by true humility.”

CHAPTER THE EIGHTH.

THE THEOLOGY OF THE BIBLE.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—Jesus.

“Within that blessed volume lies
The mystery of all mysteries,
And happiest he of human race,
To whom the Lord has given grace,
To read, to learn, to hope, to pray,
To lift the latch and force the way,
But better had he ne'er been born,
Who reads to doubt, or reads to scorn.”

HISTORY OF THE BIBLE.—The Bible is the Book containing the volumes of the sacred Scriptures in which are recorded the revelations of God to man, the principles of The New Life, faith and the rules of Christian practice. The Bible was not written by the Finger of God Himself and let down from the windows of heaven as some good people would believe. I have met another class who as soon as they think they have found some inconsistencies between certain passages, at once jump to the conclusion that the value of the Bible is lessened. Now, I want to say with all the earnestness of my soul that both classes are seriously mistaken. The Bible is a large Book consisting of a collection of sixty-six volumes, and therefore, it was of slow growth, extending over a period of approximately sixteen centuries. The author of the Bible is the Holy Spirit, as it is writ-

ten "Holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit used about forty men in writing the Bible. The period during which the Bible was being written, from the time Moses wrote the first book until John wrote the last book, was a period of about sixteen hundred years.

THE WORD BIBLE—The word Bible in English, as in mediaeval Latin, is treated as a singular noun, but in its original Greek form it is plural, the books correctly expressing the fact that the sacred writings of Christendom are made up of a number of independent records which set before us the gradual development of the religion of revelation. The origin of each of these records form a distinct critical problem. An account of the historical and literary conditions under which the sacred literature of the Old and New Testaments sprang up, and of the way in which the books of the Bible were brought together in a canonical collection and handed down from age to age, is indeed most interesting. Biblical history is divided into two great periods by the manifestation and historical work of Jesus Christ. In its pre-Christian stage the religion of revelation is represented as a covenant between the spiritual God and the Hebrews, His chosen people. In accordance with this, Jesus Christ speaks of the new dispensation founded in His death as a new covenant.

THE OLD AND THE NEW TESTAMENT.—The Old and New Testament consist of two great divisions of the Bible known as the Old and the New covenant,

early as the second century of our era. Among Latin speaking Christians the Greek word for *covenant* was often incorrectly rendered *testament*, and thus western Christendom still uses the names, the Old and New Testaments.

The spiritual religion in the pre-Christian age of the Biblical religion fell into a period of stagnation and conservative traditions. The period of productivity was a period of contest, during which the spiritual principles of the religion of revelation were involved in continual struggle with nature-worship on the one hand, and, on the other, with an unspiritual conception of Jehovah as a God whose interest in Israel and care for His Sanctuary were independent of moral conditions.

JEHOVAH'S KINGSHIP.—The spiritual faith showed constant powers of new development, working out into clearer form the latent contrasts between true and false religion, proving itself fitter than any other belief to supply all the religious needs of the people, and, from the great deliverance of the Exodus down to the Captivity, the Restoration and the evidence of Jehovah's kingship over Israel, of His redeeming love, and of His moral government, were indicated by the most indisputable proofs, as it was only the deliverance from Egypt and the theocratic covenant of Sinai that bound the Hebrew tribes into national unity. The worship of Jehovah was always acknowledged as the religion and theology of Israel.

THE PRIESTHOOD NOT CREATIVE.—In all ages a priesthood is conservative, not creative, and it was only as a growing and creative power that the still

undeveloped spiritual religion could live, while it was the aim of the priests to faithfully preserve religious traditions already acknowledged as true and venerable, the characteristic of the prophet is a faculty of spiritual intuition not gained by human reason, but by coming to him as a word from God Himself, wherein he apprehends religious truth in a new light, as bearing in a way not manifest to other men on the practical necessities of the burning questions of the present. Unlike the priesthood, the prophets never formed a regular guild. It was an axiom that the gift of prophecy was bestowed by the inward and immediate call of Jehovah. But from the time of Samuel we find a regular succession of prophets working out the spiritual problems of the national faith with ever-increasing clearness and gathering round them, sometimes in regularly formed committees, a society of disciples and sympathizers which though never perhaps numerically considerable, embraced the names of Daniel and other leaders of Hebrew history and impressed the stamp of prophetic influence on every part of the spiritual life of the nation.

THE MINISTERS OF THE SANCTUARY.—The more enlightened ministers of the sanctuary shared with the prophets the task of upholding a lofty religious tradition, and not unfrequently both characters were united in one person. It was in fact only through the priests that the words of the prophets could receive public sanction in the ordinances of religion, as it was only through rulers like David that they could influence the political conduct of affairs. The personal efforts of the ministers and prophets were accompanied and supported

by the gradual rise of a sacred literature. Though the priestly ordinances were mainly published by oral decisions of the priests, which are, in fact, what is usually meant by the word law in writings earlier than the Captivity, there can be no reasonable doubt that the priests possessed written legal collections of greater or less extent from the time of Moses downwards, and literary diffusion of spiritual ideas was not confined to the direct efforts of priests and prophets.

THE TRADITIONS OF NATIONAL LIFE.—The noblest traditions of national life were entwined with religious convictions, and the way in which a prophet, like Amos, could arise untrained from among the herdsmen of the wilderness of Judah, shows how deep and pure a current of spiritual faith flowed among the more thoughtful of the laity. Prophecy itself was regarded simply as the brightest efflorescence of the laity in the religion of Israel. The same element which in subjective form underlies many of the Psalms, and in a shape of less highly developed, and tinged the whole proverbial and popular literature of the nation, for in this Hebrew commonwealth popular literature did not yet represent the highest impulses of national life, but among the more spiritual there was but one sentiment which prevailed and that sentiment touched the consonant chords in the lives of His chosen people:

I take thy Holy Spirit Lord
I take thy blood to cleanse,
I take thy ensample to crucify,
And to guide me to the end.

SPIRITUAL RELIGION.—The struggle between spiritual and unspiritual religion was brought to a

crisis when the prophetic predictions of judgment on national sin were fulfilled in the fall of the kingdom of Judah. Faith in the Covenant of God was impossible except on the principle of spiritual belief. No political future lay before the returning exiles, and continued confidence in the destiny of the human race was not separable from the religious ideas and Messianic hopes of the prophets. To obey the law of Jehovah and patiently to await the coming Deliverer was the only distinctive vocation of the people that gathered in the New Jerusalem and after a period of misfortune and failure, in which the whole nation seemed ready to collapse in despair, this vocation was clearly recognized and embodied in the permanent institutions in the reformation of Ezra and Nehemiah. But with this victory, the spiritual religion passed into a stationery state, and the whole concern of the nation from this time forward was simply to preserve the sacred inheritance of the past. The exile had so utterly broken all continuity of national life, that the inheritance could only be sought in the surviving monuments of sacred literature.

THE NEW THEOCRACY.—The founders of the new theocracy turned for guidance to the books that had upheld the exile's faith when all outward ordinances of religion were lacking as the fittest teachers of the community. Previous reformers had been statesmen or prophets. Ezra is a scribe who comes to Jerusalem armed, not with a new message from the Lord, but with the book of The Law of Moses. This book was the Pentateuch, and the public recognition of it as the rule of theocracy was the declaration that the religious ordinances of Israel had ceased to admit of developments

and the first step toward the substitution of a canon or authoritative collection of Scriptures for the living guidance of the prophetic voice. Through the teaching of the prophetic voice a new sentiment grew up in regard to mortality and death. This sentiment may be expressed in the following lines:

Oh, death where is thy sting
'Tis but a peaceful sleep—
Oh, grave where is thy victory
Thy charge thou canst not keep.
Death thou art but the road
That leads us to our home,
Thou art but a resting place
And not immortality's own.

THEOLOGICAL TEACHINGS.—The literature of Palestine at the time of Christ we distinguish as learned and popular. The learned class was busy on their twofold structure of legal tradition. The people never wearied of this mysterious revelation couched in strange symbolic and enigmatic forms, and placed in the mouths of ancient patriarchs and worthies which held forth golden visions of deliverance and vengeance in a shape which was more palpable than the spiritual hopes of the old prophets. Beyond the limits of Palestine, the new thought took a wider range. In adopting the Greek language the Jews had become open to the influences of foreign speculation, and the academies of Alexandria, whose greatest scholar, Philo, was contemporary with the foundation of Christianity, had in a great measure exchanged the faith of the Old Testament for a complicated system of metaphysico and theological teachings

upon the Absolute Being, the Divine Wisdom, which by the aid of allegorical interpretation were made to appear as the true teaching of Hebrew antiquity.

THE EARLIEST CHRISTIAN LIFE.—The earliest currents of Christian life and thought stood in a very secondary relation to the intellectual activity of the period. The only books from which the Apostolic church drew largely and freely were those of the Old Testament, and the Christians' task of proclaiming the Gospel was not a literary one. The first writings of Christianity were of an occasional kind. The care of so many churches compelled St. Paul to supplement his personal efforts by epistles, in which the discussion of incidental questions and the energetic defense of his Gospel against the Judaizers is interwoven with broad applications of the fundamental principles of the Gospel of the whole theory and practice of the Christian life. The idea that the Old Testament revelation must not fall back into a secondary position as compared with the inspired apostolic teaching was not for a moment entertained. Still less could the idea of a body of New Testament Scriptures, or Christian writings, be read like the Old Testament in public worship and appealed to as authoritative in matters of faith so long as the church was conscious that she had in her midst a living voice of inspiration.

THE RISE OF CHRISTIANITY.—The right of a book to be cited as Scripture was closely connected with regular use in public worship, and so the first step towards the New Testament Canon was doubtless the establishment of a custom of reading in the churches in-

dividual epistles or gospels. The first beginning of this custom must have been very early. The rapid spread of Christianity among the Gentiles of the west made Greek the sacred language of Christendom. The Old Testament was first circulated in the most important Gentile churches, as Hebrew was almost unknown to learned Christians.

THE ORIGINAL BIBLE.—The original copies of the New Testament were written on papyrus rolls, and were so worn out by frequent use, that we do not even possess any historical notice of their existence. They were written in uncial or large capital letters without division of words or punctuation, without accents, and probably without any titles or subscriptions whatever. The earliest transcripts comprised only portions of the New Testament, the gospels being oftenest copied. The Latin Bible was the first book printed, but the original text was for sometime neglected. The Jews of Italy led the way with several editions of parts of the Old Testament, commencing with the Psalter, and ever since the Word of the Holy Spirit has been :

Singing to us of the "Sense sublime
Of something far more deeply interfused,
Whose dwelling is light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man."

THE AUTHORITY OF THE BIBLE. The question of the authority of the Scripture is an important one, and is worthy of man's highest consideration. It is a subject which must be met as it really is. There are a number of classes in the world with whom we have to deal in the consideration of this theme. In the first

place it is the tendency of every class of human beings to rely upon some form or kind of external authority in matters of theology and religion, the same as in business matters and other affairs of life. One class holds the authority of an infallible book as their guide. Another class holds the authority of an infallible church as their pilot. Another class holds what seems to them some infallible statement of belief, creed, or dogma, as their hope. Another class holds to some confession of faith as their all. But the truth of the matter is there is no infallible Book, there is no infallible church, and more, there is no infallible confession of faith that will keep and nourish the soul itself. Now, any one of these can be but a help upon which to lean and if not carefully guarded, and tended it may become the most rigid fetter of the human soul, since the day man first breathed the breath of life and became a living soul. The real true seat of authority of the eternal Christ is within the human soul and not without as is sometimes imagined. Truth is inspiration from God and it may come from a million channels or sources but if it is to have the desired effect it must be recognized and accepted by the individual soul in order to awaken the echo of the spirit of life within the soul. The human spirit is fully capable of recognizing and responding to the truth and love of its own soul, if man but wills that it shall be so, for he is essentially and fundamentally one with God the Source of all truth, life and love. All that is necessary is for man to learn to trust his own divine nature, and this will enable him to receive, follow and express the truth, whether in the Bible, the church, the home, in society, in the crowded street, or anywhere else

on land or sea, of which the highest example and manifestation of this truth is the character and life of Jesus.

BELIEF IN THE BIBLE.—There are some churches who have built up a creed claiming it is based upon the Bible and then take everything for granted that all is settled and every response is: The church teaches this or the church teaches that, as the case may be, but the truth of the matter is that the real test of The New Life in man is that the new birth has found a response and awakened the love of God within the human soul. The Bible must be practiced in spirit rather than in letter. The belief that the Bible is to be obeyed and practiced both in letter and in spirit, is one of the greatest hindrances to the advancement of truth and the best interests of the kingdom of God. I will give one of many examples. I have just read the following passage in the book of Psalms: "Happy shall be he that taketh and dasheth thy little ones against the stones." This is not in keeping with the life, theology and teachings of Jesus. He says: "Suffer little children to come unto me and forbid them not for such is the kingdom of heaven." As all intelligent people know in order to understand a passage in the Bible we must first get in close touch with the intellectual and moral sympathy of the author of the written passage the same as any other author. If I remember correctly, this passage was written approximately six hundred years before Jesus was born, by a poor Jewish prisoner who was taken a captive and carried about one thousand miles away into Babylon. Let us picture the scene under which the passage was written. The author was melancholy and sad, even on the point of de-

spair. See him leaving the beautiful highlands and winding his way across several hundred miles of desert, even being compelled to march in front of the procession with his armed captors in the rear. He thinks as he marches on and on over the dreary plain, of the home ties he is leaving behind and the servitude of slavery he must soon enter upon in that old ancient city of Babylon, then known to the Jews as the Cruel City of the Plain. This is not all. The Jewish author plods on, and one by one he sees the weakest of his fellow-captives fall by his side and die, but that is not all. Near this poor Jewish father who has already lost his wife, and perhaps, his only child, he sees the Babylonian ruffians ride up by the side of a marching mother who is growing weak, and because she is too weak to carry her little babe longer, her little one is snatched from her arms while the Jewish author stands by and sees the babe dashed from its mother's bosom against the rocks by the roadside. And finally, the feelings of this ancient and unknown poet were so wrought upon that he was constrained to cry for vengeance, mingled with a suffering prayer, and gave vent to what is, perhaps, the saddest and most plaintive song ever written as quoted in the foregoing passage.

But, back of it all, the passage when interpreted is a prayer that the Babylonians may yet see the error of their way, accept the eternal Christ as their only salvation, and thus be saved and happy.

THE TRANSLATION OF THE BIBLE.—The Bible has passed through the hands of many translators and copyists, as it has been passed on from one generation to another adown the centuries to us; this has been

an avenue for mistakes to creep in. And through carelessness and the desire of strong adherents of the doctrine of the Trinity to substantiate their doctrine or dogma by Bible proof, words, phrases, and in some instances, whole verses have been added. The following passage is an example: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are One." I John 5:7. This passage is not found in any manuscript of the Bible earlier than the eighth century. The wording of the preceding verse made this a good place for an insertion of a verse of this nature, and it was evidently added. It is evident that this is an interpolation and in proof of it, it has been wisely expunged from the revised version of the Bible. Therefore, it is seen that all of the Bible is not direct revelation, but in the main, the Bible, whether given in revelation, history, parable, figure, symbol or poetic imagery, is none the less the revelation of God Himself.

THE LETTER AND SPIRIT OF THE BIBLE.—

I have met many people who think that they believe the Bible as it is translated from the first of Genesis to the last of Revelation, and, worst of all some of them have an idea that such a belief is really something to be proud of even in this enlightened age. The Bible must be believed and practiced in spirit rather than in letter. The authority of the Bible through the course of many centuries has come to be revered because its teachings, have been found to be the basis of truth, life, love, health, longevity and prosperity. Again, it was written by good and great men whose sole object was to live in the newer life and higher sense of freedom.

The true seat of authority of the Bible lies in full confidence in the word of God, whether it be declared in the Bible or revealed directly to the hearts of men, for as divine inspiration tells us: "The word is very nigh unto thee, in thy mouth and in thine heart, that thou mayest do it." God has always spoken to men. He is speaking yet and always will if they do not turn a deaf ear. He is speaking to men to-day. He speaks to you. He speaks to me. He speaks through men individually and collectively. God speaks to us daily, hourly, just as He spoke to the earnest prophets and souls in the days gone by. And, best of all, if we will but listen and trust Him He will send us the Inspired Word of sacred scripture and not in vain. And thus you and I shall be equipped to lend greater appreciation and reverence to those devout men who gave visible expression to the volumes of the Holy Bible.

OUR FOREFATHERS.—These men of faith of the long ago were our brothers and teach us that we are our brother's keeper. We are trying to know God as our Fathers were trying to know Him. They lived a similar life to that of our own, they viewed the same sights and saw the same sun, yet they were in many respects fallible just as we are not infallible. Even great and wise men are fallible because they are human and there are none perfect but God. Therefore, the Bible is not infallible for three reasons. (1) It was transcribed by man in the language of the original writers, (2) it was translated from the original tongues to our language by men, and (3) man is not attuned unto perfection. The same spirit that inspired Peter, Paul and Jesus will inspire you and me. The Bible is a good Book and

every good life would be a Book if it were written. A good and holy life is an epistle known and read of all men. It is the power of God unto the salvation of many souls, and a ray of truth of the presence of the eternal Christ.

THE BIBLE TO BE OBEYED IN THE SPIRIT, NOT LETTER.—The Bible must ever engage the attention of all humanity. It is replete with prose, poetry, history, revelation, adventure, fable, allegory and even its critics admit that its literature is unequalled and unexcelled in all the literature of all time. The Bible is a continuous revelation of God covering many centuries, and this is not all: He is still writing His revelations in the hearts of men and in many instances it is still being written as in the days of our ancient fathers to inspire others on the way the same as their work inspires us. The Bible is the record of successive revelations of God to man. Its very name cheers an aching heart and its message of life and love is a healing balm to the multiplied millions of troubled breasts, and the teachings of Jesus are balm in Gilead to all who believe in Him to all posterity. The Bible is the one Book of the ages which has withstood all the assaults and criticisms of its would-be enemies, yet withal, it has ever been a constant boon to all humanity. It is today accepted as the Word of God in all Christian lands, yet this may mean much or little, for unless it is interpreted right it is of no avail. God does not change. The Bible is to be believed and practiced as a complete whole rounded out in its wonted symmetry and harmony. This thought is beautifully expressed by the apostle Paul: "The letter killeth, but the spirit giveth life."

THE THEOLOGY OF ATONEMENT.—The fundamental principle of the theology of atonement as taught in the Old and New Testaments is in the main always the same. Even the supposed inconsistency of the New Testament writers fade away on a closer examination. And here it is proper to add that when any man speaks, if he possesses moral eminence and intellectuality, he is entitled to reverence, no matter whether he was a Bible or modern writer. Paul who is authority to-day was criticised on account of his views regarding the legalism and the literalism of his time. He believed that the spirit of the eternal Christ operated within each individual soul. On one occasion when speaking of the truth of the Gospel as taught by Jesus he declared that he "Conferred not with flesh and blood." Each generation is subject to its environments and provincialisms, and we are all susceptible to the customs and modes of our day, but the greatest exception to this rule is Jesus. He lived His earthly life right among the Jews, yet we find no allusion to the Jewish customs of worship. The views of St. Paul of the death of Jesus, the Saviour, and the forgiveness of sins certainly forms a beautiful contrast with the modern evangelical doctrine. The point is this: The wages of sin is death, but listen, there would be no death, that is, if we break the power of sin we break the power of death. Hence, we see that the doctrine that Paul taught is not our modern doctrine of atonement. It is true that Jesus died, that is, atoned as an example that all men might see His good works, and thus be constrained to glorify the Father in heaven, but it is certainly very inconsistent to think that Jesus died outright to save all men

from hell at one stroke as it were. Jesus atoned but He atoned only as an example for the children of men.

There has been nothing done for us in the way of atonement but what we must do ourselves. Jesus atoned, so must we, but, perhaps, in a lesser degree. If we are to receive the benefit of the atonement of Jesus we must unite ourselves to it by atoning. We have had an example of atonement, a self-offering which revealed the innermost God, and was the most perfect manifestation of the eternal Christ. If we know the love manifested by Jesus we know God and may enjoy the blessings of the eternal Christ.

THE UNITY OF THE NEW LIFE TRUTH.—

The unity of The New Life truth, from cover to cover, is linked together into one chain forming one immortal song of truth, and, figuratively speaking, it can be sung to one tune. It is not a new song, it is older than Christianity. It teaches that the deeper the unity of the spirit, the more profound and joyous will life be.

The New Life Theology finds that the whole redeeming process of salvation must take place within the soul of man who seeks God. Listen: "If any man be in Christ, there is a new creation; old things have passed away; behold all things are become new." In other words salvation is the uprising of the new man within the individual soul by faith in the risen Lord. Again, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Hence the new birth, salvation from sin, and living The New Life rests within the human soul. If we are to enjoy the newer life, we must die to self to

live with Christ and thus we are permitted to rise with Him in the newness of life in the eternal Christ.

GOD SPEAKS TO ALL MEN.—The New Life holds up Jesus as the divine Man of earth and His life-work as the highest point in civilization, but it would not lose sight of all the sons of God who, in the same spirit of the lowly Nazarene have given their lives in the service of love and their fellow-countrymen. God spake to Isaiah many centuries ago, and, better still, He speaks to you to-day. God spoke to the hearts of men on the day of Pentecost and He speaks to you now, but listen: If you are to enjoy this quiet communion with the Holy Spirit and the fruitage of The New Life of truth, it must come from within your own soul by putting yourself in harmony with the divine Spirit. Be assured of this truth. It is worthy of your highest confidence. If God is not in the soul you will not find Him in theology; you will not find Him in religion; you will not find Him in philosophy; you will not find Him in the Church; you will not find Him in the home; you will not find Him in the Bible, or anywhere else.

THE STUDY OF THE BIBLE.—Study the Bible, do not just glance at it, but read it, and you will say, what a wonderful Father; you will understand and see Him in His beauty; thus you will see your own worth and strength for you are His son, His child. Read the Bible, not only a passage or two, but the whole Book. We seek life; we search science; we study art and practice, that we may find a way to live forever; search the Scriptures, for in them we have eternal life. Oh, for

a stronger faith, a closer communion with God. This is the path to The New Life and a salvation that will restore man to his rightful heritage. You create your own destiny: It makes no difference through what church you accept Him, there is only one God. The eternal question is: are you His Child? Is He your Father? Have you discovered your Oneness with Him? In this is life, love, truth, health, longevity and everlasting felicity.

JESUS, THE PROPHET, KING AND JUDGE.—Jesus Christ, the Messiah, combined in His office the three-fold dignity. He was prophet to reveal, a King to reign and to judge, and a High-Priest to offer up the sacrifice of Himself. Jesus Christ even when expressed in language of calumny and abhorrence proves the historical reality of the facts which the New Testament teach. If it be true that Napoleon once asked Herder whether Jesus ever lived at all, such a passing phase of incredulity is so perfectly unreasonable that it has long been abandoned even by the most destructive critics. The Life of Jesus was past and His work accomplished, not in a corner, but on the open stage and under full light of the world where it could be judged of all men, and therefore, His Divinity cannot be doubted by any intelligent rational being.

THE BEGINNING OF THE NEW LIFE.—The New Life Theology does not belong to any one church alone, it is interdenominational. The New Life began with Christianity from the most humble origin, and was regarded by the whole non-Christian world—alike, Jewish and Pagan, with unconcealed hatred, largely

mingled with a contempt which ultimately passed into error and exasperation. The New Testament records for us the obscure position, the extreme poverty, the persecuted lives, the unlearned training of the apostles, and the disdain to which all Christians were subjected, but withal, the church founded upon the new birth continued to live and grow from generation to generation, until the name of Jesus, which was then scarcely known outside of the adjacent territory to Jerusalem, is a familiar household word in every land and clime, and is the magic key which holds together republics, kingdoms and empires, banding together an army of Christian workers which no man can number, and from continent to continent, from isle to isle, and from sea to sea, we can hear the glad refrain:

“If I have Jesus, Jesus only,
He will be with me to the end;
And unseen by mortal vision,
Angel bands will o'er me bend.”

THE NEW LIFE CHURCH.—All Christians agree in admitting that in the New Testament there is to be found frequent mention of a corporate body known as the Church—sometimes spoken of more freely as the Church of Christ, or the Church of God. It is referred to by its Divine Founder as about to be built upon a Rock. In the Book of Acts it has become a living reality, including apostles, elders and laity—holding a council, and making decisions upon points of doctrine and of practice. Christ in His glorified humanity, is recognized as its head; it is in turn His body, His fullness and His spouse. The exact ideas involved in the word church, the questions concerning its power, its

nature and essence, modes of governance and continuance, its relation to the Holy Scripture, and its relation to the state—have all been fruitful matters of controversy, but have emerged in a marked manner. During the writings of the fathers, bearing upon the nature of the Church, the relations of the Church to the state became subjects of discussion, and Constantine made Christianity the religion of the empire.

CONTEST OF PHILIP, THE FAIR.—The contest of Philip, the Fair, and Pope Boniface, and that of Philip Augustus of France and John of England against Pope Innocent III, were again and again renewed during the middle ages. The points in dispute have been keenly discussed. The Christians of the Church Triumphant acknowledge it as a whole body of the glorified, consisting of the holy angels and of the spirits of the just made perfect who have been redeemed by the merits, whether foreseen or actually wrought of the divine Head of the Church, Jesus Christ, the incarnate Son of God:

Jesus divine Interpreter of mortal man,
Standing between us and the border land
With one hand He grasps the fallen race
And lifts us up before the Father's face.

THE NEW LIFE CHURCH ON EARTH.—Concerning the Church on earth, definitions vary considerably, in the first place, there emerges the important question whether it is a visible or an invisible body. Famous Anglican divines maintain it to be visible. The relations considered to exist between the visible Church and the Holy Scriptures must necessarily be those of co-

ordination, or subordination on one side or the other. An impartial estimate of the Anglican formularies might be found to support that view of co-ordinate authority of the Scripture and the Church. The Gospel of The New Life may be neglected, but it cannot be understandingly disbelieved. It is founded upon the Rock, Jesus Christ, the power of God unto Salvation:

Go, search, and you will find in everything
The works of the Creator's gracious hand;
All Christian creeds are based on His Word
And every source of good must come from God.

THE COMING OF CHRIST.—It is indeed vain to say we have no leisure time for the things of religion. The daily intervals of time, recreation and rest from necessary labor, together with the one day in seven in the Christian world allow us sufficient time for the cultivation of our ideals in matters of religion. And "upon the first day of the week let every one of you lay by him in store as God hath prospered him." The one day in seven should be set apart for the Church and Book upon which it is founded.

The Holy Bible increases our faith, motives, and incentives to a broader range of life. It gives man breadth which cannot come from the powers of earth, but of the wisdom of God. Wisdom is knowledge, knowledge is power, power is truth, truth is education and education is civilization. The greatest wisdom in all the annuals of history either sacred or profane is found in the Bible. It is rich in knowledge, resplendent in power, beautiful in truth, inspiring in education and sacred in civilization and the culture of humanity. It teaches that Christ is coming again to consummate The New Life in man:

Our gracious Lord is coming soon
The Bible tells us so;
And I believe this Holy Book
For I have proved it true,
But just before our Lord's return
To receive His heavenly bride
To every heathen clime must go
The news that Christ has died!
Come Brothers, Sisters let us rise
And quickly gird His armour on
To hasten that bright coming day!
Our blessed Lord's return—
Our time is Thine most blessed Lord
Our talents Thine shall ever be;
Then help us Lord to use them all
In glorifying and serving Thee!
Help us dear Lord to other lands
Thy precious gospel to proclaim,
Till every land and every tongue
Has learned our Messiah's name.

SCIENCE AND RELIGION.—Scientism, for which I have the highest regard, love and admiration, has failed in all its pretensions of the past, in so far as it opposed religion, and the true science now teaches that the Bible and science are in perfect accord. It overturns the old scientific theory of the creation of the world and proves from the evidence of nature the truth of the Bible narration of the creation. Blot the Bible out, and we do not know from whence we came or whither we are bound, or what is the object of our existence. This alone is sufficient proof of its divinity. There are many forms of religion, but the only form that will do to live by, is the form that will do to die by, and that is the form taught in Holy Writ. All churches, creeds, doctrines, and religions not founded

upon this Book, are mere speculations and will in time disappear as quickly as they came. The science and religion of the future will be in unison with the Bible:

“Careless seems the Great Avenger,
 History’s pages but record
 One death grapple in the darkness
 Betwixt old systems and the Word;
 Truth forever on the scaffold,
 Wrong forever on the throne;
 Yet that scaffold sways the future.
 And behind the dim unknown
 Standeth God within the shadow,
 Keeping watch above His own.”

THE BIBLE, BOOK DIVINE.—Mortal man should be mindful of the immortal or the part he is to fill in the future life. It is a great thing to study the Bible—here is a series of good books written thousands of years ago, treating of matters of great importance and clustering around one central fact. If mankind would apply themselves to it, with half as much diligence and zeal as to the amusements and trifles of this life, would learn the philosophy of God to their own satisfaction, not only of this life but the life to come: * “Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life and shall not come into condemnation; but is past from death unto life:”

The Bible, Holy Book Divine—
 Thy pages lets the sinner see,
 How Jesus died to set him free,
 A guilty one from vengeance flee,
 Accept of love, The New Life divine
 It tells the history of the past,

Of Sacrifices offered*true and vast,
 That they might gain a Crown at last,
 Through love, The New Life divine,
 And then how Noah built the ark,
 And how God made the waters part,
 And Pharoah's host overthrew;
 But hark! 'twas Wrath Divine.
 And how the cities of the plain
 So long in guilt and sin had lain,
 On them brimstone and fire did rain,
 'Twas Wrath, The New Life Divine.
 When in the wilderness being led,
 The Israelites did cry for bread;
 And then with manna Thou them fed
 Through Love, The New Life Divine.
 O, Blessed Book, I love so well,
 Nothing on earth can thee excel;
 O, would I could thy wonders tell,
 The work of The New Life Divine!

HOW TO STUDY THE BIBLE.—No profession is learned until we have made a careful study of the Holy Bible. It is our duty to learn (1) about its truth (2) about its teachings (3) commit it to memory and (4) transmit it to others. In each chapter it is our duty to learn (1) the place where written (2) person by whom written (3) people to whom written (4) purpose for which written, and (5) period at which written. Let me suggest further, (1) always have a Bible with you (2) believe that God wrote it to you, (3) mark it freely (4) study and commit a portion of it daily, and (5) ask God to open your eyes to its truth, and enable you to grasp its full meaning. There are three means of grace leading to the conversion of man and glory of God, namely: (1) the Word, by which the Father sanctifies man. He is born again by the

Word of God, which liveth and abideth forever, (2), prayer by which man may grow in grace and the knowledge of the Truth. Man is also bidden to watch and pray lest he enter into temptation. (3) The power of song is one great means of conversion and singing our praises to the Most High. These means of grace should be used in the right proportion: (1) if a man reads the word and does not pray, he may become puffed up with knowledge, without the love that buildeth up the spiritual man: (2) if a man prays without reading the Word, he shall be ignorant of the Will of God and become fanatical and mystical in his mind and subject to every doctrinal wind that blows: (3) If a man reads the Word and prays but does not sing the Gospel, he falls short in one of the great means of grace and salvation and glorifying God. Sing and speak and pray the Gospel. The man who does not commune two hours a day has lost "Between sunrise and sunset two golden hours, each set with sixty diamond minutes, no reward is offered for they are gone forever." It is one of the greatest privileges taught in the Holy Bible:

"Blessed Bible, Book Divine,
Precious Treasure, Thou art mine
It is my Guide to love sublime
By it I am Christ's and He is mine."

THE VALUE OF THE BIBLE.—The Bible gives instruction to a Senate, authority and directions to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge his sentence. It sets the husband as lord of his household, and wife as mistress of the table—tells him how to rule and how to manage. It entails honor to parents, and

enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servant to obey, and the blessings and the protection of the Almighty to all that walk by this rule. It gives directions for weddings and burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter. It teaches a man to set his house in order and how to make his will; it appoints a dowry for his wife, and entails the rights of the first-born, and shows how the young branches shall be left. It defends the right of all. It contains the choicest matter; gives the best instruction and affords the greatest degree of pleasure and satisfaction that we enjoy.

THE BIBLE A BOOK OF LAWS.—The Bible contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate. It exhibits life and immortality from time everlasting, and shows the way to glory. It is a brief recital of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them and all that trust in such; in short it is a book of laws to show right from wrong; of wisdom that condemns a folly, and makes the foolish wise; a book of truth that detects all lies and confronts all

errors; and it is a book of life that shows the way from everlasting death. It contains the most ancient antiquities and strange events; wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and origin of the angelic myriads, the human tribes and the devilish legions. It will instruct the accomplished mechanic and most profound critic. It teaches the best rhetorician, and exercises every power to the most skillful arthmetician, puzzles the wisest anatomist and exercises the wisest critic. It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best document that will ever be signed. A nation would be truly happy if it were governed by no other laws than those of this blessed Book.

THE BIBLE AS A TEXT BOOK.—The Bible should be taught to the young in a cautious considerate way that they may not learn to doubt the basis of The New Life. If the Bible is properly taught to the young it will gradually become the most helpful book of all text books. The New Testament should be taught first, leaving the Old Testament for a more convenient season, that is for more mature years. I trust the time is not far distant when the Bible shall be taught in such a sane way that it will ere long become one of the principle text books in all public schools as well as Seminaries Colleges and Universities. There is but one religion, and it is high time in this enlightened age that all prejudices were being laid aside and all come and reason together before these mortal bodies are called to sleep together in the one great common reservoir of all. There is no book that will so materially aid in the

advancement of education, culture and civilization as the Bible, and if properly taught, it will add interest to the study of all the sciences and arts as well as history and give each one a true knowledge of the relation of man with God and His universe.

FORTY HUMAN WRITERS.—The Bible is a unit, and its prophecies concerning Jesus Christ are most wonderful to all beholders. Although it took sixteen centuries and about forty human writers representing all degrees of intellectual culture, social life and spiritual attainment, but one dominant purpose underlies its prophecy and history, parable and poem, song and psalms, and one thought pervades it from Genesis to Revelation. An observance of its truth, changes death and misery to life and felicity. It proclaims peace on earth and good will to men of all nations who obey its teachings. O, the Holy Bible! Precious Book. It is History replete with the most startling facts that ever found place on the written page. Its prose records all that God has done, is doing, and shall do for man. The Genius of poetry cannot weave into numbers all the sorrows that He has removed, the advantages He brings, or the hopes He inspires. It is the beginning and the end, the first and the last, the Alpha and the Omega:

“Time and eternity are one;
For time is eternity begun;
Life changes, yet without decay;
It is we alone who pass away.”

THE UNITY OF THE BIBLE.—The unity of the Bible is one of its great wonders and divine beauties. It is inspired by God and written by Man. It is the

sublime words of creative power to the loving words of redeeming grace. Its light grows brighter as we move forward. Its voice becomes plainer and the reading more legible. The understanding, becomes more sound and our inspiration grows stronger. It is poetry and music, from the song that angels sang when the foundations of the universe were laid, to the oration that shall be rendered when the last foe is vanquished, and He is King. It is faith alone that writes in immortal song and sings in celestial strain. Its doctrine is the most harmonious and divine, its prophecy the most explicit; its ethics the most simple and practical; its promises the most precious and assuring; its records of the past, descriptions of the present, revelations of the future, are the most complete. It lifts the veil between time and eternity, and makes death no more our foe but our friend. It gives health and holiness in every day life, and ineffable consolation in death. If you are suffering with sickness, search it for the antidote of health; if you are overcome with sorrow, find its antidote in joy; if you are overcome with fear, perfect love casteth out all fear; if your strength is failing you, God is our refuge and strength in every time of need; accept His Word as made for mind, body and soul—the mortal and immortal, and thus drink at the life giving fountain that heals the sick and leads the blind into the way of everlasting life. It enables us to overcome mortal belief of error and sin, sickness and all evil. Jesus destroyed fear, sorrow, suffering and overcame even death itself. He healed the sick and reformed the sinner and made health reign where error had control! Truth alone makes men rich and great:

"It is not Truth that flies;
It is we, it is we are flying;
It is not Faith that dies;
It is we, it is we are dying."

THE UNDERSTANDING OF THE WORD.—

"To this end was I born and for this cause came I into the world that I might bear evidence unto truth." The words of this truth are found in the Bible. It is the very life of immortal man who is responsible, with power to do great things on earth, and greater things in heaven. It tells him who he is, and what, and whence and whither bound; opens the gate of eternity for his eyes to gaze in upon, and his feet to enter. It sheds a divine light on this life that he may live The New Life. It shows him his duty—its objects, and nature and the grace by which he is able to perform it. It is to him all that a hungry, weary, wounded, aching and dying soul can covet. It blesses the home into which he is born, the society of which he is a part, the civilization from which come his comfort and prosperities, the ideal which gives him an education, the Church which trains him to reverence and love, the busy world in which he is an actor, the multiplied days of his activity, the slowly drawn out years of his trouble and the solemn hour of his departure. This is a world of Bibles and the land which God giveth thee, should be a land of healthy robust happy people for this Book is a sure cure of every sin, of every fear, of every sickness, of every sorrow and every obstacle with an understanding of God's Word:

"Twin streams, that have in Heaven birth,
Ye glide in gentle joy through Earth
Ye fade like flowers beside you sown;
Ye are still flowing, flowing on and on."

THE IDEAL HOPE.—The command, "Preach the Gospel and Heal the sick," are good tidings to all the world. It is a father's voice. It is a song of home to wanderers who have almost forgotten home; a light in the darkness, to show the way to light everlasting; wisdom for the foolish, comfort for the sorrowful, peace for the distressed, healing for the broken heart, strength for the weak, consolation for the bereaved, companionship for the solitary, hope for the despairing, pardon for the guilty, purity for the polluted, and everlasting life for the immortal soul. Go to the bedside of the sick and there you can realize the presence of the Divine Ideal that knows no fear, no sorrow, no sickness, no sin, no death and you catch the tone of harmony that pervades all immensity and you become conscious of the presence of God and the absence of all discords! This is truly the ideal of hope and love:

"It is not Hope that flies;
It is we, it is we are flying;
It is not love that dies;
It is we, it is we are dying.
Yet we do but die to live;
It is from death we're flying;
Forever lives the soul of life;
For the soul there is no dying."

THE GREAT PHYSICIAN.—The man is educated who rushes on and on, not where Angels fear to tread, but through evil report and good report on to the happy consummation of the greatest reward found only in The New Life. When a book is found more up-to-date than the Bible we may accept. It is never out of date. Its morality is far ahead of that of any age. Its unity proves its absolute divinity. There are about forty por-

tions all bearing the same message. God is the Great Physician and the reflection of His love will heal the sick and calm every breast. The Great Physician is more invigorating than any material stimulant, for the joy of the Lord is your strength. If you are in bondage, it will open the door of consciousness and let in the light of love into your soul. If we are envious or jealous, this Book tells us that "God is love and All in all," and no such feeling can remain with the Holy One. It is the inspiration to the healing balm of God. It teaches us to think life and express life; to think health and express health; to think God and express good, to heal the body and heal the soul, to reflect love and point the way to eternal life, to know the allness of God and fear not error, sin, sickness or death, to declare the allness of God and admit not the presence of another ideal to rule over us; that God is the only true cause and the only Perfect Ideal, that any ideal unlike Him is unideal and therefore error, that there is no life save, as it comes from God, "It is I, be not afraid:"

"O over-during faith and truth,
Whose youth is age, whose age is youth;
Twin stars of man and immortality,
Ye cannot perish from our sky."

THE INSPIRATION OF THE BIBLE.—The inspiration found in this Book, teaches us that "God is not the Author of confusion, but of peace;" that God is the light that lighteth the universe, that the Ideal is Love and this truth makes us free from error; that God is true even if every man is a liar; that fear is unideal and cannot dwell in love; that sin is darkness and cannot be found in the light; that sickness is unideal and can-

not be found in God's image and likeness, that Jesus is the way, the truth and the life, and therefore is ideal; that there can be no ideal in that which does not emanate from God; that man cannot know and live The New Life and err; that sickness and all its accompaniments is the belief and effect of sin; that there can be no sickness with a belief in the strength and power of God; that failures in life spring from a belief in the unideal, that man cannot serve two masters, God and Mammon, that man must declare for the Ideal or unideal, that humanity may be healed physically and morally by a careful study of this Book, that failure in life springs from a belief in the unideal and last but not least, that the Bible is the only Book furnishing a formula which will prove a panacea for the cure of all error, sin, sickness, sorrow and death. The Bible is in itself an education and inspiration to all the world. It is the basis of The New Life and obedience to its commands gives length of days upon the earth. It is the ideal defence of nations. It supports the reasonable, resolute manhood and the purity of womanhood. It is the end of education and culture, and the guide to The New Life. It is the basis of faith, the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that "things which are seen were not made of things which do appear." It is the Book of faith, The Book of Hope, the Book of Love and the Book of Life for time and eternity:

There is so much in life if we would but live it,

There is so much to give if we would but give it:

A smile, a word, a deed is more precious than gold

If in giving a sad heart is gladdened, I hold—
The gift of God, The New Life, is on us bestowed.
If we would but obey the Holy Bible, we are told;
Let us be all we can with the talent we're given,
Who can tell "the least may be the greatest in heaven;"
Let us give as did Jesus without thought of renown,
And place love at a premium, and not a gold crown!

THE COMPLEMENT OF CULTURE AND EDUCATION.—The Bible is the most inspiring piece of literature given to man. It is more than a book, it is a whole library; it is an education in itself; the combined work of many authors living at different times in different lands, containing the most comforting and consoling promises of God of which there are three thousand and one hundred recorded in His Holy Word. Culture is the companion of education, but the inspiration of the Bible is the complement of both, building as it were the complete man mentally, morally physically and spiritually:

Holy Bible, be Thou my guide to the new life;
And as Thy Newness fills all earth and space;
So may it my heart, mind and soul attune,
Till Thou art in me—a light to every face.

THE WORD SHALL NOT PASS AWAY.—Man's life without this Book would be a perpetual scene of peril, uneasiness, fear and despair; with no outlook beyond the present to give comfort in time of bereavement, and no excitement to fidelity and diligence in time of temptation. All that this life is worth—all that eternity is worth—this Book is to man. It is, therefore, with great delight, that I commend it to you as the most important guide of man's life, the Book of Books, mapping out the way from earth to heaven. We are told in the words of the Master:

“Heaven and earth shall pass away;
But my words shall not pass away.”
“They have not passed away, the ages lie
In myriad heaps of ashes, cold and gray,
Upon the moorlands stretching far away,
Into the past where gaunt against the sky
A cross once stood and raised its arm on high.
Gone is the cross, and likewise gone are they
Who saw the Master lifted up that day
To perish that the world might never die
But have eternal life. Caiaphas lies
To his last sleep and Herod’s bones are dust,
Judas’ memory is a thing of rust,
Which time shall sweep away. The arching skies
Themselves shall pass, the earth itself decay
But Christ’s sweet words shall never pass away.”

THE ALPHA AND OMEGA.—“I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things. God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

CHAPTER THE NINTH.

THE UNITY OF THE CHURCHES.

I am not ashamed of the Gospel of Christ—PAUL.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. REVELATION.

The Unity of the Churches is coming,
Coming with the eternal Christ of mine;
The dawn of The New Life era is rising,
Rising to unite the Holy Church of Thine
There is a work to be done here, on time,
Do not lie and slumber, 'tis morning,
But do your work now that it may shine,
The new birth is the new anthem ringing
And The New Life will make all sublime.

THE UNITY OF GOD.—The science of theology is the knowledge of God and of the divine government, and therefore, it is the science of all sciences. God is first, His work is second, and then comes the Church. Man is made to obtain knowledge for if "the soul be without knowledge, it is not good." The unity of God is shown in His unity of love, He is the Soul of goodness and All in all. He is complex in nothing, yet he is complete in all, "Hear, O Israel: The Lord our God is one Lord," and as God is One in all things so we should be, if we would be like Him. This may well be applied to His children and especially in the unity of all

church worship. As He is "One God and Father of all, who is above all, through all, and in you all" so we should be one Church, one spiritual family, and have one purpose, the establishment of the Kingdom of God in the hearts of men and "in the land which the Lord God giveth thee." God is one essence, one character, one mind and one soul. This establishes man's oneness with Him, and hence a multiplicity of churches can but antagonize this divine principle of unity and love. Jesus realized man's Oneness with God when He said "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." If man would learn the charge "Know thyself" he must first learn the greater charge "Know thy God" for to know Him is to be one with Him. Therefore, the unity of the churches is in harmony with the oneness of man with God. If the churches cannot agree upon the direct plan of salvation, how can they hope to teach others the way to a happy life here and a blissful immortality beyond these fleeting years. Think of it! Is this not philosophical. This one question is to-day keeping multiplied millions outside the pale of the Church. There can be but one way and Jesus says, "I am the way, the truth and the life: no man cometh unto the Father but by Me." * * * "He that entereth not by the door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep."

THE MISSION OF THE CHURCH.—There is little question as to the mission of the Church. The members of the Church should include only those who have experienced the new birth and living The New Life.

“Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.” It is the duty of the Church to provide a convenient place of worship for every one thousand inhabitants if it would accomplish its spiritual results. “Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.” The Church should make suitable provision for the poor and helpless. “He that hath mercy on the poor, happy is he.” It is the poor among us that draws our souls out of the narrow way into clear sunlight of love and mercy. “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.” The Church should provide every one thousand population with a pastor and give him support worthy of his exalted position that he may give himself wholly unto prayer, study and the ministry of the Word. “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay him in store, as God hath prospered him, that there be no gatherings when I come.” It is the duty of the Church to “Heal the sick, cleanse the lepers, raise the dead cast out devils: freely ye have received, freely give.” The Church should provide for the religious education of the young. God is careful of the training of the youth and the Church of the Lord should give this work its earnest support. The seed sown here will be manifest in all the energies, fountains, powers and things of the mind and heart. “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to

the children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The Church should contribute to home and foreign missions. The Church has been given the key to the evangelization of the world, but it cannot be said the world has been evangelized until the unity of the churches has been consummated. This is a part of the work of evangelization. It is a most important part of evangelization and therefore should come first, that the second may be made easier. "Go your ways; behold, I send you forth as lambs among wolves." The Church is the guardian of the truth and the full gospel of the Lord Jesus Christ. It is entrusted with the keeping and spreading of the sacred principles of the Great Head of the Church. And the unity of the churches into one Great Church will do more toward the advancement of the gospel beyond her present bounds than all other agencies combined. That which divides the Church encumbers it, but that which unites it builds it up.

THE BELIEF OF THE JEWS.—The origin of the idea of the Kingdom of God is a most interesting subject. When Jesus made his advent into the world almost every person of Jewish descent were anxiously looking forward to the establishment of the Kingdom of God. The reigns of David and Solomon were of splendor and prosperity. They are idealized by the Jews to this day as the Golden Age. David possessed a most winsome personality. The imagination of both poet and prophet love to dwell upon him as a "man after God's own heart" and as one being in the divine favor of the Most High. The Jews believed David to be chosen of God and that Israel was the ideal Kingdom of God,

righteousness, peace and plenty. The learned Jewish poets and preachers of that day were united in the belief that God would in time raise up a prince born of David's posterity who with spiritual help would "restore the Kingdom of Israel," and that the new Kingdom would in the course of time outshine even that of the reign of their beloved David himself. This is the origin of the beautiful idea of the Kingdom of God being established on earth.

THE JEWISH MESSIAH.—When Jesus was born the Messiah of Jewish expectations had become very expectant. The Jews looked forward to the Messianic deliverer who should make his descent upon the earth and inaugurate the greatest movement of the ages. This idea was so clarified and deepened that the Pharisees, Scribes and every class were thinking and looking forward to it. They were looking for a transcendent, but human Messiah of royal descent whose mission should be to establish the true Kingdom of God. The following beautiful passage will give an idea of the Jewish Messiah who should establish the Kingdom of God, take the place of Ceasar and reign with supreme authority from Jerusalem as the capital of Israel. "The Kingdom of God, according to the prophetic idea of the Jews was to abolish all oppression and violence, establish universal peace, joy, justice and righteousness, and prove a blessing to all the world." This idea reached its climax in the prophecy of John the Baptist preaching in the wilderness of Judea: "O generation of vipers, who hath warned you to flee from the wrath to come." "Again, in his prophecy of the coming Messiah, he says: Whose fan is in his hand, and he will

thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

THE KINGDOM OF GOD.—The real Kingdom of God, according to John the Baptist, the forerunner of Jesus, is an earthly Kingdom, inaugurated by Jesus to overcome evil with good, therefore let me add with all the earnestness of soul that there is not the remotest idea of a Messiah coming for the sole purpose of atoning, or suffering and dying on the cross for man's sins in order to obtain blessed immortality for all those who believe, love and serve Him. Nay verily. He came as an example and taught us how we may atone if we would be like Him. And best of all Jesus proved this by associating Himself with John at the very commencement of His Ministry. John the Baptist believed and taught that the real Kingdom of God could begin in man, right here on earth, in the heart and life of every man who is willing to become the receptive instrument of divine love and the expression of God, or good as exemplified in the divine Man, Jesus. "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the Kingdom of God is within you!" Jesus taught this doctrine all through his ministry, "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." Again, "Blessed are the poor in heart for they shall see God." Therefore, the Kingdom of God is the universal good will, righteousness, joy, love and peace of all humanity centered in the eternal Christ, and thus establishing man's oneness with God. It is of interest to note in this connection that the early Christian idea of the

Kingdom of God was practically the same as that of the Jews. Even the beloved apostles believed in a miraculous inauguration of a heaven on earth, and so interpreted the Lord's Prayer: "Thy Kingdom Come, Thy will be done on earth as it is in heaven." Many persons who are unacquainted with the theology of the Gospel think of Christianity existing from the first, and that religion consists in getting men ready to die, rather than in getting them ready to live. Religion, pure and undefiled, must be thought of, separate and apart from churches, choirs, baptism, the Lord's Supper and prayers for the sick and dying, but Christianity is a growth, and is growing still and will continue to grow long after you and I are lowly laid, and as Christianity grows the Kingdom of God continues to grow.

ORIGIN OF THE CHURCH.—The origin of the idea of the Church owes its inception to the life and preaching of Jesus, but the primary interest of early Christianity was the establishment of the Kingdom of God on earth. The Jewish nation rejected Jesus. His adherents simply believed that they had found the true Messiah and His followers did not discover for some time that they really had a new religion. The Jews hoped to see the Kingdom of God speedily come upon the earth. The word *Church* grew out of the word *eclesia* which was the name applied to the assembly of the citizens of a Greek City or State, and later applied to The Society of Jesus, the Church of Christ, the *eclesia* of Jesus or a community for fellowship of faith and love, which was organized by the spirit of loyalty to Jesus and the animated desire to perfect and realize the high ideals of manhood taught by Jesus. The orig-

inal Church existed only, (1) for the sake of establishing the Kingdom of God on earth, (2) to band together the Christians who taught that Jesus would soon come again and (3) to witness Him to all the world until His second coming took place.

THEOLOGY OF THE CHURCH.—The theology of the scope and function of the *eclesia* or church of Jesus embraces the *sacerdotal* and evangelical theory. The sacerdotal theory teaches that Jesus organized His disciples into a religious society or church to represent Him on earth which was to be the ark of salvation, and "the sphere of covenant grace." The object of the Church is to induce men to cease to do evil and learn to do good, and thus obtain a blessed immortality. According to the sacerdotal theory only members of this Church or society were certain of heaven, the gateway to the Church was baptism and all who were properly baptized, conscious or unconscious were members. The Church was supposed to train souls for the right living and made fit subjects to enter heaven. The sacerdotal theory holds that Jesus pointed out the way the Church should be governed. It holds that the Spirit abiding in the church will guide its members who live The New Life into all truth and sanctify their souls. The sacerdotalists believe that the Church should be managed by Bishops, Priests and Deacons, but the great objector to this is, there is no living visible voice to which final appeal can be made. There is however, one exception to this rule in that of the Bishop of Rome who is considered as the rightful Episcopal successor of the Apostle, St. Peter. In the original Church the Bishop or Elder was the President of the *eclesia* or

society. The evangelical theory holds that the Church organization is a secondary matter, but I feel sure that Jesus believed in, and taught not only the necessity of the Church but the unity of the Church interests. He believed in one great body of workers in and for one common cause. No man ever taught the principle that "in union there is strength" more than Jesus. When Jesus said "upon this rock I will build my church" He simply had in view one great Church and meant that it should include the whole family of the redeemed. And thus it will eventually be.

THE PURPOSE OF THE CHURCH.—The object and purpose of the Church is not so much to *snatch men from the brands of the burning* and *prepare them for a future heaven* as those who hold to the Fall theory would teach. The real purpose and work of the Church is to save the world. The world is worth the saving. Man was made for work and the saving of the world is certainly a worthy work. This was the sole purpose Jesus had in mind when he founded the *ecclesia*, or Church, it was His method of realizing the Kingdom of God. Jesus preached the fellowship of love to establish the Kingdom of God. It is the best means to the end or the earliest order restored. Then the conclusion of the whole matter is that the purpose of the Church is to fill the world with love and make it the Kingdom of God on earth and in heaven.

THE CHURCH, CHRISTIANITY AND INDUSTRIALISM.—The work of Christianity is to make the standard of Jesus and the standard of the business world the same. Therefore, the social system must be

changed. The existing rule of selfishness which seems to compel the business man to act in line with his lower motives must be replaced by the rule of love. The Church must teach every man to atone and ever be willing to return good for evil. If the Kingdom of God is to be established on earth we must have a new social organization based upon the Christian ideals as taught by Jesus, and the first long step toward this movement is the unity of the churches; in fact there is little hope of a satisfactory social system until the unity of the churches is an actuality. This is all important. The work of the Church is to maintain the public worship of God and the proper ordinance of the Gospel of Jesus Christ. It is to nourish and build up the spiritual family of Christ in the unity of faith and the knowledge of Jesus, the Son of God, ever seeking to raise its members "unto the measure of the stature of the fullness of Christ." The world needs a social order wherein a man is enabled to be free to be at his best and give his best to humanity. The New Life Movement and social reform is a spiritual movement and must never be captured by materialism, and it will surely bring about the long prayed for Kingdom of God. Jesus preached the coming of the Kingdom of God. This was the only gospel He preached. The gospel He preached was for the realization of the Kingdom of God. Thus far, the churches, when compared with their opportunities have fallen short of their privilege, and the result means unity or failure and it is now up to the leaders of the churches, whether their names shall be called blessed by all future generations who shall come after them. Our modern industrialism is unchristian, un-

just, cruel, selfish and unfortunate; so much so, it incites men to self-seeking which is one of the greatest obstacles in the advancement of civilization. The churches must unite in teaching that wealth has no value in itself. It possesses value only in so far as it is used in caring for the weak and sinful and as a means to more abundant life for that which glorifies man glorifies God and helps to establish the reign of love.

THE NEW LIFE THEOLOGY.—The New Life Theology would teach one Lord, one faith, one Church and one Father of all. It is essentially the Gospel of the Kingdom of heaven. It preaches the higher, wider truth which would unite all churches into one glorious family of the Kingdom of God and thus hasten its coming. The higher duty of this is to redeem the world. The unity of the churches will do away with the many mischievous animosities and jealousies now existing between the churches and do much toward inaugurating the movement for the final redemption of the world. The unity of the churches will strengthen the spiritual family of God an hundred fold. It will help the Church to see God and help all humanity to see Him too. Its one duty, purpose, object and privilege will then be to teach mankind that the theology of the religion of Jesus is:

First: A gospel for this life, in body and soul and

Second: A gospel for the life eternal.

And here it is well to add that faith is the highest quality of the Church in this great work of the Master. In short, faith, abiding faith, is the only victory that will overcome sin and teach man why it would lift him up to the newer and happier life. It is the duty of the

Church to give man a reason why it would lift him up to a higher sphere of existence, namely:

First: Because he has an immortal soul and with it an internal destiny, and,

Second: Because is he is to reach the stature of the divine man, made perfect through his oneness with God, he must make a beginning sometime, and why not now?

THE UNITY OF THE CHURCHES.—The Unity of the Churches means the happy consummation of The New Life Church on earth. The New Life Church is that great body of Christians or the living organization of souls, in the flesh and in the spiritual realms of the paradise of love. The churches are becoming consciously united in thought, act and deed, and are working with the mighty host of angelic beings that constitute The New Life Church in the heavenly realms of immortality. "So we being many are one body in Christ, and everyone members of another." Every soul on earth and in heaven which has tasted the new birth and knows in Whom he trusts and is devoted to the bright and holy thoughts of the eternal Christ is an active member of The New Life Church whether actually conscious of the great fact or not, for "other foundation can no man lay than that which is laid, which is Jesus Christ." Thus, the spirit of the eternal Christ, now manifest in the world through the many phases of The New Life, is daily leavening the mind of all humanity and infusing the churches with a new conception of the spirit of love and unity. The spirit of Unity is melting down the sectarian barriers of creed and dogma and uniting all sects into one universal Church of God, the Father of all.

THE NEW LIFE CHURCH.—The New Life Church is a mighty spiritual reality, eternal in the heavens and its members are ever active, inquiring, inspiring, guiding and uplifting all humanity by the spirit of the eternal Christ. The membership of The New Life Church is a divine truth realized through the operation of faith and love resulting in the new birth. The New Life Church, the divine church of immortal souls, God's universal Church, has been established from the very dawn of eternity, and every soul who has been born again is an integral part of that mighty spiritual organization and holds its own inherent position according to its degree of spiritual development. In order to increase the spirituality of the Church on earth it is more necessary to reduce the number of creeds rather than establish new ones. It is the solemn duty of all the existing churches to reveal the truth of the Unity of the churches and humanity in the Spirit of Love and harmony. All those who have experienced the new birth and realize their membership in The New Life Church, the spiritual body of immortal souls, take an interest in working for the eternal Christ in the holy spirit of love for the redemption and salvation of humanity from darkness, ignorance, fear and superstition, feel the holiest joy, and the greatest growth in the love of God when silently co-operating with the potent influence of the holy spirit, and awakening mortals to the spiritual life and a blissful immortality.

THE CHURCH, GOD'S EMBASSADOR.—Christianity in Church work does not consist of worldly honor or worldly treasures, but in doing the most good for humanity. Through The New Life Church, in heaven

and on earth, the real spiritual Church is becoming consciously one to all those devoted souls who fulfill the will of "Our Father who art in heaven." And through the love and activity of the spirits in heaven and the spirits in these mortal bodies, God in His goodness, love, wisdom and power is being manifest more and more on earth, and there is nothing that will do more toward the happy consummation of this glorious end than the unity of the churches into one great Church of all the redeemed. The Church is God's ambassador. He has declared His royal proclamation of peace and organized the Church to make it known to the children of men. Peace has been declared to all humanity. The terms of reconciliation have all been met by Jesus Christ, as our example, and now every saved soul is commissioned to declare his peace and to make known the royal proclamation. Hence we are ambassadors of the highest Court of the universe entrusted with the most important message ever committed to men or angels, bearing the banner of the crucified, the cross of Christ as the pledge of God's love, and the only hope of sinful men. The Church should do a great work, free work, noble work, honorable work, royal work and loyal work. The Keynote of The New Life Church is loyalty to God:

"In faith and hope, the world may disagree,
But all mankind's concern should be charity;
All must be false, that thwarts this one end
And all of God, that bless mankind, or mend."

THE DECLINE OF THE CHURCHES.—The decline of Christianity in the churches is amazing in the extreme. And no worse calamity could befall any nation than the decline of its organized Christianity. It

is its first step toward its downfall and final extinction. Strange, indeed, is the appalling announcement that there has been a steady drift away from organized religion in all Christendom until all thinking people are asking: Can the Church hold its own? The decline in church-going people has decreased from one-half the population to less than one-fourth, and worst of all, it is still on the decline. And women who are more reverent and spiritual than men, as a rule, form the larger part of every congregation. Thus it is seen that the churches have lost their influence, and little notice, comparatively speaking, is taken of them, and they are not taken seriously into account in the general affairs of life. Business and professional men are inclined to look upon the churches with total indifference and we wonder in amazement whether God's eternal eminence and His descent on a created world has been in vain. It is a time for wonder as to what the outcome shall be. It is significant that the major part of the moral earnestness of the world is outside of the pale of the Church. Again, it is a sad fact when we must look outside of the pale of the churches for the social redemption of the masses. It cannot be denied that this is the case, and it applies both to Catholic and Protestant churches in its largeness. Tennyson's words are not without point in this connection:

“Our little systems have their day—
They have their day and cease to be.
They are but broken lights to thee,
And thou O Lord, are more than they.

SOLEMNITY OF THE SITUATION.—Christianity is necessary to the happiness of man, but the

churches are not, therefore, The New Life Theology seeks to save Christianity, religion pure and undefiled, rather than the churches. The solemnity of the situation of the hour makes the Cause for which the churches stand greater than the churches. This is once in the history of Christendom that the "cart cannot be put before the horse," or rather, the Church before Christianity. There must be a powerful force that will help the churches to fill their pews and thus enable them to fill their true mission of saving individual souls, and thus re-establish the significance of the spiritual life as a living faith in God. All men, at heart are religious. The world is waiting, hoping and trusting for the trumpet sound of the Gospel of The New Life and immortality. There must be a message of life charged with the spiritual power as was possessed by the Man, Jesus. The vision of The New Life must be proclaimed to a dying world for where there is no vision of life, love and immortality, the people must perish from the earth. The message of God is the only way to illuminate life. God has spoken the only message that appeals to the soul of man, and woe to the churches that hear Him not. The New Life Theology is born of the conviction that all humanity is a self-evident truth of God and immortality. Jesus Christ is the Key to The New Life Theology and man's very existence, both on earth and in the Paradise of God. He inaugurated The New Life Movement and He it is who will end it on earth by coming again in renewed glory.

THE LOST POWER OF THE CHURCHES.—The New Life Theology is spiritual unity and is, therefore, the only hope of the unity of the churches and re-estab-

lishing their lost hold. If Christianity is to regain its lost position within the pale of the churches the vacant ranks must be filled up, and their lost power and influence must be rehabilitated. The New Life Movement which is so rapidly gaining ground throughout the civilized world is indicative of the second coming of Christ and the morning is fast dawning. Will the lost power of the churches be regained? The answer is, it will be regained to Christ and civilization. The only question asked is: Will it be within the pale of the churches? and the answer comes back that its final consummation can hasten its coming, but only through the unity of the churches. The New Life Theology is but the religious articulation of The New Life Movement. It is the gospel of the kingdom of God. It has to do with the spiritual man, but its influence will react on the physical man and will eventually produce one of the finest specimens of manhood, both physically and spritually the world has ever known. It points toward the beginning of a great spiritual awakening during which time the highest point in all civilization will be attained when the millenium and "Peace on earth" will reign supreme.

MAN'S SPIRITUAL REALM OF EXISTENCE.—

The New Life Theology would make plain that the real man, the real self is only temporarily and slightly identified with the mortal body. This is the true basis of a more worthy and intelligent living. The new birth leads to a definite change—a change from the human nature to the divine nature, from the physical to the spiritual realm, and at the change called death, from the spiritual to the celestial state of man. It teaches the

true relation between God and man, and points out the way of man's place in the cosmos as an inhabitant of the spiritual kingdom in His universe.

WISDOM AND VIRTUE.—The New Life Theology teaches that wisdom is knowing what to do next, but virtue lies in doing it, and carrying the wisdom of The New Life to its consummation. St. Paul says, "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." The Gospel of The New Life according to Thoreau runs thus: "Not by constraint or severity shall you have access to true wisdom, but by abandonment and childlike mirthfulness," which teaches us that the capacity for The New Life and the desire to live forever is the highest talent we have. I feel The New Life o'ersweeping all fears, all pains, all tears, all time, and pealing forth in tones of love, the truth of the new birth and immortality:

"Use thy powers to the uttermost,
Let no talent dormant lie;
That thou hast not greater glory,
Do not sorrow, do not sigh;
Not accomplishment, but striving,
Is the virtue, child of earth,
And thy striving, here and elsewhere,
Into glory must have its birth."

THE CENTRALITY OF THE NEW LIFE.—The New Life Theology, besides its natural and spiritual concern, has also an historical element. It believes that, in accordance with the divine purpose, prophesied at the very dawn of human life, God was manifest in the flesh in the Ideal Man Jesus. The actual life of Jesus on

earth is but the central part of The New Life, which, in the belief of Christians, extends through all the ages of time and eternity.

THE CHURCH IN THE HOUSE.—The New Life Church is a sacred society incorporated for the honor and service of God in Christ; devoted to God and employed for Him, so should our families be “With the Church that is in their House.” Every family should be a little Church; so that wherever we have a house, God should have The New Life Church in it. A church in a house is a good legacy. Family religion means family happiness and prosperity. A family altar is the richest inheritance to leave to your children, if you would have them rise up and call you blessed, and live praising God on earth while you are praising Him in heaven. A home with a church in it is like a faithful city, its walls salvation, and its gates praise. Nothing should interfere in the establishment of the Church in the house, for he that observes the wind shall not sow, and he that regards the clouds shall not reap. “The law of thy mouth is better to me than thousands of Gold and Silver.” “And as for me and my house, we will serve the Lord.” Say not, “The time is not come, the time that the Lord’s house should be built,” as they did who dwelt in their ceiled houses, while God’s house lay waste, but establish a church in thine own house. The home on earth should be God’s house, that His house in heaven may be your home. In my Father’s house are many mansions and there is one for all who by a patient continuance in well-doing, seek The New Life Glory and immortality:

"In that beautiful city beyond the sea,
There is a home for you, a home for me;
Faith builds the castle we cannot see,
But hope makes it real in the eternity."

THE NEW LIFE MOVEMENT.—There is already a new movement of wide proportions growing up outside the pale of the churches which is destined to include all other spiritual movements and make a mighty influence for righteousness. And in this newer movement lies the opportunity of the churches. The prestige of the technical authoritativeness of the Church institutionalism would materially aid the churches in becoming the most important factor in this movement for Christianity and a higher civilization. It is time for action. "The King's business requires haste." It is up to the clergy who fill the pulpits. Christianity is all right, but the disintegration of the Church will continue until religion is liberalized and placed in harmony with the light of the Bible and the enlightenment of the most luminous of all ages, which means that the Church doors must be widened or closed.

WHAT THE NEW LIFE MOVEMENT IS.—The New Life Theology is the answer to: How to realize the greatest possibilities of the mind, body, soul, and spirit. How to acquire the elements of health, harmony, happiness, holiness, prosperity, longevity, make a success of opportunities and realize the higher life. How to cure bad habits and make the physical body subservient to the spiritual body—a study of the science of the soul. How to improve heredity, so that the offspring of our posterity may be the finest specimen of manhood the world has ever known. How to strengthen the will,

memory, sentiment and all intellectual faculties, thus increasing the learning and earning capacities many fold. How to establish the higher virtues both in self and others to a high degree by a process of mental suggestion. How to reconcile science and religion with Christianity and God. How to be cleansed from all sin, live in harmony with the Holy Spirit, or how to live on earth to enter heaven.

THE SIGNIFICANCE OF THE NEW LIFE.—The significance of The New Life is bound to arrest the attention of the entire world and elevate the masses to a higher sphere of life, health, happiness, prosperity, longevity and spiritual welfare, and eventually evangelize the world and put The New Life Theology as taught by Jesus Christ on a basis commensurate with its importance. It has at last penetrated the understanding of men and women who now feel moved to bring the movement to the fore, once and for all. It is the same end to which all of the churches of all denominations have been working for during the centuries past, but single handed and in an indirect way.

THE TREND OF THE TIMES.—It will be noticed by men of the hour who have kept posted upon the trend of current and past events in all spheres of life, that of recent years the emphasis on religious affairs of the world has been laid upon the newer life of mind, soul and body, and a long life in which to do good, and The New Life Movement is the outcome. Through the power of the newer theology a spiritual atmosphere will be created, backsliders will be reclaimed, and Christians will become soul-winners. It will result in the

conversion of millions and lead multiplied millions of souls to the Saviour. The work will be genuine and permanent. The converts will come from all classes of society, and include large numbers of atheists, agnostics, theosophists, actors, soldiers, sailors, policemen, prize fighters, showmen, sporting men and many other classes of every age, vocation, sex and condition who are seldom reached in the ordinary work of the churches.

— PROPHECY OF SAINT JOHN, THE DIVINE.—

St. John, the Divine, says: "He that hath an ear, let him hear what the spirit saith unto the churches. And to the angel of the Church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and, no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set thee an open door and no man can shut it; for thou hast a little strength, and has kept thy word, and hast not denied my name." This is the prophecy of the consummation of The New Life and its fulfillment which teaches humanity that:

It is not too late to seek a newer world,
This world is not a man's end or conclusion;
There is a sequel that lies beyond the Word,
And The New Life is its final consummation:

A NEW REFORMATION.—The New Life means a complete revolution in the individual, home, business, capital, labor, statesmanship, politics, education, temperance, citizenship, civics, government, longevity and the Church life, and for the first time since the progress of civilization began among men, it would seem that the masses are to be reached during the present generation and made acquainted with The New Life.

and thus the highest point in all civilization will have been attained, making this generation an epoch of the centuries for spreading the Gospel of The New Life. The time is ripe for action, the reform is needed, and unless action on the part of the churches is secured now the more liberal element by dominance of brain power and numbers will absorb the remnants of the churches and the result will be closed doors. God forbid such a state of affairs.

A NEEDED CHANGE IN THE CHURCHES.—

Suppose every preacher and theologian would adopt the practice of delivering, or having delivered, special messages on the newness of life, love, ideality, sociology, strenuousness, healing in the light of the Bible, ethics, mortality, immortality, the mind life, science, spirituality, the soul life, paradise, art, religion, holiness and other religious, philosophical and extra scriptural subjects, and actually treat each discourse in the light of The New Life Theology and in the light of the Bible, they would soon begin to fill the auditoriums of all the churches with serious, thoughtful men and women, and by the help of this nucleus they could soon bring in the lame, the halt, and the blind, who so much stand in need of a spiritual uplift, and thus be able to point them to the Source of life, health and prosperity.

CIVILIZATION AND THE CHURCHES.—Unless the churches do something soon civilization will be so far ahead of the pulpit it will be useless for the pulpit to undertake to catch up. Do not misunderstand me. It is not the doctrine of Christianity, but the decline of the churches. Christianity is on the onward and

upward move and will be until Christ comes again, and it is an imperative duty of the churches to do their part in the work of evangelism. The religious instinct is stronger in men than ever before. The souls of men are crying out in no uncertain tone for a church-home that will help to lead them on to a newer life. Millions of men are anxiously seeking something wholesome that will make them better husbands, better brothers, better sons, and better citizens. They are waiting, and, I might say, longing for a new day and something sweet and beautiful in the form of a religious thought that will produce the Christian life.

THE CHURCHES AND CHRISTIANITY.—

There is certainly a very solemn fact facing organized Christianity in the churches. What shall be done? What shall the answer be? Do the theologians realize that this is an enlightened age of men and women; that they actually think some for themselves along religious lines, and that they apply logic to the daily affairs of life? How long shall the preachers stick to the doubtful creeds and old-time theology of the days gone by? This is a new age, the age of the New Testament. If we are to have a religion that will do to live by we must give up the mediaeval mode of religion to modern thought in the light of the Bible. This will lead to the newer life and the life eternal.

AN APPEAL TO THE MINISTRY.—It is the peculiar function of the clergy to conserve social order and good morals. It is their duty and privilege to press into active service every means that makes for the newer

life. A very large field beyond what is usually considered the pale of the Church and conventional pulpitism is open to the clergy and beckoning them to come to its rescue. The opportunity of the age lies here.

Do theologians and the clergy realize the situation? I would that the preachers whose privilege it is to teach the newer life would wake up to a sense of the situation. Think of it! In a large city where there were some ten churches within a radius of less than five miles and every one of them actively alive, well attended and amply supported, to-day, it is said, that there is only one small church left to tell the story of the decline of Christianity in all of the once prosperous churches. And what makes this more surprising is, the population during this same period has increased until it is perhaps ten times greater than when the churches were at their best. And, more, the congregation of the one lone church is largely made up of women and children, there being, perhaps, one man to every six women and children. This represents decadence in no uncertain terms.

THE PRESENT STATUS OF THE CHURCHES.—It cannot be said that the churches moved to the suburbs, as the suburbs needed more church edifices than they received, besides if some of the churches had transferred their base of operations, it would have amounted to leaving the greater population to "the mercy of the wolves." The worst of all is, this state of affairs is said to represent to a marked degree, the present status of the churches at large. And there is a reason. What is it? The moral tone of most cities, towns and villages generally is acknowledged to be

very much better than it was even a few years ago, hence, it cannot be because men have deteriorated and lost interest in things of a religious nature.

THE NEW LIFE CHURCH DEFINED.—If you would live The New Life, "Ye must be born again." Christianity is a life and must begin with a birth, and a new birth means a new life. The New Life Church is interdenominational and includes the collective body of Christians of all denominations who have believed in Christ and have been "Born again," born of the Spirit, and acknowledge and serve Him as the Saviour of mankind by living The New Life. In short, it is the entire collective body of saints on earth and in heaven who have been "born again" and worship God in spirit and in truth. The membership of The New Life Church is equal to the combined membership of all the churches of all denominations of all Christendom, constituting the one great spiritual Church of the holy kingdom of God. The keynote of The New Life Church is more church co-operation and less church competition. If you have been "born again," washed in the blood of the Lamb, and living The New Life, daily, hourly, you are a member, in good standing of The New Life Church whose membership is recorded in heaven on pages white and fair in the Lamb's Book of Life. The records of The New Life Church never grow old and are not lost and I care not whether you are Jew or Gentile, bond or free, if you have been "born again" and living the New Life, your name will stand recorded in bright letters of gold across the centuries to all eternity. Are you a member of The

New Life Church? If not, then, "Seek ye the Lord while yet He may be found and call upon Him while He is near."

THE DAY OF MIRACLES HERE AND NOW.—

The day of miracles is not passed but has just begun the great work of regeneration in the evangelization of the world. There are more miracles in The New Life than ever recorded in all the silent pages of Scripture over which men of science and theologians might well contend with becoming amity and dignity. Hear me, brother, sister. To take a man who is so sunken in infamy that his own mother has cast him off, and to make that man almost in the twinkling of an eye conscious of his immortality and joyful in the knowledge of God's clemency—this is a wonderful miracle in itself before which science itself is silent. And this is what The New Life is doing every day and every hour in the day. It is the power behind the Throne by which men are born again. It takes a fallen man and a depraved woman and makes them conscious of their responsibility to God. It reaches the horror and degradation of the lowest of the masses and breaks the heart of iron and replaces it with the love of an idealist. It lifts humanity up and gives them a lofty conception of life and a realization of their spiritual and national responsibilities. It reaches the vilest and makes them the purest. It teaches us that,

"When the sun withdraws his light,
Lo! the stars of God are there;
Present hosts unseen till night—
Matchless, countless, silent, afar."

THE AWAKENING OF THE NEW LIFE.—The awakening of The New Life means prosperity, the decline of the poor-house, a social revolution and perpetual happiness of a great people. One of the most hopeful signs of our times is that almost daily we read of some society or church promoting plans, buying grounds, building homes or dedicating an edifice for the uplifting and elevation of all humanity to a higher sphere of life, health, happiness, prosperity, longevity, Christianity and immortality itself:

That life is long which answers life's great end,
And all who live it, all eternity will commend.

THE POWER OF THE NEW LIFE.—It is the power and influence of The New Life that transforms a hell to heaven, sinners to saints and sickness of body to health and harmony of spirit, perfected friendship and that peace which passeth all understanding! But unless the eternal Christ be found within, religion is a failure as nothing can take place of Himself:

"Though Christ a thousand times in Bethlehem be born,
If not within thy soul, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

ONE GREAT CHURCH.—I believe it has been the aim of the Almighty to let the purification of Christianity, temperance and politics, take place within the border and pale of the churches, and by their own servants, but it is my candid opinion that as the churches thus far have largely failed and proved futile in these respects either from a lack of energy or true Christian devotion to the great cause of Christ, that He will yet es-

establish a separate and independent ecclesiastical church structure which will be known for its ideality and purity in Christianity, holiness, temperance and politics, and the members of all other existing denominations will flock to this church in such myriads that both saints and sinners of all nations and climes will be constrained to glorify God. The millenium will dawn and a new heaven will be established upon the earth. That which unites men is more important than that which separates them, but the church and state must act separately. Thus, both will be the stronger. The New Life stands for All in all, and a world wide Christianity, temperance, ideal politics and peace are within the domain and control of Christendom if it would but assert its inherent right to life, liberty and the pursuit of happiness.

THE WORK OF THE NEW LIFE.—The New Life Theology teaches men to become like Christ, to make earth like unto heaven, and while sin may stay its progress it will not stop its final consummation. The New Life redeems from decay the visitations of the divinity in man; it makes immortal all that is best and most beautiful on earth; it arrests the vanishing apparitions which haunt the interlineations of our daily life, and, veiling them in language or in form, sends them forth, bearing sweet news of kindred joy to those with whom their sisters abide, because there is no portal of expression from the caverns of the spirit which it cannot reach.

THE TREND OF CHRISTENDOM.—The trend of Christendom is toward a new church, one great church—one ideal church, The New Life Church, the same as one Father of all. The day is fast approaching

when there shall be but one great Church, the Church of Jesus Christ, the Son of God in spirit and in truth, when Jesus shall come again and the eternal Christ shall claim His own:

As soon might midnight claim the blazing sun at noon
Or try to hold the passing summer breeze or wintry storm;
As for the sin-cursed world to check the love of God,
Or keep the Christ from coming and claiming all His own.

THE FRUITAGE OF ANOTHER CENTURY.—

More than a thousand years have been spent in building up almost as many churches, but the next decade will show a reduction of this vast number to its original status of one. Churches that were antagonistic and unfriendly a few years ago, now meet upon a common level at the same shrine, and there worship the Father of all in spirit and in truth. There will be but one doctrine proclaimed, "the doctrine of The New Life." And the time that is now spent in building up creeds will be devoted to the saving of immortal souls for the Master's Kingdom. It may be safely predicted that the world within another century will witness one great church, and the word church will mean one ideal church, with one great plan of salvation. The time is not far distant when there shall be but one church even as the Father, Son and Holy Spirit are One. This is a living ideal in the hearts of men that is silently, yet surely, materializing by the common consent of all denominations and the smiles of an approving God:

"We are pilgrims bound for home,
Where hearts are always gay;
Where fruits immortal grow,
And music mingles 'mid the scene,
Where joys unending flow."

AN AWAKENING OF MEN.—I believe that sin, fear, sickness, error, and evil are misdirected energy. I believe that the universe is planned for good. I believe that work is a blessing. I believe that winter is as necessary as summer. I believe that night is as useful as day. I believe that death is a manifestation of life. I believe in the here and now. I believe that God dwells in His people, and, therefore, the Oneness of man with God. I believe in a Power that is Omnipresent, Omnipotent and makes for love and righteousness. I believe in the Church of the living God, the Church of the Deed and not the Church of the Creed. I believe that the Church of the Spirit is the only Church that has any reason or excuse for existing. I believe that there is a great reformation coming—an awakening of men—a revival of The New Movement. We hear it on every side and before another decade I expect to see this country shaken from coast to coast by the greatest reformation and revival The New Life has ever known, the influence of which will extend around the world, touching every land and clime:

"A glory shines across the coming years,
The glory of a race grown great and free;
'Twas seen by poets, sages, saints and seers,
Whose vision glimpsed the dawn that is to be.
A shining shore is in the future's sea,
Whereon each man shall stand as equal,
And to none shall I bend the knee.
Awake, my soul! shake off doubts and fears,
Behold the hosts of darkness fade and flee,
Before the magic of the morning's face,
And hear the sweet and wondrous melody!
It is the choral song of liberty—
It is the anthem of the coming race!"

THE WORLD IS GROWING BRIGHTER.—The coming of Christ marked a new era; old things passed away and all things became new. The world is growing better and is destined to witness a second coming of Christ, but the second coming will be allegorical and not in the physical sense. Christ came the first time into man's vision on the plane of His senses, but the second time He will come by lifting humanity up to His spiritual comprehension. The coming of Christ involves "ye must be born again"—a new birth, a new creation, the dawning of a new day, The New Life, a new kingdom, a new heaven and a new earth:

"All the shadows growing deeper
Only prove the advancing light."

A BEAUTIFUL VISION PORTRAYED.—When a boy I dreamed dreams and in manhood I sometimes see visions most beautiful to behold. The ideal vision I see is that of one great Apostolic Church, the Church of God, a Church as wide as Christendom, a Church as wide as all the world, and as holy as the glorified Gospel of the blessed Son of God. It will only be the earliest order of all restored and the Church will flourish as long as there are men to proclaim God as their Father, and each other as brothers and against this Church the gates of Hell shall not prevail.

"For it is coming up the step of time,
And this old world is growing brighter;
We shall ere long see its light sublime,
And high hope makes the heart-throb lighter."

THE DAWN OF THE NEW DAY.—Matthew wrote for the Jews, Mark for the Gentiles, Luke for the

Greeks and our blessed John for the Romans, but they all wrote of one Christ, one Church and one God. In my vision I see all churches, of all nations of all the world marching into the one fold of that one Church with its one Lord, one faith, one baptism, and one Father of all. And in the van of the processions I see The New Life throng with a vast train of old and young, the learned and unlearned, the rich and the poor, the sinful, yet pardoned, carried in her everlasting arms and holding on to her white robes of peace. Then in my vision I see all the reformed churches of earth following close in the train of The New Life. Then I see the Greek churches emancipated from their trammels and net work of misunderstanding, all purified and glowing with The New Life of freedom. Then in my vision I see the Roman church, purified with The New Life as by fire, and last of all, the great hosts of earth that no man can number, all washed and made pure in the blood of the Lamb. Then I awake from my dream and find it all a vision, yet not a vision of coming night, but the dawning of a new day.

THE NEW LIFE, THE BATTLE CRY OF THE CHURCHES.—Man is single born and must single handed go to eternity—it is The New Life alone that stays by him at the tomb and gently bears him through the trackless gloom. O, my friends, the humiliation has not come that can destroy my hope; the sorrow has not overtaken me that can cut off my trust; the infidelity has not been preached that can blast my life; no jealousy can be so great as to cause me to forget my Guide; the criticism has not yet been uttered that can chill my ardor; the instruments of laughter have not

yet been invented that can break my spirit; the evil has not yet been found that can stay my faith; the powers of persecution have not yet been conceived that can hinder the emancipation of my immortal soul to its rightful heritage of The New Life and everlasting felicity in its haven of rest.

The New Life must become the battle cry of the Church and likewise of every society engaged in the advancement of civilization and humanity to a higher sphere. The New Life is a life of freedom. It is the life of health, wealth, prosperity, longevity and Christianity in the highest and best sense. In conclusion: The only way to The Unity of the Churches and the regaining of their lost power and influence lies in the road to The New Life:

I stood at the dawn of the new life day,
The new year, the new age of new thought,
Watching the change from the old to new,
And the higher revealment it brought;
New health and new happiness it taught,
Prosperity and longevity it wrought;
The New Testament, the new faith begun,
The new birth, the victory of Deism won,
The edict of God's eternal love to man,
The New Life Era, the new epoch began,
The new man, the soul and body set free:
And beheld One Church through all eternity.

CHAPTER THE TENTH.

THE GOSPEL OF THE NEW LIFE.

Go ye into all the world and preach the gospel to every creature.

I am the way, the truth and the life; no man cometh unto the Father but by me.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life.

To this end I was born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father.

Ye therefore shall be perfect, as your Father in heaven is perfect.—JESUS.

God so loved the world by man lost,
And ruined by father Adam race's fall;
Salvation full and free at highest cost,
He offers, the new birth, The New Life to all.

THE NEW LIFE GOSPEL.—The New Life Gospel is the joyful message of God through Christ of salvation and righteousness based upon the birth, life and actions of Jesus Christ. It is a revelation of the grace of God to fallen men through His Mediator as

revealed by Jesus Christ and His apostles. Paul says, "If Christ be not risen, then is our preaching vain." The New Life is the same Gospel that was preached to Abraham by the promise "In thee shall all nations be blessed."

THEOLOGY OF THE NEW LIFE.—The New Life Gospel is the atoning example of Jesus and the history and interpretation of that sacrifice is the foremost question of theology. Thousands of immortal souls seek to both satisfy their intelligence and justify the position that it is sufficient to hold the real fact of the atonement without attempting to formulate theology. This is a mistake. Theology is the complement of religion, always giving it tone and meaning, as well as a mode of intelligent expression. And, therefore, this doubtful position is untenable and is the doorway to intellectual suicide. If a man thinks, he must theorize, therefore, theory is an intellectual necessity in all religious thought, as well as in scientific subjects. A theory is a clear interpretation of fact, hence, a man's theory of the plan of salvation is his theology of religion. No man can have a religion without a corresponding theology, for the reason there is no fact without a corresponding theory or theology, as a man's theory of Biblical subjects is his theology. A reasonable, rational, working theology of the Bible is something for which every man must seek diligently until he finds it and the best proof of finding the hidden prize of great price is the secret possession of that love which passeth all understanding, and brings with it newness of life, health, strength and lengthy days. The Chris-

tian faith must substitute simplicity of terms, instead of complexity for the immanence or inherent and eternal dwelling in God.

THE HEART OF THE NEW LIFE THEOLOGY.

—The heart of The New Life Gospel must be a popular exposition of the atoning work of Jesus for the reason the power of The New Life Theology lies in its clearness and simplicity. Therefore, it must be the theme of the soul and of the religious life as well as a question of the intellect of every man born into the world. Then when The New Life Gospel, which is the only theology, is thus preached it will at once become reasonable, understandable, practicable and preachable, be kept free from the terminology of the theological seminaries and use the language of the masses of the common people so that every human being may be able to find the theology of "the everlasting gospel" and hasten. The New Life evangel which is to bring The New Life evangelism in the conception of the atonement that is at once a vital theological theme. The sublime mystery, importance and grandeur of atonement, at once invites inquiry on the part of every thoughtful person as to its nature. It is a subject into which angels would turn and instinctively gaze upon, even though the throngs rush by. Sinful men need to know, and most men desire to know, what difference it makes to them that Jesus atoned on the cross of Calvary for them and thus undertook their case, that He tabernacled earth and died that they might live and enjoy The New Life of freedom, and the enlightenment which can only be enjoyed by living in a higher sphere of existence.

THE NEW TESTAMENT GOSPEL.—The divine principle of The New Life is based upon the fundamental doctrine of the New Testament Gospel and the essential revelations of Jesus. The basic plan of the Scripture embraces:

First: The discovery of the divine, spiritual principle underlying The New Life whereby all manner of ills of body and soul may be cured without doctors, druggists or drug stores.

Second. The highest expression and manifestation of The New Life healing was fully demonstrated by Jesus. These miracles did not belong only to His dispensation for He says, "greater things shall ye do," thus, showing that the divine plan of healing all ills "to which man is heir" belongs to all dispensations.

Third: The theology and obedience to the divine principle of The New Life which Jesus demonstrated will lift man into a higher sphere of life, love, health, happiness, prosperity, longevity, Christianity and immortality.

THE NEW BIRTH.—The new birth in man is the change from darkness to light, from selfishness to love, from death to life. It is the new consciousness of sin associated with forgiveness of sin and that peace of God has entered into and possessed his soul with love divine. This is the soul who solemnly consecrates his life to the eternal Christ, and is henceforth willing to live The New Life, and thus step out into the light of a new world and enter upon a new era of life. This change is sometimes called conversion, the second birth or the beginning of The New Life, and the words of Paul gradually become literally true: "For me to live

is Christ." The quantity of The New Life may vary, but the quality is always the same. The new birth destroys the spirit of selfishness and The New Life is dominated by the spirit of love. The new birth places a man in harmony with God and The New Life keeps him in harmony with God and His universe. The Holy Spirit of truth and love is ever ready to help a child of God live The New Life and to guide him to higher spiritual attainment where the air is pure and there is joy unconfined. The new birth is a blessed religious experience to all those who are "called to be saints" of God. It is this second birth that makes this world a beautiful place to live in and this life worth the living, and clothes the human heart with a radiance more divine.

THE NEW LIFE.—The new birth is the victory of love in the human heart. It is the Christ now coming forth in renewed glory and strength. And thus we have learned that living The New Life is the only true salvation of every child born into the world. It means the withdrawing from sin and selfishness and learning to do well. It is the uprising of the divinity in man and the asserting of the higher self. It is the experience of the penitent that leads from strength to strength, from victory to victory, and from glory to glory. The new birth, the beginning of The New Life may take place without any sudden change in attitude and without any strongly marked feeling of contrition. It often comes about without any emotion and as peaceful as yonder summer breeze, yet the possessor feels and knows all is well. Every man who is living The New Life is being saved by becoming "

savior. When I see a man trying to live The New Life, I see the uprising of the eternal Christ. When I see a man trying to live The New Life, I see a part of the atonement. When I see a man trying to help humanity to higher aims, I see a part of the atonement. When I see a dear sister trying to redeem her family, I see a part of the atonement. When I see a woman trying to live The New Life, I see a part of the atonement and a blessing to the world. When I see a man trying to persuade his fellow men to live The New Life, I see a blessing to the world and a soul who is being saved in the beautiful process of saving. When I see Jesus as He lived here among men, I see the true Christ. When I see a man doing something for the common good of humanity, I see the manifestation of the true Christ. When I see a man saving individuals by filling them with love and truth and the unselfish desire to save the race, I see the manifestation of the atonement. When I see a Church whose members are living above and beyond creed or sect, I see the atonement. There is no stopping place between the sinner and savior. So, when I see a society whose members are living The New Life with the unselfish desire to minister to the common good, I see the atonement at work. When I see a political party trying to build up morality, ethics, religion, advance Christianity and establish the Kingdom of God on earth, I see the efficacy of The New Life, the working of the atonement in operation, and the true salvation of a great people that will lead to the coming of the eternal Christ. When I see a man working quietly and earnestly all the days of his life, I see a mark of his Christhood

and the continued work of the atonement that Jesus began almost two thousand years ago. This is The Gospel of The New Life. This must be the pathway of the soul of every traveler that wends his way to glory. This is salvation.

THE JUDGMENT DAY.—The Judgment Day is going on now, and will continue to go on until you and I are lowly laid, and as the tree falls so it shall lie. This means you. It means me. It is all inclusive. It includes every one that has ever lived or ever shall live. I believe that man is his own judge; that he assesses his own punishment and pays his own penalty. Those who live The New Life have salvation, and those who sin must pay the penalty. Man's punishment is a sentence imposed by himself from within and not from without. The penalty for wrong doing is not a punishment by the authority of some Judge as an element of vengeance. As I have said, pain is life fighting death, and likewise it is death resisting life with all the power at its command. Pain can exist only where there is life. The man that lives for self alone prepares for himself a harvest of pain. If a man sins against the body, the mind or human spirit, the divine life within him, his oneness with God, the deeper, higher, truer self, the divine life within, the soul, the infinite self will rise up and assert itself against the finite efforts of sin. The very moment the human spirit would separate the soul from its God it resists it to the limit. Therefore, to save the finite self we must serve the infinite, the All-Holy and All-Pure. Man's oneness with God, in the higher sense of the term proves that the spirit of man and the spirit of

God are essentially one. Therefore, the infinite life, the divine spirit, behind the finite life, the human spirit, asserts itself against closing the spirit of soul life within finite bounds. I once heard a man of the world exclaim:

"Mine is not thine, therefore,
I shall live for mine alone."
This is living for the finite,
But man must live for the infinite;
The first limits the soul of man,
The second unites the soul to God
The former leads but to the clod,
In the latter man is one with God.
Hence, there is no sin against God
That is not a sin against man——
Even the sin against the Holy Ghost.

THE JUDGE OF MAN.—After twenty years of study I am constrained to believe that the real judge of man is the deeper, higher self who is ever eternally one with God. It is true a man may during a long life of materialism and self indulgence, lose sight of his higher self, but by and by, either on this side of the river of death or the other, the life, the immortal soul shall rise and shake off its shackles of guilty stains. I know there is an awful hell, but not an everlasting hell for the reason the finite man cannot eternally bar the way of the infinite God. If a man entombs his immortal soul in selfishness, the uprising of the eternal Christ in his soul must inevitably produce pain, and that pain is his penalty for sin. The penalty for sin may begin here or on the other side, but the pain itself is a sign of life, not death. Good and love is the endeavor from within to live for the infinite, but evil

and sin is a mark of the effort to live for the finite; however, the very fact that man can suffer pain, is the surest proof of his being susceptible to salvation. The soul of man is potentially infinite and therefore the pain produced by sin arises from the soul. Man the finite, is a part of the infinite, God, and therefore he cannot continue to live apart from Him and be happy. Now, I have reached the climax. I want to tell you what sin means:

1. Sin is selfishness trying to overcome love.
2. It is the evil trying to overcome good, and
3. It is a battle between life and death.

PAIN THE CONSEQUENCE OF SIN.—Pain is the consequence of sin and the surest proof of man's divine lineage. If he sins it is his own spiritual self that compels him to atone and lets him suffer. Man is so constituted that if he sins he must suffer, that is, what sin does, love must undo, and this is often at the expense of toil and pain and sorrow, but it must be done. "There is no other way given in heaven or among men whereby we can be saved." Love must atone and strive with sin until God is All in all. If a man has been living the old life, repentance and faith in God is the beginning of The New Life. And just in proportion as the old life has been accepted and lived by him will he find it difficult to overcome the old and live The New Life, but if we sin, we cannot escape the sentence. The man in God and the God in man is the Judge. Every man is his own judge, his own jury, his own executioner and his own prisoner. He passes his own sentence and serves his own penalty. Jesus came to earth to destroy sin. What a wonder-

ful mission? But he no sooner undertook it until all the love in all the universe was at his command. And so divine love comes to the rescue of every soul who would be a savior and tries to rise to his fullness and oneness with God.

THE RESURRECTION.—According to the teachings of The New Testament, the resurrection is spiritual and not material. It is the holy uprising of the eternal Christ within the immortal soul of the penitent man who would atone for sin. Jesus says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in me shall never die." The belief in the resurrection is one of the foundation stones in the Christian life. It is an indisputable fact, as will be seen in the following familiar passage, that Jesus was resurrected and seen face to face by the apostles and hundreds of people after the world believed Him to be dead and buried: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried. and that he rose again the third day according to the Scriptures: And that he was seen by Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." The physical resurrection and personal immortality of Jesus is conclusive proof that:

1. *There is no essential distinction between matter and spirit, the material world and the spiritual world, and that matter exists only in the mind and for the mind. The body is but a method of communication between mind and mind, spirit and spirit, and soul and soul.*

2. *Sin and death have no power to annihilate life or anything worthy of God. The resurrection of Jesus is "the first fruits of them that slept," and those who believe in this Divine Man shall one day resume their physical bodies, "this mortal shall put on immortality" and like Jesus shall ascend to the home of their nativity.*

THE SPIRITUAL RESURRECTION.—The spiritual resurrection is the uprising of the eternal Christ. It is the rising up of the divine man within the soul. "If then ye be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God." The New Life Salvation, the only salvation man needs is change from sin to love, from evil to good: "We know that we have passed from death unto life because we love." This salvation is the change to The New Life. It is the uprising of the eternal Christ within us. This is the spiritual resurrection, the uniting of an immortal soul with its God. It is more, it is an ascension to the eternal Father. Thus we have described the resurrection and the ascension, but they may be preceded by pain and long atoning ere the soul steps out into the new light or is resurrected and made ready for the ascension to be one with the Father. In this process, the atoner, the savior may suffer, but the sinner must suffer too, yet his suffering is not a mark

of the Father's anger, but the love of God. It is The New Life asserting itself over the old life. The object of The New Life is to get heaven into men rather than man into heaven. This is salvation, pure and simple. This leads us up to the subject of hell.

HEAVEN AND HELL DEFINED.—Hell is but the awakening of a guilty soul to a realization of truth and love. Therefore, heaven and hell are states of the soul and the one implies the other. There is another point of which I desire to speak here and that is retribution. This is the highest evidence of man's divine origin. It is the higher man asserting himself against the evils of sin. But retribution does not save a man, it only shows that the eternal Christ is there, and it is He who will rise in His Glory, and unite the majesty and soul in the hands of love, and thus establish man's oneness with God, when the divinity in man shall reign supreme in all the world.

THE LAST THING.—We have come to *the last things* among which are death and the judgment, and heaven and hell. I believe that we shall find that the physical death, in the end is of minor importance after all, and that the last things, death, judgment, heaven and hell imply each other. I believe that *the last things* exist here on earth within the confines of every human soul, the same as the infinity, eternity and immortality of the soul. The last things are not things to take place at some far off distant day, but here and now. The physical death is but a slight change from the state of mortality and immortality, and the last things is but a question of a lower or higher sphere of existence.

There is one good thing about the physical death. When men give up mortality they let go of their doubts and enter upon the satisfying faith of immortality. Death is but the turning on of more light and passing into the bright sunlight of eternal day. And the temporal things we have been living for will profit us only in so far as they are of permanent value in making the most of the last things, or in making us suited to the world of joy that awaits us. With the last things, all wordly riches fade away into insignificance for the only possession a man can use beyond is what he actually is, and no creed, dogma or sect can shut a man out of heaven for it is absolutely impossible to shut a man out from what he really is. And when we have experienced *the last things* we shall know of a truth that the atonement and salvation are still operative, and that the atoning merits and the finished work of Jesus has not lessened our responsibility and cannot compensate for our misdeeds and lost opportunities in the flesh. We must reap as we sow and sow as we reap, and the result is, the light of retribution awakes the immortal soul to its condition and for the first time the indwelling of the eternal Christ reaps His opportunity, and so every soul must sooner or later find its way to the Father. The spirit of truth is mighty and will prevail, and therefore the spirit of universal love, the spirit of the eternal Christ will win. The New Life teaches us that the soul came from God and to Him it must return:

“Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,

And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

THE IMMORTAL LIFE.—Considering the great mass of evidence in favor of the individual self-consciousness of man after the change called death, it is impossible to deny the immortality of the soul. The scientific world must publicly admit and take the future life into serious consideration. It is now a recognized reality. I have long since learned that the life of man is a longer chain than from the cradle to the grave, and that "If a man die he shall live again." I do not believe in immortality because I have proved it, but because the fundamental reality of the universe of our God is consciousness, and as man is one with God, his consciousness can never be extinguished, and therefore man is immortal. Man is the greatest of all God's creation, and the soul of every man who has ever contained a single ray of the sunshine of the eternal consciousness can never perish, and therefore, the immortality of the soul is a matter of fact without my proving it:

And tho the time and place may be afar,
I shall see my Father's face across the bar.

DEATH DOES NOT END ALL.—The belief in immortality and that death does not end all is world wide. The present life is but a passing shadow of the future life:

Mortality may come and go,
But immortality goes on forever.

The immortal home is the profoundest of all institutions and the most interesting to all intelligence. It builds its structure upon the ashes of the dead until we can hear the angel voices singing on the other shore, and finally we are constrained to exclaim that to resist the law of immortality is to resist the voice of God. All other reasoning is error which "writhes in pain and dies amid its worshippers," and proves the truth that immortality is a reality. Man is the only creature possessing religious intelligence, and immortality is the only scientific and philosophic end to which intelligence can lead. Immortality is not the result of education or culture. It is an inherent quality of man alone, and be assured that God has not raised these hopes in man that he may crush them, for what the spirit promises, nature performs. God has inspired all men with the desire to be immortal. The love of life and the fear of death is but a knowledge of man's personal immortality. There is no life that breathes, that longs for death. Again man's restless spirit is but proof of his personal immortality. Man's soul seeks something higher because it is of something higher. It is essentially one with God. And a soul confined from its God can but expatiate in its home in a life to come: "We shall be satisfied when His glory shall appear," both in time and eternity. There is a close proximity in mind and matter, but there is no identity in soul and body.

WHY MAN IS IMMORTAL.—The soul is immaterial and therefore it is immortal. A man's body undergoes a complete change in less than one year, yet his soul is conscious of and has a complete recollection of all the years of his past life and the soul maintains

its personal identity. This is proof of its continued existence. It is the immortal soul in man that constitutes the real self. The mind does not grow and die with the body, and often it is not even affected by the ravages of disease, but lives on brightly until the last, and hence it is idle folly to think it loses all consciousness ten minutes later at the change called death. Man is not a pilgrim of a day, or a century, but of eternity. The close association of mind and matter and the indestructibility of the latter is proof of the immortality of the former as one of the attributes of the soul. The influence of immortality upon human conduct is of itself conclusive proof that death does not silence man forevermore, but rather that it loosens the soul as a bird given its liberty when set free from its home in the cage. The sweet ties of kindred is but evidence that they should be renewed and continued on the other side. The last wish of the dying is but a token of continued life upon which the soul is about to enter where the loved ones of long ago will give us a glorious welcome!

THE FUTURE LIFE.—The future life is a necessity in order to vindicate the ideal character of God and His chosen people. The belief in God and immortality is all powerful and without it humanity would ere long change an earthly paradise to a hell and mankind would be consigned to the dungeons of the damned and hell reign supreme, but thank God there is a righteous Ruler and His chosen people know in whom they trust. In this connection there is another beautiful proof of the future life and the immortality of the soul. It is inferred from the very body or temple

in which the soul lives and dwells. The temple in which the soul dwells is certainly the climax of all adaptation, beauty and completeness. It is a beautiful house in which for it to live. Its beauty of expression, its grace and movement and impressiveness is far more beautiful and brilliant than can be pictured here. Again, God has endowed man with a tenacity for life and a small still voice within which bespeaks the immortality of the soul. The voice of conscience is but another name for the voice of God offering man peace, happiness and everlasting glory. Another proof of immortality is man's unrealized ideals, the unused powers, and his high ideals not reached on earth indicate a future life to afford him time and scope for their realization, as nothing short of perfection in God is man's heritage of his relation and oneness with God.

SHALL WE MEET AGAIN?—I have asked this question of the ancient hills, of the ocean that seemed eternal, of the clear lakes that were still with silence, of the beautiful rivers that flow on and on, of the pale moon that gave me light by night, of the sun whose splendor and brilliant light baffled my vision, of the millions of stars around the Milky Way, and as I gazed intently upon each, my soul responded: "I am immortal. We shall meet again." As I look back into the loving faces of my father and mother, my brother and sister, I see something in their love that cannot wholly perish, and again I instinctively cry: We shall meet again. Love's language and smiles are forever. The immortality of love is the highest evidence that we shall meet again. Love is life and life is forever. Few have ever died in all the history of the world who did not at sometime ex-

press a belief that they would meet their loved ones again. In every sigh that we heave and in every tear that we shed, there is an additional proof of the immortality of the soul; that we shall still live beyond the grave, and that we shall meet all those whose memory we so fondly cherish. And their love will revive in vernal loveliness and blossom into an eternal spring. A young woman being asked why she did not get married to a wealthy young man who was an infidel, said: "I am an immortal woman and want to be the wife of an immortal man." The eternal yearning for the immortal life of those we love is a certainty that God will establish our eternal desire. When God shall bid my soul to soar, the holy affections stored up in my heart shall come forth and shall be made glad by meeting the friends I loved on earth, because I shall love them still, and the suspended ties of love shall continue to love and bear fruit to all eternity. It is better to have loved and lost than never to have loved at all, for love is of God. When our loved ones pass on, we are still bound to them by the immortal cords of a deathless love, cords so strong that we scarcely realize that they are gone, and sometimes we think we can see their faces, smiles and forms, and believe their voices are speaking to us still, and it is true. This is a token of the immortality of man and that we shall again rise in new beauty when we awake at the dawn of the eternal morning, we shall meet again in a land unswept by death, where the loved ones of the days gone by will gather around us and give us welcome. These are they who will lead us to Jesus, where we shall bow in holy reverence, there to receive the Conqueror's Crown. There is a band

of multiplied millions of souls just over the way, waiting at the portals to give the new immortals welcome and fill us with holy rapture as we step upon that beautiful radiant shore, a crowned King, an honored Queen! In the words of Arnold's "Song Celestial:"

"And never the Spirit was born,
The Spirit shall cease to be never;
Never was time it was not,
End and Beginning are dreams!
Birthless, deathless and changeless,
Remaineth the Spirit forever,
Death hath not touched it at all;
Dead though the house of it seems!"

PREPARATION FOR THE MINISTRY.—The evangelist, Moody, was converted and later felt that he was called to preach the Gospel. He decided to enter the ministry as a profession. Being very conscientious he commenced to look into the ministerial requirements touching the real preparation for what was to be his life-work. He visited the University. He first went to the professor in charge of the college of Languages where he told the grave professor of his decision. The professor patiently listened to the young man's story, and when he had finished, he looked up over his glasses and gently told his caller that as his learning thus far was only limited to the primary branches, in order to qualify himself for the ministry, it would be necessary for him to take a full four years' course in the languages, in order to be able to preach the Gospel. Thanking the professor he quietly retired. The young man then visited the college of Literature, and on entering the college, was ushered into a large reception room

where he waited an hour for an interview with the professor of Literature, at the end of which time he was ushered into the presence of the professor, and at once proceeded to tell his story in a very earnest manner. When he had finished, the professor informed him that if he expected to follow the ministry as a profession, he should take a full course in the College of Literature, and that by diligent application, with the advantages of the preparatory course in the languages, he might be able to complete the course in four years. And with the eight long years of study facing him, he again thanked the professor and retired, making inquiry for the College of Mathematics, and soon found himself sitting in the presence of the professor of mathematics, where he told his story of being called to the noble profession of the ministry. And at the end of this conversation there was a four years' mathematical course added to his curriculum in order that he might make due preparation for his chosen profession. But undaunted by the weight of the twelve years of study which had already accumulated, he ventured to ask the professor if there was any other course which was absolutely necessary in order to success in the ministry: "Yes," said the kind professor, "In case there is any possibility of you being a missionary, you ought to take a course in medicine." And the young man undismayed at the twelve years that had accumulated before him in less than a day sought out a medical college and soon secured an interview with one of the professors in charge, where he was told that a medical course would certainly be a valuable acquisition to him in his ministerial work, so that he might be able to

treat the sick, especially the poor of his flock, besides it would give him force and influence in his regular church work. By this time the young man's heart commenced to grow heavy with the weight of the sixteen accumulated years, but believing in his heart that he was called of God to the ministry, he resolved to learn just what were the actual pre-requisites to enter the ministry that he might enter upon the duties of his chosen profession, and be able to properly present the cause of his Master. So he next sought out the Theological Seminary, and before the sun went down, secured an extended interview with the distinguished theological professor, where he told the story of his call to the ministry for the fifth time. And when he had finished, the professor calmly informed him that if he wished to enter the sacred profession, it would be necessary for him to take a four to seven years' course in theology. That he might be sure whether he had learned all the particulars as to the pre-requisites for entering his life-work, to which he had been called, he asked the professor if that was all, and to the young man's happy surprise, the answer was "Yes," which the professor later modified by saying that there were a number of post-graduate courses covering several years more, but that they were not absolutely necessary save to keep up with the times. The young man felt relieved, at least, in that he had found the end, even though the preparation for his chosen profession was to cover a span of twenty long years in his short life. It was now sundown, he went home and studied it all over in his mind. He looked across twenty years of hard study of which all the professors had told him that it

would take to get ready to do what God had told him to do at once. He studied till a late hour what he should do as the King's business requires haste." He went to his room, he kneeled and earnestly prayed for divine guidance in the matter, and before he had finished he heard a voice from heaven crying: "Go ye into all the world and preach the Gospel to every creature, not in twenty years but now." And he arose and said:

First:—All the language course I need is to be able to read the word of God.

Second:—All the literary course I need is to be able to interpret the Holy Bible.

Third:—All the mathematical course I need is to be able to solve one problem and that is: "What doth it profit a man if he gain the whole world and lose his own soul?"

Fourth:—All the medical course I need is to be able to "Heal the sick, cleanse the lepers, raise the dead, cast out devils," as Jesus did, and He says, "What I do ye shall do also; and greater than these shall ye do; because I go unto the Father." And God says, "I am the Lord that healeth thee," so that I do not find it necessary to take a course in medicine, and

Fifth:—All the theology I need is the theology as taught by Jesus and to be able to preach the Gospel as Jesus preached it, as recorded in The New Testament.

So with these resolutions firmly fixed in his mind, he resolved, God being his Helper, to at once enter upon his life-work without further preparation, save what he could gain from books from day to day and the inspiration of the Holy Spirit. He began his work and

continued it from day to day as the Holy Spirit gave him utterance, but it was not long until some of the old deacons of the Church quietly told him he could do more good by keeping silent and let others do the talking. This, however, did not suit Dr. Moody. He launched out boldly and soon entered upon his international campaign for the cause of The New Life, and the world knows the happy result of this noted evangelist and his well spent life for the uplifting of humanity. The work he so nobly begun is growing now, and its influence will have its effect on all future posterity:

The new birth door is open to thee,
And you may enter its portals free;
Come live The New Life and go with me
And let us visit the heavenly country.

THE NEW LIFE, THE DIVINE PROFESSION.

—“There is in all the labor that can occupy the immediate attention of mankind none so fraught with important and vital blessings as that which alleviates bodily and mental suffering. Without question the office of the true physician to the mind and the body is the most divine of all vocations.

He who by the simple insistent powers of the soul aided by natural resources at his hand, conveys to the sin-sick and diseased-laden masses of humanity healing and hope is of all men most blessed. He or she is thus giving, or is instrumental in giving that which is most truly blessed to receive.

And what more profound gratitude can swell up from the human heart than that which comes from relieved minds and bodies that have been tortured by mental and physical pain?

In the absence of those economic adjustments that of themselves would reduce sickness and sorrow to a minimum in the nation, we must look to the gentler amenities that inhere in the body politic, and particularly in many Church organizations, for those subtle and fine powers and instrumentalities wherewith we may carry the great message of the spiritual life, which is of all life the center and essence, to the struggling masses of sick and bereaved humanity:”

SEEK THE NEW LIFE NOW.—The New Life Theology will prove “a saver of life unto life or of death unto death.” Seek The New Life while it is day “for the night cometh when no man can work.” King Agrippa said unto Paul, “Almost thou persuadest me to be a Christian,” but *almost is lost*. Accept the teachings of Jesus, the Exemplar of the world, and live The New Life of the righteous that your last days may be like His:

Almost persuaded The New Birth haven to seek,
 Almost persuaded The New Life heaven to greet,
 Almost persuaded a new exemplar of earth to be,
 Almost persuaded The New Life Christ to see,
 Almost persuaded to ever live for man and Thee,
 Almost persuaded to claim The New Life longevity,
 Almost persuaded to gain The New Life immortality,
 Almost persuaded to live an endless eternity,
 Almost persuaded the one besetting sin to shun,
 Almost persuaded The New Life victory to win,
 But alas! almost is but to sink and fail—
 I cannot risk the loss of soul, O, bitter wail!
 Therefore, with The New Birth I unfurl my sail,
 And follow The New Life Exemplar within the veil.

CHAPTER THE ELEVENTH.

THEOLOGY OF THE NEW LIFE HEALING.

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."—PAUL.

The new birth will save the world from sin,
Make well the sin-sick and restore the blind;
Give man health and take the vilest sinner in,
And set all at liberty by The New Life divine.

THE GOSPEL OF HEALING.—The theology of the gospel of healing in the light of the Bible, is the redemption of man from the bondage of sin and liability of sin, sickness and death, and the conferring on him of health and everlasting happiness. God is the Author of man's salvation, and his desire and longing for The New Life, through Godly sorrow, worketh repentance and remission of sins and saving graces to the great salvation of our Lord and Saviour, Jesus Christ.

THE THEOLOGY OF HEALING.—The Scriptures are a continuity of the history of the triumph of the spirit over the body. Moses, Joshua, Elijah, and Elisha proved the miraculous power of the spirit over the flesh. The New Testament era was next ushered in and Jesus demonstrated for all time that the power of man rests in the spirit, and divine healing is no longer a miracle, but a perfectly natural result from

a perfectly natural Cause. The voice of God said to Moses, the prophet: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." Jesus said, "And because I tell you the truth, ye believe not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe?"

The body of itself has no life to lose, but the spirit is eternal with Christ and never dies. The starting point in The New Life is the new birth in God, who is All in all, the Alpha and the Omega, the beginning and the end. This unyielding law when spiritually discerned and scientifically understood, explains the principle by which The New Life destroys sin, casts out evil and restores health.

HUMAN SPIRIT VERSUS DIVINE SPIRIT.—

The resistance of the divine spirit by the human spirit is productive and responsible for all the sins, evil, maladies and ills to which man is heir. The hope of the newer life with all its productive results and countless blessings, lies in the non-resistance of the divine spirit. The spirit of God is Infinite with blessing. He is Life, Truth and Love. He is intelligence and All in all. The human spirit can enjoy in the higher sense only in so far as it is kept in harmony with the divine spirit, the eternal Sonship of Christ. God is spirit, the Logos, and according to the Bible, the Aeon or Word of God, and without this Ego there "was not anything made that was made." The Ego in man indicates limitlessness, deathlessness, inimitability, harmony, divinity, invisibility, spirituality, immortality and eternity.

MAN; A UNITY OF BODY, SPIRIT AND SOUL.

—Divine inspiration tells us that man consists of three component parts, namely, body, spirit and soul. These parts may be defined as follows:

First: The body is that physical part of man whereby man's individuality finds expression on earth. The body is what the human spirit makes it and keeps it.

Second: The human spirit is a man's consciousness of himself and his existence, as apart from his body and even God Himself, of which he is an integral part. It is the child seeing itself and not the father. It is the river seeing itself and not the ocean from which it came, and to which it is fast hastening to reunite. The human spirit is what we make it and keep it through all our experiences and changing scenes of life, and

Third: The soul is the true immortal being within man. It may be limited to narrow confines, or fully expressed as it was in Jesus. It is the eternal, living, divine in man, and therefore, man can neither make nor mar it, for the reason that it is at once man's being and God's being. Man is God's divine offspring and son.

UNITY OF HUMAN AND DIVINE SPIRIT.—The unity and harmony of the human and divine spirit is the formation of a perfect man of which Jesus is the best manifestation in the annals of history. A perfect man is the expression and manifestation of a soul at its highest and best. It is man's whole duty to grow his soul, that is to manifest the unity and Oneness of the human and divine spirit, and thus express the highest possible manifestation of God. The ideal fulfillment

of man's Oneness with God is found in Jesus. Man is immortal. He alone has immortality, and therefore, it has fallen to his lot to build up that self-realistic of which the object is the expression and manifestation of God Himself. And on this point I would say there is no dividing line between God and man, except, in so far as we make it. God is man's deeper self. God is the complete Self of the Universe and all that is in it. He knows all, sees all, hears all. He is the determining factor of man's existence and the bridge over which the human race march to heaven, immortality and everlasting felicity. This is but a word picture of the power within the Man of Sorrows, the Prince of Peace, the Divine Man and every man of God. The power of this divine, spirit, nature has been couched in the following beautiful expression:

"I say not welcome when you come,
Nor farewell tell you when you go,
For you come not when you come,
And you go not when you go.
You are always ever with me,
And ever will be, so I pray,
I would never welcome give you
And farewell would never say!"

THE HUMAN SPIRIT.—The human spirit is the divine, intelligent, immortal part and quality in man which is co-extensive with the body and dominates it and is always conscious in every part of it, and fully capable of co-operation with another spirit under proper conditions, that is, on the basis of perfect agreement, harmony and unison with the divine spirit, and thus where the healing of disease of any kind is the desire,

the human spirit meets the divine spirit and the result is oneness, perfectness and completeness, thus forming a complete and perfect being. The strongest combination of power in the world is the human spirit *en rapport* with the divine spirit. This demonstrates man's Oneness with God. "Commit thy works unto the Lord, and thy thoughts shall be established," and thus become one of the spirits with whom the angels unite to work His will:

The earth dries into hard iron,
 Yet the potter moulds the clay;
 The mortal spirit was yesterday,
 But God's spirit is Master to-day.

MAN, A SEVEN-FOLD BEING.—In a certain sense man is essentially a seven-fold being, composed of seven distinct principles, and, therefore his nature has seven aspects, but the only true way is to regard him as one spirit or self. He is an evolving being, part of whose nature is human and part spiritual, a part manifested and a part remaining latent; his consciousness is able to penetrate through as many aspects as he has already evolved, or experienced in actual activity. Therefore, the fundamental foundation of man is his spiritual significance, that is, he is in the main a spiritual being, progressive by means of his perpetual and ever increasing development of the latent powers, and immortal in his nature. The spiritual powers of man, which are his only real powers, may unfold slowly or swiftly, and his degree of unfoldment, his environments, his possibilities of achievement and his place in the universe will be an exact ratio of the talents or latent powers God has given him for development:

creature possessing a new nature, a divine nature, and yet this divine nature in man, is able to communicate with his God. It is the basis of divine healing, the connecting link between the physical and the spiritual, the keystone of the arch of eternal life.

FAITH IN THE DIVINE SPIRIT.—The power of the mind which is not subject to the control of the will is not subject to control at all save by faith in medication, or better still, by faith in the Holy Spirit. This is the faith and truth that Jesus taught: "Ye shall lay hands on the sick and they shall recover." Again, "If two of you shall agree upon earth as touching anything that ye shall ask, it shall be done unto you, of my Father which is in heaven." Man is a two-fold nature, material and spiritual, a spiritual being and a human being, a created image of God and may, therefore, be continuous in nature with God, and on account of his divine nature he is invested with unlimited power.

THE MIND POWER.—There is a mind of the head and a mind of the heart, a mind of the flesh and a mind of the spirit, a human mind and a divine mind, and salvation depends upon the will power, energy and control of the heart over the head, the spirit over the flesh, and the divine mind over the human mind, the divine will over the human will. Divine inspiration tells us that "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The New Life Theology is the plan of Jesus Christ unto sal-

vation, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

MAN'S DIVINE PEDIGREE.—We have learned that man has a two-fold nature, a material and a spiritual nature. He is the created image of God spiritually, and, therefore, continuous in nature with God, and on account of his divine nature he is invested with unlimited faculty, knowledge and power to utter his objective existence. Man, by reason of his divine pedigree, may have perfect control over the flesh, mentally and physically, including the emotions and expressions, and if this control is relaxed it may be reestablished and perfected to its normal state by the inspiration of the same divine power and man's oneness with God.

The human spirit is the mightiest power in the world, save that of the Holy Spirit of God, the Father Almighty. This is that part of man's nature which is divine and never dies, as it has the power to live independently of the body. It acts independently of the five senses, seeing, hearing, feeling, tasting and smelling. It controls the circulation, the cell change, the nerves, the secretions and the excretions of the human body. It has the power to penetrate the material matter, to read the thoughts of other men. It never sleeps, never forgets and lives forever.

THE NEW DAY DAWNING.—The new day is dawning when what is usually understood by miracles shall be rehabilitated and reestablished and shall be accepted and looked upon by all classes of society as a perfectly natural result from a perfectly natural cause,

even more so than in the days of Jesus. "He could do no mighty works there because of their unbelief." The day of unbelief will disappear and all humanity will look to the fountain Source for life, health, prosperity and longevity in which to do service to all humanity. Miracles are no longer considered the poetry of religious experience, but an actual fact, based upon the actual visible working of the spirit. It is a fact that myth and legend are often truer than history for the reason history only shows us the outside of facts while myths and legends show us the inside of life and things more as they exist, but miracles have come to be the prosaic history of facts and are no longer considered the poetry of miracles. The emphatic way in which God is pressing His Holy Spirit upon His people demands the most careful consideration. Conviction followed by effectual faith is becoming a reality. The cold and conservative are becoming the advocates of the doctrine and looking to it as a medium for the restoration of health for themselves and friends. It is now considered as a part and parcel of the Christian life of thousands, and those who receive it are becoming holier and more useful in the world. This new day has two important bearings upon the signs of the times, (1) the acceptation by the gift of divine healing as a legal, rational, normal method for healing all disease of body and mind, and (2) the close proximity and nearness to our Lord's second coming. The leading denominations in many instances are beginning to consider it in its true relation to the other parts of the Gospel. It is one of the important parts of the Gospel and is proving the power of God to every one that believeth.

THE NEW LIFE HEALING A PART OF THE GOSPEL.—Man is a material and spiritual being, and both of these natures have been affected by sin. The body is exposed to disease and the spirit is corrupted by sin, hence any complete method of redemption must provide for the restoration of the physical and renovation of the spiritual man. Jesus appeared among men and, without any knowledge of medicine, became the greatest Physician of all time. He came with outstretched hands ready to administer to our needs. In the one hand He holds the plan of salvation, and in the other, healing. He is a complete man and a complete Savior. His Spirit is the life of our spirit, and the resurrection of His body is the life of our mortal body. Jesus began His ministry by healing the sick, the lame, the halt and the blind. He closed His earthly ministry by setting a complete example of atonement for sin, and passed into heaven for "All the days even unto the end of the world." This is "the faith once delivered unto the saints," but what should concern us now is, what has become of it? It was not withdrawn when John, Peter and Paul were removed. It did not disappear with the Apostolic age. The New Life healing was practiced in the Church for centuries after The New Testament era and gradually disappeared on account of the growing worldliness and unbelief of the early Christian Centuries.

THE RENEWAL OF FAITH.—There is a deepening of The New Life associated with the Spiritual recognition of the Holy Spirit. The Gospel of the physical redemption is being restored to its once ancient place, and best of all the Church is slowly but surely re-

claiming what it never should have lost. There is, however, a cold traditional theology of unbelief that must be overcome with good. The followers of Jesus must "contend earnestly for the faith once delivered to the saints." The healing of disease by a simple faith in God is firmly established as a part of the Gospel. It is one of the important doctrines of the Holy Scripture.

THE FIRST HEALING.—The following is the earliest promise of healing found in the Bible. The place of the promise is the most marked, like Jesus's healing of disease, at the very opening of His ministry. It is distinctly typical of our redemption, and the journey is typical of our pilgrimage on earth: "There He made for them a statute and ordinance and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord thy God which healeth thee."

And again we are told, that, "These things happened unto them for ensamples, and are written for our admonition, on whom the ends of the world are come." This promise is ours as the redeemed people of the eternal Christ. God meets man at the threshold of The New Life with the covenant of healing him and his posterity of diseases. He promises man that during his earthly pilgrimage, if he walks in holy obedience he shall be kept from all sickness to which the old life is subjected. The bondage of sickness belongs to the

Egyptians and not to the chosen people of God, and here I wish to make the announcement that only as we return spiritually to the land of the Egyptians shall we be subject to its evils, diseases and perils. Jesus has left us a statute and an ordinance of healing all manner of diseases in the name of the eternal Christ. And listen: It is a sacred ordinance and just as binding as any part of the Gospel. *It is the gospel of both soul and body.*

GOD AND HIS WORD.—The following passage shows the actual fulfillment of the promises of God. Even though His people did not fulfill their part of the covenant, yet God kept His word holy. "He brought them forth also with gold and silver, and there was not one feeble person among them." What a blessed announcement. How often our faith and obedience is defective, yet if we claim in the name of Jesus the merits of the eternal Christ as our Savior, our faith shall see His promises fulfilled. The history of Job is one of the oldest on record and gives an unmistakable view of the source of all sickness, namely: sin and satanic influences, and also the divine course which brings health thru the eternal Christ. The unveiling of the sick chamber of Uz is a splendid example of healing. There was no physician there and no human remedy. It was purely the looking unto God, the source of life and health, and the very moment he renounced his self-righteousness and self-vindication and put his trust in God by self-renunciation and humility, he was healed and made perfectly whole. "Bless the Lord, O my soul and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases."

GOD THE DELIVERER.—In the healing of David we see no human hand as God is the deliverer; he looked as earnestly to heaven for the healing of his body as for the pardon of his sins. And we hear him exclaim: "Who forgiveth all thine iniquities, who healeth all thy diseases." Think of it, all diseases, a universal healing indeed and as complete and lasting as the forgiveness of sins, "As far as the East is from the West, so far hath He removed our transgressions from us." In most diseases, as in the cases of Job and David, there is an intimate association between sin and sickness, and therefore both must be healed at once and in unison.

A COMMON MISTAKE.—The mistake of Asa is a common mistake. Asa who was King, commenced his reign by a simple trust in God. All human help had failed him, yet he won a most glorious victory. The test, however, came later; his brilliant success turned his head and he valued too highly the arm of human help; another conflict was soon on, when he was persuaded to form an alliance with Syria and thus he lost divine help. The prophet warned him, but he failed to accept, and when at the climax of his earthly pilgrimage he became sick: His fate is recorded in the following passage: "And Asa, in the thirty and ninth year of his reign, was diseased at his feet, until his disease was exceedingly great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

THE GOSPEL VISION.—"Surely he hath borne our griefs and carried our sorrows." The ancient prophet Isaiah beholds the coming of the Great Physician and Redeemer who was for three years the Great-

est Healer in all the history of the world. His work is described by Matthew in which he says, "Himself took our infirmities, and bore our sicknesses." Again, he says, "He healed all that were sick," that it might be fulfilled which was spoken by Esaias, the prophet, saying, "Himself took our infirmities and bore our sicknesses." These passages show actual substitution and the removal of the sickness borne by the afflicted. Thus we know the eternal Christ will bear our sickness in the same full sense as He has borne our sins. Jesus gave us the glorious gospel of healing that we might accept the eternal Christ as our glorious "Burden-bearer" and "by His stripes we are healed." He healed all that were sick, not that He might vindicate Himself in the presence of His enemies, but as a full vindication of His divinity, the establishment of The New Life, and to bless suffering humanity. And thus, Jesus proved that Christ is "the same yesterday, to-day and forever." His pleasure is to help suffering human hearts, alleviate human pain of body and mind, whether caused by sin or sickness. His healing grace and power extended to the lame, the blind, the leper, the impotent, the palsied, the fever-stricken and "all that had need of healing."

HEALING. THE UNIVERSAL METHOD.—

Jesus healed all that were sick. He never turned anyone away. His motto was "Come unto Me." This method of healing the sick was not occasional, but regular and continual. The method used was not exceptional, but universal. *He healed all that were sick.* "He is just the same to-day." As many as touched Him were made perfectly whole. The work of healing was one of the most important parts of His life-work, and

therefore, it is one of the most important parts of His Gospel, and hence His ministry is not complete without the inclusion of this part of His earthly mission. We should not lose sight of the extraordinary fact that Jesus spent more than three years of His earthly pilgrimage of thirty-three years or one-eleventh of his whole earthly career in healing, doing deeds of love and power and going about doing good, before He meekly went upon the Cruel Cross to atone as an example for us, that He might teach all men how to atone and be like Him. This is but an example of His faith in the eternal Christ, the Son of God. Thus, He taught all men that we must be willing to die, if need be, that we might live. Oh, glorious thought! He taught all men how to atone and therefore left a work for every man to do. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe. In My name they shall 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."

THE ONENESS OF SIN AND SICKNESS.— Jesus taught during His ministry the Oneness of Sin and Sickness. In all His teachings these two subjects are closely linked together, and in many instances He forgave sin before He spoke the glad restoring words of healing. These words were not considered by Jesus as being miracles, but the power of God, and cannot be explained away to-day *as miracles or specimens of blessing and spiritual healing for He is still the same*

to-day and who can doubt Him? "Verily, verily, I say unto you, he that believeth on me, the work that I do shall he do also; and *greater works shall he do*, because I go to the Father." Man must have faith in order to accomplish any desired purpose, either materially or spiritually, and therefore Jesus required something to be done if nothing but the personal touch or the taking up of the bed and walking as a method of establishing and appropriating divine faith. Again the method of healing as used by Jesus extended far beyond His own home and also beyond His own immediate presence, as for example the nobleman's son and the Centurion's servant. Jesus was ever willing to heal "all who had need of healing" and would at once reprove the least suggestion of His unwillingness to help those *who could not help themselves*. It was His rule to place the responsibility of man's sickness on his own unbelief. Jesus said, "The work that I do, shall ye do also." Therefore, this blessed power of healing and alleviating human pain as exhibited by Him was not to die with his ascension to glory, but we are to do "greater works than these." This means just what it says, and all that it says, spiritually and physically. It means that the Conversion of the soul, the new birth, the forgiveness of sin, go hand in hand. It is all spirit acting upon, and through the physical man who is a spiritual being. The conversion of the soul and the healing of the body, the temple in which the immortal soul dwells, are complements of each other. *We often have to heal the body to save the soul. The soul could not sin without the body.* Therefore, it is easy to understand the relation between sin and sickness, penitence and pardon, the

chastening of the Holy Spirit, the self-judgment and the sweet assurance that both pardon of sin and the healing of the body may be claimed in the name of the eternal Christ at one and the same moment.

THE GOSPEL TWO-FOLD.—Jesus commissioned the twelve Apostles, the seventy elders, corresponding to the seventy elders of Moses with full power to preach the Gospel and Heal the sick. These Apostles and elders were simply the forerunners of the Christian eldership of the oncoming of The New Life, so that it applies to you and to me and to all humanity without a single exception. The Gospel is twofold in the full sense of the term. *It is the Gospel of the body and the Gospel of the soul.* It is for the physical as well as for the spiritual man. It is for the salvation of the sinner and the health of the sick, the forgiveness of sin and the healing of the body. Then why should we hold back the one or the other from the perishing world. And here the Church has no right to go to the world with one message without the other. It is a *twofold gospel*. It embraces both the body and the soul, the health of the body and the strength of the mind. "Mighty signs and wonders" were instrumental in establishing the Church at Jerusalem and Samaria, and these signs will continue unto the ends of the earth. The manifestation of the power of healing was not confined to the apostolic age. John, Peter, Philip and Stephen were all gloriously used in healing the sick and alleviating human pain. We are told that "These signs shall follow them that believe" and we are powerless to explain their absence from our ministry, much less eliminate them from the Holy Word of God. The unbelieving of the world to-day

need the benefit of "the gifts of healing" as much as in the days of the apostles and prophets, and just as much as the rest of the gifts and promises of the Bible.

THE CHURCH AND GIFTS OF HEALING.—

"The gifts of healing" during the apostolic age were as widely diffused as any of the other nine gifts of God, or endowments of the Church, and must be perpetuated to the end of time by placing them within the reach of suffering humanity. James, the president of the apostolic board, the presiding officer of the original Church at Jerusalem and the man who had authority said, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

This Commission was given at the close of the Apostolic age and therefore it was not given to a few men and women of special gifts, but to the ordinary officers and elders of the Church, and all men who were to continue till the end of time. The idea was to reach every sufferer of humanity. This is the doctrine of The New Testament that is given "for our admonition on whom the ends of the world are come."

THE ORDINANCE OF HEALING.—The Greek Church still retains the ordinance of healing by anointing with oil which is a beautiful symbol of the Divine Spirit of The New Life. We must trust in the prayer of faith and the anointing with oil in the name of the Lord to save the sick. This however, is not a medicinal

anointing, that is, it is not applied by what is called a practicing physician, an elder of the church taking the place of a physician. If the method of healing was used today, that our Lord and His apostles observed, the use of drugs and druggists would ere long be considered a relic of barbarism, and the health of the people would increase a thousand fold. No disease is curable that cannot be healed by the Holy Ghost, whose peculiar symbolic religious emblem is that of *oil*, which takes possession of the human body, and breathes into man the vital energy of The New Life and gives him that peace which passeth all understanding. The Gospel of The New Life is not a privilege, but a divine prescription for disease, and no person who has been born again, experienced the new birth, can be obedient to the Master and dispense with this part of the Gospel, any more than he would be privileged to set aside the Gospel of Salvation. There is but one method authorized in God's Word for the curing of disease. The ordinance of healing is a command. This is plain, it requires only simple abiding faith in God. It is ours to obey with childlike confidence, and God will fulfill His promises. He is just the same to-day as when Jesus was here, a man among men.

HEALTH AND PROSPERITY.—The Apostle James who knew His Master's Will, left a most beautiful prayer by which every man may know our heavenly Father's wish for his bodily health, as well as for his soul's welfare. When God whispers a prayer like this, we should claim it and manifest it as our own, ever remembering that our health will be in proportion as our soul prospereth: "Beloved, I wish above all things

that thou mayest prosper and be in health even as thy soul prospereth." Again, He says, "We are members of His body, His flesh, and His bones," which shows that His life is our life. It is all sufficient for us, and gives man the right to claim for his mortal body all the vital energy of the perfect life found in the eternal Christ, for "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His spirit that dwelleth in you." This is in the present tense, a present dwelling and a present quickening of the mortal body, and it is well, for the reason, if the body and soul are properly cared for now, God will care for them at the resurrection. This is the restoration of the physical body by the spirit of The New Life, produced by the indwelling of the Spirit of God, that wrought all the miracles of Jesus on earth in the name of the eternal Christ. And if we live The New Life, the same spirit will dwell in us and we may experience The New Life and health: "Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be manifested in our mortal flesh. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body."

THE NEW LIFE.—If we live The New Life, our life and health will be a constant miracle, as the life and character of Jesus is a constant monument and pledge of the promise of the healing, restoring and sustaining power of the eternal Christ, who sustained Jesus and all those who trust in Him as the Author and Finisher of their faith. The healing power of the eternal

Christ if "renewed day by day is sufficient for thee," but like all of God's gifts, it is dependent upon continual abiding in Him. Jesus Christ is the same, yesterday, to-day and forever. He said, "So I am with you always, even unto the end of the world," and therefore He possesses the same power to save and heal to-day as in the days of the apostles and prophets. We too are apostles and prophets if we are living The New Life. The love, nearness and presence of Christ has never been withdrawn and hence His appearance is an eternal *now*. He healed in the days of Moses, the days of the apostles and He heals now. Jesus gave the holy ordinance of healing at the very outset of His earthly pilgrimage, and when He ascended to the Father, He transmitted the divine power of healing and giving The New Life to His apostles, and every man born into the world who loves, serves and obeys His teachings. And thus the Holy Gospel is handed down to the Church for the salvation of the sinful and the healing of the sick. It is a safe Gospel, a saving Gospel that insures the health of the body, the salvation of the soul and business prosperity. This doctrine is substantiated by the lessons of Job, the glorious songs of David and the premature death of Asa. The vision of Isaiah of the Coming Healer, the Coming and atoning example of The New Life Man who proclaimed the full Gospel to his chosen apostles and to all posterity for all time.

THE PRINCIPLES OF HEALING.—There are certain principles underlying The New Life method of healing as found in the Word of God. These principles when rightly understood by all seekers of The New Life, will lead to a most intelligent faith, and a

simple trust in the real Healer of all diseases as well as the savation from sin. Disease is the result of man's spiritual fall and therefore the remedy must be in The New Life provisions of the Gospel of Redemption. The providence of God embrace man's physical and spiritual needs. The ordinances of Moses had distinct provisions for divine healing to restore the physical life. When Jesus, the Savior came, He provided a Great Physician of the body and glorious King of the spiritual man. The healing of the sick, the leper, the blind, the lame, the casting out of devils and many other instances during His ministry are living examples of the efficacy of His method of healing and permanently curing all manner of disease, to which the flesh of man is heir. And after He had demonstrated the power of the Holy Spirit over the body, He commissioned the Apostles and all posterity who would love, serve and obey His teaching to go into all the world and preach the Gospel and heal the sick, thus establishing the institution, that the redemption of the body as well as of the soul, is the divine prerogative and plan of God. And thus the institution of The New Life was established for the health and longevity of the body as well as for the joy and good of the soul.

THE SOURCES OF DISEASE.—Sickness is not the natural condition of the human body and therefore we cannot meet it on a natural basis by natural means. but the source and cause of disease is definitely traced to the Fall or sinful state of the mortal man. Disease and sickness is the fruit or result of sin, and therefore its true remedy is in The New Life Redemption. Death itself is the result of sin, and as all men have

sinned, all men are subject to a physical change called death. Disease is the direct result of the personal agency of the evil spirit. Satan was responsible for Job's affliction. Jesus invariably attributed the cause of the disease of His generation to the direct power of the evil spirit. Satan was responsible for the eighteen long years of suffering of the paralyzed woman, and it is the evil influence in the world today that is crushing the physical and spiritual life out of millions of human bodies and souls. Disease is the direct result of the evil spirit, and therefore it must be met and counteracted by the higher spiritual force, the spirit of the eternal Christ. *No medical treatment within itself can cure or heal anyone.* It never has and never can take the place of the anointing of the body with the spirit of the Holy One. Again, if disease be a divine discipline, it is only the more evident that it cannot be cured or removed by medicinal treatment. And hence spiritual causes is the only hope of permanent relief. No man can wrest the chastening rod of God by means of physical force or human skill. The spirit of penitence, humility and faith is the surest remedy for relief of human ills. The only sure panacea for disease is the gospel of redemption and an unwavering trust in God for the anointing of the spirit of the eternal Christ.

THE NEW LIFE TAUGHT BY JESUS TWO-FOLD.—The New Life taught by Jesus was exemplified in His own life and character. He taught the health of both body and soul, and a long life in which to do good. The personal ministry of Jesus and the life he builded in the strength, and purity of the eternal Christ is a complete summary of all Christianity.

In His ministry we find the great intent of the plan of redemption, and without question it applies to both the body and soul. When He went about the cities, towns and villages preaching the gospel of salvation, He was continually healing all manner of sickness and disease among the people. The ministry of healing by Jesus was not an occasional incident, but a chief part of his actual work here on earth. It was a part of his work at the very beginning of His ministry and so continued to the close of His life. He took a special delight in alleviating all human pain and sorrow. He is just the same to-day and surely this Rock of Ages is a Cleft, a safe retreat for every human soul, and a great principle upon which to rest faith and the eternal welfare of both body and soul.

THE REDEMPTION OF MAN.—The redemption of the body and soul is found in living like Jesus lived. All perfection of body, spirit and soul centers in the eternal Christ. It is in Him we must look for Salvation, the new birth, freedom from sin, and it is also in Him that we must look for the health and strength of the body. This is the completion of The New Life, and rounds out all life in its wonted symmetry. This is the fundamental principle of divine healing, gaining and retaining The New Life of body and soul which is a man's very own and every man is entitled to his own. It rests on our acceptance of the atoning example of Jesus who by His example became Lord of Lords and King of Kings. Thus, we have learned that disease and sickness of whatsoever nature, is the result of the fall of man, but that fall is a personal fall with every individual, and it may be daily, yearly or hourly. In any

event, the cause of disease must be included in man's individual atonement. And if man will but atone taking Jesus as his ensample, the Christ will be with him:

As far as sin in man is found,
As far as the disease goes round.

THE CROSS AND RESURRECTION.—Healing is a redemption right, which every man may claim as his birthright. The Cross is high, but the Resurrection of Jesus is higher. In it the Gospel of Healing finds an example of the fountain of the deepest and purest life. The resurrection of Jesus shows that sin, the root of sickness can be destroyed, and when sin is annihilated, there can be no sickness. The life of God, the eternal Christ, supplies the source of all life and health for the renewal of our physical as well as spiritual bodies. He is the living fountain of man's vital strength. Christ is the new physical life as well as the power of the endless life, that is, the life immortal. The Church is His body and we are members of His body, His flesh and His bones. Christ gave us new life which is but physical healing infused into our bodies, and a pure life which brings us into closer relation with the innermost being of God. The eternal Christ dwells in us and we in Him and is the measure of our strength and life in the same ratio that we accept Him. This is the most precious and vital principle of physical healing, and the very life of Jesus manifest in our mortal bodies.

THE NEW LIFE IN MAN.—When any man accepts Christ, he is a new creation; old things have

passed away. The New Life Theology as taught by Jesus is the mainspring to The New Life. It is not the restoration of the old life, but the building of a new life. The New Life comes with humility and meekness, and "Out of weakness is made strong." This principle of The New Life is of immense moment in the practical ministry of healing. If man would be healed he must lose sight of self and turn to the eternal Christ as his only Savior and strength. The physical redemption in Christ means both the healing of the body and The New Life in the soul. It is the infusion of The New Life and strength. The New Life is for all persons in sickness and in health. It will cure sickness as well as prevent sickness. Abiding in Christ increases the force of life and produces the life more abundant. The New Life is a very sacred gift. It is a strength which comes only as we seek it and need it, and continues while we live in the eternal Christ. Man is one with God and hence may live the life of God in so far as he keeps the human spirit in harmony with His spirit. The New Life of which God is the Giver, divinely quickens the body and adds an hundred fold power to the soul. It gives man a holy sanctity to every act, look, tone, organ and movement of life. The body is the Temple of the Holy Ghost, and therefore words spoken and words done in the Christian Life is the very life and love of God and will be clothed with a positive effectiveness. The Holy Ghost is the agency which brings The New Life into the human body.

HOW WE ARE HEALED.—In order to be healed, the presence of Christ must be brought to our Conscience; the redemption work of Christ cannot be

accomplished without His blessed Ministry. Christ is not present as a visible physical man. The eternal Christ works in and through men on the same principle as he worked through Jesus of Nazareth when He healed the sick, the halt and the blind through His spiritual manifestation. Christ possesses all the old time physical power, and will produce all the ancient results if we will rely upon Him and trust in Him. But the approach of Christ is a spiritual approach, not physical. The contact of man's need with the Christ life must come by means of the divine Spirit. Jesus said to Mary, "Touch me not—I ascend," which teaches us that we must know Christ, not as a physical, visible person, but as a spiritual Being with full power to act upon man who is also a spiritual being, yet in the flesh, the temple which God gave man to dwell in here on earth. Therefore The New Life of the physical man must come like all the spiritual blessings of Christ's redemption, without distinction of merit or respect of persons and without works as the free grace of God.

THE SOURCE OF HEALING.—We must know Christ as a spiritual Being that he may act through us and in us. In other words, we must know God as a spiritual Being who is All and in all. Listen: "What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing." In this passage we have the reason why so many find it hard to meet the eternal Christ, the Healer, and be made "perfectly whole." If man would live long and possess health and prosperity, he must know the Holy Ghost. Let me illustrate what I mean: *The sun would be but a cold and shining*

ball of ice, were it not for the atmosphere which brings to us its warmth and light. On the same principle Christ's life and love cannot heal us without the divine medium, the atmosphere of Christ, the intermediate Spirit of Sight, Life and Love. Christ is the great Quickener of man. He sheds abroad His rays of sunshine, His love and presence, His light and life. Christ is the very essence of life. He can thrill every nerve, vessel, function and organ of our life and being. Jesus healed the sick and cast out devils in the name and power of the Holy Ghost, when He was here on earth, and hence, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body through His Spirit that dwelleth in us."

THE METHOD OF HEALING.—Healing comes through Christ and therefore must come as a grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If healing comes through the name of Jesus it must be by grace alone. Man's works cannot be mingled with justifying faith, save those works which come as the fruits of justification. Faith without works is dead, that is, a man's life must be in accord with his belief and what he preaches. *When Christ heals, He is able to do it alone.* Our healing, as our life, must come from God. It is a free gift of grace and never dying love. Sin and love cannot be mixed; the physical must submit to the spiritual, the earthly to the heavenly, and the works of man to the grace of God. The gifts of God are Sovereign gifts. God can and will do for man all that He would do for

Himself, but man must learn to first bury his self-sufficiency if he would be the recipient of Divine favors. Therefore if he would have life, and health and strength in the higher sense:

We must trust Him fully, trust Him daily,
We must live in Him and serve Him wholly,
We must venture on Him, and venture fully,
We must love Him ever, and love Him Holy.

HEALING A PART OF THE GOSPEL.—The New Life of body and soul as taught by Jesus is a factor and distinct part of the Gospel: "Whosoever will let Him take the water of life freely." Healing is not a special gift of discriminating favoritism without respect of persons, but is within the reach of all. It is a great and common heritage of faith and obedience to which we must conform. If we would receive God's *grace*, we must trust His simple Word. This may be called faith without sight, but it is all sufficient. Faith without sight and grace without works are twin principles of the Gospel of Healing. There is but one condition, namely: *Man must believe and trust in God fully, and His power to save and heal to the uttermost and doubt not.* One doubt will destroy the healing efficiency of faith and kill its life. Healing must begin in the soul. The living faith of the soul will root up and send great rocks and mountains of sin and disease and give love, life and health to whosoever wills it, taking God simply at His own Living Word. The faith that waits for signs and evidence never heals either the body or soul. Blessed is the man who hath not seen and yet believe as did Abraham when he believed God, and took The New Name of faith and the fatherhood

of his people.—God said to Abraham: “I will make thee a father of many nations.” Abraham heard and believed God would do as He said in His Word, and changed his name which was His acknowledgment of God and profession of faith before a frowning world. And then God said, “I have made thee a father of many nations.” Man must accept the Holy Spirit and believe it so if he would receive the efficiency of the Gospel and the healing life and health of the eternal Christ.

THE OBLIGATION OF FAITH.—The obligation of faith is “an ordinance and a statute.” The principle of physical healing is a matter of faith and obedience, pure and simple. We must determine whether we shall trust man or God for healing, life and health. This fact is based upon the scientific principle that:

First—The Gospel of Salvation is a Commandment as well as a promise to man.

Second—The Gospel of healing is also a Commandment and a promise of equal authority.

Third—It is God’s prerogative to deal with the body which He has given us as a temple in which for the soul to dwell, and

Fourth—It is the heighth of folly and impertinence for us to choose some other way than God, and of equal impertinence for unsatisfied man to tamper with our bodies. God alone is the fountain and source of all life, health, goodness, love, strength and immortality. He is the giver of His Childrens’ bodies, and if the care of them is left to His guidance, all will be well in time and eternity. God has but one great prescription for sin and disease, and that is faith and obedience to the uttermost in all ends of the earth.

HOW GOD DEALS WITH MAN.—The order in which God deals with man is regulated by certain fixed principles. He deals with the body the same as He deals with the soul. God begins with the spiritual nature of man and then diffusing His life, love and power through the physical being of man. He works from within. Some persons come to God seeking healing and health whose spiritual life is far short of perfection, love and purity, but God does not refuse to heal all who earnestly seek Him. God begins His work in the depths of the human soul. The soul must be prepared to receive His life and healing power before He begins the restoring of the body. The body and soul are in a constant state of parallelism. Let me illustrate: John prays that Gaius "May be in health and prosper, even as his soul prospereth." The spirit of evil may poison the mind and thus depress the body. The effect of sin may reach the heart and becloud the brain, weaken the nerves and thus destroy the strength of the body, while a calm, clear and confident spirit of life and love will bring life and vigor into the physical life and open the door to The New Life and the Lord's own life will soon be beating in us with pulses strong, and producing a buoyant life. The healing of the body is often gradual in its development for the reason that the physical life grows as man's faith accepts and takes a firmer hold on the eternal Christ. In other words the physical life is restored in the same ratio that the spiritual life gives it life and strength. In the development of The New Life there is much preliminary work, but in all instances the new birth must come first and then the other steps must follow in their logical, natural

order. The principle of The New Life is like the natural or physical life:

First—The seed or birth.

Second—The blade or sign of birth.

Third—The ear of corn or life.

Fourth—The full stalk or life and

Fifth—The New Life accompanied by good works.

THE NEW BIRTH.—The seed of evil that has been planted in the heart must die before the new birth begins, and as the seed dies, the stalk must begin to rise and eventually grow strong enough to bear the oncoming heavy fruit that the life of the seed is making preparation to produce. Many persons make the fatal mistake of expecting the full grown ear before the stalk is strong enough to bear such heavy fruit. Do not undertake to overwhelm the tender stalk with too much weight while it is yet young and tender, for while The New Life is a spiritual life, its development is perfectly natural in every sense. The preparation for the reception of the newer life may have been completed in advance, giving us strength to sustain the higher spiritual life in which case the Holy Spirit of God can do the work of healing and restoration very rapidly. The order of God's dealing with the bodies and souls of men is controlled and regulated by certain fixed principles, the same as He controls and regulates His great system of worlds. God knows the order and process best adapted to the development of each individual, and in His own spiritual way presents the matter to every man born into the world for his acceptance or rejection, thus making every soul its own free moral agent, and in like manner responsible for his own life and character. This is indeed, a beautiful picture of God's love to man.

THE LIMITATION OF HEALING.—The limitation of healing the sin-sick body as well as the sin-sick soul is regulated by certain fixed principles. Man is immortal and therefore his restoration by the touch of healing is but a continuation of the immortal life during the present dispensation. We are told that the soul that sinneth shall die, and reversing the rule on the same principle, the soul that sinneth not shall not die and hence live forever. Jesus taught a long life in which to do good. It is sin that kills the body as well as the soul, but righteousness will prolong the life of man a thousand years.

Methuselah lived 969 years; Adam lived 930 years, and had he not sinned, he might have been living in the body yet. Who knows? Only God Himself. All we know, they sinned and died, and it is but logical to reason that if they had not sinned they would have lived. The prophets always became sad when it became their duty to prophecy or foretell of death. Why? Because death is the result and sign of sin. It is true that faith can only reach in so far as God's promises extend, but thanks be to Him, His promises extend to all men in all ends of the earth, and to all time and eternity. God promises man fullness of life, health and strength, and puts no limit on our life during this dispensation. God's wish is that man should live in the body until his life work is done, and it would seem that the soul that sinneth not is a living example to all men, and therefore should never die. The doctrine of the immortal life teaches us: "He that hath wrought us for this self-same thing is God, who also hath given us the earnest of the Spirit." The new physical life of

man which is produced by the process of healing is an earnest of the immortal life which has its birth during the present dispensation, and to be continued in the days called eternity.

THE FULLNESS OF LIFE.—The fullness of Christ comes the moment we accept Him in His fullness; therefore the degree and measure of limitation of the fullness of life depends wholly upon our acceptation and Trust in Him. It is not a thing to be enjoyed in the future, but the present and future. Immortality must necessarily embrace both time and eternity. It includes the Alpha and Omega, the beginning and the end, the first and the last. God is everywhere, and present acceptance of Him means present health, strength, prosperity and life more abundant. There is absolutely no limit in Godliness. Man within the limits of himself is finite, but within the limits of God, from whence he came, is infinite, and his strength is without bounds. There is nothing impossible with God, and therefore man can do all things by the strength of the eternal Christ. It is in Him we live, move and have our being. It is the protecting power of God that enables man to endure difficulties, exposure, hard labor, self-denial, weakness and the change in the climatic conditions of the different tropics. It is the power of the Holy Spirit that enables man to run the race that is set before him and to avoid "The sin that doth so easily beset him." So long as man keeps within the sacred circle of His Holy will, he is safe from the sin which doth so easily beset him, and he is enabled to run the race with patience and thus there is no such thing as a sin-sick body or a sin-sick soul, for these

can come only as the result of sin. This doctrine carries man back to God and is proof of man's oneness with God, for "of Him and through Him, and to Him are all things: to whom be the glory forever." He is our physical life through His spiritual life. "God is able to make all grace abound so that we, always having all sufficiency in all things, may abound unto every good work." This is all inclusive and includes all life, physical and spiritual; all things pertaining to happiness and prosperity, and all things in this life and the life to come. It is the only sure panacea for all ills to which man is heir. It is within itself the power of life, love, truth, prosperity, longevity and immortality:

The New Life is God's thought of the human soul,
The mind is the real being that forms the whole;
The soul helps body more than the body helps soul,
The soul is the man that gains all the true goal.

A CHILD AT ONE HUNDRED YEARS.—Man is but a child at one hundred years of age. The New Life Gospel is a two-fold gospel; it applies to the health of the body as well as to the soul. "The child shall die an hundred years old." Sin not, for "the soul that sinneth shall die." It is sin that kills the body as well as the soul. Sin is responsible for all the sorrow, all the pain, all the sickness and all the disease to which the human family is now heir, and the decrease of the longevity of the human race from approximately one thousand years to less than one hundred, until sin is but a shorter name for death, and in the words of Isaiah, "the sinner being an hundred years old shall be accursed," but live The New Life "and the years of thy life shall be many in the land thy God giveth thee."

CHAPTER THE TWELFTH.

THE THEOLOGY OF PRAYER.

Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying forgive if ye have ought against any that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. JESUS.

My soul, kneel upon life's road,
When daylight draweth to a close,
And there ask God to remove thy load
And He will grant thee sweet repose.
Then kneel again at the dawn of day,
And ask God to give thee daily care,
And He every burden will take away,
And give thee none too great to bear.

THE POWER OF PRAYER.—The Spirit of prayer is a part of man's divine worship at home, at Church or elsewhere. It may be in silence or spoken or it may be extemporaneous. written or printed. Prayer may be in secret or in public. Prayer is a solemn address to the Supreme Being, consisting of an expression of our sense

of God's glorious perfections, confessing our sins, supplication for help, mercy and forgiveness, intercession for blessings on others and thanksgiving or an expression of gratitude to God for his help, mercies and benefits. There are millions of sane, sensible, capable and normal men and women who believe as fully and sincerely in the efficacy of prayer as in life and love. This truth is now as universally accepted as the love of one person for another when all outward and visible signs tend to prove the existence of love or affection. The Candidate for divine help and guidance is the one who in obedience to the scriptural injunction goes into his closet and there states his spiritual and material needs to the Father in secret that He may reward him openly. God does answer prayer even to the point of providing needful necessities of a material as well as of a spiritual nature. Continual and quiet intercourse between the spiritual man and the Holy Spirit is the avenue of communication between the Creator and the created that lifts man to a height whence he can discern the glorious faith and the real province of prayer. Multiplied millions of intelligent human beings look up into the Father's face near the dawn and close of every day with a sense of strength and genuine refreshment. Millions of burdens and sorrows are borne up by the power of prayer. Tired spirits of tired bodies are quickened and broken lives are mended as the result of sincere believing prayer. The answer to prayer is love and the greatest power in all the world to-day.

PRAYER AND ITS ANSWER.—All who believe in the existence of a personal God will pray unto Him. It is believed that no human being ever lived without

praying to the Father. No philosophical speculations, denials or scientific theories as to the uselessness of earnest prayer will prevent the finite from calling upon the infinite in time of distress and trouble. The prayer that brings an answer from the throne is desire, not words; it is earnestness, not eloquence, it is the wish of the heart, not the expressed opinion of the head. "Men ought always to pray and not to faint." A man can be placed in no position in which he cannot pray. The soldier, as the bullet pierces his body may commend his soul to the God of battles. The sailor, as the boat sinks beneath him may commend his soul to the Spirit who gave it:

Prayer is the soul's sincere desire,
It may be unuttered or expressed;
It is the motion of a hidden fire
That burns in the human breast.

EFFICACIOUS PRAYER.—The ground work of efficacious supplication includes rightful and acceptable prayer, and the natural ability and disposition of the human heart to confess its dependence upon Almighty God. In order for man to have a just conception of true prayer he must have a knowledge of the higher self, and of the nature of God and his relation to Him, and His gracious favor toward us as revealed in the Holy Bible. The powerless prayer is usually indicative of a slight acquaintance with the sacred Scripture, and the utter want of the spiritual sympathy of its holy teachings. The understanding of God's Word will explain the mystery of God and the philosophy of prayer. This will give a conception of our need and a confident expectancy and assurance of that need being supplied.

I have often listened to public prayers that were faultless in grammar, rhetoric and rhapsody, yet they failed to move the hearts of the people or produce a single emotion in communion with the All Holy One.

We often err in prayer, not knowing the Scriptures. Jesus had only the Old Testament to appeal to, but we have both The Old and The New Testament and what an armory of defense the Inspired Word is in prayer:

"Thy Word is power and life,
It bids confusion cease,
And changes envy and strife,
To love and joy and peace."

THE INSPIRATION OF THE WORD.—Earthly pomp and glory, the achievements of warriors and statesmen, the agitation and parade of political victories and other themes of the mortal pen and human genius fade into significance when compared with the truths which God puts before us for study. The Bible is truly a Wonderful Book, stirring human eloquence more vivid than human poetry and yet it is all a glorious reality. The doctrine we get from the inspired Word is not a mere abstraction or dim guess work, but a reality, in comparison with which all earthly things are fleeting shadows:

If we ignore the Bible it is folly;
If we neglect prayer it is madness;
If we neglect both it is utter ruin,
But if we love them, it is happiness.

THE POTENCY OF PRAYER.—The Churches of Christendom have always taught the potency of prayer from the very initiation of Christ's Kingdom on earth.

yet man has to learn its infinite potency. Intercession by means of prayer should be a part of man's regular organized work and as much recognized as wireless telegraphy. There are some instances where men have understood the law and thus availed themselves of it. It has been proven to be the most practical, as well as spiritual force in all the world. It is truly a natural law and, indeed, none the less spiritual because it is natural. The force is the highest part of man and is an influence between men, and acts independently of distance, acting upon the one prayed for, originating from the divine nature in man, and passing full of the infinite resources of God to the subject of prayer.

THE SPIRIT OF PRAYER.—The spirit of prayer that makes the sinner a saint, that heals the sick, that causes the lame to walk, the deaf to hear, and the blind to see is a positive faith that should prove to every man born into the world that all things are possible with God. It makes little difference what others may think or say touching this all important subject, prayer is the moving power of the world to-day. By its efficacy thousands live, enjoy health, happiness and prosperity. If prayer is the real desire of the heart and possesses the essence of spirituality, it is prayer in every sense of the term whether silent or audible. The spirit of prayer is prayer, therefore, a prayer may be moulded into a form divine, and answered, and the subject of prayer exalted before it has taken on form in words "for your Father knoweth what things ye have need of, before ye ask Him." The spirit of prayer must be united with the right motive. The spirit of prayer that goes forth hungering and seeking after life, health,

strength and righteousness does not return unto us void, but "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The true spirit of the atoning prayer may be found in the following lines:

"O Lord, before Thy throne I come
And kneel in my unworthiness undone;
A prodigal, I seek a servant's place,
Unworthy to be called Thy dear son."

THE IMPORTANCE OF PRAYER.—The importance of constant, overcoming, persistent, sleepless prayer is based upon the following reasons:

1. There is an evil spirit which leads man to sin without the protection of the Holy Spirit which comes through faith and prayer.

2. Prayer united with good works is God's appointed way of obtaining that which we need in our daily life.

3. The one great secret of all failure and lack in real success and happiness in our daily life is the neglect of prayer.

4. The apostles and prophets whom God gave us as an example of what Christians should be, regarded prayer as the most important part of their daily life and work.

5. Prayer occupied a most prominent place in the early life of God. Jesus prayed for all things, in season and out of season.

6. Prayer is the most important part of the present earthly ministry of our risen Lord, the eternal Christ.

7. Prayer is the appointed means of God for our

obtaining grace and receiving mercy to help and strengthen us in time of need.

8. Prayer in the name of our risen Lord, the eternal Christ, is the means and way God Himself, in the person of Jesus appointed for His disciples and followers to obtain fullness of joy and completeness of self.

9. Prayer, associated with thanksgiving, is the means Jesus used for obtaining freedom from all care and anxiety, and that peace of God, the Father of all, that passeth all understanding.

10. Prayer is the positive method that God Himself has appointed for our obtaining the new birth and living The New Life thru the Holy Spirit.

11. Prayer is the means that God has appointed, whereby our hearts and minds shall not become overcharged with the cares and anxieties of this life.

12. Prayer promotes our spiritual life and helps us to accomplish what nothing else can, save the study of the Holy Bible.

13. Prayer brings life and power into our work, and often avails where all else fails.

14. Prayers bring blessings to the Church and avails much for the conversion of others.

15. Prayer is a fundamental truth of the Gospel. There are more than three thousand promises in the Word of God, and the claiming of these promises depend in the main upon prayer.

HOW TO PRAY.—We are told to pray “always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” This passage on prayer is of tremendous importance. It is even startling, as well as overwhelming,

in its force. "For we wrestle not against flesh and blood, but against the principalities, against the powers, against the rulers of darkness of this world, against the spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." God said, when speaking of the neglect of prayer, "You have not, because you ask not." Prayer has been the controlling influence of all the mighty men of God, both inside and outside of the Bible. The atoning work of Jesus was an example for us that He might teach us how to pray. He atoned "to make intercession for us," but praying is one of the principal parts of His atonement, whereby He is saving us, and if we would have fellowship with Jesus, we must spend much time in earnest overcoming prayer. Prayer is the way to mercy and grace, and without these all our life-work will end in complete failure. "Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be full." The greatest joy on earth or in heaven is communion with God in prayer. "In Thy presence is fullness of joy." O! the unutterable pleasure when we press ourselves into the very presence of God: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

PRAYING TO GOD.—Man is a soul wherein breathes action, and the soul which is in the nature of things dependent upon God, must turn to Him for help and independence. The tremendous and resistless power of

prayer is found and experienced only by praying unto God for all things good center in Him. Prayer to be effective must be really unto God, as there is no other way in heaven or earth whereby prayer can be answered. We must have a definite and vivid realization that God is listening to our prayer: Therefore when we pray, there must be a definite and conscious approach to God Himself. The secret of prayer lies in praying unto God in earnest without ceasing, as nothing can be attained in prayer without earnestness: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Daniel prayed "unto the Lord God, to seek prayer and supplications, with fasting, and sackcloth, and ashes," and if we would pray with faith, we must pray with fasting if need be. The earnestness wrought in man by the power of the Holy Spirit makes The New Life an easy life and pleases God, and if we make an earnest effort, God will teach us how to pray. There is power in prayer when accompanied by earnestness and the determination to obtain the grace, gifts or mercy sought. In unity of prayer there is strength and irresistible power, but the unity must be real. The secret of right praying and the power of prayer is found in the united prayer and unity of the Church, and thus every crisis in the life and affairs of the individual or people can be met by the peculiar power of prayer. "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."

ALWAYS PRAY AND NOT FAINT.—There is indeed a startling power in the importunity of earnest prayer: “And He spake a parable unto them to this end, that men ought always to pray and not to faint, saying: There was in a city a judge which feared not God, neither regarded man; and there was a widow in that city; and she came to him saying: Avenge me of mine adversary. And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. 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, shall He find faith on the earth?” Earnest prayer is the highest expression of great faith, and nothing pleases God more than abiding faith in Him and His promises. If we would obtain the prize of prayer, we must pray through to the end. God does not always give us what we seek in answer to our first effort in prayer, as He would train His children to be strong in season and out of season by actually compelling us to seek faith and work hard for the best things in life: “O! woman, great is thy faith; be it unto thee even as thou wilt.” It takes strength of character to have abiding faith, but faith united with earnest importunity is the great secret of the power in prayer that brings results. If the man of faith does not get what he prays for the first time, he continues to the seventieth, and if necessary, seventy times seventy. If we have the real spirit of prayer and

faith in the Word of God, we may claim the promise the first time we go to Him in prayer, but if we fail through lack of interest on our part, we must be willing to pray again and again. The greatest need of this generation is earnest men and women who will not only begin to pray, but keep on praying for the revival of the twofold Gospel, the salvation of the soul, and the healing of the body until they obtain that which they seek from God above:

“When I can pray, My God is mine,
When I can feel His glory shine:
I tread the world beneath my feet,
And all that earth calls good or great.”

OBEY AND PRAY.—John says, “And whatsoever we ask, we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight.” Therefore, if we expect our prayers to be answered, we must obey as well as pray, as faith without works is dead, but “The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.” The earnest prayer, the prayer of the Christian availeth much, but the prayer of the insincere availeth nothing. When we come to the point that we earnestly desire the outpouring of the Holy Spirit, for the conversion and salvation of the soul at any cost, the baptism of the Holy Ghost for the healing of the body, come what may, and then go unto God in truth believing, and God will hear and save the soul and heal the body of self or friend, and the result is The New Life spiritually and physically.

THE WILL OF GOD.—Prayer to be efficacious and have power with God, must be in the name of Jesus,

the eternal Christ, and according to the will of God, "Whatsoever ye ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." God never fails to hear the earnest prayer in the name of His Son, Jesus. Prayer in the name of Jesus absolutely renounces the idea that we have any claim upon God whatsoever, and approach Him in the Name and atoning example of Jesus, the Author and Finisher of our faith: "And this is the boldness which we have toward Him, that if we ask anything according to His will, He heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him." Therefore, we must pray aright and according to God's will. God has revealed His will in His Word, and thus we may know His promises, and by the fulfillment of what we ask in prayer, we shall know that we have prayed according to His will. Again, we may know the will of God by the inspiration of the Holy Spirit: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Thus we see that God is still speaking to men daily, hourly and inspiring them on to duty. He speaks to you, to me and to all who will hear his voice, and harden not his heart.

PRAYING IN THE SPIRIT.—The power of prayer rests in our dependence upon the Holy Spirit: "Praying always with all prayer and supplication in the

Spirit—praying in the Holy Ghost,” for it is the prayer the Holy Spirit inspires in man that God, the Father answers: “Lord teach us to pray” the true prayer which the Spirit inspires, directs, guides, teaches and helps us to pray, that we may recognize that “The Spirit helpeth our infirmity.” We must surrender ourselves to the Spirit if we would pray in the Spirit. If we are to pray with power, we must not only pray in the Spirit, but with faith believing: “Therefore I say unto you, when ye pray, believe that ye receive them, and ye shall have them.” James, in speaking of the fulfillment of prayer, says: “If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.” Faith cannot be worked up by an effort of the will: “So then faith cometh by hearing, and hearing by the Word of God.” Faith is the believing what God says in His Word and fully trusting in His promises for the health of the body and salvation of the soul.

ABIDE IN CHRIST.—Jesus gives two conditions of asking and getting precisely what we ask in all-prevailing prayer: “If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you.” And so, if we live The New Life, our desires, will not be our own desires and our prayers will not in reality be our own prayers, but rather the desires and prayers of the eternal Christ dwelling in us. If our prayer fails it is in-

deed because it is our prayer and not the Christ Spirit that is in us. Again, if we would receive what we ask, God's Word must abide or continue in us, and in order to do this, we must study His Word and let it sink deep into our heart, obey it, keep it in the memory, "remember Thy Creator," let it mold and shape every act of our daily life and character, that is, live The New Life. But to abide in Christ one must of course already be in Christ, that is, he must have experienced the new birth thru the acceptance of Christ, and the atoning of Jesus as his example.

Intellectual study alone of the Word of God will not bring power in prayer; we must meditate and feed upon it daily, and let it sink deep into the abode of our hearts. "The prayer of faith shall save the sick." The prayer that is born of meditation, is the prayer that soars upward to God above. All of the evils and sins of the soul, and diseases and sickness of the body, as well as the difficulties in the business affairs of life, would soon disappear if we would constantly look to God, and feed the fire of our prayers with the fuel of His Word. But the loss of the true spirit of prayer, is the greatest of all losses.

PRAY WITH THANKSGIVING.—When we approach God for new blessings, we must not forget to return thanksgiving for blessings already received. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Praying "*with thanksgiving*" for blessings already granted, gives us new

faith, boldness and assurance. Thanksgiving is one of the inevitable results that comes with the new birth, and one who does not learn "in everything to give thanks" and continue to pray in the Spirit cannot hope to continue in The New Life. Jesus is our model in prayer, as well as our daily life and character, and we find that He always returned thanks at the simplest meal. It was by this mark of distinction that two of His own disciples recognized Him after His glorious resurrection. Paul was a mighty man of prayer. In his beautiful epistles, he often breaks forth in thanksgiving to God for definite blessings in answer to prayer. David was a mighty man of prayer, and his soul-cheering Psalms abound in thanksgiving and praise. The prophets were mighty men of prayer, and were much given to thanksgiving and praise. The apostles and all great men in all ages of the past were mighty men of prayer, and "they were continually in the temple, praising and blessing God." Luther, whose message shook the world, drew his inspirations from the Word of God. Wesley did not make great attainment in The New Life until he became a man of one book. No man that has ever clasped the precious Volume, kept it near his side, clung to its promises and teachings, and studied it on his knees, has clasped it in vain, and even tho being dead, yet he speaketh.

WHEN TO PRAY.—Jesus chose the early morning hour for prayer; and many of the great men of God have followed His example. In fact the entire atoning life of Jesus is but an example for us to follow, that we may be like Him, and this is not impossible, as "all things are possible with God" the moment we do our

part. Therefore, if we would enjoy the fullness of blessing that comes with an earnest prayerful-life, we must take Jesus as our ensample: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The best place to fight our battles and gain our victories is the secret chamber of prayer. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Jesus spent the entire night in earnest prayer. How often He did this, we do not know, but many times it is a good ensample for us to follow in His footsteps. The world is hushed in slumber at night, and the soul can more easily commune with God. A night of earnest prayer to God is often followed by a day of success and power with men:

The night-time of the body
Is the day-time of the soul;
In the day-time we are troubled,
But at night we reach the Goal.

ALWAYS PRAY.—Jesus prepared for every important crisis in His life by a protracted season of prayer. He prayed before His atoning with the Holy Spirit; before His entrance upon His public ministry; before starting on an evangelistic tour; before choosing His twelve apostles; before His great sermon on the mount; before announcing to the twelve apostles the vision of His approaching death; before the great consummation of His atonement on the Cross, and before every great crisis in His earthly life. Jesus prayed not only before the great events and victories of His earthly life, but after each great achievement and important

crisis, and thus He went on from victory to victory. Some men are so busy that they find little time for prayer, but Jesus, even when life was unusually busy, gave a special time to prayer. He would often withdraw from great multitudes and go into the wilderness to pray: "But so much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. But He withdrew Himself in the deserts and prayed." The busier men are, the more they ought to pray, and thousands of the mighty men of God are learning this great secret of prayer. Jesus prayed to the Father before the great temptation of His earthly life, and we are admonished to "pray without ceasing," and thus our life will become a life of prayer and thanksgiving:

"Pray when the morning light is dawning,
Pray when the noon is shining bright
Pray when the evening shadows darken .
Pray in the dark and solemn night.
Pray when the storm clouds thickly gather,
Pray when the sky is bright and clear
Pray in the name of Jesus ever,
Man's advocate and friend so dear."

HINDRANCE TO PRAYER.—A selfish purpose in prayer robs it of its power, because selfishness is sin, and sin hinders prayer. James says, "Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures." The true purpose of every petition of prayer is that God may be glorified in its answer, in the new power that comes into our service, and the new beauty that comes into our daily life and character. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear.

But your iniquities have separated between you and your God, and your sins have hid His face from you; that He will not hear," but "God's ear is just as open to hear as ever, His hand just as mighty to save; but there is a hindrance. That hindrance is your own sins. Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." We cannot worship idols and claim the promises of God. "Idols in the heart cause God to refuse to listen to our prayers." No idol can take the place of God: Many a woman makes an idol of her children, and many a man makes an idol of his wife, or of riches and houses and lands, but God cannot hear his prayers. Again, "whosoever stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." The generous man is the mighty man in the power of prayer, but the stingy man is powerless in prayer. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." One of the most wonderful promises in the Word of God is His promise to supply our daily need: "And my God shall fulfill every need of yours according to His riches in glory in Christ Jesus." I am constrained to believe that one of the commonest hindrances to prayer is an unforgiving spirit. Prayer is answered on the principle that our sins have been forgiven and that we are at peace with all mankind, and hence God cannot deal with us on the principle that our sins are forgiven while we are nursing an old grudge, or harboring an ill-will against another. This alone must necessarily close the

ear of God against our own personal petitions: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." Our sincerity to God consists in our sincerity to man, as there is no sin or selfishness against God that is not a sin against man, and therefore it is in the same proportion that we open our hearts toward the man in need, that we have confidence toward God in prayer. Any wrong relation between husband and wife is always a hindrance to prayer: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." Many a prayer never reaches the Throne of Grace because it is hindered in the heart by the sin of unbelief. God asks that we believe His Word, and if we do not, we cannot plead His promises in answer to our prayers.

FAITH IN GOD.—The prayer that saves the soul and heals the body is accompanied by faith in God, and therefore does not return to the petitioner void. We must have faith in God, and a spiritual understanding of him if we would hope to be a channel for reforming the sinner and healing the sick. Faith, prayer and good works, accompanied with a child-like spirit, are God's gracious method of restoring the sin-sick body, as well as the sin-sick soul, the health of His children and the Christianization of the world. Prayer is the real silent desire of the soul, and it may be moulded and exalted into a form divine, before it takes form in spoken words, and therefore, "Your Father knoweth what things ye

have need of, before ye seek Him." The earnest seeker of Truth "hopeth all things, endureth all things," prayeth all things and believeth in the two-fold gospel, the healing of the body, as well as the soul. "Ye shall know the truth, and the truth shall make you free." It is the eternal Christ, the Holy Ghost in prayer, that heals the sick and makes every man whole in body and soul:

"The inside and outside, the what and the why,
The when and the where, the low and the high."

POSSIBILITIES OF MAN IN PRAYER.—The possibilities of man in prayer are truly wonderful: "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." The existence of the latent soul-power in man, which, when awakened into action by the power of prayer, will enable him to comprehend all truth, penetrate all secrets, and solve all mysteries, and by direct inspiration or revelation receive the very wisdom of God Himself. Jesus said: "These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit whom the Father will send in My name, He shall teach you all things, and bring to your remembrance, all that I said unto you. I have yet many things to say unto you but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth." And again: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses."

THE BIBLE AND PRAYER.—The Scriptures clearly teach the promises of God, and that it is our duty, as well as privilege, to pray, expecting to receive them; “He shall deliver the needy when he crieth; the poor also, and him that hath no helper. And it shall come to pass before they call I will answer; and while they are yet speaking I will hear. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times, ye people pour out your heart before Him: God is a refuge for us. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin. “Let not your heart be troubled; Fear not little flock; Nothing shall hurt you; Ye shall still abide in my love; I will not leave you comfortless, I will come unto you; In my Father’s house are many mansions; I go to prepare a place for you, that where I am ye may be also. Let this same mind be in you which was also in Christ. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need. If ye shall ask anything in my name, I will do it.” and “where two or three are gathered together in My name, there am I in the midst of them.”

PRAYER OF THE RIGHTEOUS:—“The prayer of the righteous availeth much.” Elijah prayed—for

three years the windows of heaven were closed so that it rained not upon the earth, he prayed again—the showers fell upon the thirsty soil. Paul and Silas were imprisoned at Philippi. They prayed—an earthquake shook the prison to its foundation and every one's bands were loosed. Elisha prayed—Jordan was divided; he prayed again—a child's spirit returned to its lifeless body. David said, "I sought the Lord, and He heard me, and delivered me from all my fears." This poor man cried, and the Lord heard him, and saved him out of all his troubles. Jacob wrestled with the angel, and prayed, and obtained the blessing. Jabez called upon the God of Israel saying, "O that thou wouldst bless me indeed, and enlarge my coasts, and that thine hand might be with me, and that thou wouldst keep me from evil that it may not grieve me." And God granted him that which he requested. Moses prayed and averted the plagues from Egypt, saved Israel from threatened punishment, and secured for them the continuance of divine favor. Peter was in prison; the Church prayed, and Peter was delivered by an angel. Isaiah prayed, and 185,000 Assyrians fell under the stroke of the death angel's wing:

"For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still."

THE LORD'S PRAYER.—The Lord's Prayer is the model of Christian devotion. It possesses the child-like simplicity of the child of God. If we pray aright, the Holy Spirit of God abides and rules in us. Prayer is an expression of love and brings contentment. It is our

best expression in our best hours, and our best thoughts, sentiments, emotions and highest aspirations in life and eternity. Jesus taught His disciples to pray, and left an example for us to follow. In fact all His atonement and life was but an example to lead us to God. We should pray "casting all our cares on Him." Prayer promotes the spirit of contentment, happiness and love, and thus invigorates the soul, and through the soul the entire body is made new. And therein lies the principle of the divine healing of man. True prayer is formed without a knowledge of self. The soul, as well as the body, is God's, because it came from God, and to Him it must sooner or later return, but while it is in our keeping, it is our duty to keep the sacred temple of His soul which He has entrusted to us for a season, in His likeness and image, just as it came from God. The requests of Jesus to God were always simple, short and direct. He said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

INTERPRETATION OF THE LORD'S PRAYER.

—The Lord's Prayer is a Missionary Prayer. It breathes the filial spirit, the Christian spirit, the atmosphere of hope and the resurrection morn. "I ascend," declared the lips that taught this petition, "to my God and your God, to my Father and your Father." God's name is the three-fold name which is above every

name. The name of *Jesus* and of the Comforter and of the compassionate Father are all included. The soul can have no higher or more unselfish aspiration than in the earnest utterance of this ascription. God has committed the kingdom to his Son, and this request would have *Jesus* reign "where'er the sun doth his successive journeys run." The Savior knew how perfectly the angels do the will of God, and by Himself perfectly fulfilling the Father's will, He left us an example that we should follow Him, but to do this we need to offer up His prayer daily. The entire prayer is disinterested and spiritual, and even the request for bodily food was for "that living bread which came down from heaven." O what a motive in the prayer of *Jesus*? Who can offer this prayer without humbling himself in view of his spirit toward his brother-man. There is no better petition framed for the related life of humanity. *Jesus* knew the need of prayer. He was tempted like as we are, yet He sinned not. He knew the desire of the evil spirit to control us that He may sift us as wheat, and so, He inculcated this divine invocation to aid Him in the newer life. There was evil without and within. As Christ himself conquered, so, by grace, may we, but not in our own strength. The New Life insures God's help. The kingdom is not ours, no matter what we may do or say or suffer for its extension. It is God's; and *Jesus Christ* is God's, and we are His if we live The New Life. View the Lord's Prayer as a whole or in its separate parts, and you find it breathing throughout the noblest feeling, thought and sentiment. It is not a complaint, or a grovelling desire, or a selfish aspiration. It is spiritual communion and heavenly longing, combined

with healthful contentment to labor on, assisted by the power of The New Life. The apostles prayed in this spirit, even as Jesus had taught them. Paul but spoke his own devotional life when he said, "In everything, by prayer and supplication and thanksgiving, let your request be made known unto God." Jesus exemplified prayer by His life. He lived prayer. He was anointed, baptized with the spirit. It filled His heart and mind. It lifted Him above the low and selfish, above care, above the ills of poverty and the sufferings of persecution. He prayed for Himself, He prayed for all humanity. He interceded for the Church and all the world. He supplicated in behalf of magistrates and rulers, for those that loved Him and for those that hated Him. In season and out of season, day and night, He ceased not to exercise His soul in the frame and attitude of devotion to God.

THE NEW LIFE AND POWER.—Prayer is the gateway to The New Life of body, mind and soul, and the doorway to immortal glory. The New Life demonstrates the Truth by healing both the sickness of the body and the sins of the soul, and therefore proclaims a two-fold gospel, the gospel of the body, as well as the gospel of the soul. Hypocrisy is sin and therefore fatal to prayer, as well as religion. When Jesus healed the sick, he rebuked, uncovered and cast out sin: He said, "Thou art an offense unto me." His ambition was to break the chains of sin in man that he might contemplate his glory and immortality. Jesus said to the evil spirit: "Get thee behind me, Satan." He had "a zeal in prayer, not according to knowledge," but of God. The Deity is Omnipotent, Omnipresent and Omniscient,

and "altogether lovely, the same yesterday, to-day and forever." The spiritual sense of prayer shows us that God is our Father, Mother and the All-adorable, All-Harmonious One who is ever present, infinite in power, Supreme in Being, All Truth, All Love, All Life and All in all. Faith in prayer to heal the sick and save the sinner is the most priceless gift of God to man. It is the pearl of great price that extinguishes more pain, more sin, more sorrow, more grief and more anxiety than all other remedies combined.

If the thought that fills the world with sin,
And the wealth that is lavished on courts,
Were given to redeem the human mind from pain,
There would be no need of armies and forts.

SECRET PRAYER.—Jesus spake "as one having authority," and He said, "when thou prayest, enter into thy closet, and when thou hast shut the door, pray to Thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." The gospel of prayer is for the treatment of disease, as well as sin and evil. O, when shall mankind grow into the spiritual understanding of prayer! Prayer coupled with a fervent desire to do the will of God will give man an understanding of Truth, but it cannot change the laws of unalterable nature. The spirit of The New Life inspires the man of prayer to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:"

The day of our hope is the hour of our prayer,
The light in the valley of death and despair
Let us atone and be like Him in eternity there,
With Jesus who taught us the power of prayer.

THE NEW LIFE AND PRAYER.—A great international revival is the need of the hour: O Lord, "Wilt Thou not revive us again, that Thy people may rejoice in Thee." The New Life as taught by Jesus is set at naught by both the world and the Church. It is time The New Life people were rising up *en masse* and crying as of old: "It is time for Jehovah to work, for they have made void Thy law." The great need of the age is a new life revival, a time of impartation and quickening of life, both in the churches and in the whole world. We need a revival, The New Life from God, that will spread from nation to nation, until every land has been touched and the lives of the people have been quickened to newer and better lives. Speed the day when the power of The New Life shall no longer be confined to the Church, but to all the world. The New Life creates in the Church a new love for souls, a new faith in God and a new love for His Holy Word, and gives ministers new power and liberty in preaching the full Gospel, making the ministry joyful and refreshing.

THE NEW LIFE AND THE WORLD.—The New Life revival brings Christians out of the world and helps them to live separated lives: gives them a new spirit of prayer and a new love for the Word of God. The revival brings the saved new joy in Christ, and inspires them to go to praying for lost souls, and has an influence on the unsaved world. The power of prayer brings a decided conviction of sin upon our friends and loved ones. There must be a new conviction of sin, and a world-wide revival of The New Life is the surest means to this end. When the spirit of The New Life has come, Jesus will convince the world of sin, and thus

bring conversion and regeneration to all humanity. The Gospel of Jesus is a two-fold Gospel. Unbelief and wide-spread infidelity is rampant. A large number of the ministers and theological professors to-day are practically infidels; they teach a part of the gospel and sneer at the rest, and therefore they might as well sneer at it all. They have little love for human souls, and much less for human bodies. They forget that Jesus said, "What I do ye shall do also." They do not believe in the whole Bible, but what suits them. They even question the miracles of Jesus, the Son of God. There will be a day of reckoning, and their rebuke will be fearful. They neglect the Word of God, and with it they fail to cultivate the Holy Spirit of prayer, and yet they wonder, apparently in amazement, at the state of the world, particularly its conspicuous lack of conviction of sin. The great need of this generation is The New Life, the new birth, a new breath from God above, a new light and a wide-spread revival to fan the flame until it encircles the earth as the waters cover the sea: "Come from the four winds, O breath, and breathe upon these slain that they may live."

REVIVALS AND PRAYERS.—"These all with one accord continued steadfastly in prayer." Again we read, "They were all filled with the Holy Ghost, and began to speak with new tongues, as the spirit gave them utterance." and "there were added unto them in that day about 3000 souls." "And the Lord added to them day by day those that were being saved." The spirit of The New Life that is to-day breathing the breath of prayer will change the map in every country on the globe, long before the dawn of another Century. Prayer will ere

long work the same marvelous miracles as in the days of Jesus, and sometimes I think that it will not be long until the angels in heaven shall rejoice because His prophecy, "greater things shall ye do" has been fulfilled, and the power of The New Life of body, mind, spirit and soul will come upon multiplied millions of God's people who shall be channels and armor bearers of the eternal Christ.

JUDGE NOT AND PRAY.—Ye are told that ye shall judge not, for with what judgment ye meet it shall be measured to you again: "Who art thou that judgest another man's servant?" "Why dost thou judge thy brother?" We should love and help and cheer all men to live The New Life because "the love of Christ constraineth us." We should fear God with that filial fear which makes us keep His commandments from a sense of duty and divine love: "Knowing, therefore, the terror of the Lord, we persuade men." The New Life spent in a life of prayer, earnest prayer, will lift a man from penury to power. Ye are one with God, but "ye know not what manner of spirit ye are of," therefore it is ours to do His Holy Will and obey Him in all things in spirit and in truth, but we cannot obey unless we live in a constant state of devotion and prayer

I prayed for riches and all I touched turned into gold,
 But my cares grew greater when the wish came to my soul,
 I prayed for fame and heard my name sung by great men,
 But when the craven glory came, I was not happy then.
 I prayed for love with heart, soul, body, brain and mind,
 The flame of my soul's desire, the Source of love did find,
 I prayed for the new birth and the new light upon me burst,
 The New Life came with peace and good will to all the earth.

CHAPTER THE THIRTEENTH.

THEOLOGY OF THE NEW LIFE PROFESSION.

And these signs shall follow them that believe: In my name shall they cast out Devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
—JESUS.

*Now there are diversities of gifts, but the same Spirit, And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For (1) to one is given by the Spirit the word of wisdom; (2) to another the word of knowledge by the same Spirit; (3) to another faith by the same Spirit; (4) to another the gifts of healing by the same Spirit; (5) to another the working of miracles; (6) to another prophecy; (7) to another discerning of spirits; (8) to another divers kinds of tongues; (9) to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. * * * Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.—PAUL.*

"When the soul is weary and depressed,
 Or the human body with pain is sore,
 Then the healer soothes the mind to rest,
 And softly speaks of the wondrous store
 Of Love and Life from the Infinite Fount,
 Where power knows no limit or stay,
 And our hearts are gladsome as he recounts
 The true and the Spiritual way.
 The eyes are softened by thought sublime,
 The features are molded by grace,
 And the beautiful thoughts of the new time
 Shine sweet in the beautiful face.
 There's the touch of love in the glad hand,
 It is a hand with the healing caress
 And his every thought is a message grand,
 The sick and the weary to bless."

THE GIFT OF HEALING.—The Bible expressly declares that the "Gifts and the calling of God are without repentance." The Gifts of healing are a part of the Gospel and amongst the Nine Gifts of the Spirit to the Church. There are four modes of The New Life Healing, namely:

- 1—The first is the direct prayer of faith.
- 2—The second is the intercessory prayer of two or more persons;
- 3—The third is the anointing of the elders with the prayer of faith, and
- 4—The fourth is the laying on of hands of those who believe and whom God has prepared for the Ministry.

THE NEW LIFE HEALING.—The New Life Healing rests on the eternal Christ. "Surely He hath borne our griefs and carried our sorrows * * * and with His stripes we are healed," and it is expressly declared that this was fulfilled in His ministry of Heal-

ing which still continues. Therefore the Lord Jesus, the eternal Christ is still the Healer, "for Jesus, the Christ, is the same yesterday and to-day, yea and forever," and He is still with us for He said: "Lo I am with you All the Days, even unto the Consummation of the Age." He is unchangeable. He is present in the spirit and is the Healer of His people just as when He was in the flesh. God's way of Healing is a person and not a thing. Jesus said: "I am the Way, and the Truth and the Life." He has ever been revealed to His people by the Covenant Name Jehovah. He says, "I am Jehovah that Healeth thee," and therefore disease can never be God's will. It is the work of the evil spirit consequent upon sin. The eternal Christ came to "destroy the works of the devil." When Jesus was here on earth He healed "all manner of disease and all manner of sickness," and all of these sufferers were expressly declared to have been "oppressed of the devil." Again, it is expressly declared that God will take away our sickness, "and ye shall serve Jehovah your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee," but it must be remembered that "Belief cometh of hearing, and hearing by the Word of the Christ."

THE NEW LIFE PROFESSION.—The power of The New Life is the final proof to all people and tongues of the earth, that stretching out before mankind is the most beautiful vista of life, with the promise of the largest development and the fullest regard. The New Life Profession is no disparagement to prince or nobleman. There is but one great profession and that is the profession of The New Life. It is the great-

est profession known to man. All other professions, vocations and callings when compared to it, fade away into insignificance and vanish from our view. It is the only profession on earth that teaches man how to live, and in teaching him how to live, it teaches him how to die. It is the only profession that will be known throughout an endless eternity—in the land where the years do not increase. It is the theology of hope and sunshine of religion. The New Life is no myth. Its greatest miracles are that the promises of God make the marvelous common-place and the common-place supremely marvelous, and demonstrates to man that:

“The heart of heraldry, the pomp of power,
All that beauty, all that wealth e'er gave
Await alike the inevitable hour;
The paths of glory lead but to the grave.”

PROFESSIONAL HEALING.—The Basis and Scriptural directions for the doctrine and ministry of healing consists in implicit faith in God, and in this the professor must be fully persuaded of the truth of the Word of God, as this is the only foundation of a rational faith. The faith of the professor must rest firmly upon the great principles and promises of the Scriptures. There must be no doubt as to “the gifts of healing” being part of the Gospel so that no man on earth could shake you. The Divine Word cannot be doubted. This in itself is fatal. The professor of healing must positively believe and know that all of the thirty-one hundred promises in the Word of God, including those for healing the body and curing the soul of man, were not only for the Apostles, but for him and his patient as well. He must know that every promise of healing, either the

body or soul, from the first of Genesis to the last of Revelation, is absolutely true, even if all the world deny it. Renew daily the solemn profession of faith and consecration to the Lord, and thus be armed with triple steel to claim anew the baptism of the Holy Spirit and the promise of healing here and now, and it shall be true.

THE POWER OF GOD TO HEAL.—The professor must be fully assured of both the power and will of God to heal and teach the patient to believe likewise. Most persons are always ready to admit the power of God to heal. "The devil believed and trembled." Full faith means the belief in the power and will of God to answer the prayer of faith. The least doubt in this respect is fatal to definite, positive healing of the body, mind or soul. No vagueness can compete or grapple with disease and death. Satan does not quit his hold on man until death has laid its hold. The evil spirit is to be found at work in the sick room the same as elsewhere, and therefore you must be ready to meet him there and often in sheep's clothing. Do your ministry faithfully and God will be with you in the sixth trouble and not forsake you in the seventh. Jesus spent His life in doing the Father's Will. And Jesus healed all manner of diseases, and as He has bequeathed it to us in the New Testament, which is His last Will and Testament, we may be assured it is His will that we possess health of both body and soul. The Lord will heal the body as quick as He will heal the soul, under the same circumstances. God's Word is His Will to man, and He is speaking to him yet. "Thy will be done" really means that He

will give us health and strength of body, as well as love and purity of mind and soul. It is the measure of the Source of The New Life, love and divine blessing.

GET RIGHT WITH GOD.—The first thing for the professor to do is to get right with God. The patient should confess, repent and make full restitution so far as possible, for the sin that is the cause of the disease. Sickness is usually a discipline to teach us not to break God's laws of health and rectitude. It is also designed to separate us from some evil or "besetting sin which doth so easily beset us." Therefore, in case of illness the professor should at once inspire the patient to present himself to God as a Consecration, and claim directly from Him the grace to sanctify and make him well, strong and holy. God is the source of life, and a pure heart is a source of health, but an impure heart is a constant source of sickness and disease. A sanctified spirit is both holy and healthful. We may not be worthy of God's mercies, but we can claim His merits and righteousness in the name of the eternal Christ; however, we must renounce all known sin and make an effort to live The New Life and thus please God. The instant we do this, God is ready to forgive: "If we confess our sins, He is faithful and just to forgive our sins." Again we are told: "If we would judge ourselves, we should not be judged." Banish all evil conscience and keep the body cleansed with pure living water. Cleanliness in every sense of the term is Godliness. There should be no willful transgression of any law, ever remembering there is no sin against God that is not a sin against man. This is a basic principle of The New Life Theology. The person who does his

best to serve his fellow-man in health and trusts God can always turn to Him and He will make the holy touch of healing the divine token of his redeeming love by graciously removing the stern hand of pain. "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

THE WILL OF GOD.—If a patient would be healed he must be removed as far as possible from evil influences where he may stand upon holy ground. We are all in a sense children of circumstances, but it is our duty to create a condition of health and healing. This is part of the work of atonement. "Let us search and try our ways and turn again unto the Lord. He doth not afflict willingly, nor grieve the children of men. The Lord is good to those that wait for Him, to the soul that seeketh Him."

If a patient would be healed either from sin or disease, he must not only be persuaded as to the Holy Word of God, but he must be fully persuaded of the Holy Will of God and accept Him as his own personal God. This being accomplished, the patient may immediately commit his body to Him and at once claim the promise of divine healing, and firmly cling to God's covenant pledge as an inherent inheritance as promised in the Gospel until the possession is realized and enjoyed.

CHRIST, THE HEALER.—The eternal Christ is, in the end, the Healer of all disease of the body and soul. This is not an experiment, but a present reality

in all cases of sickness, and you can be healed now. If you believe according to God's promises, He will touch your soul and body with The New Life, and quicken the heart, the nerves and the very fountain of your being with His strength and life. Do not think that God will heal you at sometime in the future, but believe and claim the touch of His promise and the work of healing will immediately commence in your body. And do not stop at this: Go forth with your daily work acknowledging it accomplished, and continue praising God for His countless blessings. Prepare for this appropriating faith and the solemn act of committal to God in claiming the promise. It is a most important and final step, and of course in the very nature of things, it cannot be repeated, as it signalizes and seals a great transaction between God and man. Its real value depends wholly upon our acceptance, and the reality of the transaction which it closes and seals. When the stand is once taken, it should be regarded as forever settled, and step out boldly and solemnly on God's promises and claim you are absolutely, definitely and irrevocably healed, made strong and perfectly whole. This gives rest to body and mind, and shuts the door against all manner of doubts and temptations without number. The very moment you claim God's promises, every doubt must be considered out of the question. Banish every thought of resorting, retreating or returning to old methods. Dismiss all remedies and at once abandon all medical treatment. Christ has, to all intents and purposes, become the real Physician, as in the nature of things He always must, but God will not give His glory of healing body and soul to another.

HAVE FAITH IN GOD.—The act of faith in God must be a complete committal: "Arise, take up thy bed and walk." Show your faith by acting the part of one that is healed and strong; and treat God as if you actually trusted Him by doing in His strength that which is impossible in your own. All our gifts and graces must come from God, and faith with the rest; therefore, ask Him to give you special faith for this act of claiming His promises fully. It is not faith in self or man, but faith in God that heals the body and gives new life as a daily working capital. God's faith within itself, is all-sufficient if we will but accept and use it in establishing The New Life of body and soul in us. We must claim it to the fullest extent that it may be a fact. We must acknowledge faith in God as completely for the healing of our bodies as we accept Him for the salvation of the soul, the new birth, justification, sanctification, temptation and sin. The New Life of body and soul is a free gift of grace, and it is ours to come and claim it according to His Word if we would receive it. God will not fail us if we trust in Him "with faith believing." Our faith must be in God and not in man. Again, it must be faith and not presumption. If we trust God, we know His voice, like one of old: "Lord bid me to come unto Thee." and He will surely heal you of all ills, but we must see and feel the presence of the eternal Christ Himself. Do not watch results or symptoms, but simply trust. Think not of failure, for God is mighty to save, both the body and soul, and He will keep, heal and sustain you. Think of God rather than the body, and "if it die it bringeth forth much fruit."

USE THE NEW LIFE FOR GOD.—God is the Giver of every good and perfect gift, and therefore we should devote our life and talent to the advancement of His glory. The Christ-given life is our life and hence we should use it as God would have us, a “living sacrifice.” Health is the natural condition of the human body as it came from the Hand of God, and it is ours to use our strength and health for Him, even as our soul prospereth: “For which cause we faint not, tho our outward man perish, yet the inward man is renewed day by day,” and back of all symptoms of the body, God is gently working out His own restoration in us. And hence we must not only work, but must testify of His blessings to others. If we would enjoy the full redemption of the Gospel, we must be faithful, fearless witnesses, in declaring the whole counsel of God to the world. The world of humanity needs the gospel of healing as much as it needs the gospel of saving. *The soul is saved through the body.* Men are dying daily, hourly, one for every tick of the clock, and many in an unsaved condition, because their friends cannot reach the aching pain or heal the perishing body. The Churches of all denominations should unite for the glory of God as a unit, and incorporate this powerful truth: *The same God that saves the soul, can and will under the same circumstances, save the body.* The New Life is the wonderful manifestation of the power of God. It is a significant signal of the end of time, it is ours to harden not our hearts and turn to “God who will abundantly pardon.” The soul’s consciousness of immortality in the present life and the life to come, consists of the union of the incarnate soul with its

God, and this union is best experienced in communion with God in prayer. The New Life is a forerunner of the Great Appearing and who shall be able to stand? "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

CHRIST IS LIFE.—If we attain the full self as did Jesus when here among men, we shall behold the Christ in every one. Divine inspiration tells us "Christ is your life." The life we now live in the body, we live by faith in God, and if we live a perfect life, He will anoint us with the Christ Spirit, and the more we understand Him, the more He will anoint us with power and strength. The all-sufficient life of Christ is able to sustain every man born into the world: "Ye are dead, and your life is hid with Christ in God," who is the life of the body as well as the soul. Our best health is but a stronger manifestation of the life in us of the eternal Christ. Healing through the life of Christ is one of the greatest gifts of the Gospel of the Son of God. People do not have to die to get into heaven. We are told by Holy Writ that we "shall be changed in the twinkling of an eye," thus proving the inspiration of the poet to be divine:

"Death is but a stupid blunder,
And not a necessity of our lives."

Then, let us live no longer with our minds upon the grave, but rather upon the opening of the heavens, that we may witness the Advent of His glorious return to earth. There is a work for every man. "He that

saveth his life shall lose it, and he that loseth his life for Christ's sake and the Gospel's sake, shall keep it unto life eternal."

THE NEW BIRTH.—The new birth imparts purity, health, happiness and beauty of body and mind. When Jesus said to the strange woman, Mary Magdalene, "Thy sins are forgiven," it meant The New Life in body and soul. The eternal Christ as expressed in Jesus is the True Physician and the source of calmness. The highest right is to "remember thy Creator in the days of thy youth." that is, while in the body, and if we serve Him in health, He will heal and save when we are weak. The greatest wrong is the sin against the Holy Ghost which is but a sin against man, for there is no sin against God that is not a sin against man. The life is spirit and therefore it is independent of matter. The Ego of man possesses a consciousness and can act, but it is the reverse with the body. The condition of the mind governs the body or matter, and as a man thinketh so the body or matter is. The state of the Ego controls the body and consequently we are sick or well, according to the real state of the Ego. Matter cannot take the place of life or spirit, and therefore medicine cannot heal. This belief is error of the worst sort, and is filling eighty acres of graves annually with our friends and loved ones. The potency of drugs can be but transient: "Heal me, O Lord and I shall be healed; save me and I shall be saved; for Thou art my praise."

THE SOUL AND GOD.—The soul came from God and the mind of that soul when put in harmony with its Creator, will destroy all ills to which man is heir. The

soul is spiritual, but the body is material, and matter cannot suffer disease, sickness, pain or sorrow. This is proof that the coldest and warmest climate is perfectly harmless, as it is the mind that governs the body and its affairs. It is as impossible to be bodily healed in error as it is to be morally saved in sin. There can be no healing or saving in sin. *It is not by might nor by power, but by My spirit saith the Lord.* It is the mind not the body that is sick, as matter cannot be sick. The mind is an attribute of the soul which is immortal, and that which is immortal is not subject to mortality or death by sickness or disease. The latent power in man, when awakened to his oneness with God is All-sufficient to make disease absolutely powerless in his body. The power of the imagination, if directed by a soul, who is in harmony with God, can drive all disease from the human body. Man is yet ignorant of his power and rights. He is a microcosm with a three-fold nature-body, soul and spirit, a little world or an epitome of the universe of a great world, which has its correspondence in the three-fold character of the microcosm, the universe or visible systems of worlds, consisting of (1) the physical phenomena, (2) the inner world or invisible realities, (3) the Holy Inmost, (4) the realm of pure Spirit, (5) the central inmost life of beings and things, (6) the throne of Life and (7) the Kingdom of God the consummation of all.

THE NORMAL SEERSHIP.—“When God creates the human soul, He communicates to it original and essential knowledge. The soul is the mirror of the universe, and is in connection with all things. She is lighted by a light from within, but the storms of pas-

sion, and the multitude of sensuous impressions, and the distractions of the world, darken this light whose beams are only shed when it burns alone, and all within is in peace and harmony. If we would abstract ourselves from all external influences and follow this light alone, we should find within ourselves true unerring counsel. In this state of concentration the soul discriminates between all objects to which its observation is directed. It can unite itself with them—penetrate their properties—and, reaching up to God, through Him attain the most important truths.”

THE TRUE PHYSICIAN.—“The God-elected physician will be accompanied by many signs and wonders for the schools; and whilst he uses his gifts for the alleviation of his neighbor's suffering, he will refer the glory of his cures to God. Pity is his guide. His heart will be truth and his knowledge understanding. Love will be his sister, and the truth of the Lord will enlighten his path. He will call upon the grace of God, and the desire of gain shall not possess him, for the Lord is rich and a free giver, and pays back an hundred fold with a heaped-up measure. He will make fruitful his work, and his hand shall be clothed in blessings. From his mouth shall flow comfort, and his voice shall be as a trumpet, at the sound of which disease shall banish. His feet shall bring gladness, and sickness shall dissolve before him like the snow in summer. Health shall follow his footsteps. These are the promises of the Lord to the holy one whom He hath chosen; these are the blessings reserved for him whose path is the path of mercy. Moreover the Holy Spirit shall enlighten him.”

BIBLE TESTIMONIES.—The value of Scriptural testimonies is of immense moment to all mortals. They bring the Theology of healing down to a personal contact of humanity, placing the sufferer on a level with our forefathers, and thus the two-fold Gospel is no longer an abstract theory, but a reality. The Scriptural testimonies are always simple, modest and impersonal, and illustrate the principle that God is unchangeable, and that He is just the same to-day as when here on earth in the person of Jesus. The case of Job is one of the earliest cases of disease and sickness fully recorded in the Scriptures. And from that time on down, the Bible contains many detailed narratives of cases thru the restoring process of The New Life healing.

EXAMPLES OF HEALING.—Among these cases the following testimonies stand out most prominently, any of which may be found at a glance in the Bible. The wounded Israelites and the Brazen Serpent, the Naaman, the hopeless case of Hezekiah, the Nobleman's son, the healing of Peter's Mother-in-law, the healing of the multitude, the leper, the paralytic, the lame man at Bethesda, the man with the withered hand, the woman with the spirit of infirmity, the centurion's servant, the Gadarene demoniac, the woman who touched the hem of the garment of Jesus, the two blind men, the Syro-Phoenecian woman, the demoniac child, the blind man at Bethsadic, the blind man at Jerusalem, the blind man and his companion, the withering of the fig tree, the lame man at the beautiful gate, Aeneas at Lydda, the lame man at Lystra. Paul's own experience of healing, and Jesus' experience of physical life in God.

as recorded in the third chapter of Matthew: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." These are the words of Jesus Himself and is positive proof that the Divine power of The New Life in man is for the body as well as the soul. Again, Jesus said when preaching in the synagogue two years later: "As the Living Father hath sent Me, and I live by the Father: so that he that eateth Me, even He shall live by Me." These testimonies are, indeed all-sufficient to every one that believeth. "Seeing then, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

THE CAUSE OF SICKNESS.—The cause of sickness, as a rule, is Satan's touch, and his power is yet undiminished. This Theology is most distinctly taught by our Lord. Many cases of sickness are divinely permitted, as man is created his own free moral agent and wills it. Thus, disease and its accompanying pain is designed to lead man to search his heart and see his utter need of The New Life in God. Sickness does not purify man, but it should lead him to see the need of receiving the new birth and living The New Life in God instead of sin. Disease does not sanctify anyone, but it should lead everyone to a deeper exhibition of sin and self-righteousness. God will remove sickness, when man sees his sin and acknowledges it before Him. When man discovers his sin, repents and acknowledges it, God reveals Himself to him. Thus, in the case of Job, he cried, "Now mine eye seeth thee: wherefore I abhor my-

self, and repent in dust and ashes." When man gets right with God, he does not need to pray for himself, for he is of Him. Thousands of souls are blessed and made doubly happy when praying for others. The New Life healing makes all things new, and all blessings are doubled, and thus we experience blessings of the two-fold gospel, the gospel of healing the body and the gospel of saving the soul to all eternity.

SIN AND SICKNESS.—As we have already shown, there is no sin against God that is not a sin against man. This sin may be against self or any member of humanity. The effect is the same. Sickness is the result of sin. This sin may be fear, or anyone of the many sins and vices too numerous to mention here. Fear is a sin against self. It is a serious error to fear. It is sure to bring the thing we fear or perhaps a worse calamity: "I feared a fear, and it came upon me." Fear is but a touch of the evil spirit, and if continued in, sickness and even death itself is often the inevitable result. The fear of the mind; becomes the sickness of the body. The beaming countenance is but a transient light of the soul. A look of evil results in an act of sin that may chill an immortal soul. But a look of purity and love transfigures it into a ray of light, health and sunshine. As the eye brings an object of vision to the soul so looking unto God brings healing and The New Life into both body and soul.

SALVATION BY DESTRUCTION.—The principle of The New Life Theology as taught by Jesus, is life by death, salvation by destruction. The New Life of the world means the destruction of Satan, sickness,

sin and death. The new birth of the soul is the destruction of the old life. The New Life of the body is the death stroke at the root of sin and evil, sickness and disease. There are things that need the new birth fire, and The New Life of Holiness. The new birth will prove the salvation of the soul and living The New Life will prove the destruction of all sin, evil, disease and sickness of the body. The New Birth Fire, united with The New Life of Holiness will redeem the world. The new birth is more than mercy and gentleness, and The New Life is more than kindness or sympathy. The new birth is the inspiration of the Holy Spirit and the acceptance of the eternal Christ with us, and The New Life is the touch of the keen sword which slays utterly the foul thing that is crushing out the purity and life in man: "Have the faith of God." The New Life is the consuming holiness of the new birth in the living God.

FAITH AND WORKS.—The stings of sin and the blandishments of wealth poison the life and destroy man's love for the humanity of God, and the loss of this love results in the loss of health, the decay of the body and a premature death. Thousands of men and women of all ages and conditions are to-day lying in God's Hands, many upon sick beds, with bodies racked with pain, but God is waiting until the soul is ready to learn the spiritual lesson, experience the new birth that comes by acceptance of the eternal Christ, when God's own hand is ever ready to grant The New Life of the soul and the restoration of the physical body. God requires man to do something. He required the wounded Israelites to look at the Brazen Serpent before

they were healed. The lesson of humble and obedient faith in God must be learned. The faith of Naaman consisted in doing just what the prophet of God told him, and he persevered in it until the blessing and restoration of soul and body came to him. And so, Elisha meets Naaman's proud state with quiet independence, and sends him the simple message to bathe seven times in the river of Jordan. He obeyed, turned to God in humility and was healed. God told Hezekiah to use figs and he was healed. This case proves the righteousness of doing just what God tells us we shall do in order to be healed and made perfectly whole. God tells us in His Word that the anointing oil and prayer of faith shall save the sick and genuine obedience is all that He requires of us, and we shall be healed.

THE SCRIPTURE AND HEALING.—Man and means can do nothing to effect a cure, unless it is in accordance with the Divine plan, and hence the patient that is most quickly healed, is the one who throws himself helplessly on the mercy of the Lord. God says: "I am the Lord that healeth thee." Jesus said: "Except ye see signs and wonders, ye will not believe," which teaches us that we must be able to test our own faith in the simple words of Jesus: "Go thy way; thy son liveth." In the case of the healing of Peter's Mother-in-law, "He rebuked the fever," and she was healed. The cure of the body is a higher profession than that of medicine and secular physicians, which is studied for secular profit, the same as any other ordinary business or vocation. The eternal Christ "Himself took our infirmities and bore our sicknesses." When man says, "I will" God says, "Be thou clean." This

method has no physician in it save the Physician of the soul who is the Creator of the body and the health of thy countenance. Jesus taught that sickness is the result of sin, and actually assumed the right on earth to forgive sins. In the case of the paralytic who came for healing, Jesus saw that a deeper need must be met first, that is the spiritual need must precede the physical, and said: "Son, thy sins be forgiven thee," and thus He spoke the word of pardon first, and he was instantly healed in mind and body.

FAITH IN GOD.—Faith in God acts thru a firm and decided will. The real element of effectual and saving faith is found in the passage: "Wilt thou be made whole." The responsibility is thrown upon the seat of the region of the will power in man. If man would be whole he must have faith to claim it, and "Sin no more lest a worse thing come to thee." The New Life Healing is nothing more nor less than God's breathing into our souls and bodies the spirit of the divine life, quickening our impotent bodies and souls: "The Son quickeneth whom He will." and our acceptance of the new birth in Christ is the beginning of The New Life, and the starting of the eternal life to flow in us here and now. "The hour is coming and *now is* when the dead shall hear the voice of the Son of God: and they that hear shall live." But if we would take hold on the tree of life and live, we must hear His voice, "stretch forth thine hand" and gather the fruit of health of body and soul, the pearl of great price and the life everlasting.

HEALING ON THE SABBATH.—The man with a withered hand is a beautiful miracle and a striking illustration of healing by Jesus on the Sabbath. This lesson emphasizes the great principle touching the freedom of the Sabbath, the sanctity of the temple of the soul, the human body and the sacredness of its cure and health. This lesson also teaches the necessity of active and aggressive faith, in order to claim the healing power in the eternal Christ: In this instance the man had a withered hand and had no power in himself to lift it, yet he put an actual effort of the will and act of force in good faith with the sole purpose of accomplishing it and it was so. The new birth of power quickly and quietly fully met his obedient co-operation and the power of The New Life thus established by divine aid easily carried him thru to success and victory. Again, the healing of the woman with the spirit of infirmity is another beautiful incident of a Sabbath miracle wrought by Jesus. This is a case where Satan had bound a woman for "lo, these eighteen years." It was the direct hand of the evil spirit upon her body, and yet an actual case of Providential discipline. This case illustrates the awful results attending in the wake of nursing and petting some foul demon, as tho it were an angel: "Ought not this woman, being a daughter of Abraham, to be loosed from this bond?" Jesus called her to come to Him, before He touched her, and of course after having been sick for so many years, this effort required unbounded faith, as well as supernatural exertion. She made the effort in good faith, and as she came He laid His hands upon her and said, "Woman thou art loosed from thy infirmity" and she was healed

from that hour. Jesus ridiculed the prejudices of the populace against His healing suffering humanity on the Sabbath, and claims the healing of mankind on the Sabbath, on the grounds of humanity, and on the same principle that man would come to the help of an ox that had fallen into a pit. His sole purpose always being to do good, to do right, to live in love and save life. The process of faith and healing are very striking and must work hand in hand in perfect unison and harmony. The case in which Jesus healed the woman who touched the hem of His garment is a twin miracle of the previous case of healing, and illustrate the two principals respecting, (1) faith's absolute power on the part of man in taking everything to God, and (2) God's absolute power to heal, even in the actuality of death itself.

FAITH AND PRAYER.—Mere prayer will not heal the sick or save the soul. We must "Have faith in God," and then "According to your faith be it unto you." Divine faith is a beautiful process of logic which leads up to God. The Lord in His dealing with us may sometimes refuse our petitions to test our faith in God and His Word. The Syro-Phoenecian woman had absolute abiding faith, and Jesus said: "O woman, great is thy faith; be it unto thee even as thou wilt." Abiding faith consists not only in persistency in holding on until the last, in earnest pleading to God, but its ingenuity is in finding some positive ground on which to plead and claim His promise and blessing. God helps and heals the man who has faith to say, "Lord, I accept Thee." Healing is not a matter of our own power, but our own faith in the eternal Christ: "If thou canst believe, all things are possible

to him that believeth." The patient who can say, "Lord, I believe; help Thou mine unbelief," is on the right road to health, happiness, longevity, prosperity and a blissful immortality.

THE NEW LIFEIST'S WORK—The New Lifeist must ever keep in remembrance that if he would possess power in prayer, his daily life must be consistent with his prayer. This is one of the surest evidences of the real spirit of prayer: "Whoso hath this world's goods and seeth his brother have need—how dwelleth the love of God in him?" Again we are told that "by their fruits ye shall know them," and that, "It is more precious to give than to receive." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work." The New Lifeists are told to "take no thought for your life" and again "take no thought—for the body" but this does not mean that we are not to take every possible care of the body, the temple of the soul, but like the Apostle Paul, we should be "willing to be absent from the body, and to be present with the Lord." The New Lifeist must not think that he shall be free from all trials for "whom the Lord loveth He chasteneth," and "whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

CHAPTER THE FOURTEENTH.

TEACHING THE NEW LIFE THEOLOGY.

*"Send out Thy Light and Truth, O Lord, Let them
our Teachers be!"*

*Wisdom is the principal thing; therefore get wisdom:
and with all thy getting get understanding. Give in-
struction to a wise man and he will be wise; teach a just
man, and he will increase in learning.—PROVERBS.*

*Rabbi, we know that thou art a teacher come from
God; for no man can do these miracles that thou doest,
except God be with him.—JOHN.*

Be thou not cast down, O my soul!
Seek the new birth and find the goal;
Live The New Life and pay no toll,
And God will make thee perfectly whole.

DIVINE INSTRUCTION.—The teaching of The New Life Theology, the Holy Bible and all things spiritual must not be left to men of wordly learning. The New Life is spiritual and therefore all things pertaining to it must be interpreted by men of spiritual learning—men who are striving by the aid of the Holy Spirit to live The New Life and who by study, holiness and sanctification have been attuned to the work of the Deity, and who have attained unto a knowledge of God and His universe, and to whom the sacred mysteries and theories of the kingdom of God have been revealed. There are men living to-day who are specially inspired

to carry The New Life Message of life, love, health, happiness, prosperity, youth and beauty to all nations, peoples and tongues, and on whom the sacred Principle of Truth and All in all have cast a ray of light and hope, and on whom the effulgence of God's grace has been shed. This is the only hope that will prove the moving star that shall lead to the happy consummation of the spiritual ideal of The New Life Theology so earnestly taught during the earthly career of Jesus. It is doing much to establish the spiritual idea of the ruling force, power, and love of God, the Father of all. We must have normal teachers, divine teachers, inspired teachers—instructors who love God and His universe and who are willing to prove it by serving their fellow-men. This is a part of the atonement. It is the need of the hour and the fulfillment of this need means the second appearing of Christ and in the fulfillment of time, a new heaven and a new earth, and with it, health, happiness, prosperity, longevity, Christianity, the unity of the churches and a humanity with an ideal that will re-establish the paradise lost.

THE DIVINE TEACHER.—There is a grave danger when the student of The New Life becomes self-satisfied and fearless and plunges headlong like some of the would be reformers of the past, disregarding the wholesome advice of their master, and consequently, ended their apprenticeship in a dormant obscurity. The man who knew it all and yet never had a teacher is the exception and not the rule. As the river needs a bank that it may find its way to the mother sea, so too the student of The New Life needs a teacher to find his way to life, love, health, happiness, beauty and God. The

greatest possibilities often lie within a dormant brain and all it needs is a clear and far-seeing mind and a superior guidance or earnest teacher to direct it aright. This teacher may be a brother or sister, a book or the Interpreter of all books:

The New Life soul shall rise anew,
 Like fresh towers neath falling dew,
 And he who sees and hears his God
 Shall never sleep beneath the clod;
 But sometime, God's mysterious power,
 Will give a judgment suited to the hour,
 And in thy constancy like purity divine,
 The soul of thine in heaven shall shine,
 When our Lord whispers in tones sublime,
 Thy life, thy soul, thy all, art mine.

PHYSIOLOGY AND PSYCHOLOGY.—I would call the attention of the student of The New Life Theology, who is now for the first time becoming acquainted with The New Life System of Healing, to insist that healing is not the gift of a separate faculty whose office it is to carry the message of healing of the other faculties, but that healing on the part of man is a physiological and psychological property of every mental act, all of which involve the gift and power of God. There are many gifts and each gift carries with it the power to consummate the purpose for which that gift was bestowed by the Donor, every one of which is susceptible of cultivation by the donee. This is man's work in life and eternity, and the improvement and use of these God-given gifts and powers represents the different degrees of intelligence and manhood and determines man's place in the sphere of human and divine existence. The fundamental principle of The New Life Method of

Healing is to *Learn by Thinking* with the talents God has given and trust Him for more. The habit of assimilation which embraces the habit of attention to details and the habit of thinking on all things and on all occasions to that which we are attending. And when this habit of assimilation is thus permanently established in the mind the understanding and remembering of God and His ways becomes the daily life of the individual and the result is the living of The New Life and all our ways become ways of peace, health, happiness and prosperity. The New Life is not what is called a second nature, but our first nature, the discovery and restoration of the higher self and rounding out the real man in his wonted symmetry.

THE DIVINE PLAN.—The Divine Plan of the Ages gives food for thinking Christians. We are told to watch, "The morning cometh and a night also." Again we read "I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." And "upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking forward to the things coming upon the earth (society) for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth night:"

"And still new beauties shall we see,
And still increasing light and life."

THE GOLDEN AGE.—“The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning has been so long. ‘Weeping may endure for a night, but joy cometh in the morning.’ As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah’s gracious purposes. But their highest conceptions of such an age fall far short of what the reality will be. The great Creator is preparing a ‘feast of fat things,’ which will astound his creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect. And to his wondering creatures, looking at the length and breadth, the height and depth of the love of God, surpassing all expectation, he explains: ‘My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’”

THE LIGHT OF REASON.—The Bible viewed in the light of reason is a divine revelation that cannot be doubted. And the certainty of the epochs and dispensations marked in the development of the divine plan are truly wonderful: “Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to

pass; and as I have purposed, so shall it be. The Lord of hosts hath purposed, and who shall disannul it? I am God, and there is none else; I am God and there is none like me. My counsel shall stand, and I will do all my pleasure. Yea, I have spoken it, I will also bring it to pass; I have promised it, I will also do it:"

Life's unsealed mystery soon shall say,
 What joy hath God in this poor clay,
 Formed by His hand with potent skill,
 Stamped with His image—mind and will;
 Born not to die—no, a second birth
 Succeeds the sentence—"earth to earth."
 For One of all the mighty host,
 Who lived and died and suffered most,
 Arose, and proved God's great design—
 That future, therefore, yours and mine.
 His Word discloses this new ray
 Of light, for guidance on our way;
 Based now on faith, but sure as sight,
 Dispelling these dark clouds of night:
 The doubt, the dread, the trembling fear,
 The thoughts that marred our blessings here.
 Now, Lord, these minds, whose bolder sway
 Rejects the creeds and dogmas of to-day,
 Taught by jarring sects and schools,
 Fettering reason with their rules,
May seek, and know Thee, as Thou art,
 Our place with Thee, and then the part,
 We play in this stupendous plan,
 Creator Infinite, God, and man.
 Uplifts the veil, revealing quite
 To those who walk in heaven's light
 The glorious mystery of His throne
 Hidden from ages, now made known."

SUPREME INTELLIGENCE.—The existence of a supreme intelligent Creator is fully established both

in the light of the Bible and in the light of reason and the character of God demonstrated. This is a reasonable deduction: "Even from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth. Yet it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible, and look at things from the standpoint of reason alone. He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, "The fool hath said in his heart, There is no God:"

"Ye curious minds, who roam abroad,
 And trace creation's wonders o'er,
 Confess the footsteps of your God,
 And bow before him, and adore.
 The heavens declare thy glory, Lord;
 In every star thy wisdom shines;
 But when our eyes behold thy Word,
 We read thy name in fairer lines."

THE MYSTERY REVEALED.—Paul declares that, "Christ in you is the hope of glory." And this is the mystery hid from the ages and from the generations that is now being made manifest to the saints.

“While mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed his purpose to restore and bless them through a coming deliverer. But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ, in the beginning of the Christian or Gospel age.”

CHRIST IN YOU.—“Christ in you” is the mystery which has been hidden during the past ages and is still hidden to all save the saints or consecrated believers in The Christ, the Anointed. The word Christ signifies anointed. The apostle John, says “The anointing which we received abideth in us.” And thus the saints of The New Life are an anointed company, anointed to be priests and Lords unto God, and constitute a part of Jehovah’s anointed, The Christ:

“I know not the way that’s before me,
The joys or the griefs it may bring;
What clouds are o’er hanging the future,
What flowers by the wayside may spring,
But there’s One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
He knoweth the way that I take.”

OUR LORD’S RETURN.—Our Lord’s return will prove the restitution of all things. It is manifestly the hope of the Church and the world: “And He shall send Jesus Christ, which before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

And God said to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I * * * shall put up my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Paul says: "And so all Israel (living and dead) shall be saved (recovered from blindness), 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.' They are beloved for the Father's sakes; because the gracious gifts and callings of God are not things to be repented of." Surely the approach of the Lord's coming will be hailed with "great joy which shall be to all people." It is our high calling to teach the hope that the world knows not of, and to tell of a future surpassing the dream of man's fondest hopes and highest ambition. It is a glorious hope—the Divine plan at work: "He is able to save to the uttermost all that come unto God by Him." The Lord will soon appear again in a vivid and more glorious revelation of His personal mystery that will prove the consummation of the new heaven and the new earth. The New Life means salvation through Christ, a life of holiness, a complete inworking of the grace of the power of God sufficient to overcome the dominancy of self and sin, and thus reproduce the life of Jesus Himself in all humanity and be ready for the Lord's appearing in a world of heavenly bliss and glory.

THE PERMISSION OF SIN.—The permission of sin, “not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause—sin—and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady. No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did he allow the forbidden tree to have place among the good? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man’s fall? The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God’s plans, seen in their completeness, will prove the wisdom of the course pursued.” God permits sin, (1) in order to conserve man’s dignity as a free moral agent, (2) to make possible the development of human character and (3) without sin man could never have fully appreciated righteousness in the higher and fuller sense: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.”

THE JUDGMENT DAY.—“A very vague indefinite idea prevails in regard to the day of judgment. The view generally entertained is that Christ will come to

earth, seated upon a great white throne, and that he will summon saint and sinner in rank and file before him to be judged. The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates. The term day, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Noah's day, Luther's day, Washington's day; and thus in the Bible the entire time of creation is called a day, where we read of 'the day that Jehovah God made the earth and the heavens.' 'God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained'—'Jesus Christ, the righteous.' 'For the Father judgeth no man, but hath committed all judgment unto the Son:'

"Let the heavens be glad, and rejoice,
Because he cometh to judge the earth,
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever and ever."

RANSOM AND RESTITUTION.—"It is evident that God's design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest, and the conclusive, evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless

they wilfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, 'The bondage of corruption' by the atoning example of Jesus:

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake! awake!
For light beams from on high
From earth and dust thy garments shake,
Thy glory's drawing nigh."

DIVINE AND HUMAN NATURE.—The spiritual and human natures are separate and distinct, but are susceptible of a perfect unity. "Failing to see that the plan of God for mankind in general contemplates a restitution to their former estate—the human perfection lost in Eden—and that the Christian Church, as an exception to this general plan, is to have a change of nature from human to spiritual, Christian people generally have supposed that none will be saved except those who reach the spiritual nature. The Scriptures, however, while holding out promises of life and blessing and restitution to all the families of the earth, offer and promise the change to spiritual nature only to the Church selected during the Gospel age; and not a single passage can be found which sustains such hopes for any others."

"What is man, that thou rememberest him;
Or man's son, that thou visitest him?
Thou madest him an earthly messenger:
With glory and honor thou crownest him,
And appointed him over thy hands works."

HUMAN PERFECTION.—“If the masses of mankind are saved from all the degradation, weakness, pain, misery and death which result from sin, and are restored to the condition of human perfection enjoyed before the fall, they are as really and completely saved from that fall as those who, under the special ‘high calling’ of the Gospel age, become ‘partakers of the divine nature:’”

“To raise thee high above the earth,
 God will his power employ;
 He’ll turn thy mourning into mirth,
 Thy sorrow into joy.
 In shining robes thyself array,
 Put on thy garments pure;
 Thy King shall lead thee in the way,
 That’s holy, safe and sure.”

THE THREE WAYS.—There are three ways, namely: The broad way, the narrow way and the high way. “And a highway 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 way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered.” “Wide is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!” These three ways are clearly illustrated in the Scriptures, and are in direct opposition to the so-called evolution theory. The divine plan and highway of holiness is made plain, and

“Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign.”

THE KINGDOM OF THIS WORLD.—“And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him: male and female created he them. And God blessed them. And God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” And thus we see that the dominion of the earth was placed in the hands of Adam and his posterity. Adam was perfect and hence fully qualified to be the king, the lord and ruler of the earth and if he and his posterity had remained perfect and sinless, this dominion would never have passed out of his hands.”

THE KINGDOM OF GOD.—The scriptures abound with prophecies and promises in which the Kingdom of God and the Messiah, its King, figure preeminently as the King of all kingdoms. “It was the hope of every Israelite that as a people God would exalt their nation under Messiah; and when the Lord came to them, it was as their King, to establish the long promised Kingdom of God upon the earth. John, the forerunner and herald of our Lord Jesus opened his mission with the announcement, ‘Repent ye; for the Kingdom of Heaven

is at hand.' The Lord commenced his ministry with the same announcement exactly; and the apostles were sent forth to preach the same message: 'Thy kingdom come; Thy will be done on earth as it is in heaven.' This is but another way of divine inspiration telling us that we shall let our light shine in the darkness and hold up The New Life as a standard for the people.

MAN ONE WITH GOD.—Man is one with God. Jesus taught and demonstrated this principle by subduing the fleshy sense and thus relinquishing the human spirit and becoming divine. When man becomes one with God in the conscious sense he loses his worldly yearnings and reflects only the spiritual man as did Jesus when here on earth. Jesus found the immortal Ego and thus realized His oneness with God and said "I and the Father are One." Again, He says, "He that hath seen me hath seen the Father." Precious truth! Jesus fully realized His oneness with God when He said, "Destroy this temple, and in three days I will raise it up." Blessed Thought. The higher this principle of The New Life is carried the clearer becomes The New Life Theology of Life, Love, Health, Youth and Beauty. Jesus could have just as well said, "Destroy this temple (meaning the body) and in *one* day I will raise it up again, "that is, resurrect His physical body. So we too may raise up our bodies anew daily:

"O my soul is filled with pure delight,
For I die with a royal will each day,
And am born anew like the morning light,
And welcoming death, I live alway."

THE NEW LIFE THEOLOGY ILLUSTRATED.

—The New Life Theology is not susceptible of sin or

selfishness in any degree, and here as elsewhere, truth is mighty "and the gates of hell shall not prevail against it." And here I would add that if The New Life Theology be either used or abused in professional healing or otherwise, save to advance, build up and promote the Kingdom of God on earth and in heaven, the power to do good and heal all manner of diseases will decrease in the same ratio, and so continue to diminish until the "gift of healing" is gone. The Keynote of The New Life Theology begins with the life, love, health, harmony, happiness, prosperity, purity and beauty of the eternal Christ, taking Jesus as our example in all things. And if we are to successfully teach the principles of The New Life we must be inspired with the divine truth of love: "He that feareth is not made perfect in love." One of the prophets of old said: "The thing which I greatly feared is come upon me." The man that teaches and lives The New Life realizes what it means to "Be not afraid." It is he who knows what it is to stand up for the cause of God and humanity. It is he whose spiritual ear is attuned to the science of God and The New Life. It is he whose spirit and word is power to heal with balm in Gilead and whose healing is instantaneous and harmonious with the divine law and plan of the Almighty. Then let me admonish you to be brave, be cheerful, be strong, even though—

"Ten thousand foes arise,
The hosts of sin are pressing hard,
To draw thee from the skies."

LOVE AND FEAR.—Love casteth out fear and faith is the first in the relief of pain. Again, "There is no fear in love, but perfect love casteth out fear." Fear is

largely the basis of all the ills to which humanity is heir. The ills, the pain, the sorrow, the trials, the troubles, the disease and the sickness that can be traced to fear, as the foundation are legion. The spirit of The New Life will bear witness to this truth and the number is appalling in the extreme. All manner of diseases might well be called *dementia, caused by some fear*. Therefore, cast out evil: "Get the behind me Satan." When Jesus cast the evil out of the insane man he was healed and perfectly well. The image in the mind becomes the form and health of the body, and affects man accordingly. If we cherish health in the higher sense, health is the inevitable result. Therefore, all fear must be destroyed. The teacher must assure the patient that there is nothing to fear, for until this fact is established there is often the gravest danger that the *fear feared may come upon him*. Remove the fear. This alone in many instances is the cure of the disease. When you remove fear, you alleviate, the body and heal the wounded mind and the patient is cured. This may be accomplished largely by silent suggestion, and here silence is both beautiful and eloquent. The power of The New Life is life, love and harmony of soul, and health, youth and beauty of body, but the acting of your part is where all the honor lies:

I am a slave if I fear to speak,
 Or waver in the cause of the weak,
 I am a drone if I fail to choose,
 The cause of those who are abused;
 And I will not in silence shrink,
 I would rather die upon the brink,
 Than fail to plead the cause I think,
 Or advocate the right, even tho I sink.

SELF TREATMENT.—Sit for one hour every evening and spiritually forgive every human being who has any antipathy against you or against whom you have any ill-will. If you are prejudiced against anyone, humbly ask forgiveness and send him beautiful thoughts of love. If you have accused anyone of injustice, prayerfully withdraw your words in silence and ask them, there all alone, to forgive you. If you have engaged in contention with any one ask forgiveness and withdraw all proceedings that might prolong the separation. God is love and life is manifest in love. Never think of retiring feeling that you have an enemy and send pure thought of love to all the world. Be patient, kind and loving under all conditions and circumstances. Never say a word or think a thought that will offend, and strive to overcome the carnal sense. God is manifest in all His creations and the very moment we do anything that will cut off the love of a human being we thus far cut off the love of God. The life of God flows through all life in so far as we let it, but if we cut the cords of love that bind us to all humanity we sever the arteries through which the Christ life flows. The man who does not love cannot live in the highest and best sense and eventually dies for lack of God's love. The spirit of the eternal Christ seeks to flow in us and if we but stimulate it, it will renew and build up every nerve and function of the body and put hope and joy in the life and Soul. And to encourage the Christ life we must acknowledge Him by both word and act. God is All-Powerful and ever present in every time of need and with our willingness will prove the moving star in sickness and in health, in adversity and prosperity, but

we must lend our encouragement because every one has an inherent free-will which welcomes or rejects all, even God Himself not being excepted.

SELF CONDEMNATION.—Self-condemnation is a wrong of which no one should be guilty. It is one of the greatest errors extant and leads to dire results. There is a great immutable law of God lying back of this principle. God is love and love is manifest in life. No one should ever accuse himself of sinfulness, forgetfulness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess or weakness, and if you are melancholy ask forgiveness of the loving Father, in whose perfect image and likeness you spiritually are. Pray often to God's Holy Omnipresence:

"I am seeking the Kingdom of God and His righteousness, and all good things are being added unto me. I do now sacrifice these human limitations unto Thee, O Father; I am obedient unto the law of my Being, and I know that in Thee I am brave and true, energetic and wise, pure and perfect, strong, rich and courageous. Thou art my Almighty help, strength and resource, and I do trust Thee in all things." God is Life and Love: "For the life was manifest, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us."

THE PRAYER OF FAITH.—The following is a beautiful example of the atoning healing prayer of faith in God: "Our Father, help me! and Holy Spirit teach me how to pray. Plead Thou for us, oh Jesus Savior, Healer, Friend, our Advocate with God, the Father. Hear and heal now, Eternal One! From all disease

and death deliver us Thine. I rest upon Thy Word. We claim Thy promise now. Thy word is true, "I am the Lord that healeth thee." Then heal now. The Word is thine, "I am the Lord, I change not." Unchanging God, then prove Thyself the Healer now. The Word is true, "These signs shall follow them that believe, in My Name, they shall lay hands on the sick, and they *shall* recover." And I believe and I lay hands in Jesus' Name and claim this promise now. Thy Word is true "The prayer of faith *shall* save the sick." Trusting in Thee alone, I cry, oh save me now, for Jesus' sake. Amen."

PRINCIPLE OF HEALING.—The New Life heals, but fear, envy, hatred, dishonesty and sin make man sick and nothing can make him well until he is delivered from the power of the destroyer. "*Perfect love casteth out fear.*" The New Life now being felt around the world is the result of the temperance reform which prunes every tree until it can bear only good fruit. Arouse a man to the real pleasures of The New Life and teach him that fear and sin can confer neither health nor pleasure and the wisdom of this knowledge will increase his ability and give him moral courage to master fear, sin and evil with good and love. The principle of reforming the sinner and healing the sick is the same. The one requires the same treatment as the other. This is one of the most important principles in The New Life Theology. This is the same method Jesus always used in the cure of all disease. He invariably first cast out the evil spirit or the unclean thing and thus left the patient perfectly well. The method involves an inseparable principle. If you would cure

a man, first make him better morally and spiritually by the power of the Holy Spirit and then he is in a position to be restored physically, and thus be made "perfectly whole." If a man is intemperate in any one of the many forms of sin, then immediately meet and destroy that sin with the power of The New Life in Christ, and teach the patient the power of this truth of being and life.

HEALTH AND INSPIRATION.—Health is a matter of inspiration and all true inspiration is from God. So long as the fact of evil is in the mind the body cannot be restored for the body is under the control of the mind and the soul. A sinful mind is manifested in a sick body. A mind filled with evil, lust, hatred and malice will produce a corrupt body, and "this corruptible must put on incorruption" before a man can hope to be strong and well. A man may be a sinner and yet be healthy, but it is because he has become hardened to sin, yet there must still be a reckoning:

The wheels of justice may turn slow
 But man must sooner or later go—
 This is the hour of fate! 'Tis so,
 And I am to blame, I know, I know.

SIN AND SICKNESS.—Sin and sickness are both healed by the same divine law. The moment the new birth takes place and The New Life is fully established in man the wonderful change has taken place and the glorious reformation at once cancels the crime and the patient is restored to his birthright. As sin disappears the health re-appears, and the result is a complete man. God offers full salvation from sin, sickness and death:

“The leaves of the tree were for the healing of nations.” He is the vine or tree and we are the branches and the leaves of the tree is typical of the power of The New Life if we but recognize, accept and use it. The mission of The New Life is to displace dogma, form and creed and teach and demonstrate the power of God in healing the body as well as saving the immortal soul.

THE NEW BIRTH.—The new birth is the divine strength which enables a man to overcome his depraved appetite and to see the fulness of God’s ideal: It gives him an understanding of things spiritual, and The New Life enables him, by the power of God to forever control this appetite and the many sins that doth so easily beset him. Sin and sickness will disappear in the same ratio that the growth, power and influence of The New Life increases. They seem less real in the same ratio we grow in fullness of The New Life and things spiritual. When all people learn to be as fearless of disease as they are of committing some heinous crime for which they have no desire, in like manner disease will disappear from the earth. It is indeed a serious matter to fear for the reason it often has much to do in bringing about the very thing we fear, and sometimes, perhaps a worse: “I feared a fear, and it came upon me.”

THE NEW LIFE AS A SCIENCE.—The New Life is a demonstrable science. It teaches that the soul is spiritual, harmonious, perfect, eternal and one with God and that no faculty of the mind of which it is a conscious part is ever lost. The morbid cravings of

man are not of the soul and hence are not of good but of evil and therefore unnatural. Love which is of the soul favors life, but evil is opposed to life and its end is death of the body and even the soul unless we resist sin to the end. This is the only universal panacea that will lead mankind out of the wilderness into the glad-some light and liberty of the gospel of The New Life. And in this psychology and physiology, religion and science and ethics and philosophy must join hands and labor for a common cause, the salvation of the physical and spiritual man, the greatest combination of God.

MAN AND MIND.—Man and mind are one and the same inseparable thing in sickness and in health. The doctor of the mind and soul is the doctor of the body. A partnership must be formed between psychology and physiology. This subject is attracting world-wide interest, and when it is put into action it will destroy two of the greatest enemies to happiness, namely nervousness and worry. Jesus as a rule would not undertake to doctor the soul until he first administered to the needs of the body. And if this method had been followed and worked out together in all the generations that are gone an immeasurable amount of human suffering might have been avoided. But thank God a new and wider spirit is abroad in the land. It is the clearing house of sorrow and pain. The bright day of hope and truth is dawning when nervousness, worry and sickness, and a multiplicity of other attendants of sin will become more and more a matter of the history of what shall ere long be classed with the dark ages of the past.

THE MIND AND INSANITY.—The New Life and mind of man does not depend upon matter, and this

very principle alone establishes the immortality of the soul which is now accepted by all intelligence. The mind lives now and will continue to live after death. Death is no benefactor that will make a soul happy and immortal that is not harmonious in its oneness with God before the change called death. All sickness is the result of sin or evil which produces a sort of insanity of the mind, and thus the mind while in its distorted state acts upon the material or physical body producing what is called sickness. There is a belief running rampant that man can cure insanity by the use of drugs and resorting to certain narcotics, but this in itself is a type of insanity that is filling sick beds, insane asylums and family cemeteries with the sick and dying by the thousand. The spiritual mind is cognizant of this truth but the human mind is ignorant of the sin and error that is blowing out the light and life of men daily, hourly.

THE LIFE ETERNAL.—The New Life is spiritual and eternal. It begins here and now, and is to be enjoyed in the present tense. The Scriptures say: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." Again we are told that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" and that "Thou shalt love thy neighbor as thy self." The New Life produces in man a higher life of love, harmony, spirituality and immortality, and these in turn produce health, happiness, prosperity and longevity—a long life in which to do good. Jesus overcame evil with good, and if we fill our life and mind with good there will be no room for evil, sin and

sickness, and as a result health will abound. It is the saving power of faith that saves the body from sickness and the soul from pain:

Let thy faith look up to God
 Who listens ever while we pray
 And save us from the clod
 By taking all our sins away.

HEALING THE BODY.—In healing the body the Doctor of Healing may mentally, not audibly, call the disease by name and decree by the power, purity and holiness of God, that the patient shall be restored to health, happiness and the image of Him from whence life came. The power of The New Life and Divine Truth is truly omnipotent and therefore equal to every emergency.

HEALING THE MIND.—The treatment, healing and cure of the mind is a most interesting study to the earnest seeker of truth and understanding of the higher nature of man. Even the most obstinate case of insanity will readily yield to the power of The New Life treatment. Mind troubles will often disappear under the magic salutary treatment of The New Life more readily than the diseases of the body for the reason the body has to be reached through the mind, and thus the work is shortened.

HEALING, A CHANNEL OF HEAVEN.—The power of healing is the channel through which heaven flows to earth. The New Life is only for those who are willing to receive the truth in a simple and childlike state of mind. These are they who shall possess the Kingdom of God.

Neither science nor authority, neither money nor worldly possessions will bring you the sweet rest of the paradise of healing, at which you can arrive only by a knowledge of The New Life. It comes with the happiness of the soul, the pearl of great price, which no thief can break through and steal—seek it and you will find a noble treasure that the world cannot give or take away. It heals all pain, all sorrow, all sickness, and gives in return health, happiness and a long life in which to do good for the rest of humanity. But if a man of impure mind whose desires are unclean, whose feelings are bitter with hate and whose life is defiled by selfishness, can only hope for disease and sickness making for decay and final disintegration in his own body and in the body of every one he may touch or influence with his mind for we are a part of every one we meet.

THE NEW LIFE HEALS.—The New Life heals all disease of both body and mind on the same principal that in spiritual things the higher life must give its life to the lower, and the new to the old. And so the man who cures sickness and disease is as truly a healer as one who blesses or serves the body of humanity socially, politically or otherwise. The man of pure soul, and sincerity of mind, whose feelings are sweet with the breath of love and whose life is clean from all impure thoughts or unworthiness, the Holy Spirit will work as a power of blessing to his body and soul and the life of every one he touches with his breath or hand or influences mentally will be made stronger physically and spiritually. This is the perfect way, or the finding of the Christ that leads man out of the wilderness up to the altar of the sanctuary, and clothes him with the sun

of righteousness. And thus by the power of The New Life man may will himself strong and well in the consciousness of his infinite source of life, health, happiness and prosperity:

Life is something more than Joy.
 And health is one of the joys above.
 Happiness is a gift of Jehovah
 And prosperity is the crown of love.

THE POWER OF THE WILL.—The power of the will for either good or ill is one of the greatest forces in the world, "I willed and sense was given me, I prayed and the spirit of wisdom came upon me." Teach the patient to let go of every negative thought, every fear, all sense of strife and weariness of mind and flesh that holds him in bondage. Teach him that the waves of his soul are like a calm lake, free from all storm and that his body the temple of his soul cannot be entered by disease, sickness and pain unless he so wills it. Teach him to practice thinking that which leaves no place in his consciousness for the mistaken judgments of his limited perception. Teach him to practice joy and gladness knowing that effort, faith and love will establish the health, happiness and prosperity he seeks. Teach the patient to will higher conditions and to live in a continuous conscious touch of the perpetual current of God and that he is **one** with **Him** who is the source of all life.

THE NEW LIFE STUDENT.—When the student of The New Life reaches that stage of development where he fully realizes his own helplessness to meet the demands of his higher self and turns to God, the source of

infinite supply for help and seeks wisdom more than material things, he is then sure of Divine Guidance and immediately receives that which he seeks. The world is seeking health and happiness for without these there is no freedom, but in order to realize happiness, man must be conscious of the eternal union of his soul's oneness with God, the Father of all. The vault of heaven is sometimes clouded by doubt and fear but The New Life is the open door to life, love and freedom. Man is one with God and possesses the possibility of all good and his aim should be to realize his possibilities. We should enter into creation by making manifest The New Life that is in us, expressing in health of body and soul, the spirit and life of God.

THE NEW LIFEIST SEEKS WISDOM.—Prayer is more effective than medicine or any other material substance if we pray in faith believing: "If any of you lack wisdom, let him ask God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord." The New Lifeist lives as he prays, and thus "The prayers of the righteous avail-eth much."

God came to earth as the dear Son,
And owns His children one by one;
Yes I am one with the Father above,
And with Him I live, move and love;
Conquer me, none may, kill me nothing can,
I am God's soul infused in the body of man.

CHAPTER THE FIFTEENTH.

HOW TO LIVE THE NEW LIFE.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—JESUS.

We also should walk in newness of life.—PAUL.

Be ye doers of the word, and not hearers only, deceiving your own selves.—JAMES.

Thy word is a lamp unto my feet and a light unto my path.—PSALMIST.

Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—ISAIAH.

Go live The New Life in all the world,
And bid the earth The New Birth receive;
He shall be saved who trusts in the Lord,
And they condemned who will not believe!
Teach all nations The New Life commands,
Thus, you shall prove The New Life true,
The sacred power entrusted to our hands,
And the great miracles that God can do.

THE NEW BIRTH.—The New Birth is the for-
ensic, judicial or gracious act of God by which man
is declared righteous or justly free from the penalty
for sin, and fully restored to a knowledge of our one-
ness with God, the Divine favor and justification in
His sight. The New Birth is as broad as the human
and Divine life.

THE NEW LIFE.—The New Life is the act of living a holy consecrated life. It is the atonement, sanctification and cleansing from all sin, united with the gracious work of the Holy Spirit, a second blessing whereby the believer is freed from sin, and exalted to the holiness of heart, the spirituality of the body and the sanctification of life. The New Life is unending as time, and as long as eternity:

The New Birth is Justification,
 The New Life is Sanctification.
 In The New Birth there is life and love,
 In The New Life there is more life and love.
 In The New Birth we "put on the new man,"
 In The New Life we "put off the old man."
 In The New Birth "the old man" is repressed,
 In The New Life "the new man" is enthroned.
 The New Birth destroys "the shoots of sin,"
 The New Life destroys "the roots of sin."
 The New Birth gives us a right to heaven,
 The New Life gives us a fitness for heaven.
 In The New Birth there is "peace with God,"
 In The New Life there is the "peace of God."
 The New Birth separates us from the world,
 The New Life takes the world out of us.
 In The New Birth there is intermittent joy,
 In The New Life there is fullness of joy.
 The New Birth includes pardon, a judicial act,
 The New Life includes a cleansing priestly function.
 The New Birth delivers from guilt and condemnation,
 The New Life delivers us from unholy intemperance.
 The New Birth is conditioned on confession of sin,
 The New Life is conditioned on "walking in the light."
 In The New Birth the Holy Spirit is with the believer,
 In The New Life the Holy Spirit is in the believer.
 The New Birth has to do with sin as an act, sins committed,

The New Life has to do with sin as a principle, sin nature inherited.

The New Birth is obtained by surrender, repentance and faith in God,

The New Life is obtained by obedience, consecration and faith in God.

The New Birth comprehends adoption, making us children of God,

The New Life comprehends anointing, making us kings and priests unto God.

In The New Birth we are united to Christ as the branch to the vine,

In The New Life we receive the purging promised to the living fruitful vine that we may "bring forth more fruit."

The New Birth makes us free from outward sin and condemnation,

The New Life makes us "free indeed" and gives us "a deed" to freedom from fear, doubt, and pride, with all the mortgage paid off.

The New Birth is illustrated by the rescue of a sinking man from the water,

The New Life is illustrated by getting the water out of the lungs of the drowning man.

The New Birth comes by the Holy Spirit, when the repentant man is born again,

The New Life comes by baptism with the Spirit, when the believer has a personal pentecost.

The New Birth is the impartation of a spiritual nature, bringing us into possession of eternal life.

The New Life is the crucifixion and destruction of our carnal nature, making us dead, indeed, unto sin.

The New Birth restores to us the favor of God which we had lost through our disobedience.

The New Life restores to us holiness or the moral likeness of God, which we had lost through the disobedience of the Adam race.

In The New Birth the experience is "a well of water" for personal use,

In The New Life there is fullness of blessing, so that out of our inward parts "shall flow rivers of living water," which cannot be confined to personal use, but its fruitage will bless all mankind wherever it flows.

THE GOLDEN LIFE.—The Golden Life is based upon the Golden Rule: "Serve others as you would have others serve you." The daily life of The New Lifeist is based upon the Golden Rule. The Spirit of The New Life which healed during the ministry of Jesus is alive with the same healing energy and if the mind conditions are met it will still heal as in the days of Jesus, for as He said: "Greater things shall ye do." *Bless the negative state of all who are ill, with the power of healing love.* Oh man, Oh woman, pour out your blessings of The New Life of truth, love and healing, morning, noon and night and as you lift up humanity to a higher sphere of spirituality even so shall you be lifted to a more complete manifestation of your oneness with God. Every man who helps to pour out the spirit of The New Life toward all humanity is a factor in the work of the atonement, and doing his part in lifting the race to a higher sphere of life, health, strength, happiness and prosperity of body and soul. The New Life will enter the life currents of our mind thoughts and become a body healing and a soul saving power of the race. God is Almighty, all love, all power, and so are we in the same ratio we recognize our oneness with Him, and we are glorified in the same ratio we glorify Him, for we are one with Him.

CONCEPTION OF THE NEW LIFE.—The basis of all scientific, philosophic, and theological systems of thought is God. He is infinite and eternal and

as great as the universe and as complete as the whole. God and His universe is good and the whole world is rapidly outgrowing its original belief of sin, evil and error. Good is the positive of negative evil and the principle of the survival of the fittest must be the "eternal fitness of things." Things negative must disappear as things positive are recognized to be real. Man's mind expands and thrills, as his soul becomes cognizant of its magnitude and sublime mightiness when it conceives its oneness with God. The faith enlarges, and the body is purified and healed as the soul realizes its oneness, its unfoldment and its possibilities as a son of God in the world even as Jesus was in the world, and thus speaks the immortal soul:

I am a living son of God,
I live and move by His power,
I see with His Omniscient Eye
And breathe His Spirit every hour.

THE KING'S BUSINESS.—The King's business is not an organization that is maintained simply for the saving of souls. The New Life is a two-fold gospel:

First, a gospel for the salvation of the body.

Second, a gospel for the salvation of the soul.

The King's business is the highway of holiness and a profession worthy of the name, a profession worthy of your life, your time, your talents and your all. The teacher of The New Life Theology heals the body, restores the morals and inspires the love of God in the soul, and to cure him you must heal all: "He that covereth his sins shall not prosper; but who so confesseth and forsake them shall have mercy." "The King's business requireth haste." The Church which

is a part of the King's business, requires organized effort just the same as any other business if it is going to succeed in advancing the cause of The New Life for God, man and native land. This is the King's business. It is the greatest business in all the world—looking after the Father's business. No man, no woman, needeth be ashamed of the King's business. It is a beautiful inspiration. It is a sacred work. It is a holy cause. It is an ideal purpose. It is an honorable endeavor. It is a righteous privilege. It is a noble calling. It is the highest profession, and the happy consummation of all victories. And here the Author would answer the question as to the time to be devoted to the King's business, the care and healing of the body, the salvation of the soul and the advancement of the kingdom of heaven on earth. The answer is summed up in one word: *All*. No man can divide his efforts and be at his best. In unity of purpose there is strength. It demands your best gifts, your highest talents, and the supreme test of your life. Then give it all to God and He will be with you in the sixth trial and not forsake you in the seventh:

Man's oneness with God is a healing soul,
He has but to will it to make him whole.
All things are made by God's own hand—
And the spiritual will has but to command.
Jesus knowing this secret gift and power
Had but to will it and it was so that hour.
It lies in God, and the power of the will,
And we may call His power and wisdom still.
The spiritual will is but the human soul
And if we follow, we shall gain the goal.
All may use this healing gift and power,
But must never use it wrongly at any hour.

Man must learn this power before using it
And if he uses it wrongly he shall lose it.
Herein lies the secret of God's mysteries,
We cannot use God's gifts in two ways
We cannot store our strength and use it too,
For in no laws of nature will this rule do.

THE NEW LIFEIST.—The New Lifeist is the advocate of The New Life Theology as the religion of life, the theology of time and the religion of eternity. The New Life Theology is the voice of truth to this generation and to all posterity that shall destroy the earth-born cloud of sin, disease, sickness and distress. It is a two-fold gospel. It contains the full statement of The New Life Religion, The New Life Gospel and the Gospel of healing the body as well as the Gospel of saving the soul. The New Life student, teacher and patient should use The New Life Theology as the basis of all pathological-religious work. The principles it teaches, has done and is doing more for the advancement of the Church and humanity, the saint and the sinner, the healer of disease and the patient of sickness, the teacher of theology and the student of religion, than any other book since the advent of The New Testament. The New Life is the Divine light which dawned upon the author when but a child. It was not a dream, but a vision, a revelation which the author endeavored to banish aside thousands of times, but which kept reappearing at regular intervals for over twenty years, and during this time, every effort made not consistent with The New Life, Divine Providence seemingly intervened and directed him back to the completion of his work which according to theology is the care which God

exercises over His creatures. Christianity, religion and righteousness are but other names for The New Life. It stands pre-eminently for All in all. It treats, heals and cures disease as well as sin. Health and healing is not a matter of medicine, but diet, proper exercise, correct habits, and temperance in all things, united with a simple child-like trust in God. The New Life Theology demonstrates that there is no disease, sickness nor death, save insofar as we suffer it to be so. That the sins of the fathers should be visited upon the third and fourth generations, and that man should die at the age of three score and ten is but a prophecy to be avoided, not obeyed. The New Life is no exception to this rule: "There is no excellence without labor." "This rule applies in religion, in politics, in statesmanship, in citizenship, in music, in oratory, in treating the body, in healing the sick, in inspiring the souls of men and even the care of the soul and service of God, in whom "we live, move and have our being." God is able to save as well as create, and he that acknowledges His existence and denies a providence, involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Men taught from infancy, in the doctrines and powers of The New Life, never sink to the degradation of paganism. Man is a spiritual being and The New Life turns men from matter to spirit. The New Life reveals beauty and harmony of body and mind as the line of consanguinity and genealogy rise toward the state of superiority of spiritual power over the flesh until man is made an honored king, a crowned queen. The New Life Theology is the voice

of truth and love to all posterity. It is a re-discovery which has led and will continue to lead millions of immortal souls out of the wilderness of darkness into the bright sunlight of eternal day.

“Can we whose souls are light
With wisdom from on high;
Can we to souls benighted
The Lamp of Life deny?”

THE NEW LIFE THEOLOGUS.—The New Life Theologus is the advocate, the expounder and the student of the greatest truth in all the world. He is the healer of disease, the soother of pain, and the messenger of peace and joy. The New Life method of treating the ills to which “humanity is heir” is more certain of definite and lasting results than all the so-called systems of pathology combined. It is the King’s business and the greatest pathological system of religion in all the world. The New Life Theologus considers the human body from the standpoint of metaphysics for the reason the body lives and dies in the ratio of its mentality. The New Life may seem abstract, but the method of restoring life, health, happiness and prosperity is indeed simple and complete. It is the consummation of all things ideal because it had its birth in God. In the cure of children, the doctor of healing must meet the disease, or in other illness through the parents or nearest kin. This can usually be done, either audibly or in silence. Teach purity and remember: “Cleanliness is next to Godliness.” “I am not ashamed of the gospel of Jesus Christ.” It is but another name for The New Life Theology, the religion of life, the science of the necessary constituents and restoring of all things, and the happy con-

summation of all posterity, and an endless eternity. The New Life is a divine principle which if laid hold of by faith and understanding is operative to heal disease, and relieve pain, and I defy any disease to not disappear under The New Life method when accompanied by the favor of the patient, his family and environments:

The New Life brings health within,
With The New Birth we must begin;
New hope, new faith, new love we need,
And a heart full of truth, love and deed.

WE ARE THE SONS OF GOD.—“God created man in His own image, in the image of God created He him.” If we would become the sons of God we must repent and believe the Gospel. “What shall it profit a man, if he shall gain the whole world and lose his own soul?” Repentance is the decision to break with sin and turn to God; to turn from the old to The New Life and believe and receive the Gospel as the Word of God: “As many as received Him, to them gave He power to become the sons of God. . . . When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come.” It is the high calling of The New Life Theology to teach life, health, happiness and prosperity of the body and power of the soul, that the world knows not of, and to tell of The New Life Religion which surpasses the dream of man’s highest ambition. The New Life is so definite, so practical, so tangible, so certain and so glorious that it thrills the heart with unutterable joy. It is the life of faith, hope and healing: “Faith cometh

by hearing, and hearing by the Word of God." The New Life is a glorious work possessing the highest earthly possibilities. It is a work on the divine plan, a happy combination and blending of all truths into one systematic theology of the religion of Jesus by which we may gain our invisible supply of the eternal Christ. The New Life calls us to a glorious hope. The pre-millennial coming of our Lord is one of the supreme incentives to the goal of The New Life. We touch the Christ-life and are healed and made whole again. The New Life is a life of holiness, a complete working of the power and grace of God, a life that lifts man above self into the spiritual life and reproduces the very life of Jesus Himself who is our example. The New Life means that we have been born again, born of the spirit and discovered our oneness with God. The New Lifeist is nurtured by the life of the risen Christ and kept from sin. The New Life has grown in knowledge of truth, and at the sight of the coming of the King in his beauty, will be ever freed from the presence of sin, sickness and death, and The New Life will be clothed with a new body and immortality.

THE NEW LIFE DEVELOPMENT.—The New Life development is soul and spirit development and through the cultivation of the soul and spirit, the body may be rounded out in its wonted symmetry and thus the race may become the finest specimen of physical manhood the world has ever known. The body through the soul's oneness with God may call the divine aid of heaven. The soul is a wonderful magnet possessing the healing power of the angels. The con-

sciousness of God in our souls is awaiting realization and enjoyment. The soul must be awakened to a state of consciousness of its oneness with God, but this must be accomplished by degrees. Should the body suddenly discover its oneness with God before the incarnation of the soul in the flesh, the quick transformation of the knowledge of God within could result in little less than the separation of the soul and body. The soul of man is the Spirit of God individualized and incarnated in the human body. The soul that is kept in material darkness or plunged into material things is necessarily hindered in its spiritual growth. Positive faith in the Omnipresent God is the power of The New Life that will weave an ethereal potency of health, strength, happiness and prosperity into the life and character of whosoever will come and obey its teachings.

THE NEW LIFE TEMPLE.—Build The New Life Temple after the pattern of divine beauty and truth. Faith is the substance of things hoped for, the evidence of things not seen. It is a mental energy of life that can be cultivated. All the time I am thinking a new thought of truth, I am adding to The New Life Temple of faith, and thus building up the healthy body. An affirmation of life, health, happiness and prosperity are attributes of the soul and strengthen it for the future manifestation. Generate The New Life faith; the faith of the past has been a negative faith, reverse it and it is not likely you will make a mistake. Pray! I am living in the midst of my intelligence and oneness with God. Oh Thou New Life One, Thy love holds me in Thy strong embrace, I

am Thy child, I trust Thee implicitly, inspire me with Thy Spirit and fill me with Thy truth and love. I know Thou art good, I will learn of Thee, I will seek and find Thy peace. Thou art the sun of my soul, and the righteousness of my life. I will praise Thy intelligence and manifest Thee all the days of my life.

"The proudest works of Genius shall decay,
And Reason's brightest lustre fade away;
The Sophist's art, the Poet's boldest flight,
Shall sink in darkness, and conclude in night;
But Faith triumphant over Time shall stand,
Shall grasp the Sacred Volume in her hand;
Back to its source the heavenly gift convey,
Then in the flood of Glory meet away."

THE NEW LIFE SPIRIT.—Love is the greatest power for good in all the world. It has no enemies and fears none. The spirit of love rules republics, kingdoms and empires. It touches the consonant cords in the life of humanity and elevates mankind to higher spheres of life and usefulness. The New Life has unfolded beauty and power. It is a treasury of thought and love that has gone out to all the earth and its words to the end of the world. It is the understanding of God. There is no speech nor language that can compare with it. Let every man be swift to hear and slow to speak: "I had rather speak five words with my understanding than ten thousand in an unknown tongue." The New Life is the essential truth of being, but the mere mental comprehension of The New Life will not satisfy the heart or fill the life with health, happiness and prosperity. The New Life must be preceded by the new birth, in the Divine

presence of God. Rich is the immortal soul who has discovered his oneness with God, the universal Soul of all. *The New Life is the goal of love to which evolution is pushing on and on.* This is the gateway that leads to the supreme attainment of love and spiritual unity, and the doorway to the realization of spiritual healing and the manifestation of God:

There are but two kinds of love,
The love of God and love of man,
The mortal love is personal
But God's love is universal,
O blissful, endless, universal love
Teach me to love and obey God above.

THE NEW LIFE UNITY.—The unity and promulgation of the truth, life, voice and love of God must be consummated by organization. The Church is the Christ's visible body and God's plan of organization. The unity of individual souls who have discovered their oneness with God must be used as channels in accomplishing God's purpose. The unity of purpose is as necessary in the spiritual world as in the material world. The New Life is carrying on a mighty organization of immortal souls for the heavenly kingdom of which God is the central soul of majesty, the Supreme Head, and the Keynote of all theology and religion. Man can best realize in his own soul the goodness and mercy of God, and then his oneness makes him a unit with the supreme organizer of souls for the Master's kingdom. The Spirit of The New Birth is poured into our souls by the ministering life of the eternal Christ, and thus the slumbering soul is quickened into The New Life and finally into the eternal life. The complete fulfillment of the

desire of man's soul is found only in the love of the Lord of hosts. He only can fill the soul with love and glory and give us heavenly rest. God is the inspiration to The New Birth, the pathway to The New Life and the doorway to the eternal life, the resurrection and the life everlasting. I will let the Christ Child slumber no longer within my soul. I will speak unto it The New Birth that I may bring forth The New Life in all its beauty that my soul may have a conception of its immortality and oneness with God and be complete in Him.

THE BODY CAN THINK.—Mental activity develops the brain centers. The brain is not limited to the head. The nerve substance of the body develops a sub-brain wherever mental action is needed. There is a wonderful amount of intelligence stored up in these little brains. Man is superior to the bird and animal in intelligence, because, he is endowed with a soul and power to develop the brain to a higher degree of conscious thought. Man alone has a soul and he alone has immortality. Jesus, the saints of the Church, the psychists and the adepts of God reveal the possibilities that await the subconscious mind of man, but the brain centers of the individuals constituting the race must be purified of all the limiting beliefs and errors that the soul and body may be revived with the spirit of The New Life and let it flow in every cell and sinew of the body until it is the manifestation of perfect health. In centering the mind upon any part of the body and healing it, there is an increased power by gently placing the hands over the part being blessed and restored. The six sacred brain centers of

the soul functions of man are the front brain, the throat, the heart, the solar plexus, the rectum and the life organs. The soul is an organization of the love, wisdom and glory of God. The development of The New Life is a matter of ages, and this only manifests a small portion of the wisdom and power stored in the human soul. The moment we cut off the shackles of limitations man rises to a higher sphere of existence, and life, health, happiness and prosperity is the result.

THE NEW LIFE AFFIRMS.—Affirmations of The New Life are good only insofar as they express the majestic will of God, the Father Almighty. Affirmations of health, happiness and prosperity: My soul is one with God, blessed with a physical body in which to "live, move and have my being." My vital organs are healing, harmonizing and perfectly strong. I shall keep my body, the temple of God, pure and holy. I am protected by the holy spirit of truth and justice. The Lord is my defense, and shelter in time of storm. The angels of heaven are ever encamped around about me. I will fear no evil for "Thou art with me," *Thy goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.* My faith is strong in the eternal Christ and my soul is wedded to God, who is my life, my love, my All in all. My soul is attuned to The New Life, the voice of God and His universe, and I will obey His Omnipresent Will. My soul is the power of God unto the salvation of my life and the health, happiness and prosperity of my body, the temple of my immortal soul. My soul is a mighty

magnet of love, and all my earthly affairs are dominated by the Spirit of God for time and eternity.

THE NEW LIFE, A REALITY.—The purpose of affirmation is to awaken the feeling of divine love, and if made in the spirit of life and truth it will develop our oneness with God. Affirm and pray: My soul is a radiant center, the life of my body and a light to all the world. I pray the Spirit of The New Birth shall radiate through my soul, mind and body for the inspiration of all humanity. I pray that the Spirit of The New Life shall pour from the fountain of impersonal and impartial love to all the children of God. My soul is a mighty magnet radiant with the love of God. I am a soul star of love and am an impersonal lover of all mankind. I love and bless the good and the bad even as "God sends the rain upon the just and unjust." I bless them with the quickening light and power of The New Life. I am one with God and my soul loves to feel that it is a comfort and strength to other souls. I am united with God and the poor in spirit, even though of lowly estate. I must lift them up even as the eternal Christ lifted me. I am an abiding lover of the wisdom of an intelligent God, and his handiwork, and my soul, mind and life shall ever serve and praise His holy name. I thank God for The New Birth with its quickening pulsations of the immortal life inspired in the mortal life, and in God's good time it shall bear fruit that shall lead multiplied millions into the way of The New Life and everlasting felicity.

TO DOCTORS OF HEALING.—The New Life is a trust based upon the life, love and truth of

God. It is founded upon faith and inspired by love. To be enjoyed, it must be made real by the presence and power of the Omnipotent One. The same faith that united Jesus to God will in like manner unite us to Him. The more positive the faith, the more powerful the faith becomes. No man can be one with God and have any other god beside Him. The doctor whose duty it is to heal the many ills to which humanity is heir, must leave every soul in the hands of God that he may be his own free moral agent. Do not force anything to come into the life of another according to your idea and leave the spirit of the all-wise intelligence to accomplish its purpose, otherwise you might possibly do the very thing that would hinder the spiritual progress of a human soul. If the patient should fail to experience the healing power of The New Life, and think that possibly he may be benefited by *Materia Medica*, then the doctor of healing may give up the case and leave him free to resort to the system of treatment which he thinks will afford the most relief, and ere long he will learn the value of the Scriptural injunction: "Reprove, rebuke, exhort with all long-suffering and doctrine." The New Life people are earnestly advised by The New Life Theology to be charitable, kind and gentle toward all forms of religion as well as *Materia Medica* and other opinions, and "judge righteous judgment" and trust in God that He will guide them into the righteous way of life, health, happiness and prosperity of body and soul: "All things work together for good to them that love God." Do not condemn harshly: "Whosoever shall smite thee on thy right cheek, turn to him the other also." Trust in Jesus as your En-

sample and Guide: "God is our refuge and strength, a very present help in trouble." In the words of Abraham: "Let there be no strife, I pray thee, between me and thee; for we are brethren."

THE NEW LIFE DOCTOR.—The New Life remedy for the treatment of all ills to which man is heir has been ridiculed and scorned by both pulpit and press in the past, but withal it has pushed upward and onward in a most victorious march against the mass of ignorance of the world, gaining adherents here and there until it has demonstrated the power to cure disease and is accorded a place in the greatest nation on earth as a healing remedy and received the seal of approval of the Supreme Court of the United States. Thousands are being cured by the application of the principles of The New Life Theology, thus proving that the healing of disease is a theological rather than a scientific profession, but the same spirit of truth that inspired The New Life power of healing has been active in leading scientific investigation which has led to the conclusion that The New Life is the most scientific method as well as the most rational and practical of all.

Adulterating The New Life makes it void and the power to heal is gone. The New Life is a Christian profession because it is Christlike. The unchristian would-be doctor, who finds his way into the sick-chamber, would, were it possible, often convert the temple of the living God into a den of thieves, and instead of administering The New Life for the healing of the body and the saving of the soul, his inhumanity and hypocrisy too often prove the desecrated life he

leads, and how could such an one be a channel for healing any one? The New Lifeist heals the patient through divine love, and not medicine, for it has no power to heal. Spirit and life alone can heal the sin-sick body and the sin-sick soul. This is the work of The New Life and thus The New Lifeist may become a channel of divine love, "The salt of the earth," and "the light of the world."

THE PRACTICE OF HEALING.—One of the central attractions of The New Life Theology is its healing power. It is stirring the clear pool of life and all who will, may have life and health more abundantly. The New Life is merciful for the soothing of pain, the strengthening of the weak, the healing of the sick and the saving of the soul. It is the mind that constructs or destroys. Disease and pain are the results of a lack of intelligence in the mind. We can increase the health in any organ by thinking of it in an intelligent way. The body is organized by an invisible power which is composed of mind substance. The destructive power of the mind may be used to dissolve any abnormal growth of the body so that it will disappear. No false growth can withstand the dissolving power of the mind and potency of a concentrated will persistently focused upon it. The human body is the temple of the living God, and no imperfection has the right to destroy its beautiful perfection, health and symmetry. Every organ of man is as intelligent and responsive as a child, bird or animal is sensitive to a pleasant or harsh word, and therefore require the best treatment in order to be at their best. "Pleasant words are as an honeycomb,

sweet to the soul, and health to the bones." Study *The New Life* and expand the mind with freeing truth and healing balm. It unites the latest discoveries of science and revelations of religion into one harmonious truth. The *New Life* forces heal the body, soothe the mind and make you a radiant, healthy, happy soul of the personal Christ who is the repository of all healing, love, wisdom and power, and all who look to Him daily for *The New Life* and draw upon Him constantly for the healing influx of life and health shall receive an immortal heritage that even death cannot overcome.

THE NEW LIFE, A SPIRITUAL LIFE.—If we are to live *The New Life* we must not forget things spiritual. Being or existence is life only insofar as we do not lose sight of spirituality. "Pray without ceasing" is the highway of *The New Life* and holiness. Man is placed in the physical temple for the purpose of expansion and soul development. Man must live and talk on the spiritual side of life. The mortal life must be endowed with the immortal life, peace and joy. We must keep hold of our oneness with God by keeping up a constant communion between the human soul and the Divine soul. The mortal life dies when it can no longer be made to serve the purposes of the immortal life. The *New Lifeist* should learn the value and the importance of prayer. It saves lives, heals the sick, relieves pain and changes kingdoms, republics and empires in a day. God is a personal Being with a mind and will-power capable of hearing and answering prayer. If we would make our desires known in heaven we must pray either audi-

bly or silently, in order to gain the co-operation of God and set in motion the heavenly powers of the angelic beings with our soul. Prayer becomes visible before the throne of God and if reasonable it creates a condition for a favorable answer. The powers of heaven act on this plane only insofar as the spiritual unity, faith and co-operation see it: "Seek and ye shall find; knock and it shall be opened unto you." Let the soul draw on the spirit of the eternal Christ, and The New Life will follow The New Birth as the stars, the sun: "Flesh and blood cannot inherit the kingdom of God," but "in my flesh shall I see God." Man is a spiritual being, and if we live The New Life as did our Ensample, Jesus the anointed, we may be healed of all diseases and all iniquities, and the Hebrew Scripture may become true indeed:

"God, even thy God, hath anointed thee
With the oil of gladness above thy fellows."

DISEMBODIED SPIRITS.—Obsession is the state of a person vexed or besieged by an evil spirit. A disembodied spirit may cause disease of the living body who is sensitive to the influence of a departed friend. The New Testament account of Jesus casting out spirits from the insane and epileptic must be studied as a literal truth, and therefore departed spirits, in certain cases, must be talked to mentally and set free from their bondage to this earthly life. The healing doctor has a most responsible work in the treatment of obsession. He must show the patient that spirits have no power to debilitate and devitalize either his body or mind, that an incarnate mind cannot allow a decarnate mind to influence or rule over him, and

by the power of Him who caused the evil spirits to depart, command the spirit to depart and progress in the higher sphere of joy and peace. If, however, the healing doctor should meet with resistance in the treatment for obsession, then give a treatment for love, peace and harmony of the mind and body.

THE NEW LIFE POSSIBILITIES.—The spirit is the father and the mother of the human thought. We gain a new conception of this fact, and the latent powers, when we read of the nebulous fire mist being crystalized into a solid substance called rock, and in the course of time it evolved from its substance all the forms of life and intelligence with which the earth is graced to-day. The New Life opens up a wonderful vision of the presence of God. It makes man self-conscious and intelligent. The brain, the center of all the mind, is not limited to the cavity of the skull, but extends to every part of the body. A blind man will grow brain-nerve cells in the tips of his fingers. He does this by concentrating the thinking powers upon the sense of touch and the necessity of the sense of feeling taking the place of the sense of sight, and here the rule, "necessity is the mother of invention" holds true. If we think health, talk health and live health, disease of the body, and discord of the mind cannot enter our life. Keep every organ sensitive to the purest, loftiest thought and all the senses will become attuned and give new birth to every part of the body and you shall know of a truth that you are one with God the source of all life, "My words they are spirit and they are life."

THE NEW LIFE, ALL MIND.—The New Life is all mind. This is an important truth of The New Life doctrine. It holds the key to the dominion of health, and healing. The mind in man is the God-principle. The body is held in form and organization by the active power of the mind. The progress of man toward dominion exists only insofar as he brings the negative mind into a consciousness of his oneness with God. This will produce The New Life flow to his physical cosmos and thus produce the divine intelligence in every part of the body. Under pure and righteous thinking the mind becomes the conscious thinking power of the soul, and when the soul once gains the balance of power over the human desires and instincts, it results in a perfect equipoise of love and wisdom in the physical body. Electricity seeks satisfaction at the hands of magnetism and vice versa, but there is no lasting happiness attained and the depletion of the body and mind is the unhappy result. Therefore, all mental and physical forces must have their adjustment in the soul, the same as the universe is adjusted and balanced and controlled by the soul of All in all.

THE SUBCONSCIOUS MIND.—The subconscious mind is the complete organization of all the thoughts, feelings, activities and memories of our past life. The mind is a spiritual entity generated by the forces of thought and feeling—the character of man. The character may be cultivated until it absolutely changes the heredity of man. The work of The New Life is to develop positive character to purify the mind and transform the flesh. The negative charac-

ter cannot do it. It requires the strongest affirmations and belief to accomplish this work of reformation. We must look through the subconscious or subliminal mind to God to find the eternal principle of truth and healing. The eternal principles of The New Life demonstrate that God is the supreme authority for truth, and if these principles are recognized and cultivated they become a dominate power over both the conscious and subconscious mind and spirit, and healing becomes a gift. The inspiring silence of wisdom will open the door of the mind to the highest impressions and suggestions of the invisible realm of the soul wisdom that will lead to the health of the body and peace of the mind, making the way to The New Life clear, and the guidance sure. The discovery of wireless telegraphy and many other physical forces has transformed the conveniences of life, and now the discovery of the soul forces of man's oneness with God is bringing health, peace and happiness to humanity, but these must come to each individual as he becomes the expression of truth and love. The New Life means the awakened soul, the discovery of truth, the renewed spirit, the health of the body and the manifestation of God in the flesh.

THE HEALING POWER OF THE SOUL.—

The New Life is the healing power of the soul. The soul can be awakened and put in touch with the healing power of the living Christ: "Behold I stand at the door, and knock; if any man hear my voice, and open the door I will come in to him, and sup with him, and he with me." And thus He will glorify the body with The New Life and health and peace. The

soul is a god-like magnet and possesses to a higher degree the power to draw all men unto you. It is a magnet of love, life and beauty, and fully capable of developing the human mind and body to conform to the grace and ideal of the celestial image of the Father of all, and the purity and holiness of His angelic choir immortal. The New Life is founded upon a rock "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

THE NEW LIFE ATTUNEMENT.—"The pure in heart shall see God." Purity in word, deed and thought is an essential to the spiritual power of the soul and health of the body. The incarnate and decarnate mind is a wonderful power for good or evil. The universal life and mind of God is the life and mind of all things, but the immaculate Spirit which brings health and joy and peace is too pure to behold sin and iniquity, and therefore it abides and lives in the more refined states of the soul and mind of man. It is the mind of this immaculate One that purifies and refines and heals our minds and bodies. Jesus spent thirty years educating, culturing, refining and spiritualizing this nature that God might manifest Himself through Him, and the next three years resulted in the most marvelous wisdom and power, the gift of healing and the supreme manifestation of the Deity the world had ever known. Jesus devoted His life to the highest and holiest purposes, and even in times of trial He spoke of His joy and peace in the Father and soul of all. And thus, He attained the highest point in all civilization, because He was attun-

ed by The New Life, the highest and holiest powers of heaven, until He could commune constantly with the Father of all. The New Life power is greater and more satisfying in its method and operation of relieving pain, healing disease and giving peace of mind than all the *Materia Medica* in existence. The realization of our oneness with God is the surest road to the health of the flesh. There is no assurance of either health or happiness outside of the heavenly sphere, our oneness with Him. The New Life soul seeks the kingdom of God and His righteousness, not his own righteousness, by fulfilling the commandment of Jesus: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." This is the surest foundation of health, happiness, prosperity and longevity.

It is the business of our King,
The New Life message we bring,
Marvel not that I say unto you
Remember ye must be born again.

THE GIFT OF HEALING.—The revival of the gift of healing is one of the best signs of the advancement of The New Life and the progress of civilization. It is fast becoming a power in the religious world to-day because it is founded on a living truth—the truth of the new birth. The churches are awakening to the fact that they can hold their membership only by supplying the demand for the living faith and power of The New Life healing. Any Church in any part of the world, worthy of the name Church, may perform miracles at her shrine. The apostolic rite, unction or anointing the sick, laying on of hands, and praying for their recovery of health is a gift en-

trusted to the Church. It is indeed hard to imagine how any Christian or follower of Jesus, the meek and lowly Nazarene, whose whole ministry was one of healing, can ignore His most emphatic command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely have ye received, freely give." Why this, one of the two most important commands ever given to "the children of men" is more than I can understand. The age of miracles is not past, but one of the greatest signs of spiritual activity. It is the hungry cry of millions of human souls as a proof for the Christian life. Christianity may be summed up in two statements:

First: The New Birth.

Second: The New Life.

These statements are all inclusive. They include the salvation of the soul as well as the health of the body, and the purity of the mind, as well as the purity of the flesh—the rounding out of a complete life, in soul, mind and body. A true conception of healing does not antagonize any true science and makes the healing doctor a radiant soul-power of life. The revival of the gift of healing and the unity of the churches will usher in the day when every Church worthy of the name will be a place of "the holy of holies" where men and women in true devotion of heart, may feel the beautiful healing and restoring power of the Holy Spirit, and every minister, like the apostles of old, will become a doctor of healing the sin-sick body as well as the sin-sick soul:

The New Life Health shall hold,
The world in its fond embrace;
And serve the rich and the poor,

The good, the great of every race.
It finds the glittering diamond,
In every Church sect and creed;
And floods with light and love,
The soul with every earthly need.

THE NEW LIFE PHYSICIAN.—The New Life Physician heals upon the theological theory that all is Spirit and life; that every thing in existence is an individualized form of God in some form or another; that man is the highest type of earthly intelligence, that he can express perfection and health by the appropriation of his higher qualities derived from being one with God. I am an immortal soul organized of the divine potencies of the living God. He is the power that works through my soul and quickens all my organs and reorganizes my life and body into an image of perfection and health. My body will respond to every thought and feeling of my soul which is one with God. The clouds of discouragement, doubt, fear and misery are dissolved by the power of my soul within me. Prosperity attends me in all maternal things because my soul realizes that all substance is subject to spiritual truth. I am, I will, I act, I move, I am a magnet, an epitome of God, I am health, happiness and prosperity.

CELESTIAL PRESENCE OF GOD.—The New Life treatment places the patient in touch with the healing streams that flow from the celestial presence of God, and gives him that healing peace that always accompanies the praise and trust in His holy name. The crystal sea of life at the heart of the soul finds man meek and receptive to the holy waters of peace which gently harmonizes the body with heavenly

rest. The ethereal potency of the soothing presence of The New Life healing possesses the power to penetrate, rehabilitate and build up every human nerve that affects man either mentally or physically, but it is ours to say what we shall be. All is eternal harmony in me and there is no bondage, but love. All is infinite peace and there is no discord in me or mine. All the nerves in my body rejoice in the free light of boundless peace. All is harmonious love and healing peace. I live in the exalted sphere of heaven. I am one with God and shall live forever in a state of health, happiness, prosperity and sublimity with a boundless peace of love and glory.

SUGGESTIONS TO DOCTORS.—The New Life is enthroned in man's faith in God. A thorough, earnest reading of The New Life Theology alone has often healed disease and sickness. Whosoever practices The New Life system of healing for any other than the purest and loftiest motive must in the nature of truth destroy his own health as well as his own power to heal; therefore, the purest and highest and most holiest thought must dominate the mind of the doctor of healing. A wrong motive or purpose involves both danger and defeat of every end to be gained. Only the purity of the soul can reach the Throne of grace, touch the vilest sinner or heal the afflictions of mind and body. In the practice of The New Life system of healing the victory of the soul over the body rests on the imperishable law of right. Success in the gift of healing as in the gift of business is founded upon the imperishable rule and immutable law of honesty with man and God. Do not assume the right to influence

the patient contrary to his own personal wishes. If possible overcome evil with good, but if you cannot do this then the subject will in due course of time discover the error of his way. Be a man "hid with Christ in God." In the end there is but one cure for human ills and that is The New Life. "Be ye doers of the Word, and not hearers only," and a mighty change for the better will come in every case. Love wisely and you practice the religion of time and eternity. God is love, and in love the law of justice rules. The New Life is cure, and the power that wins God is love. The New Life is love and there is only love. Love in action is the greatest thing in all the world. Then love thy family more than thyself; love thy country more than thy family; love thy world more than thy country and love thy God more than thy all, and you shall prove a power in the hands of God:

The New Life is for you and for me,
With healing, helping, full and free;
It is God's truth and love to thee,
And means our standing in all eternity.

GOD'S EMBASSADORS.—The doctor of healing is one of God's ambassadors, but he must ever remember that the All-wise Being does not bestow this highest gift upon the unworthy. Unless you are pure you cannot hope to cleanse and purify others: "First cast out the beam that is in thine own eye; and then shalt thou see clearly to cast the beam out of thy brother's eye." When God commissions a messenger of healing to administer His sweet messages of life, truth and love to the body as well as the soul, He seeks those who are spiritually near unto Himself that the special

gift He bestows may be used only for the alleviation of human pain and the advancement of the kingdom of Heaven on earth. The New Life fountain of health cannot produce a spring that will send forth sweet and bitter waters, but a living water that shall spring up into everlasting life. Man's first duty is to get right with God and all His gifts shall follow them that believe, love and serve Him. The higher the attainment in The New Life the greater the spiritual power for teaching the doctrine of The New Life and the greater will be your power for doing good and healing your fellow-man. Teaching and practicing The New Life is the greatest profession known to "the children of men." It is a sacred trust, a lofty ideal and a blessed privilege with the greatest possibilities on earth and in the paradise of God.

THE HEALING DOCTOR.—There may be thoughts and beliefs of the human race that have in the course of ages grown positive, but there is no real or positive evil. The spirit of good is the only positive force that can exist in the gift of healing or in the minds of the angels and archangels who watch its potencies. The outpouring of the multiplied negative beliefs are largely responsible for most of the disease, pain, sickness and poverty of the world. Supreme positiveness is the highest development of The New Life healing for the reason it is the healing thought which enables the truth of the goodness of God to assume control of the negative mind and perfect it into a positive form divine. The positive magical mercy of Jesus is The New Life working-law which the healing doctor must in a measure attain in order to

heal self or others, and the more complete, the more perfect will be the miraculous influx of the healing Christ. Jesus was constantly awakening the power of God's love and the healing of humanity and every pulse of this life was thrilled with the beautiful desire of saving each individual body and soul as an integral of humanity until His touch was a contagion of healing, health and happiness. The New Life is the road to the power to heal and perfect health, but this gift can come in its fullness only as we put away anger, evil, error, sin, selfishness and lose all thoughts of a material, worldly nature, and then, assume our oneness with God and thus become the manifestation of His intelligence.

TO MESSENGERS OF HEALING.—If The New Life people should not receive the encouragement and support from any professed Christians, do not be discouraged or cast down for "the joy of the Lord is your strength." Remember God is truth though every man is a liar. He will guide you into all truth, and light and be a help in every time of need. If any of the denominations, sect or creed turn a deaf ear to the teaching of The New Life, then part with them knowing that you have sown good seed, the ripe fruitage of which you shall gather and enjoy many days hence, for God never forsakes His children. The New Life will eventually give new life to all, and we shall be one even as we are one with God. All things that worketh and maketh a lie shall die, but the truth giveth life and shall live forever. The New Life quiets passion, silences the enemy, gives life for death, hope for fear, good for evil, love for

sin, righteousness for wickedness and crowns the ages with the imperishable truth of immortality. There is no sin against God that is not a sin against man. Do not sin against man and you shall know of a truth that you have not sinned against God. The New Life is the sacred principle of truth that heals both body and soul. God has revealed the spirit of The New Life for you and for me, and best of all not "for you and me" only, but for those who love His appearing:

There is no sin against God,
That is not a sin against man;
If we do not sin against man,
We have not sinned against God.

THE TREATMENT OF DISEASE.—All sickness and pain of body and mind are included in disease. In The New Life, all is perfection; therefore, deny all imperfection and place your life in line with The New Life, man's oneness with God. The affirmation of true thoughts generates constructive power. The human mind may generate thoughts which are constructive or destructive. The subconscious mind is the key which unlocks the store-house of the past. This store-house may contain a supply of perfect or imperfect thoughts and feelings as the basis of the subconscious mind of each personality which is but a mental field. All the imperfections and false ideas must be cleansed by the power of thought in the spirit of prayer. And as the seed of disease, lust, ignorance, revenge, cruelty and fear disappear, health, happiness and prosperity of the body will reappear in its fullness. The treatment of disease may temporarily disturb the organs being treated, and sometimes unsettle the mind. It is a perfectly natural result of a per-

fectly natural cause, and is no more cause for alarm than a change in cases of *Materia Medica* treatment. All The New Life wills, hopes or dreams shall exist, move and have a place in our lives, *but we must first will it* if we would have it heal disease and give us health of body and peace of mind.

THE NEW LIFE HEALING CURRENTS.—
The New Life healing currents as they come from the source of all life and health, are, in the end, the only hopes of life and health to mortals given: "I am the Lord that healeth thee." The symphonies of the great musician is indeed a wonderful creation of grace and beauty, but the harsh discords are just as necessary as the artistic harmonies. The discords and harmonies must be contrasted in order to bring out the value of the music. And so, the universe of God is a great symphony of His love, and human souls are heavenly notes that sound celestial strains all of which have been evolved by the Master Musician that He may, in the progress of The New Life, in the fulfillment of time, fill a wise purpose in the establishment of a universal life, love, health, happiness and prosperity. The system and plan is above all human comprehension, but it must in the end lead to love and that peace which passeth all understanding. The ideal of The New Life is universal goodness and love which is the true basis of all progression in the spiritual and physical. It is the positive knowledge man has of his oneness with God that enables him to bear the burdens of life and come out victorious over sickness and sin. There is a divine power in each individual soul capable of transforming the body into a perfect state of health,

beauty and perfection, but this latent power must be affirmed and demonstrated in order to attain in some degree the possibilities of the Word of power. The man Jesus built a character out of positive affirmations of pure thought, and cultivated a body of true thought until the spiritual nature could resist the physical nature by the power of the divine love, wisdom and strength ever radiating from His pure and holy soul. The New Life to Him was a battery for the continual generation of mental and spiritual force. The mysterious power of The New Life is not a physical vibration, nor is it a mental vibration; it is the power and Holy Spirit of God which is above and beyond human thought, but "all His ways are pleasantness and all His paths are peace" and plenty.

THE NEW LIFE, THE ONLY WAY.—There is but one true way that will secure satisfaction to the soul and enable it to bring and express its forces and powers through the body and that is The New Life, a devotional, spiritual life of truth devoted to God and humanity. The New Life radiates the soul with the presence and spiritual power of God and places the physical temple in the realms of eternal life, health and happiness. It arouses the spiritual powers and thus in turn enables the body to act in harmony with the soul. It keeps the mind open toward God and heaven. It glorifies the soul and body by the shining light that transfigured the life of Jesus. The New Life glorifies God in the highest, gives peace on earth and establishes good will in all men.

HOW TO HEAL THE BODY.—In order to build up the physical man we must build up the spiritual

man, the soul. The New Life Spirit flows into the body through the thinking powers of the mind. Man's oneness with God means unlimited healing and transforming powers, and as the mind of man is exalted to his oneness with God in like manner his physical body becomes complete. The physical body is the fruitage of the spiritual body for the reason the physical body can grow and expand only in the same ratio as the spiritual life widens, expands and recognizes his oneness with the healing currents of God, the battery of all life and love. The mind lives in every nerve of the body. The fine senses exist in the brain and nerves of man. Thinking makes the God-ideal visible, and the result of good thoughts is peace of mind and perfection of body. Thinking, consciously or unconsciously, forms both the mind and body. The New Life is unlimited abundance and possesses all the potencies of God for the building of a temple of health in every visible mortal. There is only one life in the universe and that is the Spiritual life upon which The New Life is founded. The New Life preceded by The New Birth and expressed through the physical body is the same life that is expressed through the spiritual body when the mortal body drops away. Ignorance of the laws of The New Birth is what makes people unhappy, but a knowledge of the laws of The New Life and living them makes earth a paradise. The population of the United States is approximately one hundred million, of which according to statistics, fifty million are suffering from some disease, sickness or disorder of the body, the majority of whom are rapidly awakening to the fact that their only possible hope of cure lies in The New Life. If man is obedient

to The New Life laws of his being, the Power that created him will keep him in perfect health and make him strong, enduring and buoyant every day in the year.

THE NEW LIFE HEALING THE BODY.—The living Christ has taken up his abode in my body. The Lord has taken up my body as His holy temple and in me He shall ever dwell. Thou omnipresent Lord of all life, Healer of all diseases create in me The New Life and make my soul a living radiant individualization of Thy life and spirit and make me in tune with life and peace. The patient is invigorated and healed by the living presence of God which makes the life joyous, perfect and peaceful. It thrills the nature with the divine healing energies and penetrates into every part of the being so that pain cannot exist in any part of the body where the flow of The New Life comes pouring in, with its healing balm. I am all life, all love, all health, all happiness, all purity, all peace, all prosperity, and my body possesses the energy and force of assimilating and digesting food. Every nerve of my body is infused with the saving power of the spirit of my soul which is one with God. The cleansing spirit of The New Life flows freely through every organ of my body and the free mercy of God makes me healthy and strong. My eyes, my ears, my spleen, my lungs, my liver, my kidneys, my heart, are the activity of life, possessing positive active intelligence and health, and free from all impurities. The New Life faith by the wonderful power of the Word creates the healing power of God and enables me to outgrow and overcome every weak-

ness for I am a soul of God who possesses all life, all health, all strength, all happiness for "the joy of the Lord is my strength."

TREATMENT OF HEREDITY AND MENTAL DISEASE.—I am a soul born in the image and likeness of God. My soul is immortal. I shall live forever. I deny the negative truth of all mortal heredity. I deny all limitations of mortal heredity. My soul is one with God and I now overcome all mortal laws of heredity. I affirm the power of life, health and perfection in my soul. I feel the soul power of God. I am an endless stream of life, love, perfection, harmony and beauty. God is my mental life and power. The eternal Christ is my strength. The Lord healeth me. I am gaining strength and power of mind. I believe in the peace and harmony of God. I will build up my strength and powers of endurance and trust to the love and wisdom of God to bring all to pass. I will conquer all negative conditions for the glory of God and the salvation of man. "Know ye not that ye are the temple of the living God, and the Spirit of God dwelleth within you?" The New Life Theology of Jesus "love thy neighbor as thyself," is the basis of The New Life Religion which heals the sick and helps the wicked to forsake his way, and the unrighteous man his thoughts, and return unto God who will abundantly pardon.

TREATMENT FOR THE MIND.—The New Life will dissolve all disturbing or depressed elements of the mind. All the improper thoughts of the day are dissolved and I am pure in mind and body. My aura is cleansed of all mental discords and memories

of the day are forever gone. The New Life frees my mind from all depressing thought and weight of mortal responsibility; fills my mind with peace and harmony and rises into a joyous state of brightness and freedom. The New Life lifts the soul to realms on high and all tribulations fade away like mist before the sun. Jesus dwelt in the serene enjoyment of the grace and glory of God until His soul and body was glorified and radiant with the peace of a blissful immortality: "Be of good cheer, I have overcome the world."

The mind is a dangerous thing
When swayed with human error;
It produces a deathly sting,
And keeps thousands in terror.
But when kept in union with God,
It is the path our Jesus trod.

THE TREATMENT OF FEAR.—I am one with God and by the dissolving power of my mind and soul I dissolve and deny all limiting causes, thoughts and fear of the past. I am an immortal soul in unity with God the Spirit and Father of all good and therefore have no cause to fear. And by the holy power of "the Kingdom of God within me." I dissolve all fear, all ignorance, all superstition, all fearful memories of the past and all error that maketh a lie. I stand in the joyful light of life and love, and cannot fear. I am one with God and have nothing to fear. The New Life quiets fear with love, and silences the human spirit with the eternal truth of Christ and heals the body through and by the soul's oneness with God. The Spirit of God is radiating within my soul, and I am a child of the King. I am not afraid. I am not

alone. I am one with God: "Lo, I am with you always, even unto the end of the world."

HEALING INDIGESTION.—I am one with God who controls His universe consisting of 150 million revolving worlds, none of which vary a minute in a thousand years. Then, being one with Him I am able to control all my digestive organs and powers. I am greater than the strongest food and it must obey and serve me. I have dominion over all things and I will not submit to a negative cause. I will rise above all indigestion and be strong and free. I will use my understanding of The New Life and the will power of my soul in casting out all disease, sickness and distress of body and mind. I will cultivate a positive determination and build a beautiful life structure for the future. Life and health are living truths and I will live them. They can never die. They are beautiful realities that have always existed and by the powers of The New Life you can live with them forever. If a man is minus health it is because he has sinned or does not understand the power vested in him as a human being with an immortal soul and his oneness with the Father of all.

TREATMENT OF NERVOUS DEBILITY.—Nervous debility produces a despondent feeling and weakens the nervous system. It is caused by the accumulation of dark mental forces in the aura or mental atmosphere which absorbs the vital essence of the person. These dark mental forces can be dissolved by the power of thought which comes from our relation to God. Pray: The spirit is dissolving all dark accumulations and depressing thoughts, all men-

tal forces, all disturbing memories, all mortal personalities, all mortal thoughts and purifying me by the white light of The New Life in God, and the angel of peace and power heals me now. I live, abide and possess health and strength and am one with God, the Father Almighty. And thus "the love of Christ constraineth us."

GENERAL TREATMENT.—The body is an intelligent force, possessing a healthy digestive power; the bowels are energized mind substance. The liver is active and intelligent; the kidneys are a purifying substance; the spleen is spiritual life and intelligence and the generative organs are a creative vitality of physical life. All is peace and harmony within me. All of the organs of my body work together to produce harmony and health. The cleansing purity of truth purify me. My sight is good, my hearing is perfect, my muscles are strong, and my strength is enduring. I am perfect in my oneness with God and my soul shall gain the victory over the flesh. I renounce all my affections and desires that are not in harmony with the Spirit of The New Life. God is my life, and I will abide by His majestic will, wisdom, power and love. I will yield not to temptation and conquer all sin, taking Jesus as my ensample that I may live the pure life that He lived in the flesh. The New Life is the most effective preventive and rational cure for the healing of "all manner of disease," and I will fully trust in its Almighty power for the prevention and cure of all diseases to which "the flesh is heir."

THE NEW LIFE FOOD.—We live in a psychic age which demands psychic food for the psychic body. That which we call physical strength is not physical strength in the higher sense, but mental energy. The body is the instrumental mechanism but the real force and power is spiritual, and hence whatever nourishes the spiritual energy and power develops and increases the capacity of accomplishment and success. The individuality of man is the reflection of his thoughts stamped on his face, character and form which means vigor or decay, "and he who runs may read" the history of his life. The real body is not merely a substance but a structure united with the psychic body which penetrates the physical body. This psychic being is the real immortal self that thinks, aspires, perceives, and therefore, it is our duty to always eat, sleep, bathe and exercise for the highest good of the ethereal body. And hence, animal food is not suited to this ethereal body as it produces coarse thoughts and harsh vibrations, and is not suited to this finer, higher self. And here it is proper to state that grains and fruits are better suited to the psychic body than vegetables, but vegetables are far better than meats. Man is learning more and more to carry on his business affairs of life by thought and reason than by action. We now use wireless telegraphy instead of the wire, and no one dare say, insofar as it is developed, that it is not better. And thus the slow, clumsy effort of our physical body is being supplanted by the swift, sudden, resistless potency of the higher self, but if we would be at our best the matter of diet, food and temperance is a most important agency that cannot be overlooked, for the food we eat has much to do

with the origin of our ideas as well as health. The psychic body is always in a higher state of vibration than the physical, and impressions made on it must be of a finer nature. The relation of the ethereal body to the physical body is ever an essential fact in regard to health as every impression made on the ethereal body reacts on the physical. If we would enjoy health, youth and beauty we must bring the higher powers to act upon the psychic body and thus cause new physical life. This is one of the great underlying principles of The New Life. The inspirational life is the true, natural life, and consequently, the soul as well as the body must suffer and suffocate in any other sphere of existence:

My duty is to keep my health and live,
That I may work, grow, gain and give,
And never think of sickness for an hour,
To submit is weakness, to master is power.

THE NEW LIFE MAN.—The New Life man is the highest expression of God, and he is making visible as much of Him as he lives and realizes. Man may evolve a higher sphere of being through the recognition and understanding of the truth of God. Man in his holy state is through and through one with God and his soul in its physical temple may manifest all the intelligence and life of God insofar as he appropriates the mind of God and lives The New Life. This is man's inheritance. "I and my Father are one." The New Life man is conscious of his indissoluble oneness with God. He is fully conscious that his life, soul and substance is one with God the Father of all. The New Lifeist is the temple of the living God who ever lives in his body and purifies and glorifies

his whole nature thus making him "perfectly whole." Man may polarize of the infinite intelligence until he becomes free from fear, care and want. The human brain and cells of the body may be educated and cultured so much by the life and intelligence of the living Christ that every part of his mind and soul is positive purity, and thus, with a pure mind, the body, the negative mind may be developed into a positive consciousness of dominion and power over the physical body and material things that will absolutely command obedience and respect of negative forms and conditions of the mind, disease and death for these can find no lodgement within a pure mind and spirit of a pure soul in a pure body. The New Life man is the developed spiritual man who through the changing of negativeness to positiveness has thus caused all things to conform to the mighty purpose of God. Thus, we readily see that all things are, mind, life, Spirit, good and God, and that there is no law but the will of God. And in proportion to the positive purity of the conscious life will the latent, resident healing power of every cell and tissue manifest The New Life Spirit of healing into the body, the temple of the soul, which is but another name for the temple of the living God for we are one with Him. The New Life man is he who dies happy after living a happy life and ready to enter upon a happy eternity.

THE NEW LIFE OF GLORY.—The soul has been described as "the white winged globe of glory." Man has three bodies, the soul body, the spiritual body and the physical body, each of which are on a different plane of existence and yet they live, move and have

a united being and in a sense exist co-extensively, therefore, a true conception of the triune nature of man is the basis of The New Life growth and the unfoldment of the soul powers. The unfoldment of the soul demonstrates its oneness with God. "The Lord said unto my Lord: Sit thou at my right hand until I make thine enemies thy footstool." The soul of each man is a son of God and therefore one with Him. The soul in its original estate does not need a body with eyes to see, a tongue to talk, ears to hear, hands to work and feet to walk, but when "the white-winged globe of glory" descends to earth and becomes incarnate in the flesh it gradually becomes a potential power as it is gradually quickened into individual life, and thus the tiny little infant form gradually develops a physical body possessing a new brain and all the beautiful faculties of expression. The soul of man relates him to the soul of God, and thus man has a soul, nature, spirit, body and mind which relates him to God. The mind is a body of spiritual and mental force which if controlled will reach and control every part of the physical body. The New Life soul in heaven will be a beautiful globe of glory, radiant as the sunshine of eternal day. And "we all with open interior, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." The glory of the soul's brightness should be permitted to shine through man's veil of glory, and until this is done the soul must be forlorn. The New Life glory of the soul must be awakened. Jesus was transfigured by "the white-winged glory" of His own soul awakened within Him, and He said: "Greater things shall ye do:"

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives but borrows none."

THE NEW LIFE VOICE.—Awake thy soul to The New Life Voice and the eternal Christ shall give thee light, life, health, happiness and prosperity beyond thy fondest dreams and higher than thy earthly visions have ever depicted. Thy immortal soul came direct from God. It was a divine spirit of the essence and nature of the Deity, a son of God, and lived in the heavens with the Father Almighty, the ruler of the universe, previous to taking up its form in the physical body, the earthly temple of the soul. "If any man be in Christ he is a new creature... If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The eternal Christ is in the mortal body, but the latent powers of the soul must be awakened and the immortal soul must be made to feel the eternal power of heaven that slumbers within. Pray:

Awake thou my body and immortal soul,
Press on, press on and seek the goal.
Man's oneness with God calls for me;
"The Master is come and calleth for thee."

CHAPTER THE SIXTEENTH.

THE NEW LIFE REVELATION.

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.—REVELATION.

God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.—PAUL.

The New Life Revelation is the love of good
It turns man from sin, and lifts him to God;
Its attunement lifted me, and it will lift you
And do it better than all things else can do.
All hail The New Life, it is waiting for thee
Come sing the new song, and join the jubilee;
The New Life millennium is dawning to-day,
It stands ready to receive you, make no delay,
Hark the newness strikes the hour, away, away!
Step aboard The New Life Ship,—to eternal day.

REVELATION OF GOD.—“The word God is from the Saxon, and signifies good. It is used in our English tongue to express the self-existent and the infinitely glorious Being from whom we derive our life, possessing every excellence and absolute dominion. It is not necessary to employ argument to establish what is so very axiomatic, namely, that, *There is a God*. It is plain and obvious to every man’s sense and understanding, that there must be some First Cause, some Eternal Being, otherwise nothing could

ever have been. The existence of things, universally, certainly proves *The Being of God*. Nothing can exist or come to pass, without a cause. Then, we are led up, through a chain of subordinate causes, to one First Cause. Lucretious, an eminent Latin poet and philosopher, truly said: "The world cannot be eternal, because there is nothing to be met with, in any credible story, among either the Grecians or Romans, about any persons that lived, or any action that was done, much before the Trojan wars." *No chance could shake creation into its beautiful order*. We might as well suppose, that the combinations of alphabetical chance would produce the Iliad of Homer. I had rather, says Lord Bacon, believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. *Contrivance incontestably proves a contriver, prior to, and out of itself. If every house is builded by some man, how much more must He that built all things be God?"*

* "God hath a being, and that ye may see,
 In the fold of the flower, the leaf of the tree;
 In the sun of the noonday, the star of the night,
 The storm-cloud of darkness, the rainbow of light;
 In the wave of the ocean, the furrow of land,
 In the mountain of granite, the atom of sand;
 Turn where ye may, from the sky to the sod,
 Where can ye gaze that ye see not a God?"

JEWISH REVELATION.—The word Jew relates to the nation in which the true knowledge of the true God was originally confined. This name being derived from Judah was not used in this connection till after the Babylonish captivity, before which time the Jews were called Hebrews. The two names are now used

interchangeably. Jesus was born a Jew. It is said of Him that He came to His own, the Jews, and they received Him not: For this reason Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now this passage, when relieved of the Gentile interpretation means that if the Jewish nationality will take Jesus as their ensample and absolution from the Mosaic law, and show their willingness of obedience by being baptized into or accepting the newer faith, namely, The New Life, they would be regenerated by the Holy Spirit and thus saved, but if they refused to believe in the atoning example set by Jesus and persisted in the old way, all things having become new, they would be condemned for lack of faith in serving God. The time had come when God would no longer deal with the natural man according to the old law established during the reign of Moses, and therefore, demanded the re-creation of the Holy Spirit in them that they might be governed by the law of the eternal Christ as advocated by Jesus the Advocate of God and the Friend of man. This is the ground upon which the Jews shall ere long be constrained to accept The New Life, the Holy Spirit of God, and will ere long lead to the new birth of the Jewish people by the thousand. The New Life is the Spirit of Christ, the Holy Spirit of the Father of all, doing its work in the heart of all nationalities and creating a new spirit of righteousness which shall soon unite the Jew and Gentile, the Confucianism, Mohammedanism and Buddhism, Catholic and Protestant, into the Spirit of The New Life which will lead to the unity of the churches of all denominations at home and the unity of the religions

of all the earth when Jesus shall be the ensample of all the world and God shall be All in all. And thus "the fullness of the Gentiles has come in," and "all Israel shall be saved" and that the time is nearing when all nations, religions, creeds and denominations shall rise up *en masse* and say, "Blessed is He that cometh in the name of the Lord."

THE TEN COMMANDMENTS.—The revelation of The New Life may be summed up in the Ten Commandments which, when interpreted and explained by the New Testament contain every rule of law necessary to the administration and government of every nation, state, city, town and village upon the face of the earth. No law ever written was so succinct and complete. It covers all that is necessary to the proper government of all humanity individually and collectively:

(1) Thou shalt have no other gods before me.

(2) Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth-beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

(3) Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

(4) Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

(5) Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

(6) Thou shalt not kill.

(7) Thou shalt not commit adultery.

(8) Thou shalt not steal.

(9) Thou shalt not bear false witness against thy neighbor, and

(10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's:

"Whence, but from Heaven, should men, unskilled in arts,
In different nations born, and different parts,
Weave such agreeing truths; or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains; ungrateful their advice;
Starving their gains, and martyrdom their prize."

THE BIRTH OF JESUS.—There are inharmonious statements in the Scriptures touching the birth of Jesus. Matthew says:

"And Jacob begat Joseph the husband of Mary,
Of whom was born Jesus who is called Christ,"
A prophecy, "saying, behold, a virgin shall
Be with child and bring forth a son."

Jesus, no doubt, was conceived of the Holy Ghost, and so are we, but our responsibility lies in living in accordance with our immaculate conception. The original of the word virgin in those days was applied to any young woman, married or single, the same as we speak of a young lady or girl being married. According to Webster the word denotes modesty and purity. The birth of Jesus according to "the book of generations was the son of David." Again we are told that "this was done that it might be fulfilled which was spoken of by the prophet." Luke says: "Gabriel was sent from God, into a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary, and the angel said unto her behold thou shalt conceive. . . and bring forth a son, and shall call his name Jesus. Mark and John make no mention of the virgin birth of Jesus. All there is on which to base the doctrine, is the conflicting statements of Matthew and Luke; which no doubt were gathered from the common people, as:

"All these sayings were noised about
Throughout the hill-country of Judea."
David's Lord said unto David "Thou art
My Son, this day, have I begotten thee."
In David as in Jesus, the Anointed,
The mystic Son of man came to birth.

THE NEW LIFE RELIGION.—The New Life religion is based upon the fundamental conceptions:

1. That there is an all-wise living God.
2. That man is his own free moral agent.
3. That man is immortal and will live forever.
4. That in God we live, move and have our being.

5. That God is worthy of man's adoration and worship, and, therefore should serve and obey Him.

6. That man possesses the power of the initiative and self-determination.

7. That God is able and willing to recognize our attempts to approach Him.

8. That man is not an automaton, but a free-willed, self-volitionating agent.

9. That the object of the physical life is to gain experience for the life celestial.

10. That man is one with God and has a life which does not cease at the dissolution of the physical body, called death.

The New Life system of religion rests wholly upon these fundamental propositions, and as a necessary corollary we must postulate that between an immortal man who is his own free moral agent and God, the supreme cause of the universe, a vital relation must subsist by which man is so touched with the power of God as to make him one with God and thus invest man with an interest and dignity most impressive. The New Life Theology is the guide to "the children of men," and points the way out of the wilderness of sin, sickness and death, into the paradise of heaven and thus produces health, happiness and harmony of soul and body, by harmonizing the human spirit with the touch of the Divine. The Church must evangelize the world, including citizenship, politics, statesmanship, government, law, equity, diplomacy, theology and forms of religion or be ostracized. And in the avoidance of this calamity The New Life Theology will prove the religion of the Infinite, echoing like soft music from the hearts of redeemed men.

THE RELIGION OF THE FUTURE.—The New Life Theology based upon the New Testament is the oldest and most universal Gospel in the world, now revived and practically applied. Its other name is The New Life Religion. So the new is old and the old is new. The New Life Theology will be the religion of the future and to it we must look for the redemption of the world. This redemption will be complete, and will include the healing of the body, mind and soul making a new race possessing The New Life, health and beauty. I am beauty itself among the beautiful things of the earth and heaven. I am one with God, the Father Almighty. Therefore, I will never seek private salvation or enter into peace alone, but will always and everywhere live The New Life and strive for the new birth and universal peace of every creature thruout the world. I am my brother's keeper:

“O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.”

THE NEW LIFE REVELATION.—The real growth of The New Life movement has spread all over the civilized world and is a wonder to all beholders. The basis of The New Life is man's oneness with God; that man is the highest physical expression of life, and that God is the Fountain Head or First Cause of all universal energy, force and life. The New Life Theology reveals the recognition of man's oneness with God and introduces him to the force and power which gives him absolute control of his own destiny. The New Life Theology does not deny

the existence of matter but recognizes it as a necessary expression of the soul during its earthly existence. Again, The New Life does not deny the existence of sin, sickness and disease, but the opposite, it sees them and understands them, and therefore it does not fear them, and refuses to recognize them as capable of harm, as they cannot stand for a moment against the scientific use of the power of man, which arises from his oneness with God. The New Life is really the oldest life and extends back to the days of Methuselah when men lived approximately one thousand years. It is founded upon the teaching of the Scripture and Divine inspiration. The healing of the body, as well as saving the soul, is a strong feature of The New Life movement. It believes that the power to do the miracles that Jesus did are just as potent within us, and that His promise to us is literally true: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And that we may demonstrate the possession of this power in the flesh. The New Life is soul-unfoldment, and whatever assists one soul to a greater unfoldment in the end assists all, for we are all one with God, and hence it is most advantageous to each individual soul to think and act for the common benefit of all. The world about us is full of good and evil; therefore the physical life may be the starting point toward divinity or degradation, and it is ours to choose whom we will serve, God or Mammon. The power of constant persistent prayer will lift a man up from the human to the spiritual self and teach him his oneness with God, but prayer to be efficacious must be real, inward and

fired with holy enthusiasm; an empty prayer lowers the senses and degrades the soul. Prayer is as old as man and as powerful as its age when theologically or divinely understood and practically applied:

The New Lifeist is a soul of prayer,
With step aright and heart of cheer;
He marches on with a youthful zest,
The King's business he does his best!
He feels his oneness with God and man,
His plan works for mortals, not a tear,
He lives not in doubt but takes his stand
And teaches The New Life far and near.

THE OLD AND THE NEW REVELATION.—

An inquiry into the origin and nature of the Old and The New Testaments in the light of modern Biblical study, and the contrast between the Old and The New Life Theology is indeed most interesting to all beholders: "When the claim was first put forth that the sun is the centre of the solar system, and that the earth instead of the sun is in motion, it was treated by the *orthodox theologians* of the time with indignant denial as contrary to the obvious truth of revelation. To make such a claim was then considered a dreadful heresy,—a heresy, indeed, which the Church was bound to visit with all the penalties in her power. But the new scientific truth (The New Life Theology) won its way; and in time the theologians who at first denied it, relapsed into enforced silence even against the atheistic or naturalistic conclusions which some of its advocates wished to draw from it. Their zeal to maintain the existing orthodoxy in spite of new truth, had taken away their power to defend the real and important matters of faith, in consistency with this new

truth. But other more reasonable and truth-loving theologians found out a way both to accept the truth of revelation and also to admit the fact that the earth moves." In like manner the advocates of the old theology are more and more advocating the doctrine of The New Life Theology, until we are constrained to proclaim The New Life Theology, the basis of the religion of all future posterity.

THE NEW LIFE THEOLOGY.—The New Life Theology would teach that man is not inherently depraved, but rather that he is inherently and really divine. The New Life Theology saves from sin but it does not save from the consequences of sin or the result of our thoughts and actions. If this principle of The New Life is understood and made a part of the inner conscience, man would at once lose a great load of error and illusion. It will at once dispel the natural or carnal man and bring The New Birth which transforms him into The New Life, the spiritual man, and thus he realizes his oneness with God. This is conversion, a second birth, a radical reorganizing, the attuning of both rate and quality, the changing of potential, the spiritual vibration, the discovery of his oneness with God. The putting off "the old man" and the addition of all that goes to make "the new man." The New Life is not charity but spirituality which includes faith, hope and charity, "but the greatest of these is charity." The New Life is a matter of free will. The moment man becomes devoid of freedom of choice, he is a mere automatic machine, a lived, instead of a living soul. Man's free will is a factor in soul growth or else experience would be unnecessary.

It is indeed little wonder that one of old exclaimed: "O, wonderful man that I am!" The New Life Theology removes sin, that is, the false and perverted understanding, the unnatural, untrue and unreal position of our relation to God. And thus The New Life "saves to the uttermost," washes all our sins away, and makes us in the sight of God whiter than snow: "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away . . . For now we see through a glass darkly; but then face to face; now I know in part; but then I shall know even as also I am known."

JESUS, OUR ENSAMPLE.—Jesus, the infallible Preacher of righteousness, is the ensample of The New Lifeist. Jesus "bore our sins in His body on the tree, that we being dead to sin should live unto righteousness; by whose stripes ye are healed." The Gospel of love teaches us that:

(1) Jesus was crucified and died for our example that we might atone and be like Him.

(2) Jesus was buried for our example that every believer who would atone might have his sins blotted out of the book of remembrance.

(3) Jesus was raised from the dead for our example which teaches us that He is able to save the body and soul completely.

(4) Christ was manifested in the flesh for our example which teaches us that He is coming again in renewed glory, and

(5) "The Gospel is the power of God unto salvation to every one that believeth."

A parent may forsake the child, the child the parent. "Yet will I not forget thee. Behold I have graven thee upon the palms of my hands." Oh, my friends, is there any man that careth for your soul? Is there any one that spends his hours that your soul may not perish? Do you care for your own soul? Do you hear the voice of mercy...the Divine Father pleading: "Commit your souls unto Him in well doing, as unto a faithful Creator." Oh! be not willing to perish for though one may live as a mere animal, he must die as a lost soul. All those who walk upon the face of the earth to-day are but a handful compared with the multiplied millions who sleep within its bosom. And although the body silently sleeps in the tomb, yet every saint whose soul is now in the Paradise of God is echoing back from that silent shore from whose bourne no traveler returns:

"Remember friends as you pass by,
As you are now, so once was I;
As I am now you soon shall be,
Prepare for life and follow me!"

ESSENTIAL PRINCIPLES.—The New Life Theology stands for the culture of man mentally, morally, physically and spiritually, involving the Fatherhood of God and the brotherhood of the human race. It stands for a religion and theology as broad and comprehensive as human thought can reach—the culture of the twin man, mind and matter, as the actualization of spirit eternally working in substance.

THE NEW LIFE STUDY.—The New Life should be urged as a public school study. When our schools and colleges give a full course in the study of The New Life as applied to man mentally, morally, spirit-

ually and physically the world will begin to enjoy the privileges of a higher education and the result of The New Life movement will grow to portions that will absorb the medical as well as the scientific, philosophical, metaphysical, educational, theological and religious world in the vastness of its operations, and all be made healthier and happier thereby.

MATERIA MEDICA.—History records that the use of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick. Dr. Frederick V. Eden, of Holland, widely known as a sociologist, declared in a lecture at the Hudson Theatre, New York, that "The science of medicine is rapidly becoming obsolete and that there are only twelve drugs that would even so much as aid cures." Dr. Waterhouse, Professor in Harvard University, declared himself "sick of learned quackery." Dr. Johnson, surgeon-extraordinary to the King of England, says: "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, midwife, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality. Dr. Good, a learned professor of London, says: The effects of medicine on the human system are in the highest degree uncertain; except, indeed that it has already destroyed more lives than war, pestilence and famine, all combined."

THE NEW LIFE LONGEVITY.—The New Life is "the light of men" and The New Life longevity is "the eternal fitness" of a great people. *Keep the heart pure* "for out of the heart proceed evil thoughts,

murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Think no thought you would be ashamed to have your purest, dearest friend gaze upon and thus you will be armed with triple steel for living The New Life and out of such a life will flow a pure spiritual life, a thing inestimable to the health, happiness and longevity of a great people. The New Life united with health and longevity, is the best assurance of governmental stability and progress in ideal civilization. The New Life principle is not new; it is as old as time. It existed with the Ancients and is but a re-discovery with us; it is the immortal principle which had its origin in God: "I am the resurrection and the life," applies to The New Life, which we may manifest in the flesh:

"We that on these late days are thrown
Must be the oldest Ancients known,
And he that would the Ancients know,
Must forward come, not backward go;
The learned number of the shelves
Show us nothing older than ourselves."

THE KINGDOM OF HEAVEN.—The Kingdom of Heaven is a place of earthly rest, and the future home of the soul. The Scriptures liken the Kingdom of Heaven to the parable of the ten virgins, and the parable of the talents:

The five virgins, who had oil in their lamps,
Are suggestive of the five inner senses:
Seeing, hearing, feeling, tasting and smelling.
These were ready when The New Life Theology
And The New Life Religion, came to earth.
This is beautifully pictured by the parable:

The wedding feast which was then prepared,
Indicative of man's oneness with the Father.
The five virgins who had no oil with them
Denotes the five inner senses undeveloped.
And to them The New Life Kingdom was closed.
Watch! for ye know not the day nor the hour,
When The New Life Christ cometh to his own,
And ye know not the day nor the hour when
The New Birth shall come to all the world:
Thus teaching all men their oneness with God
And bringing the Kingdom of Heaven on earth.

Again, the Kingdom of Heaven is likened
To a lord traveling into a new country,
Who called his servants and gave to them
His goods: to the first five talents and
Unto the second two, and the third one
And straightway the lord took his journey.
When the lord of the servants returned
And required each one to give an account
The servants then came forth and said:
Lord thou hast given unto me five talents
Behold, five more; and likewise the second:
Thou hast given unto me two, see other two.
Then he who had not used his one talent
Began to make excuse, as he had been idle;
But his lord answered and said unto him:
O wicked and slothful servant, thou knewest
That I would demand a reckoning of thee—
Take the talent and give to him that hath.
He that hath not shall lose what he hath.
Then the lord said unto the good servants:
"Well done thou good and faithful servants,
Thou hast been faithful over a few things
I will make thee ruler over many things,
Enter thou into the joys of thy lord."

BEHOLD THE CHRIST IN EVERY ONE.—
The word Christ means the Anointed. It is an appellation given to Jesus the ensample of the world.

because He was specially anointed by the Holy Spirit. Anointed is synonymous with the Hebrew Messiah. It was a custom of antiquity to consecrate persons to the sacerdotal and regal offices by anointing them with oil. This was emblematic of the anointment of the Holy Spirit. When we attain the soul's self we may behold the Christ in us. The happy union of the incarnate soul with the body constitutes the self's conscious immortality here in this life and the life eternal. The New Life Theology deals with the super-conscious plane and undertakes to elevate man to a higher sphere mentally, morally, physically and spiritually. And as the soul attains the higher plane of consciousness, a knowledge of its oneness with God, it comes into possession of The New Life truths of the plane it has entered. The New Life as lived by Jesus involves the resolution to obey and the soul being one with God, while yet in the body is capable of communion with God, its Divine self, of which it is an eternal portion. The soul never began to exist; it can never grow old; nor can it ever die. This body may abandon it, but it will at once enter a new body. The soul came from God and its proper destiny is to return to the source from which it sprung. Man is a spiritual being and therefore the contending hosts for The New Life truth as seen from the super-conscious plane can be attained only by devotion, and as we attain the true self we behold the Christ and thus the soul frees itself of its many preconceived ideas and we find that the Kingdom of God is within us. And when the inner self is developed the being we call man is no longer man. The eternal Christ is the rock upon which The New Life Church is builded,

and not Peter; as no Church worthy of the name can be builded upon any man. The transfiguration is a knowledge of the spiritual will or the higher self revealed to the inner sight, and The New Life Theology is the inner meaning of the old theology put into practice and the religion of life. The Christ with all His miraculous power dwells within. Behold Him:

Behold, to us a babe was born
 Behold, the manger low adorned
 Behold, the man with hallowed head
 Behold, for us the Ensample given
 Behold, His sweet and gentle face
 Behold, the crown upon Him placed—
 Behold, the cruel crown of thorns!
 Behold, the example He hath set
 Behold, the piercing of His side
 Behold, the Father's Son who died
 Behold, the Christ in every one.

DEATH, NOT A NECESSITY OF OUR LIVES.

—*“Whatsoever a man soweth, that shall he also reap,”* but in *The New Life* is found a cure for all the numerous diseases to which the human flesh is now heir, and if properly understood and applied, all sickness will largely disappear. And when, as the Scriptures tell us, *“even children shall die an hundred years old, and there shall be no old men who have not filled their days.”* See Isaiah 65: 20.

Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.” And thus, step by step we learn that man's life may be prolonged indefinitely until we are constrained to believe that death is a stupid thing and not a prerequisite to immortality for we are told that when the last trumpet shall sound *“we shall be changed in the twinkling of an*

eye," and the physical death is not a necessity to this change. Death is the result of imperfection; therefore, to abolish death all that is necessary is to abolish imperfection, which leaves the perfect life. Thus, in the course of centuries, The New Life may be perfected and humanity will have attained that high degree of spirituality where death may cease to be a phenomenon of human experience. The longevity of the human family is increasing and the time is just across the centuries when all mortals may through The New Life—consummated by spirituality—attain unto that exalted position, and thus the sentiment of the prophecy of so long ago will become a realization:

It is life, life we would bring,
Death is, indeed, a stupid thing;
Yes life, more life we would sing,
To The New Life abundant we cling.

THE KINGDOM OF GOD.—The Kingdom of God is within you "Thy will be done on earth as it is in heaven." If we would enjoy heaven we must seek The New Life. It is something we must give birth. It is a propaganda that leads to life and more of it. The New Life is the celestial life, it is the first and final desire of the soul. This is the dawn of The New Life. Life and love are unity of the consciousness of oneness. A man's body is not a tomb, but a temple for the soul, a scepter of royal authority to wield things celestial and terrestrial. The soul can rise and rule over the body. "Go and do likewise... work out your own salvation." Religion must give way to The New Life Theology. The first step to health, happiness and power is concentration. It is the conquest to life and freedom which is everything.

Faith is a power that will make us enthusiastic, open up new paths and bring us peace. Human existence is a process of education. It consists of contrasts, summer and winter, night and day, repose and activity. Perfect health and happiness is the ideal state of civilization. The sick person has but to get in touch with God and be healed. Disease is a negation—the absence of health, the natural state. The flesh is the negative to the spirit, but life is a flowing stream. The science and art of healing is a matter of simple faith and truth. The order of healing is first, of thought, second, words of life, words of wisdom, words of power and words of health, and third, deeds. We must affirm or deny in word, thought and action. This is the most righteous passion of genius. The ego should fill the physical body as love fills the soul. Let the soul ascend to heaven until "the world is mine." Fear is ignorance and illusion, the absence of wisdom and the need of becoming wise. All life, love and truth revolve around a recognition of unity, and that unity is man's oneness with God. The creation of the soul of man is an expression of God's hungering after righteousness. The body should be the spirit of virtue, and here "The spirit is willing but the flesh is weak." The spirit giveth, but the human body killeth. The New Life Theology is the religion of life, the pilot of the future, and the lover of the soul.

THE SOUL VICTORIOUS.—Man has a soul consciousness, mental consciousness and physical consciousness. The mind is not the soul, but it may express its state of being. The mystical field is the most

potent field of the soul consciousness. The partially explored field represents the subconscious mind, and the explored field represents the conscious mind making the distinct states of consciousness in the nature of man. The soul is a deific individual descended from God. Man has two bodies, the physical and spiritual or the soul form. Through the cultivation of the spiritual man the physical form will sink into oblivion while the spiritual entity will awaken into new consciousness and thus the soul will be victorious. The soul is illuminated and made happy by the holy spirit from within. The physical body is the holy temple of the soul and spirit. The light and power of the soul may be visibly manifested through the body as its source of life, health, wisdom and perfection. The soul is the real man while the conscious and subconscious minds constitute the personality; therefore, the soul is a word of immortal life, love and wisdom that shall increase in creative potency to all eternity.

MAN'S ONENESS WITH GOD.—“Is it not written in your law: Ye are all God's,” but we are one with God. “The night is far spent, the day is at hand. Let us cast off all works of darkness and live in the light of the living truth.” Man being one with God, the power of the personal relation and influence between Father and Son must at once be self evident, but every man must be most pure and keep in him the love of God, so he shall have life, health and strength more abundant. As man has an immortal soul, so that soul is never without a body. The soul may leave the physical body and apparently “join the disembodied saints” but beyond our power of sense, sight or un-

derstanding it may come back and visit us and even act as our guardian angel, but if we are to understand these word-whisperings that singeth low in the heart of every conscience, the soul must be highly attuned to divine harmonies, and thus we may be inspired more and more to the newer life. The soul lives, moves and exists as a being. It always lived and always will continue to live. The New Life is a constant inception of God working from the inner man, but flowering and budding into the outer, even though it must return to the within. "The Kingdom of God is within you," therefore man must begin at the beginning if he would have life, health and happiness either on earth or in the paradise of God. "Seek first the Kingdom of God and all these things shall be added unto you. . . Seek and ye shall find." The New Life continues in time and eternity. The physical death is but a liberation, a transformation of the body that the soul may enter upon its newer life and more fully establish its oneness with God, the Father of all. "Ye are the temples of the living God." "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was."

THE NEW LIFE OMNIPOTENCY.—God is dependent upon man for the fulfillment of His image and manifestation and hence the creation would not have been complete without man who was created "a little lower than the angels" and given dominion over all the earth. Yet man is one with God and fully dependent upon Him that he may gain dominion over the negative forces of nature as well as the undevel-

oped truths in the field of the sub-conscious mind. The higher degree of man's love the higher control he possesses of the Father's will. Man's oneness and intimate relation to God amounts to the spiritualization of all flesh and substance. And as man is one with the Father, He will continue to give him His light and love until all flesh and humanity shall be spiritualized, and the Lord will be recognized as Master of all hearts and faces. It is man's duty to cultivate the will powers. The Omnipresent will of God is holding a universe of worlds in obedience to His harmonious plan and system. Man, on account of his oneness with God, can will and it will be so. Teach the patient that he is a living soul of God; that he can conquer evil, resist temptation, heal disease, alleviate pain, live The New Life, become an angel of light, affirm good health and exercise dominion over every negative condition of the physical body and business affairs of life, and be a magnet of love, harmony and prosperity.

THE REVELATION OF MUSIC.—Music is the most inspiring and uplifting of the arts. It moves the soul and attunes man to the will of the spirit. Science reveals the workings of the laws of nature but it does not discern the secret of man's oneness with God. Philosophy inspires the intellect of the student, but it does not satisfy his heart. Music produces the pulsations of the soul and inspires the new being with what science and philosophy cannot teach us to feel or explain: "Give me the writing of the hymns of a nation and the power of song and I care not who makes the laws, I will rule the hearts of its people."

God is love, the emotion of The New Life, the supreme inspiration of life in all things, and the divine music of the ages:

"Soft peace she brings, wherever she arrives;
She builds her quiet as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each breast a little heaven."

THE ORDINANCE OF MARRIAGE.—Marriage marks the progress, stability and civilization of society. Beauty and all wealth and power that fame and fortune ere gave cannot supply the love and happiness which the home-ties that holy wedlock guarantees without money or price. "What therefore God hath joined together let no man put asunder." Infidelity to the sacred vows of wedlock is truly *the pestilence that walketh in darkness, and the destruction that wasteth at noon-day*. The true marriage is a beautiful obligation, a center for affections, a shield and strength to man, a protection to woman, a barrier against sin, a permanent concord, the support of the home, the herald of civilization and the spiritual oneness of the sexes even as we are one with God: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Ideal wedlock gives moral freedom of mind and soul and leads to a higher state of spirituality and happiness and prosperity. Conjugal felicity is the most beautiful earthly tie. Jesus said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Christianity and righteousness are but other names for The New Life. There

are but two lives, the old and the new. The New Life is the Christian's privilege. The New Lifeists should teach their children. Take them daily to the throne of grace, and teach them by word and deed to put off the old life and put on the new. This is the new birth and the result is the living of The New Life in God. Teach them that health attends spirituality. The New Life man is the offspring of the Spirit of God, that his soul came from God, and to God he must return and therefore he is one with God. The New Life attracts the attention of the philosopher, the scientist, the artist, the tall, the wise, the revered head, but he alone who has experienced The New Birth can fathom its beauty and immensity.

THE NEW LIFE POWER.—The New Life prayer that is rising from millions of souls incarnate is the prayer for more power and vitality. The speechless prayer of the world is a prayer for life and health. It is the desire of every heart and unuttered longing for that which will enable man to overcome limitations and find satisfaction which can come only through the atonement. Spirit can create, but matter cannot for the reason flesh is simply effects. Therefore, it is readily seen that vitality is a cause. It is not material, but a spiritual thing. The New Life entering the mind brings with it an influx of vitality or creative energy of the love and intelligence of God. The New Life which is centered in God is the source of unlimited vitality, strength and energy mentally and physically. All nature is renewed by the omnipotent vitality of The New Life which if recognized will overcome all disease and sickness of the body.

The New Life is Cause and therefore we must seek its vitality from the source from which it comes. If you want to live and be healthy do not talk about disease or death. Patients are often cured while reading The New Life pages filled with the healing inspiration of life and health. Jesus went to the fountain of life for the renewal of mind, soul and body. He thought and talked so much about The New Life and immortality that He demonstrated the power to overcome death itself, thus proving that death is not a necessity of our lives.

HEALING THE SIGHT.—I am one with God who sees and knows all. My eyes can see and overcome every limitation of my flesh. My vision is perfected by the living presence of the eternal Christ who is ever with me. I have faith in the living Christ in me who sees through my eyes. My eyes are cleansed, purified, and made perfect by the Christ within me. My vision is not limited by my feelings and imagination. I will that my eyes shall see by the power of the Spirit within me. I am a soul of God. I have a clear unlimited vision of God and will manifest my soul and seeing ability by His unlimited power within me. The Spirit of God infuses every atom of my body and creates a perfect vision within me. I have a clear sight, a perfect vision.

HOW TO HEAL THE BODY OR MIND.—The New Life forces of the body are directed by the mind and therefore, where it centers its attention and forces, there the strongest life flow will be, and the increase of life to the affected part will give it new life and heal it. Remember you are one with God who is

able to heal and save both, the body and soul, concentrate the attention of the mind forces to the right place. This rule applies both as to self and patient. Jesus did one thing at a time and therefore did that one thing well. When a general healing force is desired, clasp the hands, think, center the forces of the mind on that desire and silently pray, believing that it shall be so the same moment. Sometimes it may be necessary to repeat the treatments to get the desired result. If so, think, believing the following statement with the whole mind, body and soul: (1) "I am one with God, created in His own image and likeness. (2) I am life, health and strength, and you have the promises of God that it shall be so, and it will. Then relax and realize your oneness with God, and you will feel The New Life gently flowing into your mind and body and thus equalizing and harmonizing the entire life, body, mind and soul: "Ye shall do these things, and greater." The understanding will be broadened by repeating the statements of truth as you are moved by the Spirit. *Repetition is the mother of wisdom*, therefore repeat the above statements an hundred or a thousand times if necessary or until it is so, but once is all sufficient if you do it in faith believing. The Spirit is a living being. "the spirit of truth that will lead you into all truth," the spirit of the eternal Christ which doth possess the healing power which *Materia Medica* or nothing else doth possess. The New Life *emanates* from the most powerful healing source in all the universe and when the masses more fully realize this, they will be healed instantly by simply reading its pages and accepting and believing in God, the source of all life and health.

THE NEW LIFE CHRISTIANITY.—In rehabilitating The New Life system of Christianity the author has labored to expand and refound The New Life Theory of Life, Spirit, love, health, happiness, prosperity and a long life in which to do good and not to exalt the personality of any one save Jesus, the example, the author and finisher of our faith. All other theories must fall before the weapons of The New Life to which every knee must bow and every honest heart confess the glory, power and beauty of a simple childlike trust in God, the Father Almighty, but "the hireling fleeth, because he is an hireling, and careth not for his sheep" and leaveth them to the mercy of the wolves. No power on earth can overthrow The New Life Theology or stay the progress of The New Life Religion for they are of God, and the twin sisters of time and immortality. When these mortal bodies are lowly laid, multiplied millions of souls in the body will still be working out their part of the atonement through these same channels, for they are of God and shall not perish from the earth.

SPIRITUALITY OF THE NEW LIFE.—Spirituality is the only basis of a true, normal and perfect life. The New Life does not call for the "mortification of the flesh," a *recluse* or *asceticism*. A man can live The New Life and be at his best only by the exercise of his best powers; therefore, it is his duty to put forth his best effort from his highest plane of being. The spirituality of man is the only real naturalism, or true rationalism possible, while materialism and sensuality are as abnormal. God is spirit and truth and the most natural Being in existence. When

the inward concentration of the healer is in spiritual contact with the patient, perfect, immediate and instantaneous healing is always effected. This state of inward spiritual concentration united with the power of the soul has absolutely supreme control over the body. Spirituality is Almighty power and immortal destiny, and makes man perfect in knowledge and truth. It was in this sense and on this plane of being Jesus dwelt: "Believe me that I am in the Father and the Father in me," meaning "I and the Father are one." This principle based upon the throne of the Divine Being enables man to speak and act in the name and power of God and thus control and heal the body at first hand by approaching its nature from the highest possible plane.

TWICE BORN SONS OF GOD.—The New Life man is a twice born son of God and likewise The New Life woman is a twice born daughter of God. Man as a spiritual being and soul of God is subject to two distinct births or phases of existence. The human soul as the direct offspring of God is born and embodied into individualized existence and differentiated from God in and by the process of physical embodiment, the reverse of "the disembodied souls." Every man must sooner or later be awakened to his oneness with God, and the moment this consciousness takes place the recipient is born again and becomes an "heir of God and joint heir with Christ." Previous to the physical birth of man into individualized existence, through the process of embodiment, the soul and substance of his being was unindividualized spirit in God. The soul of man existed in God before it

was individualized and embodied in the physical man. Previous to the new birth or the self-consciousness of man's oneness with God he is unmindful of his destiny. Man is awakened to a consciousness of his oneness with God by the same law that he is awakened to the consciousness of the outward world, and with it comes the consciousness of divine love and blessing for the loyal seeking soul:

"There comes to the soul and sense
The feeling which is evidence
That very near about us, lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours,
The low and dark horizon lifts,
To light the scenic terror shifts,
The breath of a diviner air
Brings down the answer of a prayer,
That all our sorrow, pain and doubt,
A great compassion clasps about,
That law and goodness, love and force
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar self forgets to ask.
With trusting heart and folded hands
The waiting self with patience stands,
To feel, as flowers, the sun and dew,
The one true life, its own renew."

THE OMNISCIENT EYE.—The New Life brings immediate inspiration of omniscient wisdom, divine knowledge, infinite goodness and absolute power: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." God has promised us that he will guide us by His omniscient eye: "Ye shall receive power when the Holy

Spirit has come upon you." The New Life constitutes the new covenant of God with His children, and this covenant requires man's full committal. The man that has been born anew and has an open vision of the spirit enabling him to see the true Spirit which is an impersonal being: "Ye shall seek me and find me, when ye shall search for me with all your heart," but in order to do this we must get "the mind off from self," then the waking state of the sixth sense comes into power. "O Lord, thy word is settled in heaven. I esteem all thy precepts concerning all things to be right; and I hate every false way. . . All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

WHAT IS LIFE?—This subject has engaged the attention of the scientists, sages, philosophers and religionists adown the centuries. Life is the secret of conserving the life fluids and transmitting them from the sex organs to the brain faculties. It is the immaculate conception in one's own body. It is the beginning of the physical life, the incarnation of the soul in man, the reflection of the Deity, as it came from God. The soul is immortal and will never die, but will live throughout the years so long as the ages of eternity shall roll. The very fact that man's life is lighted at one hour with high hopes which defy destruction—benighted at the next with despair and yet survives shipwreck, is a conscious proof of his divine origin and gives unquestionable promise of the

final attainment of spiritual freedom and the immortality of the soul:

“Life is real, life is earnest,
And the grave is not its goal:
Dust thou are to dust returneth
Was not spoken of the soul.”

THE OBJECT OF PHYSICAL LIFE.—The object of the physical life is only a means leading to far deeper ends, a gathering of experience for the life celestial, and here it is well to learn that it is the character that influences the conduct of man toward the opportunities that the physical life affords; therefore, it is most important to remember that the character makes the whole of the future just as it has made the past. Again, the student of The New Life Theology must eventually arrive at the conclusion that only in the heart of man and things can the true reality be found and that all true happiness lies in the changes life affords. Why? Because God is love, will and wisdom, and therefore He will permit no change in the vicissitudes of life which if taken advantage of, but what will be for the elevation of man to a higher sphere of life, health, happiness and prosperity of body and soul. This teaches us that the soul is life and can never die, and that in fact there is no death in the common acceptance of that term.

HEALING THE SICK.—The healing of the sick is primarily the work of the Church. And the sick in body as well as the sick in soul should at once be reported to the Church. One of the primary objects of God's mission to earth in the person of Jesus was to heal the physically sick. The exact comprehension

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of the eternal Christ's spiritual nature is absolute proof of this fact. As man grows wiser and better the human race is improved for the reason the growth of each unit is virtually a gain for the whole race. The New Life Gospel transmutes the desire for fame and self into love for humanity and service for the human race, and The New Life Theology is the harmonizing power of God at work in the soul of each unit of the race. It is the science of the soul and every one who becomes a student in the science of the human soul is a probationer in the school of immortal love and is thus working out his part of the atonement in harmony with the example set by Jesus almost two thousand years ago. It is, indeed, a glorious work for He has promised to come again in renewed glory when our part of the atonement is complete, but it must be good work, square work, all well done and complete, and just such work as He shall be pleased to receive.

THE NEW LIFE HEALING MOVEMENT.—

The New Life Healing is a spiritual movement. It has been struggling for life since the days of Jesus, but thanks be to God, with long and patient waiting for recognition at the doors of the Church and due appreciation of its inestimable value at the hearts of humanity, it is to-day recognized as the only scientific remedy for the multiplied ills to which humanity is heir, and God is the Author of the remedy. The mission of Jesus was to teach and preach the eternal truths of the Gospel of the eternal Christ, and this Gospel is a two-fold Gospel, namely: First, The salvation of the body, and second, The salvation of the immortal soul. It was for this two-fold purpose that

Jesus came into the world. This two-fold purpose was the paramount desire and work of His whole life and ministry, and thus it was likewise the paramount commission, desire and work of all His apostles and the seventy disciples. Therefore, to heal the needy physically sick in any way is the advancement of God's ministry on earth and a part and parcel of the teaching and preaching of the Gospel of the New Testament with Christlike persevering earnestness and an important factor and part of the atonement. The New Life healing movement possesses the most eloquent example and true element of the apostolic fire and enduring enthusiasm of the Christ-like spirit since the days of our blessed Lord in the flesh. The healing of the needy physically is the highest example we have of the furtherance of the ministry of the eternal Christ since the days of Jesus, and all work on this line must necessarily result in the greatest good to the greatest number. The healing of the needy physically sick as well as the poor members of the Church or congregation was, from the very first, considered one of the most important parts of the redemptive work of Jesus as well as the work of His apostles after His departure from His visible mission on earth. And finally the healing of the needy and physically sick by a simple trust in the source and power that gave us existence is the only philosophical, practical, scientific and rational theory. Surely, in the same ratio as the matchless life and works of Jesus, the God-man, are faithfully studied and followed as the divine example for daily life and practice, the sooner the blessed Gospel era will come, when all men shall know and fully believe in and adore and serve the eternal

Christ, as the only true and living God of mankind and the universe.

DISMISS MATERIA MEDICA.—The truth of life and health is within man and can take no rise from outward things. Life, love and health must spring from the inmost center, the soul which came from God, is one with God, and to God it must return as soon as it has finished its mission here. The soul is the inmost center of all, where life abides in its fullness. The natural tendency of *Materia Medica* is almost exclusively toward the use and reliance upon material means for the restoration of lost health, but the medical profession has kept it thus as long as it can possibly hope to do, and their next step is to associate the two methods, and thus maintain a profession as long as possible. But the ablest and most successful teachers and doctors of healing have found no reason or necessity for a union of the two methods in any degree or form, and the ripest experience, discount, dismiss and discard *Materia Medica* altogether, as we cannot hope for any complete health reformation so long as we cling to *Materia Medica* in any form or depend upon it in any degree. And the world must have a health reformation and have it now.

THE NEW LIFE THERAPEUTIC.—The New Life therapeutic is destined to supplant all other methods of treating and healing the ills of humanity. In a word, The New Life healing movement is being popularized, making good in the largest and best sense, and the effect is already telling in extending the longevity of the human race. The movement must not become sectarian or be allowed to succumb

to ecclesiasticism. It is the work of the Church, but its fruitage belongs to the human race; therefore it must be kept entirely free from sect and creed in the happy course of its development. We rejoice with the work accomplished, but while we rejoice we must work and hope and pray that the popularity of The New Life healing movement will in no way endanger the purity of purpose, the ideal of its aims or lower its standard. Again, the pure character of The New Life therapeutics must be preserved and suffer no loss or compromise with any questionable method of treatment or means of healing or cure. And the work in the Church should awaken and stimulate unselfishness, unfold the Christian character; build up self-reliance and foster the self-respect of its beneficiaries, but in no degree must it be turned into selfish channels, or allowed to produce habits of dependence or any of the unhappy results that come from some of the doubtful forms of charity.

SPIRITUAL HEALING.—The spiritual healing movement must in the true nature of things supplant the old and worn out *Materia Medica* methods, every one of which have been tried and proved a dismal failure. Man is a spiritual being and if he would be strong and healthful as God intended he should be, he must depend upon spiritual resources. Every healer is a God-sent messenger, and therefore, it is not strange that The New Life method of healing the sin-sick body as well as the sin-sick soul is coming to have the largest following of any theological belief in the world. The work is interdenominational and the Church as a whole is taking hold of it, and the mem-

bers of the congregations constituting the one great Church are fast acknowledging The New Life truth, and the practical value of this new therapeutic which has been found to be equally good for the body and mind as the heart and soul. The life of the spirit not the flesh is the life of the body: "It is the spirit that quickeneth; the flesh profiteth nothing. That which is born of the flesh is flesh and that which is born of the spirit is spirit." The life of the spirit is the most wonderful thing in all the world. Seek then the life of the spirit "for it is God that worketh within to will and to do," and you need only to give Him a chance to rise and lead you out of darkness into the gladsome light, life, love, liberty and health of The New Life:

"As the waters the depths of the blue ocean cover,
So fully shall God among mortal men be known;
His word, like the sun shall heal the world over,
For the globe is His temple and mercy His throne."

THE SOUL LIFE.—The soul life is the spiritual, rational and immortal substance in man which distinguishes him from the animal kingdom, and enables him to think and reason, and which renders him a subject of moral government. The soul has a distinct life of its own, and while in the physical body it has often expressed itself even after the mind has lost its normal balance. The inner faculties of the soul are susceptible of being developed. The first step leading to the development of the soul power that it may express itself in the outer world is to blend the mind and soul. This is done, not by cultivating the higher self, but the inner man. Step by step we destroy the sense of separateness, and thus the quality of the mind

becomes less and less until the path between the personal disappears. The personal ego is all that stands in the way of the union of mind and soul. Therefore the mind must first be joined to the soul before it can hope to be united with the Intelligent Silent Speaker. The mind must be saturated with the love of the soul-worship. The soul life loves; it bows down; it sees in the impersonal the real object it is worshipping; it loves the good; it sees God, and thus demonstrates one of the sayings of Jesus: "The pure in heart shall see God." Thousands of beautiful thoughts flit across the soul life daily, reminding us of something greater than we have yet known. If we but had the power of expressing what is felt in the soul life we would pour forth luminous volumes of love, justice and mercy that would forever banish sin and error, and establish The New Life Truth in the hearts of men, and goodness and love would reign supreme:

THE NEW LIFE IMPERSONAL.—The soul is one with a personal God, but the personality of the soul is in the individual who is conscious of the impersonal, and not in God. It has taken the soul of man many years of successive incarnations to rise superior to the mind or the personal ego. The soul labors continuously to get control of the physical desires of the body and its mind united that it may live and express itself in three worlds. Man a soul, is a three-fold being and may become a denizen of three worlds if he is symmetrically developed, but he must come into each plane of his being by developing the inherent mental faculties of his soul, the con-

necting link between matter and spirit. The soul begins its conscious life, in the lowest degree of existence, on the objective plane, and gradually passes through successive incarnations that it may develop consciousness and individuality of itself which requires a physical body. This beautiful temple is erected without the sound of hammer or the use of any tools. It is the unfolding of itself, but it must express consciousness to aid its growth. This is a law of being in the psychic and spiritual as well as the physical life, and this rule becomes imperative when the soul attains the spiritual world. We must shed light upon all three worlds, the terrestrial, the physical and the spiritual as they exist. The soul, however, on the terrestrial knows nothing of the psychical or next inner world until it has developed the faculties belonging to that world, and thus made the inner and outer one by blending the mind and soul into one beautiful harmonious unit. The desire of the awakened soul is to express its inner self in the outer existence. "The New Life, the outside and the inside of the life more abundant, lies in the power of the unseen." When the soul has attained the psychic or the next inner state in the world of mental activity and phenomena, it may express itself in a denizen state of the psychic world. The psychic plane is the entrance to the spiritual realm. It is indeed a beautiful path to travel, but one cannot travel the path until he becomes the path itself. The New Birth is the path, but The New Life is the joy of traveling it:

The physical life and strife within
Are but a lesson for man's discipline
The body may die, the soul lives on—

The New Life being has two lives in one,
Two births—the seen and the unseen—
The soul hath a vision, the spirit gleam;
I am a soul born into a world of sin—
Therefore, with The New Birth I must begin,
Then I shall die no more on the golden shore
But shall live The New Life forever more.

NORMALITY, GOD'S NATURE.—Normality is God's true nature and man being one with God can hope for health only when he trusts, believes, relies and depends upon God's plan. The New Life is but another name for normality in its highest and best sense, and is God's only approved and efficient plan of life, health and prosperity of the body as well as the soul. Nature always seeks to displace unnatural conditions, mentally, morally, physically and spiritually of the sick and diseased, in order to reinstate in them normality or health. If we would heal the sick in body or mind we must first awaken the patient to a realization of his mental, moral and spiritual powers, and thus arouse his latent forces of life and health within him and make his soul which is one with God, the recipient of its oneness with God that it may enjoy its rightful heritage with the universal life, health and power, and thus the spiritual healing will supplant *Materia Medica*. And here it is important to state that as the Church is the institution of God, spiritual healing must ever be held as one of the sacred works intrusted to its safe keeping, that it may find a place and use on the highest idealistic plane. Therefore, that it may be kept sacred, God is inspiring His children to bring about the unity of the churches that the use of this wonderful gift may be-

come universal in its use and thereby be of the greatest good to the greatest number.

THE GOSPEL OF LOVE.—The gospel of love is the gospel of life and the way to heaven. "All we like sheep have gone astray; we have turned every one to his own way." But Jesus says, "Verily, verily, I say unto you, he that heareth my word and believeth Him that sent me, hath eternal life, and shall not come into judgment, but hath passed out of death into life." Again we are told, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace." "The New Lifeist is a daily seeker after life; he enters a world of kindred spirits, the good and the great of every age; he interprets his daily life in new terms; he finds new joys and compensations; he feeds on the bread of heaven, nor cares what may be the estimates of epithets flung at him by those who prefer truth's garments of yesterday to truth and life itself to-day."

If men sought God with half the zeal
That they seek the lusts of this earth,
This world would be a paradise of love
And every soul be born of the new birth.

HEALING IN THE CHURCHES.—"There are strong and rugged souls everywhere in life that have power of healing by psychological methods now com-

ing to the front in some of the church denominations. This power is the very essence of human brotherhood and it has its primary source in the great Fatherhood of the universe. It is not so much that mankind bring upon themselves through ignorance or design the diseases that afflict them. There are no questions asked of him who would be healed of his infirmities. If he would be healed, if he would be made whole, he himself must come under proper obedience to the law of healing and of wholeness. This obedience can be imparted to him by suggestion, counsel, and the strong personality due to superior magnetic power. His sins are forgiven him in the self same moment that he is healed, and if he does not lapse or fall by the way again he may fulfill the functions of his life in order and in honor."

Give me the man, born of the new birth
Whose word is more than bonds are worth
A man whose honor is not bought nor sold
Whose character is better than purest of gold.

THE FUNDAMENTAL PRINCIPLE OF HEALING.—The power of prayer is one of the things that cannot be neglected. The power of prayer means life, health, happiness and prosperity to all who wills it and lives it. The heart of the clergyman must beat with the heart of his congregation, and if all work together it will bring about results that have not been attained in ages, if ever. But the fundamental principle is that all must trust in God.

There are myriads who are sick through no fault of their own, the innocent victims of circumstances and conditions over which they have no control, but these are the ones + physician, the

doctor of healing, the true minister, may preach and act out the divine service of the Lord in the flesh. The doctor of healing seeks to replace the emotions of fear, anger and worry with the sentiments of love, joy and peace:

"Prayer is the Christian's vital breath,
The New Life Christian's native air;
His watchword at the gate of death,
He enters heaven with prayer."

REPENT AND BELIEVE THE GOSPEL.—My friends, God calls on you to repent of your sins, seek the new birth, live The New Life, accept Jesus as your ensample and obey God in all things. May God help you and bless you that you may decide now, in Jesus' name. "All have sinned and come short of the glory of God. Wherefore, as by one man, sin entered into the world, and death by sin and so death passed upon all men, for that all have sinned, for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Behold, now is the accepted time, now is the day of salvation. Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow." Oh! that it might be said of some soul here, "Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls." Let me quote from a favorite poem of mine—it was very precious to me in days gone by, both in joy and in sorrow, but as Addison has said, "The only defence against reproach is obscurity:

"If on my face, for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome shame,
If Thou remember me."

MAN ONLY IMMORTAL.—Man is the only creature that requires The New Life to help him to live. He alone has immortality. "This is a faithful saying, that Christ Jesus came into the world to save sinners, of whom I am chief. For the Son of man is come to seek and to save that which was lost. By grace are ye saved through faith, and that not of ourselves, it is the gift of God. God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. He that cometh unto me I will in no wise cast out. Jesus Christ by the grace of God tasted death for every man. For Christ also hath suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit."

LIFE, A MYSTERY.—The Gospel of The New Life has been preached to you, and you must give an account to the righteous Judge before whom we shall appear in that day to answer for the hearing as well as for the speaking of His Word. If any heart has been touched, the praise be given to our God. But one thing I trust: "My heart's desire and prayer to God is that you may be saved." And here let me add: It is the man of faith who is saved—ready for immortality and the calling of the roll in heaven:

We cannot see beyond the mystic veil
Yet 'tis but a step between you and me;
Until the immortal spirit is set free
The New Life and death remain a mystery.

ETERNAL LIFE.—My friends, "The wages of sin is death, but the gift of God is eternal life." Think for a moment! "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat, but straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." There are but two roads in life's journey—The New Life salvation, and damnation. The former leads to heaven, and the latter to hell. "He that believeth not shall be damned." The damnation train runs daily, hourly by way of the Street of Sin, Murderer Square, Infidel Pike, Dime Novel Park and Suicide Avenue. The conductor is the Prince of Darkness. He runs special trains on Sunday, all of which stop at the Worldly Station where proud formal church members get aboard and take sleeping cars for hell—the fare charged is thy immortal soul. The train arrives at the Valley of the Shadow of Death at midnight and plunges its passengers head-long into eternal woe—there to hear that awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not."

Hear oh ye ends of the earth,
God whispers man not in vain;
Accept His word and rebirth,
For you must be born again.

THE NEW LIFE TRAIN.—The New Life train leads from earth to heaven: "He that believeth and is born again shall be saved." The main station is at the corner of Faith and Repentance Avenues. There are no half fares or free passes. The fare charged is thy sins, and "though thy sins be like scarlet, He will make them like wool." The conductor is the Prince of Peace.

Which train will you take? "Choose ye this day whom you will serve—God or mammon." The New Life train may take you through the Valley of the Shadow of Death, but you need fear no evil, for on arriving at daylight it will have safely landed your soul at the Grand Terminal Station of the universe of God where you shall hear that welcome applauding, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "The sun shall no more be thy light by day: neither the brightness of the moon by night; but, the Lord, thy God shall be thine everlasting light, and thy God thy glory. Thine eyes shall see the King in His beauty."

"Oh prisoned soul of mine, why dost thou beat thy wings
Against the prison bars of life's enduring cage?
Some day the door will open wide and thou shalt soar
Free as a bird to thine own heritage."

THE LIGHT OF THE WORLD.—Oh, Thou Deity, Thou art the Master of the situation. Send, oh, send a wave of The New Life that shall sweep

over this fair land like the winds glide over the sea, and move the strong arm that moves to Paradise. The New Life is the light of the world. It has shown the weakness of Confucianism and the strength of Jesus. It has proved the failure of Mohammedanism and the success of Christ. It has shown the darkness of Buddhism and made plain the light of the Holy Spirit, and to-day it is supplanting Confucianism, Mohammedanism and Buddhism with The New Life, the religion of the world, like unto a great city set upon a hill that cannot be hid, and giveth light to all the world, until:

“Thousands stand at the doorway to-day
Watching and waiting with willing feet;
Imploring some one to open the way,
That they may join His service sweet.”

GOD IS ALL IN ALL.—Jesus is my Guide, Christ is my life and God is All in all. He loves, He lifts, He serves, and best of all, He saves to the uttermost. I want no guesses for a pillow when I am dying. Give me Jesus and Jesus only. In the words of one of old:

“If I have Jesus, Jesus only,
He will be with me to the end,
And unseen by mortal visions,
Angel bands will o'er me band.”

STAND UP FOR JESUS.—May every Christian, God being your helper, stand up and say in the words of Paul: “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; the Jew first, and also to the Greek—for it is written, as I live, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God." Oh, mortal man:

To-day thou art in the flesh
But to-morrow dust will be;
To-day thou art on earth,
But to-morrow in eternity.

THE HOLY LIGHT.—Oh, mortal man, "Seek ye the Lord while yet He may be found, and call upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him and to our God, for He will abundantly pardon. Oh, God of mercy, Oh, glorious hope, Oh, wonderful Saviour of the world, give us faith to rest under Thy promises, work in Thy vineyard and save souls for Thee, that we may rest under the shadow of Thy wing. Oh, dying man, who would not strive to win an immortal crown:

"O Paradise, O Paradise;
Who doth not crave for rest,
Who would not seek the happy land
Where they that loved are blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight."

I SHALL NOT DIE.—I believe the immortal soul of man who puts on the immortal robe of white is greater than the stars. God's love for man is manifold and faithful, first and last; like gold, it bends but never breaks; His wrath doth but His love fulfill and true love for Him rules life and moves the throne. My life is one with God and cannot be destroyed.

And being of Him, like the Israelite, I shall see the salvation of God. He has given me immortal life and I shall not die. Saint Paul said, "to live is Christ and to die is gain," and in the words of the Psalmist: "I shall not die, but live." A thousand years shall only whet my appetite for living ten thousand times ten thousand years, but if by the mistakes of my beloved forefathers I am called to lay off this earthly temple, you may say for me when I am called away:

John Fair's mortal body lies sleeping in the tomb,
And strange wild flowers in beauty around it bloom,
And the soft winds are sighing o'er its quiet home,
But his soul, the real man, still goes marching on!

THE IMMORTAL LIFE.—The immortal life is the ideal future state of The New Life; it is simply the prolonged existence of the perfected state of The Life Eternal. Man is the only candidate for the immortal life. Man, only a man, but what a world of energies, newness, possibilities, enjoyments and glorious achievements are hidden in that delicate frame! The New Life! O, glorious thought! O, resurrection morn! O, how I long for Thee! O, endless pulsation of the soul—eternally ambitious, eternally inquiring, eternally young, and ever scaling heights and depths unconscious of fatigue, and which will lead us to the life immortal, where:

"Only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame;
But each for the joy of working,
And each in his separate star,
Shall draw the thing as he sees it
For the God of things as they are."

THE NEW LIFE IMMORTAL.—The New Life is the life immortal. The laws of both physics and phrenics teach us that something cannot be made out of nothing, therefore I must have always existed, and as the same laws prohibit the destroying of anything that is, I must necessarily be immortal, and live forever. Some bright day the head lines of the press dispatches in the daily newspapers will announce that John Fair is dead, but it will not be so, I will simply have gone to enter upon a new work:

Amid the perishable things of earth
I can boast of proven immortality!
Science may pilot man to the grave
But there the vapor obscures the way
Then faith looks up, a vision clear
And pictures in God his immortality.
Science may reason out life, the way,
Which mortal eyes cannot conceive:
The New Life peers thru the mystery
And guides him through all eternity.

CHAPTER THE SEVENTEENTH.

THE FRUITION OF THE NEW LIFE.

By their fruits ye shall know them.—JESUS.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—PAUL.

Verily, verily, I say unto you, if a man keep my sayings, he shall never see death.—JOHN.

If the affliction is on his body, his appetites are weakened, and capacity of fruition destroyed.—ROGERS.

“The world is better for their living,
And the gladder for their human speech.”

THE NEW LIFE, A CLOUD OF WITNESSES.—
Thousands of expressions of gratitude have been received from almost every point of the compass, touching the benefits and efficacy of The New Life. Hundreds have been reformed in character and thousands of others have been restored to health after a perusal or study of the Manuscripts of The New Life before it came from the press. It is indeed gratifying to announce that almost every known disease to which humanity is heir has been either cured or materially helped through the inspiration produced by reading The New Life Manuscripts. In fact, it is believed that there is no character, disease or ill that will not give way to the inspiration and healing balm of The New Life. It is the principle of life, health and love that cures all ills.

These expressions of gratitude have come from every leading denomination, and many persons outside the pale of the churches, making the interest in the movement for The New Life thoroughly interdenominational in the highest sense, showing that all Christendom are beginning to hearken the Command of Jesus to "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Many other expressions have been received from strikingly strong men of worth who have already won fame by achieved success in their particular sphere, men and women whose great and towering strength make them acknowledged leaders of public thought:

The new birth heralds the golden age,
Lightens and brightens life's morning
And many are filled with its joy to-day—
The millennium of The New Life is dawning.

VOICES FROM THE PAST.—Dr. Moody, the great evangelist said: "The most beautiful picture is a word picture of The New Life and how to Live it." The late Dr. John Watson said: "The New Life Movement is destined to evangelize the world." Bishop McCabe said: "The New Life will be the ideal life of the future." Rev. Sam Jones said: "The New Life Movement will transform the lives of thousands of men and put millions to thinking."

VOICES OF THE PRESENT.—Dr. Bruner says: "The New Life is the greatest movement of the century." Dr. Pratt says: "The principles and thought that started The New Life Movement can never die." Dr. Sowerby says: "The New Life is a sane move-

ment for the whole life, body and spirit, and should have a great place in the evangelical thought of the time." Dr. Sadler says: "This movement for The New Life, the higher life, mentally, morally and physically, is destined to become the greatest agency to uplift humanity inaugurated in the twentieth century." Dr. Mallett says: "Every Christian is in sympathy with the spirit of The New Life Movement, a movement that should bind more closely together the lovers of the true and beautiful." Miss Beckwith says: "The New Life will bring us nearer to each other and our God." Prof. Mitchell says: "With the attainment of The New Life comes the knowledge of the "Kingdom within you and the purpose of existence here and now." Prof. Bush says: "The New Life Movement is the greatest need to-day to promote the cause of humanity and Christ, socially." Rev. Byrnes says: "The New Life Movement which aims to deepen and ennoble the personal life of men and women is one of the greatest movements of our day." Dr. Gray says: "I am glad to know the platform of The New Life. I am with you all the way." Rev. Duffy says: "I am convinced that this must be the basis of all sociological study and effort and only remedy for the difficulties and problems of the age * * * If this is The New Life, it is new only because it has been hidden so many years." Rev. Lewis says: "If we would take the latent talent that is lying dormant in the souls of Church members and the followers of Christ and fire it with The New Life we could Christianize the world in six months." Dr. James says: "Since I have been reading and practicing The New Life I have no need for doctors, drugs

or druggists. I now realize the sacred truth, "The Kingdom of God lies within you." Dr. Torrey says in his book: "Life is joy and new life is new joy."

INSANITY CURED, KANSAS.—"I received The New Life and commenced to peruse it at once, and as I read how Jesus healed and my real relation with God the cloud left my mind and I am a sane woman to-day. I had been taking medicine for nine years but let me assure you that it was the reading of The New Life alone that cured me." *Ethel E. Young.*

EPILEPSY CURED, CANADA.—"I want to certify to the healing power of The New Life. I was pronounced incurable by my physician when a friend sent me The New Life after which time I had only one spell and that was unnecessary if I had fully trusted from the start." *Miss Minnie Reece.*

TUMOR HEALED, WASHINGTON.—"I believe now that God has The New Life in store for all. I studied The New Life for seven days and trusted in God and my tumor and pain left without my knowing when or how. The New Life is a saving power that will redeem the world." *Mrs. Susan Holland.*

CANCER HEALED, IOWA.—"I trusted in God for The New Life and as it came the cancer left me and I am happy. Oh, what a wonderful life we may have when we trust in Him who doeth all things well. God is All in all to me." *Eva Clair.*

THE NEW LIFE BETTER THAN SACRIFICE.

—The New Life has taught me that “obedience is better than sacrifice,” and in the words of Saint Paul, the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
E. C. Eckhardt.

I AM WELL, MASS.—“I am well, The New Life did it. How easy it is to be strong and well if we but trust our life in His hands who gave us life and obey His teachings. I shall always recommend the book to all my friends who would have life, health and strength and peace within.” *Mrs. Sina M. Burns.*

CONSUMPTION CURED, COLORADO.—“I have found the great physician of which Jesus was teacher. I came to Colorado, but when the climate failed to give me the pearl of great price for which I sought, I turned to The New Life, trusted in God’s way and He healed me and now the joy of the Lord is my strength, and now I walk in the newness of life.” *A. C. Eaton.*

A SPIRITUAL AWAKENING, FLORIDA.—“I owe my life to the spiritual awakening produced by reading The New Life. The Spirit that gave birth to such a life is All in all to me. I find that so long as my spirit is in harmony with His Spirit there is no room for sickness or disease, and life more abundant reigns supreme in my soul.” *Mary Anderson.*

THE NEW LIFE HEALED ME, NEW YORK.—“Oh what a wonderful life is The New Life. I can now sing a new song. It is so good to be well and strong and at peace with all mankind. The teachings of The New

Life have transformed me, gave me health, renewal of body and mind and I am perfectly happy. It leads to truth and the life immortal." *Edwin Amos.*

THE STUDY OF THE AGE, ARKANSAS.—"The study and practice of the truths in The New Life has taken the place of doctors, drugs and druggists in our family. It is the study of the age and why its principles fell in to disuse during the dark ages is a mystery to me. It is practical, philosophical and divine." *Sarah Rose.*

HEALTH REGAINED, CALIFORNIA.—"My doctor told me that he had exhausted all the resources of medical skill and the only hope for me was travel, but the great message of life found in The New Life healed me of all the ills to which my frail body was heir, and now I am strong and well." *Frances Lell.*

DESPAIR, TO HEALTH AND JOY, ALABAMA.—"The New Life has lifted me from despair to health and joy. My heart goes out in gratitude for all those who are seeking a renewal of life, but are yet in the dark and know not in whom they trust. O, if I could only speak to them and tell them to turn to The New Life, the avenue of hope, the Utopia of the health for the people of all nations." *Annie E. Wells.*

LUNGS RESTORED, OREGON.—"I came here for my health, but did not begin to improve until I commenced to study The New Life when my lungs began to heal and at the end of two weeks they were entirely restored. And my heart is filled with gratitude and joy unspeakable. May God bless The New Life to all men in all nations of the earth." *O. L. Elder.*

INFIDELITY CURED, CONN.—“I drifted from bad to worse until I received the inspiration found in *The New Life* and in a day I felt I was a new man, born again, and realized my oneness with God. Glory to His Name. I am His and He is mine.” *W. L. Bee.*

THE EYES HEALED, OHIO.—“I wore glasses for ten years and would have been wearing them yet, but for *The New Life*. I understand now what it means to trust for health and even sight to the One who gives us life. I owe you a debt of gratitude I shall ever strive to repay so long as I live.” *Mrs. Joseph J. Mull.*

ALL MANNER OF DISEASES CURED.—Since I received *The New Life* books of your great work on “*The New Life*” I have visited most all of the Western states from the Mississippi to the Pacific as an Evangelist, trusting in Providence for all things, and during this time I have certainly tested *The New Life* Method of healing “*All Manner of Diseases.*” In the past two years it has been my joy and privilege to see hundreds of persons trust in *The New Life*, many of whom were healed instantly. The following are some of the many diseases every one of which disappeared under *The New Life* Treatment. It is a long list but true in every instance: Asthma, Constipation, Caries, Sciatica, Throat, Kidney, Heart and Lung trouble, Indigestion, Lameness, Bone Fracture, Biliousness, Gout, La Grippe, Inflammation of the Eyes, Cancer, Headache, Paralysis, Emaciation, Dizziness, Bad Breath, Typhoid, Pneumonia, Sun-Stroke, General Debility, Fatigue, Worry, and Nervousness. This has been sufficient proof to sat-

isfy me that when the method used by the great Physician fails there is no need of poor, weak man trying his method for truly God is All in all. *W. A. Jackson.*"

DRUGS, DRUGGISTS AND DRUG STORES A FAILURE.—"I declare as my conscientious convictions, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevails. *Dr. James Johnson, F. R. S.*

MEDICINE A FAILURE, LONDON.—"It cannot be denied that the present system of medicine is a burning reproach to its profession—if, indeed, a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good; how often they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the mal-practice of my professional brethren to warrant the strong language I employ." *Dr. Ramage, F. R. S.*

THE ROAD TO HEALTH, N. C.—"The New Life is the road to health of body and happiness of mind. I now believe in the two-fold Gospel, the gospel that gives health to the body and saves the soul. My head does not bother me any more and life is a joy. I treat my own children and teach the older ones to treat themselves. *Mrs. Margaret C. Gray.*

GROWING YOUNGER, GA.—“I cannot begin to tell you what glorious results I have had from reading *The New Life*. I am growing younger daily, and just beginning to really live.” *Mrs. Kate North*.

NEW DISCOVERY, FLORIDA.—“I want everybody to know about *The New Life* and read it. It is not a new discovery, but thousands will think so when they begin to reap its fruits in health and harmony of mind, body and soul.” *W. H. Humphrey*.

HEALED INSTANTLY, IOWA.—“I was healed while reading *The New Life*; it is the source of the most powerful healing center in the world, and when people more fully realize its value to humanity, they will be healed instantly by simply reading the book. It teaches life more abundant.” *Anna Sabine*.

THE SPIRIT OF LIFE, LA.—“I am so thankful for the spirit of life I have found in *The New Life*; my sleepless nights have been miraculously changed to balmy sleep and I am truly a new man.” *E. M. Hughes*.

HEALED READING THE NEW LIFE, MAINE.—“I am so glad I discovered *The New Life*. I was so sick with all the ills of mind and body I could bear. I would not describe them in print. Medicine and doctors failed and I was in despair when I discovered *The New Life*. I took it up, read it, believed it, and I was healed as I studied it. *The New Life* will be my medicine and doctor in the future.” *Mrs. D. E. Moss*.

LIFE WORTH LIVING, CALIFORNIA.—The study of *The New Life* has taught me that life is worth

living, and that death does not end all. In it is found the pearl of great price, the consummation of life, love, happiness, prosperity, youth, beauty and an ideal longevity in which to do good. *A. A. Foster.*

A PANACEA FOR ALL ILLS, PA.—The New Life is a book full of love, health, strength and power and if its methods are adopted through the Unity of the Churches and government sanction, it will prove a panacea for all ills to which humanity is heir, and happiness and prosperity will abound. *H. K. Moyer.*

CARIES CURED, CANADA.—I am a young man of 41. I had been treated by a regular physician for four years, and was operated upon twice, the bone being scraped each time, but still no cure was effected. I read *The New Life*, realized my error and was healed. My joy and gratitude to the author of *The New Life* for leading me out of the wilderness into the light you will never know. *James Edward Edwards.*

HEART TROUBLE CURED, MONTANA.—I am a woman of 44, and have been troubled with the palpitation and dilation of the heart including a very severe case of lung trouble. I tried four different doctors and every one of them made a complete failure, except they did make out to collect their bill. But when I read *The New Life* and learned that there is but one Physician I was immediately healed. This was the third day and I have been strong and well ever since. *Nancy Jane.*

CURED IN A NIGHT, MISSOURI.—I am a girl of 20, for four years was confined to my bed with a

Cancer. The doctor's diagnosis was cancer of the stomach and consumption. And now, dear reader, I want to tell you of a truth; after taking treatment of several doctors for over 6 months, I read *The New Life* and was healed in a night. I am married now and do all my own housework and I am indeed truly happy. God blesses us with the new life daily if we but trust him. *Mrs. Mary Bennie-Armstrong.*

REPORT OF ASTHMA CURED, COLORADO.—I came to the mountains for my health, but since I have been reading your blessed book I have learned that "the Kingdom of God" is with me. After I had been here two months a friend who had been cured of the Catarrh by the new method told me of *The New Life* when I at once sent you the \$25. for a copy of all the chapters you had ready and before I had read them all, I realized my oneness with God and my asthma was gone and I was one with Him in deed and in truth. Bless His Holy name and *The New Life* He will so freely give to all. *Margaret A. Solomon.*

MATERIA MEDICA, NEW YORK.—Since receiving *The New Life*, altho a student of medicine, I have consulted Webster and find that *Materia Medica* is a general name applied to every substance used in medicine, and an auxiliary branch of medicine, which treats of the nature and properties of all substances that are employed for the cure of disease. Then after reading what *The New Life* thinks of *Materia Medica*, I attended the Medical Association of New York, and one of the most distinguished members of the medical fra-

ternity of the State publically stated that he had carefully examined 1500 of the different medicines in use and that he found that out of 1500 different kinds of medicine only about 30 have any medicinal qualities whatever, and that on a closer examination, a large portion of the remaining thirty would have to be eliminated from the list as possessing no medical qualities for curing or healing disease. And I assure you, I am now satisfied that there is nothing in medicine, and am resolved never to depend upon it again for if the above is so largely true it must be true as to all medicine, and, therefore, I shall trust to some higher power than medicine: The Great Physician shall be my *Materia Medica* in the future, and therefore, I shall study a different system of therapeutics for the healing of the ills to which humanity is heir. *A. B. Babson.*

A PYRAMID OF GOD'S LOVE, MAINE.—It is impossible to read *The New Life* without loving the author and pondering his wonderful solution of the great mysteries that have troubled multiplied millions of lives. This wonderful book is built up stone by stone, and on each stone is a text. It makes no assertion that is not sustained by the Scriptures. The book is truly a pyramid of God's love, mercy, truth and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts on which he throws a flood of golden light and sunshine. *The New Life* will never die, but grow brighter and higher until it shall stand preeminently the pyramid of life, love, health, happiness and prosperity to all humanity unto the perfect day. Long live the author. *Dr. J. J. Johnson.*

FACTS ARE STUBBORN THINGS, LONDON.—Physicians of Medical Colleges and other schools turn to The New Life to be cured (and get cured) after being in drug-practice for many years, and having absorbed the knowledge and learning of each of their respective Colleges. Is it any wonder The New Life recognizes no disease as incurable because some physician pronounced it so. The very name, The New Life, carries with it the ideal of strength, healing, health and life more abundant. *John Jay Lambert, M. D.*

THOUSANDS OF THE NEW LIFE HEALINGS.—Did space permit, there are many other healings, the subject of which I should like to speak, but best of all they are living monuments of The New Life enjoying the fruitage of health, happiness and prosperity and ready to speak for themselves in tones of harmony, grandeur and pathos, to which I trust few ears will be deaf. The number might have been enlarged, but a great and growing Constituency can only be represented by a few of its multiplicity of members.

PERSONAL TESTIMONY.—If prayer is good for the soul, it is good for the body too. If prayer has any efficacious power in times of health, it has even more in times of sickness, for God's promises are to the needy and not to those who do not need His divine assistance. Touching the power of prayer, I speak both from actual experience and observation. Let me give you an illustration: When I was a boy my mother was taken ill with a fever. The family physician was dispatched for as was usually the case when one of the family was sick.

At first the doctor came once a day and later commenced to make his visits twice each day. Four weeks passed; my mother continued to grow worse. Six weeks elapsed and no change for the better. My father and the immediate friends of the family became alarmed. A consultation was held at the end of the seventh week, and from that time on the elder doctor commenced to bring a consulting physician with him each day to watch the results and any possible change for the better or worse. On inquiry, the new consulting physician was found to be a bright, brilliant college graduate who had recently been graduated from the post-graduate course of one of the leading medical schools of the country. He was fresh from the great halls of medical lore, yet all of his medical learning covering a period of seven years availed nothing. Other physicians were called in to examine and study the case, but to no avail. The eighth week passed and my mother grew no better. The ninth week came and the attending physicians were about giving up in despair of ever restoring my mother to her usual good health. At this juncture, it was decided to hold a consultation of specialists the following day, and keep close watch until the hour arrived. The appointed hour came, but in the meantime no favorable change could be discovered.

The examination by the specialists took place in my mother's room after which they retired to the parlor for a consultation upon the results of the examination. At the close of the consultation, it was unanimously decided that all had been done that could be done, which meant that my mother, who was then a young woman

in the prime of life, could not live, that she could not remain much longer with her family, whom she dearly loved, that the earthly ties formed here must soon be severed until we all should be reunited on the other side, where no sickness ever comes and no physicians are needed. The family physician told my mother, who was yet perfectly rational, that all had been done for her that could be done. He told her that the resources of medical skill had been exhausted, and that they were not able to reach her case by means of medical appliances. He told her that he was sorry that it had become his painful duty to tell her that if there was any preparation she wished to make, or any word she wished to leave with her family, that it was time she was doing so, as she could not hope to see the sun rise again. My mother was a sane, sensible woman, yet she had been taught to believe in doctors, and that when they said a patient must die that it must be so, and that it was a natural result of a some natural cause. Therefore, if it was ordained that it should be so, she was perfectly resigned to go. The family physician bid my mother good-bye as he was not to return and did not expect to see her alive again. The doctor took his leave. My mother sent for my father who was then out talking to the other doctors. My father came in as the doctor went out. He reached his hand to my father, bade him good-bye and told him it would not be necessary for him to return. I was present. I saw it all. My father was a strong man, yet he was sad. The tears were dropping down his cheeks. He wiped away the tears and came into the sick-chamber, and in a mellow voice, smiling, asked my mother if she was not feeling better. And the

low but distinct answer came: "No my dear, it will all be over soon. I am so glad you came. I want to talk to you. I want to tell you about our son, and what you must do." By this time my father had come up to the side of the bed where my mother was lying, and took her by the hand. She looked weak, pale and pallid, yet her eyes were bright and she was perfectly conscious. The writer, then a little boy, stood at the foot of the bed, and although quite young, witnessed the tragic scene that was then being enacted in that sick-chamber. And while my mother was telling my father how she wanted her son nurtured into manhood that he might grow up and call his parents blessed, my father who was a very devout man, took my mother's hand again and said: "Mother we cannot give you up, you must stay and help raise our boy and be company for me." And altho my mother was very low, my father believed as long as there was life, there was hope. All other remedies had failed. And without saying another word, he kneeled by the side of that bed and offered my mother's body at a throne of grace in one of the most beautiful prayers I ever heard him pray, and he always prayed sick or well. I shall never forget that earnest prayer and the earnest pleading to the Great Physician to give back a boy his mother and a father his wife. It was indeed a pathetic scene—a scene I can never forget; a scene that was to tell the story of life or death; a scene that meant a little motherless boy and a wifeless father. It was truly a tragic scene with all its attendants. It lasted perhaps an hour. During this time my mother was healed and made perfectly whole. In a few days she was up at-

tending to her work the same as she had been before she was taken sick. A good mother and a noble wife was spared. She outlived my father and often told me after he had gone to the other side, that she was cured and made well during that one prayer. We often talked it over together after we were left alone. She lived and enjoyed good health for a number of years, and was never sick any more, and when the end came, she passed into the beautiful life beyond as tho she had fallen asleep, and took up The New Life in the days of eternity, where she left it off on earth.

The day my mother died she was sitting in an arm chair when she said that my father, who had passed on many years before, returned to earth and came to her with a casket in his arms, and told her she must go and be with him, and disappeared. That night she took her departure for the other side to be with the angels:

A PERSONAL WORD.—In closing I shall venture a personal testimony. I have given my pen and my voice to God to possess and use. I have had much work and writing to do and have found The New Lite in Christ to be the same help for my body, brain and mind as for the spiritual man. It has so helped me in my literary work that it has been a pleasure rather than a labor. Many times I have worked practically all night with little fatigue. The New Life has enabled me to think much more rapidly and accomplish much more work and with greater facility. And many times when my duties have been greatest, and owing to a multiplicity of duties depending upon me, I have violated the rules of health, but in each case God has healed me by a simple faith in Him, that I might be strong

and continue His work. Several years ago, lying on a sick bed, I made a pledge to God, in view of the Judgment Day, that if He would spare my life, I would use it for Him, and I arose from that bed of pain a well man, and I pray that every one who reads this volume will:

First.—Solemnly take The New Life, God being his helper, as his physical and spiritual life, and all the needs of the body and soul until life's work is done.

Second.—Solemnly accept The New Life Truth as the Gospel of Healing the body as well as the Gospel of saving the soul, and

Third.—Solemnly agree to use the blessings of The New Life for the glory of God and the elevation of humanity to a higher sphere of health happiness, prosperity, and longevity. Let us join hands and go forward singing The New Life as we journey home: "Bless the Lord, O my soul, and forget not all His benefits. Bless the Lord, O my soul, and all that is within me bless His Holy Name, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

Oh then shall be the glorious end,
When the day of our Lord shall come;
And the angel reapers shall descend,
And all heaven shout the harvest home.

HEALING PRAYER.—It has been many days since my father's prayer ascended the throne of God in behalf of my dying mother, and altho I was but a little

boy, leaning over the foot of the bed, listening to and watching that tragic scene, and tho I do not remember the prayer *verbatim et literatim*, word for word, and letter for letter, it was in part and substance as follows:

“O God! I thank Thee that the wife that Thou gavest me is Thy child, a pure, holy, perfect and spiritual being, possessing love for Thee only, in whose image and likeness Thou hast created her. Thou hast said, ‘Awake, thou that sleepest and Christ shall give you life.’ We awake now; we claim Thy promise now. Then heal, O heal and save now. O Thou loving and merciful God! Thou who gavest Thy disciples the power to heal the sick and restore health and strength to Thy children! Thou art Master of the situation. We, recognizing Thee, and realizing Thy divine presence with us, ask Thee in the plenitude of Thy mercy and loving kindness, to lay Thy hand of love and power divine upon this child of Thine in healing love and restore and heal her now. Cleanse her from all sin, and by Thy holy Omnipotent love and Thy power of The New Life, drive out every atom of disease, sickness and death, and restore Thy child to the health and harmony of a child created in Thine own image and likeness, and fill her life, mind, soul and body full to overflowing with Thy life, Thy love, Thy will, Thy Purity and Thy Spirit. There is no life, nor intelligence save in Thee, and disease and sickness have no influence upon Thy child. Then release her from this bondage now, for Thou art God and besides Thee there is no way in heaven or among men whereby she can be saved. We rest alone upon Thy promises, for Thou art All in all!

My father acted out his faith, fully determined to be-

lieve in and fully trust in the God of his salvation in spirit and in truth, despite the appearance and the complete failure of medical skill and human instrumentalities, refusing to judge by appearances and external results. And at this point in the tragic scene, my mother turned her eyes to my father and quietly said: "I am well, I have just awakened, I was only dreaming. I imagined I was bound by the chain of sense. The truth of The New Life and God's love has made me free. I am no longer a slave to the bondage of human sense. I am a spiritual being. I am one with God, and altho I am human, I am now free with the freedom of the Spirit. I am a child of the King. I will ever love, bless and praise His Holy Name.

And she did, and ever believed that prayer was the Christian's vital health and happiness. She did not pray for God to save her, but realized that God had already saved her, and continued to affirm and acknowledge it until she was nearing on her four score years, and had she become conscious of her oneness with God earlier in life she might just as well have achieved an hundred years of one of the most useful lives ever lived by a noble woman. She proved her life by prayer and a simple childlike faith and trust in God. She grew old beautifully and apparently remained a girl. If disease, sickness or pain was about to overtake her, she would instantly deny the negative report and affirm that: "I am spirit, the child of God, free from evil and full of good, because I am one with God. Spirit has no pain, and cannot suffer. I am one with God and He is my health. She would hold faithfully to this principle and statement of The New Life Truth in spite of all that might

seemingly contradict it, and all symptoms of disease, sickness and pain would disappear. She had learned that prayer was more than a petition or supplication, beseeching God to take away disease, sickness, sin and sorrow, but rather the holy inter-communion with God, the Father. She often said in the words of Holy Writ, "Ye ask and receive not because ye ask amiss." "God is the same yesterday, to-day and forever." Prayer does not change God for He is unchangeable, but our misunderstanding of the will and nature of God may prevent our prayer from being answered by the Holy One. "I, the Lord, I change not."

Again, if a friend or an enemy should wound my father's feelings by uttering some cruel or heartless word, I have often heard him pray: "O God, I thank Thee that this person is Thy child and that in reality, at heart, he has no desire to be cruel or heartless, nor to disturb or speak thus or wound his fellow-man." And seemingly the sting of pain and heartache for his brother man would leave him, a smile would come over his face, and the result was, in due time, that person would manifest outwardly the same feeling in the flesh, a heart full of tenderness, a mind of gentleness, a soul of courtesy and love and the spirit of a child of God. And thus the same prayer that was prayed in the spirit became manifest in the flesh. I have known of this many times, for my father's life was not always easy sailing any more than that of my own, but thanks be to God he lived The New Life and won a victory over death, hell and the grave, which is eternal life, for he said the last day I clasped his hand in mine, my son, "*the prize is worth the cost.*" Glory to God! Jesus was his Example.

And now, God being my helper, I want to rise to the importance of the occasion and say, in no uncertain sound, in tones that will go around the world and touch as by magic the consonant cord in the hearts of a diseased and sinful, yet waiting people, that the sooner the children of men learn that Jesus is man's Saviour and saves men only by Ensample, the earlier order will be restored and the world evangelized for Jesus. We cannot accept Him as our Savior or salvation and idle be. *We must live, and do, and serve and be like Him.* This includes acceptation, conversion, ensample and salvation combined. He is our salvation only insofar as He is our Ensample. *If we would be like Him we must live the life He lived.* It is indeed high time the theologians of the day were pleading with their congregations to accept Jesus as their Ensample, rather than the acceptance of Him as their salvation. And on this point we hear Him exclaim in His own words: "I am the way, the truth and the life." Again, we hear Him say, "No man cometh to the Father but by Me," which is but another way of saying that *we must live the life He lived*—a life of constant devotion to God and service to humanity—drawing all men unto us and elevating them to a higher sphere of life, health and spirituality. "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." Praise His Holy name.

Oh God Thou Spirit of The New Life,
Lead me nearer Thy precious side;
Where my poor soul may safely hide,
That I may forever with Thee abide.

THE NEW LIFE VISION.—I am glad that some of The New Life blood courses thru my veins. It is the life of love, virtue, liberty and progress. And with the wave of The New Life now passing thruout the civilized world, it is destined to develop mankind to the highest state of perfection until its influence for good will have evangelized all the earth and the eternal Christ shall reign supreme. The New Life Theology requires that we should be steadily sensitive to the vision that God has given us and thus seek a higher vision. Oh! for a new vision that sees. Our eyes can behold only objects near, the few, but beyond are great cities pulsating with life which tell of victories won. Victories and greatness are won by earnest deeds. The New Life must be bought by sacrifice and service. Success does not come by looking and longing, but by striving and climbing. Indolence reaps no harvest, wins no competence; labor alone can fill the granaries and crown life with honor and success. It is the power of The New Life that enables the young man and maiden to scorn the world's promised cluster that they may live in paradise:

Every day some youth sorely tempted,
Dashes to the ground the cup of pleasure
So often proffered him by the tempter,
That he may live The New Life in Paradise.

THE NEW LIFE MOVEMENT.—The New Life Movement stands for the unity of the churches and the advancement of The New Life of Christianity and religious thought thruout the world, and "the glad tidings of great joy." It stands for manhood and womanhood of the highest type, for an ideal humanity, for the democracy of The New Life joys and for justice, temperance,

health, happiness and prosperity. The New Life trusts in the Immanuel, God with us, and the immutable Word as found in divine inspiration. It trusts in the three-fold secret of the Holy Spirit; it believes in the indwelling of God. It believes in the consciousness and manifestation of the Holy Ghost in His fullness. It believes in the Holy Spirit as He worketh in man. It believes in the Holy Spirit working thru man for the elevation of humanity to a higher sphere of existence. The New Life depends and is proven by healing instead of argument and is therefore a complete and perfect system of philosophy and science. It is a perfect and practical science based upon a perfect Principle, God Himself being that Principle. And finally, it believes in the power of the Holy Spirit working thru man for the salvation of the races. It believes in one Lord, one faith, and one baptism; in the theory that heaven is everywhere; in the Divine trinity, of the Father, the Son and the Holy Spirit; the healing and regeneration of man, bodily and spiritually; a long life in which to do good; the immortality of the soul and the life everlasting, proving that God is All in all:

“O Lord how full of sweet content
Our years of pilgrimage are spent;
Where'er we dwell with thee;
In Heaven, in earth, or on the sea.
To us remain nor place nor time;
Our country is in every clime;
We can be calm and free from care
On any shore, since God is there.
While place we seek, or place we shun,
The soul finds happiness in none;
But with our God to guide our way,
It is equal joy to go or stay.

Could we be cast where Thou art not,
That were indeed a dreadful lot:
But regions none remote we call,
Secure in finding God All in all."

THE NEW LIFE RELIGION.—It is with the highest pleasure that in this the closing chapter, I commend to you The New Life Religion, the new life religion in the sense "Ye must be born again," the new life religion as taught by Jesus Christ; the faith of our fathers; the love of our mothers; the hope of our brothers and the light of our sisters. The religion that was tried in the fiery furnace and was good for the Prophet Daniel, the Hebrew Children, and for Paul and Silas; the religion of the Holy Bible that makes us love everybody; the religion of the old ship Zion that has safely landed many thousands and will land millions more; the religion of Christ that will lead you to Jesus; the religion that will do when you are dying and best of all the religion that makes good, and will take us all to heaven. Oh, my friends this is the religion that is good enough for me! "Let us hear the conclusion of the whole matter; fear God and keep His commandments for this is the whole duty of man." This is our life work and it is for the attainment of this end that we were brought into the world. If all men would live The New Life, this world would ere long be a paradise of love, and men whose lives are beat with many stripes, would hear the glad news, "I will give you rest." It is ours to say what we shall be. Our life is in our own hands; we can make it noble; we can make it grand; we can make it sublime; we can make it what we will wish it had been when time shall be no more!

The New Life is the song and story,
That leads to the heights of fame;
And if you would climb up to glory,
You must chisel there a bright name.

SING THE GOSPEL.—There is one great ideal, one great power for good, the influence of which has been felt in all ages, and that is the power of music and song, singing the Gospel. Song is the tone of feeling. Give me the power of song, and I will give you a great people who live The New Life in all of its sweetness, in all of its grandeur and in all of its beauty:

“The man that hath no music in himself,
Nor is not moved by concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are as dull as night.”

Music is doing much toward redeeming the world! Give me the making of the songs of a nation and I care not who maketh the laws, I will control the sentiment of its people. The music of the past consisted of the melody of olden times from the Holy Land to the American clime, but the music of the future will be the songs and praises of The New Life, sung by the redeemed of earth who have been washed and made white in the blood of the Lamb:

“Music hath charms to sooth the savage breast,
To soften rocks, or bend the knotted oak
By magic numbers and persuasive sound,
There is in souls a sympathy with sounds;
And as the mind is pitched, the ear is pleased
With melting airs, or material, brisk or grave;
Some chord in unison with what we hear
Is touched within us, and the heart replies.
If the world be worth thy wanning,

Think, oh! think it worth enjoying:
Lovely Thais sits beside thee,
Take the good the gods provide thee.
The many rend the skies with loud applause,
So love was crowned, but Music won the cause."

A CLOSING NEW LIFE SCENE.—Did my time permit I would picture in words before you a beautiful closing scene of The New Life. I would picture to you the sweet babe on its mother's lap, delicate as the opening bud of spring, I would show you the girl, wild and joyous, pure and beautiful with life as fragrant as the flowers among which she roams, dreaming only of her future usefulness, and the haven of rest!

I would picture to you the young man, frank, honest and innocent, with heart overflowing with life, love and noble aspirations of the good he is to accomplish in the world—with a dream of the future and a vision of immortality beyond the shores of the present time!

I would make to pass before you the ideal woman, perfected in mind, cultured in taste, refined in manners, filled with good works, sowing seeds of kindness, always scattering blessings around her, and ever living The New Life in word and act and deed.

I would lift the curtain of home and give you a view of mother, most sacred name on earth, the center, and sunshine, and circumference of home, gathering her dear ones around her, guiding their feet in paths of duty, filling their minds with noble aspirations which are to make them men and women, true and good.

Then I would picture to your vision the aged father who has lived The New Life; his head silvered with the frost of many winters and the closing scene of a well spent life drawing nigh. I would have you look upon

him as he steps down into the silent tomb, with his countenance radiant as the beautiful spring morning, and every gray hair on his sacred head a ray of light, and point you to the crowds that follow him there, and there invoke Heaven's benediction upon him.

Then, I would lift the mystic veil and show your vision his triumphant entry into the Celestial City, a city not built with hands, Eternally in the Heavens, and finally I would so write the picture of The New Life upon your minds and hearts and souls, that every one, the grave and the gay, the old and the young, the youth, the matron and the maid, the young man, the sweet babe, the mother and the gray-haired man, might develop into a living embodiment of The New Life:

Oh, who shall not say with joy,
All hail The New Life with love;
Time's noblest offspring is Jesus,
And The New Life is from God above!

CONCLUSION.—I have prayed earnestly whether I should let The New Life go to press. In the hush of night, when the city has been asleep, and all the earth was still, I could not sleep for my soul was filled with awe. I thought of the horror, the misery, the shame and pain that death and hell are causing by sin and disease. And as I could not sleep, I continued to think, and finally it seemed I could hear the wail of pain, the sobs of the sorrowing and the cries of the sick and dying rising up from many lands. I tried to brush the vision aside and resolved to go to sleep. I seemingly passed into a peaceful slumber, but in a few moments was startled from my much needed repose and was again wide awake when I beheld many sights and scenes. I

looked again and beheld the beautiful landscapes of many lands and there came swelling up before me the homes of the cities and villages and hamlets in many climes where the sinful and sick were racked with pain, and where thousands of babes in their mother's arms, and children lay dying on account of sin and sickness. I said to myself, "Can all this be true?" I was still wide awake, but tried to believe it only a passing dream of the night. I looked again and saw millions of broken hearts, where the wail of the widow and the fatherless arose in multiplied thousands of homes. I could not tell you all, but I could hear the cry of the afflicted and suffering coming up from all the world. I could hear multiplied millions of souls lying upon beds of pain crying in despair for help. And there all alone, in the hush of night, I wept bitterly.

It was near morning; I arose in agony with a broken heart and kneeled by my bed and prayed for the sinful, the sick and the dying, and cried, "O Lord is it to be so in the land Thou hast given us in which to dwell?" I arose, dressed and walked out under the beautiful canopy of heaven and looked up into the universe of God with its one hundred and fifty million revolving worlds. I beheld the beautiful stars; I looked up into the glorious ladder of light, the Milky Way. I beheld the Cross where galaxy after galaxy of starry glory cheered me as I strolled on and on. Again I looked upward and beheld the Pledies, the great center of all the universe, the center of the heavens, around which all the suns of the great universe of God revolve, and wondered if the Throne of Jesus was there. I stopped and listened and again I heard the cry of the

sorrowing and the dying. And there all alone as I gazed up into the Universe of God. I thought of the sin-smitten and disease-smitten world, and a voice cried out from heaven. "I lived and atoned as an example for sickness as well as for sin, and that by the stripes of the eternal Christ we are healed." And that very moment comfort and peace came to my broken heart, and again looking up into the Universe of God, at what I thought might be the Throne of Jesus, I promised God that I would live The New Life and atone as best I could, taking Jesus as my Ensample.

Again and again is my heart broken when I think of the sin, sickness, disease and death; when I think of the sorrow and the agony coming up from thousands of weary beds of pain in all parts of the earth, until I have cried out, "How long, Oh Lord, how long?" and my aching heart, broken with the weight of human grief, sin, pain and despair, I cry, I weep. I laugh, I pray, I mourn, but with all the ministry, The New Life is a joy unconfined. Now and then people think that I am not serious, but if I should speak as I often feel, I should do little else, but weep and mourn, yet without Jesus brings joy, and "The joy of the Lord is my strength."

But my life is not always sad; sometimes my heart leaps with unbounded joy. And now as I think that what I have said on The New Life during the best years of my life, feeble though it be, shall be used of God to bless and help thousands of my fellowmen, a holy thrill of joy runs through my heart and soul. But returning to my story: As the stars faded out of the Western sky, and as the glorious light of day dawned in the

Eastern horizon, I entered my home in the City of Brotherly Love, and there fell upon my knees and resolved upon my earthly pilgrimage and promised God to go forth from day to day offering the message of The New Life to the multitudes of every nation. It is a blessed work, and I pray God to give it acceptance in the hearts of many souls. Let us not misspend our time gazing up into heaven for "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into Heaven." I shall work, I shall speak, I shall sing, I shall pray, ever dreaming the harvest home lies beyond. I shall open the beautiful gate to The New Birth that leads to the healing of the mortal body and the happiness of the immortal soul, "And the gates of Hell shall not prevail against it." I shall sow the seed of the full Gospel, the health and healing of the body and the redemption and salvation of the soul. I shall open the door of The New Life to many. And God being my helper, I shall enter upon a world wide movement. I may sow in tears, but I shall reap in joy. I shall sow with my own life that others may reap The New Life and a blissful immortality:

So I go forth sowing, ever bearing precious seed,
That all men may reap, who sow to humanity's need;
That all peoples may join anew The New Life haven,
And thus obey the Spirit call of our Lord in heaven;
That all men may enjoy the fruitage of the new birth,
And peace and good will to all men encircle the earth;
When the new birth shall be the song thru all eternity,
And The New Life, the bliss of an endless immortality.

THE END.

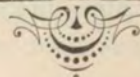


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