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A LOVE LIT PATH TO GOD



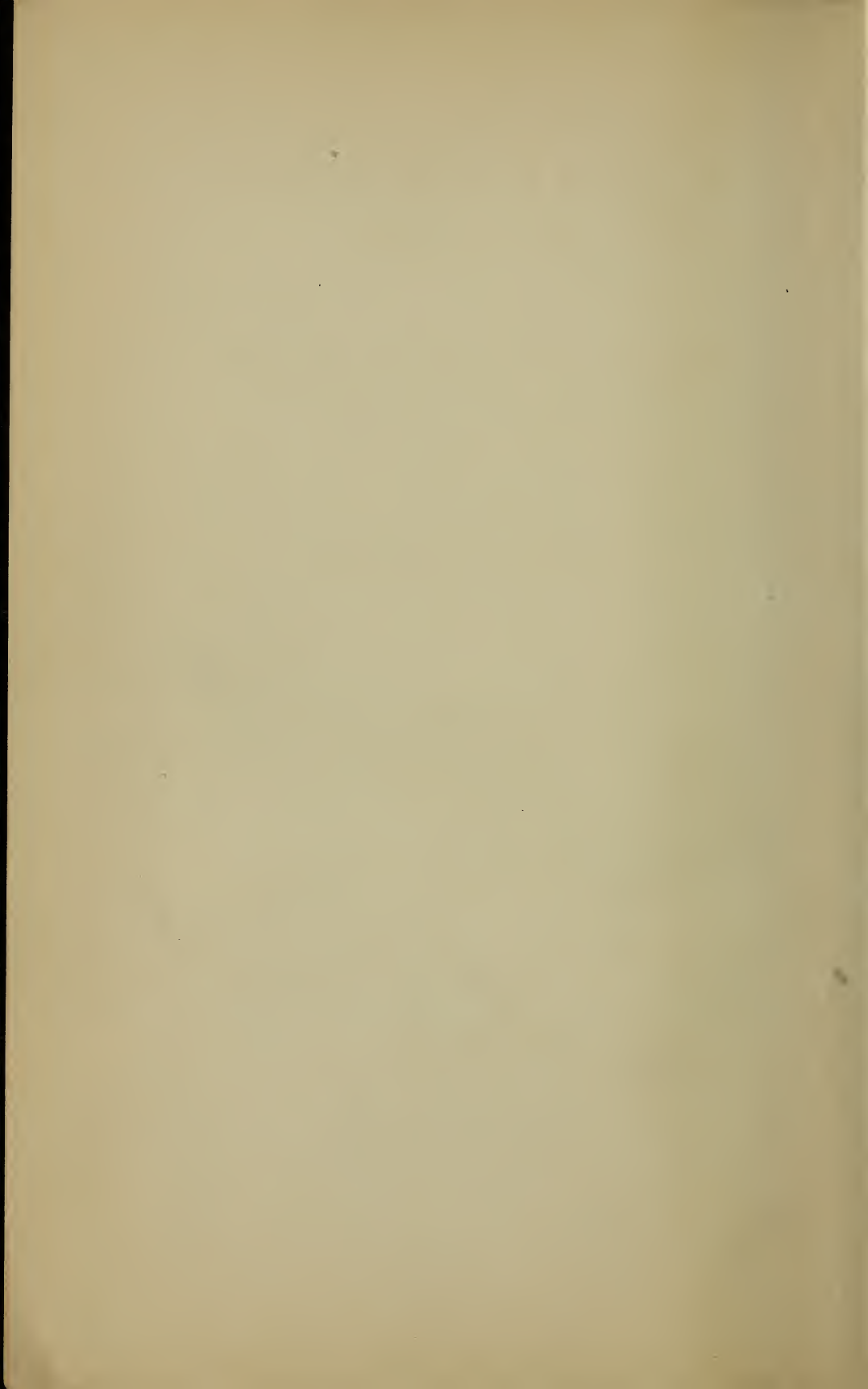
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A LOVE-LIT PATH TO GOD

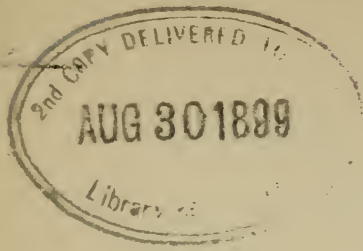
EMBRACING WORDS FROM THE NEW TESTA-
MENT, WITH NOTES AND COMMENTS
RELATING TO SPIRITUAL
LIFE

HATTIE C. FLOWER



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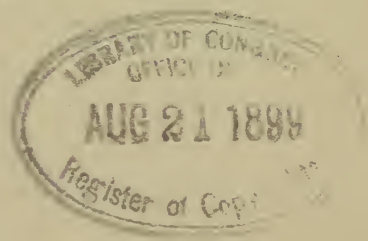


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PREFACE.

Old legends tell us of a Golden Age,
When earth was guiltless, — gods the guests of men,
Ere sin had dimmed the heart's illumined page,
And prophet-voices say 'twill come again.
O happy age! when Love shall rule the heart,
And time to live shall be the poor man's dower,

People, it ripens now! awake! and strike the hour.

Gerald Massey.

THE legends of the great historic races dwell lovingly, and with marked unanimity, on a harmonious and happy past in which warfare and suffering were unknown. In that Golden Age, righteousness, tranquillity, and joy alone reigned in the hearts of the people. There are those who feel that man will again live this natural life, that humanity will eventually and forever enjoy this divine state of being. We have gleaned from the New Testament,¹ which

¹ The selections in the following pages are taken from the revised version of the New Testament.

foretells the coming of the kingdom of God, such words, phrases, and sentences as seemed to describe in a concrete way the approaching dispensation. These words reveal the nature of that wondrous love, now rapidly growing in the world, which is the harbinger of the Golden Age to come: when peace shall prevail on earth, when all hearts shall be united as one, when the children of God shall be "perfected into one."

"To the Golden Age that waits,
On, on!

Open wide the morning's gates,
That will flood the Future's face
With the light of better days;
That will let the glory forth
Of a heaven upon earth,

With fraternity, equality, and liberty begun.

On, on!

"To the better, to the brighter,
On, on!

Where the human path grows lighter;
Where the love of man is ever,
Like a sunny, winding river,
Broader, deeper, fuller growing,
Onward through the nations flowing,

'Til it links the world together, and the peoples are as one,

On, on!"¹

¹ J. A. Edgerton.

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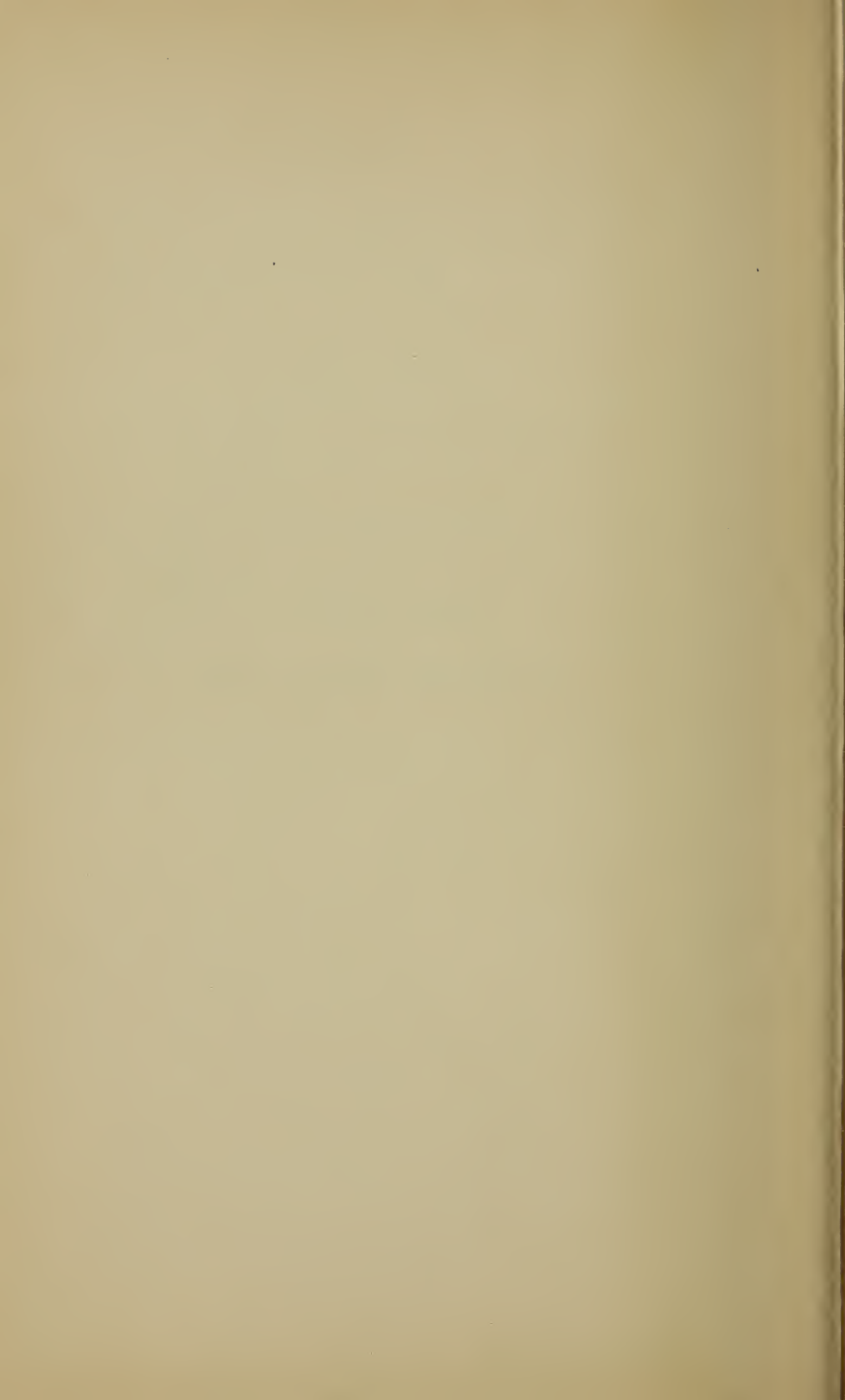
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BOOK FIRST.

A Love-lit Path to God.



A LOVE-LIT PATH TO GOD.

CHAPTER I.

INTRODUCTORY WORDS.

I. THE GOSPEL OF LOVE.

1. How beautiful are the feet of them that bring glad tidings of good things !

2. Jesus came and preached peace to you that were far off, and peace to them that were nigh.

3. A lawyer asked him, Master, which is the great commandment in the law ? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

4. There is none other commandment greater than these.

5. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

6. He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

7. Love is the fulfilment of the law.

8. The names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot.

9. These twelve Jesus charged, saying, As ye go, preach, saying, The kingdom of heaven is at hand.

10. He that receiveth you receiveth me.

11. He that heareth you heareth me; and he that rejecteth you rejecteth me.

12. He that prophesieth speaketh unto men edification, and comfort, and consolation.

13. Ye all can prophesy, that all may learn, and all may be comforted.

14. The word of God is not bound.

15. The word of truth is in all the world bearing fruit and increasing.

16. The word of God worketh in you.

17. The implanted or inborn word is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves.

18. The whole law is fulfilled in *one word, even in this; Thou shalt love thy neighbour as thyself.*

II. JESUS OF NAZARETH AND THE FATHER.

19. Jesus came into Galilee, preaching the gospel, and saying, The kingdom of God is at hand.

20. Jesus coming into his own country taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?

21. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

22. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

23. And behold, one came to him and said, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? none is good save one, even God.

24. I seek not mine own glory.

25. I am in the midst of you as he that serveth.

26. The Son of man came not to be ministered unto, but to minister.

27. And why call ye me, Lord, Lord, and do not the things which I say?

28. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

29. I receive not glory from men.

30. How can ye believe, which receive glory one of another, and the glory that cometh from the only God, the only one, ye seek not ?

31. Jesus lifting up his eyes to heaven, said, And this is life eternal, that they should know Thee the only true God.

32. Every one that loveth, knoweth God. He that loveth not, knoweth not God; for God is love.

33. I will declare Thy name unto my brethren.

34. I pray, that they may all be one, that they may be perfected into one; that the world may know that Thou lovedst them.

35. These things I speak in the world, that they may have my joy fulfilled in themselves.

III. THE NATURE OF THE KINGDOM.

36. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom.

37. Being asked when the kingdom of God cometh, he answered, neither shall

they say, Lo here ! or, There ! for lo, the kingdom of God is within you.

38. The kingdom of God is righteousness and peace and joy.

39. The lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.

40. Be not fashioned according to this world : but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Abhor that which is evil ; cleave to that which is good.

41. It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you are spirit, and are life.

42. Jesus said If ye abide in my word, then are ye truly my disciples ; and ye shall know the truth, and the truth shall make you free. Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

43. A commandment I give unto you, that ye love one another ; By this shall all men know that ye are my disciples, if ye have love one to another.

44. This is my commandment, that ye love one another, even as I have loved you.

45. These things have I spoken unto you, that ye should not be made to stumble.

46. These things have I spoken unto you, that ye may have peace.

47. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

48. If ye love me, ye will keep my commandments.

49. He that hath my commandments, and keepeth them, he it is that loveth me.

CHAPTER II.

GOD.

50. There is one God and Father of all, who is over all, and through all, and in all.

51. Thou believest that there is one God; thou doest well.

52. We know that no idol is anything in the world, and that there is no God but one.

53. One of the scribes came, and asked him, What commandment is the first of all? Jesus answered, The first is, The Lord is our God; the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Teacher, thou hast well said that He is one; and there is none other but He: and to love Him with all the

heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all burnt offerings. Jesus said unto him, Thou art not far from the kingdom of God.

54. Jesus lifting up his eyes to heaven, said, And this is life eternal, that they should know Thee the only true God.

CHAPTER III.

THE NATURE OF GOD.

55. God is a Spirit.
56. God is love.
57. God is light, and in Him is no darkness at all.
58. God is faithful.
59. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
60. He is kind toward the unthankful and evil.
61. God is not a God of confusion, but of peace.
62. God cannot be tempted with evil, and He Himself tempteth no man.
63. Your heavenly Father is perfect.
64. Ye should turn from vain things unto the living God, who made the heaven and the earth and the sea, who in the generations gone by suffered all the nations to walk in their own ways. And

yet He left not Himself without witness, in that He did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

65. God Himself giveth to all life. He made of one every nation of men that they should seek God, feel after Him, and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being, For we are His offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

66. God is love.

67. The bread of God is that which cometh down out of heaven, and giveth life unto the world.

68. Who shall separate us from the love of God? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors. Neither death, nor life, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any creature shall be able to separate us from the love of God.

CHAPTER IV.

FAITH IN GOD.

69. There is one God and Father of all.

70. Take heed, brethren, lest there shall be in any one of you an evil heart of unbelief, in falling away from the living God : lest any one of you be hardened by the deceitfulness of sin.

71. Wilt thou know, O man, that faith apart from works is barren? For as the body apart from the spirit is dead, even so faith apart from works is dead.

72. By works a man is justified.

73. What doth it profit, my brethren, if a man say he hath faith, but have not works? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled ; and yet ye give them not the things needful to the body ; what doth it profit? Even so faith, if it have not works, is dead in itself.

74. I will that thou affirm that they which have believed God may be careful to maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. Let our people learn to maintain good works for necessary uses, that they be not unfruitful.

75. The end of the charge is love out of a pure heart and a good conscience and faith unfeigned.

76. Now abideth faith, hope, love, these three; and the greatest of these is love.

77. Follow after love.

CHAPTER V.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

78. There is one God and Father of all.
79. God is love.
80. We are His offspring.
81. We are children of God: and if children, then heirs; heirs of God.
82. God gave us a spirit of love.
83. Ye are all sons of God.
84. All ye are brethren.
85. A veil lieth upon their heart. But whensoever a man shall turn to the Lord, the veil is taken away.
86. Like the Holy One which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.
87. Ye should walk worthily of God, who calleth you.
88. Ye therefore shall be perfect, as your heavenly Father is perfect.

89. Wherefore press on unto perfection.

90. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. We know that, if it shall be manifested, we shall be like Him. We shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure.

91. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

CHAPTER VI.

GOD'S PERFECT LAW OF LIBERTY.

92. He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

93. He that loveth his neighbour hath fulfilled the law. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

94. Howbeit if ye fulfil the royal law, Thou shalt love thy neighbour as thyself, ye do well.

95. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

96. So speak ye, and so do, as men that are to be judged by a law of liberty.

97. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law.

98. The doers of a law shall be accounted righteous, these are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith.

CHAPTER VII.

THE KINGDOM OF GOD, OR, UNIVERSAL
BROTHERHOOD.

I. THE SUPREMACY OF THE SPIRITUAL.

99. A lawyer asked him, Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

100. There is none other commandment greater than these.

101. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

102. Thou shalt love thy neighbour as thyself.

103. A commandment we had from the beginning, that we love one another.

104. This is love of God, that we keep

His commandments : and His commandments are not grievous.

105. Rejoice in the Lord alway : Rejoice. In nothing be anxious. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts. Brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, think on these things ; and the God of peace shall be with you.

106. Live according to God in the spirit.

107. The mind of the spirit is life and peace.

108. The fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance or self-control.

109. Be ye loving as brethren : not rendering evil for evil, or reviling for reviling ; but contrariwise blessing.

110. Love one another from the heart fervently.

111. Love your enemies, and do them good.

112. Render to no man evil for evil. Avenge not yourselves. Be not overcome of evil, but overcome evil with good.

113. Ye shall be perfect, as your heavenly Father is perfect.

114. Be thou an example in word, in manner of life, in love, in purity.

115. Be ye kind one to another, tender-hearted, forgiving each other.

116. Be ye therefore imitators of God, as beloved children ; and walk in love.

117. Put on therefore, a heart of kindness, humility, longsuffering ; forbearing one another, and forgiving each other, if any man have a complaint against any : put on love, which is the bond of perfectness.

118. Watch ye, stand fast, be strong. Let all that ye do be done in love.

119. If I speak with the tongues of men, but have not love, I am become sounding brass, or a clanging cymbal. And if I have knowledge ; and if I have all faith, but have not love, I am nothing. Love suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not

puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil ; rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, hopeth all things, endureth all things. Love never faileth : but whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part, but when that which is perfect is come, that which is in part shall be done away. But now abideth faith, hope, love, these three ; and the greatest of these is love.

120. Follow after love.

II. MEEKNESS.

121. Blessed are the meek.

122. Be not wise in your own conceits.

123. I say to every man, not to think of himself more highly than he ought to think.

124. Ye know that the rulers of the Gentiles lord it over them, and exercise authority over them. Not so shall it be among you.

125. All ye are brethren.

126. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law.

127. Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom.

128. Let your gentleness be known unto all men.

129. Be loving as brethren, tender-hearted, humbleminded.

III. PEACE.

130. God is not a God of confusion, but of peace.

131. Be ye therefore imitators of God, as beloved children ; and walk in love.

132. Let all that ye do be done in love.

133. Let all things be done in order.

134. Follow after things which make for peace.

135. Honour thy father and mother.

136. Fathers, provoke not your children.

137. Be thou an example in love.

138. Be at peace among yourselves.

139. Follow after peace with all men.

140. Put up thy sword.

141. Let peace rule in your hearts, to the which ye were called in one body.

142. Hereunto were ye called, that ye should inherit a blessing.

143. The kingdom of God is righteousness and peace and joy.

144. Glory to God in the highest, and on earth peace among men.

IV. UNITY OF SPIRIT.

145. God made of one every nation of men.

146. We are members one of another.

147. Love one another from the heart fervently.

148. Be ye likeminded, loving as brethren.

149. Rejoice with them that rejoice; weep with them that weep.

150. Be of the same mind, having the same love, being of one accord; doing nothing through faction or through vain-

glory, but in lowliness of mind ; have this mind in you, which was also in Jesus.

151. Do all things without murmurings and disputings ; that ye may be blameless and harmless children of God without blemish.

152. Ye are all sons of God.

153. All ye are brethren.

154. Ye are fellow-citizens of the household of God.

155. If a house be divided against itself, that house will not be able to stand.

156. I praise you not, that ye come together : For when ye come together in the church, in congregation, divisions exist among you.

157. Now this I mean, that each one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas.

158. Ye are yet carnal : for whereas there is among you jealousy and strife, are ye not carnal ?

159. Now I beseech you, brethren, that there be no divisions among you ; but that ye be perfected together in the same mind.

160. Put on love, which is the bond of perfectness.

161. I therefore, beseech you to walk worthily of the calling wherewith ye were called, giving diligence to keep the unity of the spirit in the bond of peace.

162. Jesus saith believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers. God is a spirit: and they that worship Him must worship in spirit and truth.

163. This is love of God, that we keep His commandments.

164. A commandment we had from the beginning, that we love one another.

165. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

166. Thou shalt love thy neighbour as thyself.

167. Jesus lifting up his eyes to heaven,

said, this is life eternal, that they should know Thee the only true God.

168. Every one that loveth knoweth God, for God is love.

169. I will declare Thy name unto my brethren.

170. I pray that they may all be one ; that they may be perfected into one ; that the world may know that Thou lovedst them.

V. EQUALITY.

171. We are children of God.

172. We are His offspring.

173. Unto me hath God shewed that I should not call any man common or unclean.

174. Owe no man anything, save to love one another : for he that loveth his neighbour hath fulfilled the law. Love worketh no ill to his neighbour : love therefore is the fulfilment of the law.

175. All ye are brethren.

176. Love one another from the heart fervently.

177. Love edifieth or buildeth up.

178. Through love be servants one to another.

179. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

180. I will that thou affirm that they which have believed God may be careful to maintain good works or profess honest occupations. These things are good and profitable unto men : but shun foolish questionings, and genealogies, and strifes, and fightings about the law ; for they are unprofitable and vain. Let our people learn to maintain good works for necessary uses or wants that they be not unfruitful.

181. Be ambitious to work with your hands.

182. Now complete the doing, so there may be completion out of your ability. If the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed : but by equality ; your abundance being a supply for their want, that their abundance also may become a supply for your want ; that there may be equality.

183. Shew ye therefore proof of your love.

184. And behold, one came to him and said, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? none is good, save one, even God. But if thou wouldst enter into life, keep the commandments. Thou shalt not kill. Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

185. Be ye free from the love of money.

186. Be ready to distribute.

187. All things therefore whatsoever ye would that men should do unto you, even

so do ye also unto them : for this is the law.

188. Thou shalt love thy neighbour as thyself.

189. Through love be servants one to another.

190. We exhort you, that ye be ambitious to work with your hands, that ye may walk honestly, and may have need of nothing.

191. And all that believed were together, and had all things common ; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord, they did take their food with gladness and singleness of heart, praising God.

192. God is love.

193. His divine power hath granted unto us all things that pertain unto life and godliness.

194. Every good gift and every perfect boon is from the Father of lights, with whom can be no variation.

195. Be not anxious, saying, What shall

we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.

196. And the multitude of them that believed were of one heart and soul: they had all things common. And great grace was upon them all. For neither was there among them any that lacked.

VI. SELF-SACRIFICE.

197. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

198. Take my yoke upon you, and learn of me; For my yoke is easy, and my burden is light.

199. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

200. When he saw the multitudes, he was moved with compassion for them,

because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

201. Lift up your eyes, and look on the fields, they are white unto harvest.

202. Ye, brethren, were called for freedom; through love be servants one to another. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

203. Be rich in good works.

204. In love be tenderly affectioned one to another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; given to hospitality. Rejoice with them that rejoice; weep with them that weep.

205. Let no man seek his own, but each his neighbour's good.

206. Bear ye one another's burdens.

207. I was an hungred, 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. Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, ye did it unto me.

208. He that hath my commandments, and keepeth them, he it is that loveth me.

209. Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

210. Jesus said, A certain man was going down from Jerusalem to Jericho ; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil ; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him ; and whatsoever thou spendest more, I, when I come back again, will repay thee.

211. If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled ; and yet ye give them not the things needful to the body ; what doth it profit ?

212. And he said to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind : and thou shalt be blessed ; because they have not wherewith to recompense thee.

213. Love one another from the heart fervently.

214. If I bestow all my goods to feed the poor ; but have not love, it profiteth me nothing.

215. Let all that ye do be done in love.

VII. PRAYER.

216. God is love.

217. His divine power hath granted unto us all things that pertain unto life and godliness.

218. Ye lust, and have not : ye kill, and covet, and cannot obtain : ye fight and war ; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss.

219. Every good gift and every perfect boon is from the Father of lights, with whom can be no variation.

220. What man is there of you, who, if his son shall ask him for a loaf, will give him a stone? If ye then, give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law.

221. God your Father knoweth what things ye have need of, before ye ask Him.

222. But seek ye first His kingdom, and His righteousness ; and all these things shall be added unto you.

223. And the multitude of them that believed were of one heart and soul : they had all things common. And great grace was upon them all. For neither was there among them any that lacked.

224. Pray to thy Father.

225. If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

226. And whensoever ye stand praying, forgive, if ye have aught against any one.

227. For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

228. Thou shalt love the Lord thy God with all thy heart, and with all thy soul.

229. Have this mind in you, which was also in Jesus.

230. And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

231. And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

232. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.

VIII. TRUTH.

233. Jesus said, If ye abide in my word, ye shall know the truth.

234. This is my commandment, that ye love one another.

235. Quench not the spirit.

236. It is the spirit that quickeneth.

237. The spirit is the truth.

238. The truth shall make you free.

239. The whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

240. The word of God worketh in you.

241. The word of truth is in all the world bearing fruit and increasing.

242. The word of God is not bound.

243. Seek, and ye shall find.

244. He that is spiritual, examineth^s all things.

245. Prove all things; hold fast that

which is good ; abstain from every form of evil.

246. Be blameless and harmless, children of God without blemish, seen as lights in the world.

IX. FREEDOM.

247. Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

248. Of what a man is overcome, of the same is he also brought into bondage.

249. Jesus said, If ye abide in my word, ye shall know the truth, and the truth shall make you free.

250. This is my commandment, that ye love one another.

251. Love edifieth or buildeth up.

252. He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

253. The whole law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself.

254. The implanted or inborn word is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves.

255. If any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face, or the face of his birth in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

256. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law.

257. Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

258. The kingdom of God is righteousness and peace and joy.

259. Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.

CHAPTER VIII.

EVIL OR LAWLESSNESS.

I. WORLDLINESS.

260. Every one that doeth sin doeth lawlessness: sin is lawlessness.

261. All unrighteousness is sin.

262. To him that knoweth to do good, and doeth it not, to him it is sin.

263. Keep unspotted from the world.

264. The lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.

265. Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Abhor that which is evil; cleave to that which is good.

266. Lust not after evil things; as it is written, The people sat down to eat and drink, and rose up to play. Flee from idolatry.

267. The kingdom of God is not eating and drinking.

268. These are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

269. Take heed lest your hearts be overcharged with surfeiting, and drunkenness.

270. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time. Be not drunken with wine, wherein is riot.

271. It is good not to drink wine, nor to do anything whereby thy brother stumbleth.

272. Let no man put a stumblingblock in his brother's way, or an occasion of falling.

273. Woe unto the world because of occasions of stumbling!

274. They that are after the flesh do mind the things of the flesh; the mind of the flesh is death; because the mind of the flesh is enmity against God.

275. Now the works of the flesh are idolatry, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, and such like.

276. Whereas there is among you jealousy and strife, are ye not carnal ?

277. If ye have bitter jealousy and faction in your heart, glory not against the truth. This wisdom is not a wisdom from above, but is earthly, sensual, or animal. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is pure, peaceable, gentle, full of good fruits, without variance.

278. If ye bite and devour one another, take heed that ye be not consumed one of another.

279. Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour

as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

280. Take heed, lest there shall be in any one of you an evil heart of unbelief, in falling away from the living God: lest any one of you be hardened by the deceitfulness of sin.

281. For from within, out of the heart of men, evil thoughts proceed, thefts, murders, adulteries, covetings, deceit, an evil eye, railing, pride: all these evil things proceed from within, and defile the man.

282. Know this, that grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up.

283. They profess that they know God; but by their works they deny Him, being disobedient, and unto good work reprobate.

284. These are murmurers, complainers, shewing respect of persons for the sake of advantage.

285. And because iniquity shall be multiplied, the love of the many shall wax cold.

286. Do not ye after their works ; for they say, and do not.

287. Wherefore, brethren, be ye steadfast, always abounding in the work of the Lord.

288. Abide thou in the things which thou hast learned.

289. Hold the pattern of sound words which thou hast heard, in faith and love.

290. Owe no man anything, save to love one another.

291. All ye are brethren.

292. If there come into your synagogue or assembly a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing ; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place ; and ye say to the poor man, Stand thou there, or sit under my footstool ; are ye not divided in your own mind, and become judges with evil thoughts ? Ye have dishonoured the poor man. Howbeit if ye fulfil the royal law, Thou shalt love thy

neighbour as thyself, ye do well : but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

293. Well did Isaiah prophesy of you, as it is written : This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men.

294. Ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

295. Ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

296. Putting away therefore all hypocrisies, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

297. Be ye free from the love of money.

298. They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts. For the love of

money is a root of all kinds of evil : which some reaching after have been led astray, and have pierced themselves through with many sorrows. Flee these things ; and follow after righteousness, godliness, love, patience, meekness.

299. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

300. No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

301. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will thy heart be also.

302. Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain : whereas ye know not what shall be

on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.

303. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked.

304. Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

II. THE LUST OF THE FLESH.

305. The lust of the flesh is of the world.

306. Be not fashioned according to this world.

307. Remember ye the words which have been spoken by the apostles; how that they said there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, or animal, having not the spirit.

308. For they that are after the flesh do mind the things of the flesh; but they

that are after the spirit the things of the spirit. The mind of the flesh is death : because the mind of the flesh is enmity against God.

309. The flesh profiteth nothing.

310. The mind of the spirit is life and peace.

311. Walk by the spirit, and ye shall not fulfil the lust of the flesh ; for these are contrary the one to the other.

312. I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

313. Ye have heard that it was said, Thou shalt not commit adultery : but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

314. Thou shalt not commit adultery, thou shalt not covet.

315. Let marriage be had in honour among all.

316. Make not provision for the flesh, to fulfil the lusts thereof.

317. Let not sin reign in your mortal

body, that ye should obey the lusts thereof.

318. Make dead therefore your passion, evil desire, and covetousness.

319. They that are of Jesus have crucified the flesh with the passions and the lusts thereof.

III. THE EVIL TONGUE.

320. If any man thinketh himself to be religious while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

321. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue; it is a restless evil, it is full of deadly poison. Therewith bless

we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

322. Now put ye away all these; anger, wrath, railing, shameful speaking out of your mouth.

323. The things which proceed out of the mouth come forth out of the heart; and they defile the man.

324. Out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof.

325. Let your yea be yea, and your nay, nay; that ye fall not under judgment.

326. Wherefore, putting away falsehood, speak ye truth each one with his neighbour.

327. Let no corrupt speech proceed

out of your mouth, but such as is good for edifying.

328. Do all things without murmurings and disputings.

329. Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law: if thou judgest, thou art not a doer of the law.

330. Judge not, that ye be not judged.

331. Murmur not, brethren, one against another, that ye be not judged.

CHAPTER IX.

REPENTANCE, OR, THE NEW BIRTH.

332. Jesus came into Galilee, preaching, and saying, repent ye.

333. And he called unto him the twelve, and began to send them forth by two and two. And they went out, and preached that men should repent.

334. There is joy in the presence of the angels of God over one sinner that repenteth.

335. I declared throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

336. Let every one that nameth the name of the Lord depart from unrighteousness.

337. Ye must be born anew.

338. And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye

shall in no wise enter into the kingdom of heaven.

339. Blessed are the pure in heart.

340. Walk in newness of life. Be dead unto sin, but alive unto God.

341. Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Abhor that which is evil; cleave to that which is good.

342. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

343. Put away your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath

need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying, that it may give grace to them that hear. And grieve not the Holy Spirit of God. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other.

344. Be ye therefore imitators of God, as beloved children; and walk in love.

345. Make dead your passion, evil desire, and covetousness, the which is idolatry. Put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him. Put on therefore, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other; put on love, which is the bond of perfectness.

346. Awake, thou that sleepest, and arise from the dead.

347. He that loveth not abideth in death.

348. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently : having been begotten again, through the word of God, which liveth and abideth.

349. The whole law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself.

350. And this is the word of good tidings which was preached unto you.

351. Putting away therefore all wickedness, all guile, and hypocrisies, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

CHAPTER X.

OVERCOMING, OR, SELF-MASTERY.

352. Ye shall be perfect, as your heavenly Father is perfect.

353. Keep unspotted from the world.

354. God gave us a spirit of power and love and discipline.

355. Whatsoever is begotten of God overcometh the world.

356. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

357. I will give unto him that is athirst of the fountain of the water of life freely.

358. He that is athirst, let him come : he that will, let him take the water of life freely.

359. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law.

360. Let peace rule in your hearts, to the which ye were called in one body.

361. Work out your own salvation.

362. Be not overcome of evil, but overcome evil with good.

363. In your patience ye shall win your souls.

364. Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

365. Wherefore press on unto perfection.

366. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. We know that, if it shall be manifested, we shall be like Him. We shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure.

367. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

CHAPTER XI.

DEATH AND IMMORTALITY.

368. Though our outward man is decaying, yet our inward man is renewed day by day. We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

369. For we know that if our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

370. If there is a natural body, there is also a spiritual body. The first man is of the earth, earthy: the second man is of heaven.

371. Let not your heart be troubled. In my Father's house are many mansions or abiding-places. And if I go I will receive you unto myself; that where I am, there ye may be also.

372. Jesus said, Father, into thy hands

I commend my spirit: and having said this, he gave up the ghost.

373. Being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient.

374. The sting of death is sin.

375. Exercise thyself unto godliness: godliness is profitable, having promise of the life which now is, and of that which is to come.

376. Be ye therefore imitators of God, as beloved children; and walk in love.

377. God willeth that all men should be saved, and come to the knowledge of the truth.

378. Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.

BOOK SECOND.

The Spiritual Life.

THE SPIRITUAL LIFE.

CHAPTER I.

THE NATURE OF GOD AND THE RESPONSIBILITIES OF MAN.

I.

IT is as natural for mankind to believe in God as it is natural for the flowers to turn to the sun; even the most undeveloped savages are imbued with this universal idea.

The prevailing belief to-day is that God embraces both the Mother and Father principle.

“No man hath beheld God,” but each individual mind has formed a more or less definite conception of the Creator.

We are told that our “heavenly Father is perfect,” that “God is love,” “God is light,” “God is spirit,” and also that “the Spirit is the truth.” We are the “children,” the “offspring” of God, and there-

fore we are partakers of His divine nature, which at present finds manifestation on earth by using the physical body as a medium of expression.

Man has transformed to a greater or less degree the spiritual nature inherited from God, and has rendered it imperfect; but the progress of civilization, "the ascent of man," reveals a desire on his part to attain once more his natural state, to become perfect as his "heavenly Father is perfect."

God is frequently referred to in such vague terms as the "Unseen Energy," and "First Cause." These expressions seem cold and loveless, and the idea they convey of God, as an unincorporated force or principle, does not satisfy the heart of man.

God is the loving Father of all, and the many souls who yearn for God can better think of Him as the brooding "Over-soul," or "Over-heart;" they love and revere Him in the same sense that they love their earthly parents, and such we believe God seeks or desires to be His worshippers.

Although God may be spirit, it is comforting and satisfying to feel that He possesses a distinct individuality, and that from His throbbing heart ever emanate the waves of love which nourish the spiritual world.

Chemistry reveals certain constituents of the physical body, but the world is just awakening to the importance of considering the nature of the spirit, or mind, and its mode of manifestation. As yet we know nothing of its composition. That it is in substance far more exquisitely refined than are the particles which constitute earthly matter, we can readily believe, and also that it must indeed be most subtle to admit of confinement in the human organism. Since "the spirit is life," or a dynamic force, we may conceive that after death it immediately assumes a form measurably similar in appearance to the physical body which it has vacated, in that the identity of the individual is preserved.

One has said: "As a man thinketh in his heart, so is he;" thus in spirit we are what our thoughts make us. Marcus Aurelius observes: "Such as are thy habitual

thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts."

Man is at present imperfect, but when in the fullness of time his thought, through self-discipline and self-mastery, has become sublimated, he will be pure in spirit as is his heavenly Father. He will be love as "God is love." He will be like God.¹ "The earnest expectation of the creation waiteth for the revealing of the sons of God."

II.

Harmony and order are the manifestations of love; God is not a God of wrath and confusion, but of peace.² Our "heavenly Father is perfect."

God should not be regarded as an especial Providence, as unjust, as a partial Father bestowing gifts and favors on certain of His children, and withholding the same from others. "God is faithful,"³ for "love never faileth;"⁴ His affection, goodness, beneficence, are without vari-

¹ 1 John iii. 2.

³ 1 Cor. i. 9.

² 1 Cor. xiv. 33.

⁴ 1 Cor. xiii. 8.

ance; He is kind to the evil¹ and the good.

God does not exercise a governing control over birth and death. Not one child would need to be born into the world if man so willed. God does not premeditatedly take our loved ones from us, nor does He as a result of our prayerful requests prolong their stay on earth. The physical body, like all material things, is perishable, and even though disease be banished from earth, old age must of necessity bring death.

Death means to humanity more life, "life in abundance." The body is often a weight to the immortal spirit of man, but through death he may gain release and be enabled to enjoy fuller and freer expression, as the butterfly secures its wider freedom and larger life when it emerges from its chrysalis. Thus we are led to feel that God does not answer individual prayers relative to birth or death, or the distribution of wealth, or, indeed, any material object or desire.

¹ Luke vi. 35.

III.

It is a self-evident fact that much of the happiness and good fortune enjoyed by the individual, comes to him from his fellow-men; from those who enter into his immediate environment, or from those with whom he mingles in the more extended associations of life. There is in the business world a class of people, who, instead of working for the general good, aid each other in self-seeking, while they deprive the masses of their natural rights. We have poverty of mind and body in the world to-day, because man withholds from his brother-man the necessaries of life, — food, homes, raiment, and education, — and denies work to thousands who ask but the opportunity to earn a livelihood. God desires that these things shall be shared in common by all human beings, and that His children shall labor together to establish the reign of equality,¹ righteousness, and joy. Man is God's offspring, and has inherited Godly power which enables him to do his Father's will. Divine

¹ 2 Cor. viii. 11-14. Acts ii. 44-46. *Ibid.* iv. 32, 34.

wisdom manifested by man has given to the world the idea of universal co-operation, an idea that has haunted the noblest minds in past ages, and which in these latter days is warming the hearts of thousands, and leading men to see that this "gift of love" is the "day-star," which will light humanity's path to the kingdom of God.¹

Our civilization is indebted to Edward Bellamy for a luminous exposition of the possibilities offered by co-operation in a society in which the Golden Rule should prevail as the law of life. And however much we may differ from this thoughtful writer, as to the feasibility of attempting to enforce changed conditions through arbitrary law, no one can fail to value his service in giving us a glimpse of what the world will be when love and concord rule in the hearts of men. His "Equality" is a work which should be read by all humani-

¹ We desire to call attention to The Christian Commonwealth — a co-operative colony established at Commonwealth, Ga., by a small band of earnest men and women. This association is publishing a valuable little magazine entitled *The Social Gospel*, setting forth the principles of voluntary co-operation.

tarians and students of social problems. We feel that the dominant idea of brotherhood as presented by Mr. Bellamy is prophetic of the day which is dawning when man will love his neighbor as he loves himself, and will do unto others as he would be done by, so that want and poverty shall be no more — this is man's responsibility. He has within him the determining power to make of earth an Eden, to see that his heavenly Father's wishes are realized on earth as they are in heaven.¹ Waiting hearts look forward to the era when man, through example, through the exercise of his God-nature, through the expression of love inherited from God, will demonstrate to the world that our Father in heaven is an impartial and a beneficent Father, that GOD IS LOVE.

¹ Matt. vi. 9, 10.

CHAPTER II.

FAITH IN GOD.

IT does not afford the spirit of man sufficient comfort simply to affirm that he believes in God; faith is something far deeper and more abiding than belief, which is constantly tossed betwixt fear and doubt. Man, by endeavoring to live the life of love, enters to a degree into harmony with God, and in his heart is established a living faith; through which he experiences in sickness, in health, in tribulation, in time of peace, in life and in death, an ever-present feeling of soul-rest and security and an all-satisfying sense of the immortality of the spirit. God does not seem afar off, and to turn confidingly to the heavenly Father, daily, in loving thought, is prayer and happiness.

“ Every inmost aspiration is God’s angel undefiled;
And in every ‘ O my Father ! ’ slumbers deep a ‘ Here,
my child. ’ ”

God "made of one every nation of men." "We are His offspring." "We are members one of another," and as one family in perfect unity of spirit we must "seek God, feel after Him, and find Him."¹ To love God and all human beings, and to be loved in return by God and humanity, is to know love in all its completeness. Only through knowing love can we know God, for "God is love." Love alone can apprehend love. "Now abideth faith, hope, love, these three, and the greatest of these is love. Follow after love."

¹ Acts xvii. 27, 28.

CHAPTER III.

GOD'S PERFECT LAW OF LIBERTY.

GOD in the process of expression enjoys complete liberty, and man, being His offspring, requires like freedom; therefore God's perfect, all-embracing law is the law of liberty.¹ We are taught that our Father, when He created His children, suffered each one to go his own way.² "Where the spirit of the Lord is, there is liberty."³ God does not rule His children. We must be good, not because we are compelled to be, but voluntarily, of our own free⁴ choice, must we obey the spiritual laws of our being. God does not force His will upon any human being; where force begins, liberty ends. Of all boons liberty is to man the most precious; for only under the condition of freedom can his mind or spirit freely and fully give expression to itself.

Man has within him truth inherited from

¹ James i. 25.

² Acts xiv. 16.

³ 2 Cor. iii. 17.

⁴ Philem. i. 14.

God his Father, which renders him naturally self-reliant; he can "elicit wisdom ray by ray from this vast radiance" when needful to him, and when he so desires. To each individual in his natural state is given this "manifestation of the spirit," this power to express himself.

No two people are exactly alike, and it is the difference in manner of expression which constitutes dissimilarity and individuality. The legitimate play of the imagination, that is, the exercise of the God-given creative power which exists in every one, affords diversion and diversity, thereby, relieving life of monotony.

Man, when he comes under the restriction of another's will, is thrown into an abnormal state, his mind being suppressed and deadened, and he is rendered incapable of natural expression. One thus deprived of power to manifest his own individual nature is like a blind man, compelled to depend on others for guidance, — is wholly or in part an automaton.

Altruistic love alone can supply what is needed to keep God's children from falling into such a state as that just described.

Only in the environment of brotherly love can the individuality of each be preserved. This Godlike love will in itself inspire, while it will also provide opportunities for an education which will enable each individual, in absolute freedom, to give full expression to his inborn God-nature, and thus cause him to be self-reliant. Love is indeed "the fulfillment of the law," the truth which will liberate; for man cannot be free unless he is environed by love.

CHAPTER IV.

EVIL.

GOD in His state of liberty controls His own being: "God cannot be tempted with evil, and He Himself tempteth no man." Thus sin and its accompaniment, suffering, do not proceed from the Father. "God is love," "God is spirit," and we are told that the "fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."¹ The heavenly Father Himself adheres to His immutable laws of order, and He desires that man, His offspring, also should obey these laws of harmony by living the life of love and peace, and thus, forever, banish from the earth that misery which is the result of man's tyranny and lack of spirituality.

It is true that retribution, manifesting itself in trouble, anxiety, and unrest, ever results from those sins which dominate

¹ Gal. v. 22, 23.

the "dark and loveless soul," namely, selfishness, hypocrisy, self-righteousness, deceit, dishonesty, personal criticism, ill-temper, sullenness, hatred, cruelty, jealousy, falsehood, pride, arrogance, vanity, together with many others termed "sins of the disposition."

Physical disease, with its attendant, suffering, is superinduced to a great degree by another form of lawlessness, equally as evil in nature and designated as "sins of the body ;" but it is also a fact that millions of people endure severe and excruciating physical pain which is not the effect of sinfulness, but arises from ignorance concerning the material laws governing the physical body. The latter is but a perishable organism, and scholars are studying it to-day as never before, that they may learn how to keep it in the best possible condition so that its usefulness shall not be impaired. Man, even under the most favorable circumstances, is restricted by the physical nature. The spirit is tireless, but it is forced to adapt itself to the frail bodily frame in which it is housed. Its work is circumscribed by

the limitations of the flesh, and very frequently its intense activity, even in the noblest service, so wears upon the body that death comes long before the arrival of old age. This imprisonment in the flesh is so unnatural that we are led to believe that, in past æons, man's spirit became enveloped in matter because he would not heed the loving admonitions of God, just as the child, unwilling to obey its parent, plays with fire and is burned. Thus we feel that all pain is abnormal and not a part of God's divine plan; indeed, we hold it as unjust to the heavenly Father to think for an instant that the travail of creation is the outcome of God's will. Only order, painlessness, and goodness are the products of love.

Since evil comes not from God, we can only infer that man has created the sin which abounds in the world. History clearly proves that man has long been "an inventor of evil things," while it also shows that he has given expression to much that is good. Man is in this age manifesting a certain amount of evil, but far less than in any previous period chron-

iced. It seems reasonable to conclude that our ancestors, through disobedience to the spiritual laws of their being, so transformed their natures as to render suffering inevitable.

When man consciously, willfully sins, his heart becomes hardened, his conscience deadened, and thus his inherited divine nature is transformed. But he can corrupt or change his spirit only to a limited degree, for we are told that the goodness of God leadeth man to repentance.¹ We are also taught that man must work out his own salvation ;² therefore we infer that it is the goodness of man's inborn God-nature which works³ in him and leads him ultimately to turn away from evil and do good. Each individual, who lives the divine life of love, becomes an inspiration to others and hastens the day of universal salvation. Thus has God willed that "all men should be saved and come to a knowledge of the truth."

We note that from God man has inherited a spirit pure in essence, but he has also inherited the sins of his ances-

¹ Rom. ii. 4. ² Phil. ii. 12. ³ *Ibid.* ii. 13.

tors, which render him imperfect. Out of these errors man has woven a network of unnatural conditions, and being entangled therein, he suffers. The struggle of the human race, for unnumbered centuries, has been a more or less intelligent attempt to escape from this situation.

After an ascent through the long ages in weariness and anguish, humanity has at last climbed out of darkness, and sees that the surrounding wilderness or maze of evil is less dense than in the past. Man has now reached that stage in his journey at which he begins to realize that further suffering (aside from that produced by physical disease) may be avoided if he walks steadily by the Golden Rule, in the path of affection, wherein each and all extend the helping hand of love.

This Godlike love is the one thing needful to enable mankind to achieve an exalted destiny, where holiness and happiness are omnipresent. "Wholeness, perfection, love — these have always been required of man,"¹ and only by banishing

¹ Professor Henry Drummond, "The Ascent of Man," p. 341.

all evil from his nature — by mastery of self — can he attain unto his natural state, become pure and realize that he is indeed the very “breath of God.” In the words of Phillips Brooks: “To get back to God — that is the struggle. The soul is God-like and seeks its own. It wants its father. There is an orphanage, a homesickness of the heart which has gone up into the ear of God.”

To establish the kingdom of God — universal holiness and love — on earth, will draw mankind into closer rapport with God. As love grows, sin will melt away as mist before the sun, and humanity, pure in heart,¹ will be prepared to enter the Father’s Heaven above.

¹ Matt. v. 8.

CHAPTER V.

TRUTH.

WHEN we realize that the law of inheritance establishes the Fatherhood of God and the brotherhood of man, that is, the unity of life, it becomes most sacred and beautiful to us. "We are children of God," hence "heirs of God," heirs of His nature, for He has given us of His own spirit. "God is spirit," and we are told that the Spirit is the truth,¹ therefore God is truth, and man, His offspring, is a partaker of that truth.

The spirit or essence of truth² goeth forth from the Father, and the inborn truth worketh³ in man, and is in the world increasing and bearing fruit.⁴ The heavenly Father is perfect and the thought that radiates from God is perfect; but man is imperfect, and though he manifests a degree of truthful or righteous thought, he also expresses that which is

¹ 1 John v. 7. ² John xv. 26. ³ 1 Thess. ii. 13. ⁴ Col. i. 6-8.

erroneous and evil. The spiritual progress of civilization has been wholly dependent upon the gradual acquisition and expression of truth. Humanity's advance towards freedom and joy is marked by the amount of truth actualized in the lives of mankind. Truth, the divine heritage of all, will lead humanity home to God. To see the heavenly Father "even as He is,"—this is the

"divine event

To which the whole creation moves."

We feel that when humanity is begotten anew,—is transformed into the likeness of God,—then will all men, united in affection as one family, enter into the presence of God.

"None liveth to himself;" each individual is but one member among many interdependent ones which form the body of mankind. He who does not express the truth in every thought, word, and deed, injures not only himself but society also. "As a man thinketh in his heart so is he" in character. If he does not think truthful thought, his spirit is deprived of its essential food; is in a measure

starved; is benumbed, and having little or no power to feel, is incapable of natural, Godlike affection; thus man "is dead while he liveth." The following little poem, entitled "The World," truly describes the state of being referred to in the foregoing words:—

"Fashion, the world, society, to me
These ever are as some brave board outspread,
Where men and women feign to feast, unfed;
Smiling and gay, yet holding in each eye
The piteous glare of hunger's agony.
Ah! this alone is death, and these the dead;
And yet men call it 'life,' pitying, instead,
The child-like soul that loves simplicity.

"A padded pomp, chill state, a gaslight glare,
The bitter-sweet and dust of discontent,
Soul-hunger and a secret none dare broach—
These are thy wages, world, thy servants wear
Upon their brows the stamp of manhood spent—
Lost innocence, and haunting, vague reproach."

We are taught that it is essential for mankind to be free from worldliness; that it is necessary for all to be holy and without blemish. Not only do we as individuals reap the unpleasant effects of our own ignorance and sin, but being "members one of another," the ignorance and

sin which proceed from others, also bring suffering upon us, and thus we are in bonds with those who are bound,¹ and "the whole creation groaneth and travaileth in pain."

So long as an individual adds to the general evil in the world, instead of lessening it by expressing spiritual truth or righteousness, the era of joy, freedom, and peace is delayed. Sin in the aggregate constitutes the fabric of evil of which all sins are a part, just as pieces of cloth are a part of the bolt from which they are taken. "Perfection knows no degrees;" the manifestation of any phase of evil prevents the attainment of universal harmony — the kingdom of God.

¹ Heb. xiii. 3.

CHAPTER VI.

THE KINGDOM OF GOD.

I.

IT is true, as the poet affirms, that the sole necessity of earth and heaven is love, for "love is the fulfillment of the law." When, through education, all nations have come to recognize this truth, they will engage no more in lawless warfare.

We are taught that, long ago, God "made of one every nation of men," and we believe that in the beginning all human beings, united as a harmonious family, kept "the unity of the spirit in the bond of peace." In that Golden Age, man was guiltless, holy, and without blemish. Later he made acquaintance with sin, hence with grief; iniquity hardened his heart and he ceased to love his neighbor as himself.

"Sin is the absence of love," and man can become gradually sinless and regain his peace and joy only as he increases in

power to love humanity. "Inevitable retribution grows on the same stem with sin," just as reward or compensation is the fruit of goodness to be reaped in earth-life or in the hereafter. As regards retribution or judgment after death, Saint Teresa of Spain said long ago: "I conceive that the misery of damned souls in hell consists in the impossibility of their loving God or man." Other seers tell us: "There can be no hell that hath torment equal to that of a soul without love." "The degree of love with which any one loves, measures his religion. The degree of hatred, or indifference, which paralyzes love in the soul, is the test of irreligion."

It is indeed true that he who loses his life, — that is, gives of his love, — shall save his life or happiness. Man may gain the whole world, including fame and wealth, but if he saves his life or love, and does not give it forth to humanity, he forfeits happiness.¹ Long has he labored under the delusion that worldly power and material things can afford satisfaction; but this false idea is slowly fading from his

¹ Luke ix. 24, 25.

mind, for these possessions, when once acquired, are to him like the toys of which a child soon tires. They do not fill the soul with that glorious feeling of peace, joy, and life which only the presence of gentleness, kindness, and love in the spirit can give. Man is coming to understand that only through the appreciation and exercise of Godlike love can he enjoy endless happiness. He is also beginning to realize that, to attain this blest inheritance, the garden of his spirit must be cleared of unwholesome weeds, which prevent the growth of the implanted spiritual force within him. It is true that man as yet objects to this discipline; he delays cultivating love, and is thus rendered incapable of giving forth to humanity that which is due to each individual. Spiritual love is the food of the spirit, and though man withholds from his fellow-men this divine manna, God giveth life. His love is the bread¹ which cometh down unceasingly from heaven and giveth life to the world. As man becomes more and more like God, and gives forth the same unvary-

¹ John vi. 33.

ing love, then only will the heart or spirit of each individual be sufficiently nourished. Thus this bond of universal love will not be complete, answering all the requirements of mankind, until the two supreme commandments are fulfilled. Herein is love made perfect,¹ when man loves his neighbor as himself, and in the same manner loves God with all the strength of his being. We mention man first, because we are taught that *if a man loves not his fellow-man whom he hath seen, he cannot love God whom he hath not seen*. Man lacks capacity for loving God until he loves humanity.

There are those in the world who withhold from their fellow-men the love² which they should in justice give, and consequently fail to further freedom. With mental and physical force they prey upon their brothers, oppressing and enslaving them. Those who thus remain unloved and oppressed become, as a rule, little more than mere automatons. The following extract from a recent poem³ by

¹ 1. John iv. 7, 8, 12, 16-18, 20.

² Rom. xiii. 8.

³ "The Man With the Hoe," *San Francisco Examiner*.

Professor Edwin Markham, like a deep-toned bell, bids us listen while it voices
 "What man hath made of man."

"Bowed by the weight of centuries he leans
 Upon his hoe and gazes on the ground,
 The emptiness of ages in his face,
 And on his back the burden of the world.
 Who made him dead to rapture and despair,
 A thing that grieves not and that never hopes,
 Stolid and stunned, a brother to the ox?
 Who loosened and let down this brutal jaw?
 Whose was the hand that slanted back this brow?
 Whose breath blew out the light within this brain?"

Is this the thing the Lord God made and gave
 To have dominion over sea and land;
 To trace the stars and search the heavens for power;
 To feel the passion of Eternity?
 Is this the Dream He dreamed who shaped the suns
 And pillared the blue firmament with light?

.

What gulfs between him and the seraphim!
 Slave of the wheel of labor, what to him
 Are Plato and the swing of Pleiades?
 What the long reaches of the peaks of song,
 The rift of dawn, the reddening of the rose?
 Through this dread shape the suffering ages look;
 Time's tragedy is in that aching stoop;
 Through this dread shape humanity betrayed,
 Plundered, profaned, and disinherited,
 Cries protest to the Judges of the World."

“The selfishness of one part of society can cut off the spiritual supplies of another part by consigning it to physical, intellectual, and moral privations, and to an unwholesome environment which makes low living practically inevitable. Think of the vast deserts of humanity which might bud and blossom as the rose, and grow fair with culture like the garden of the Lord! As there are plants that grow stunted and deformed in the dim light of caverns, there are homes and workshops in which men and women live or toil amid cheerless shadows. It is cruel to say that these childish masses ‘might help themselves,’ so long as they do not know how, and have no adequate means of finding out. Dungeon walls are not more impervious to light than is the darkened mind. Manacled limbs are not more helpless than is the unawakened spirit. And the dead can come out of their graves as easily as the more depressed classes can rise.”¹ It is as useless to expect wisdom and virtue from these benumbed, spiritually sick²

¹ Rev. Charles G. Ames, “As Natural As Life.”

² Matt. ix. 10-12.

ones as it is useless to expect an invalid to think and walk when his physical brain and limbs are paralyzed.

That alms-giving is but a palliative measure, and utterly inadequate to restore souls and banish poverty, is a proven fact. But there have always lived on earth men and women who have felt so deeply the privations and sorrows of others, that they have endeavored, so far as they were able, to supply the needs of their fellow-men. Count Leo Tolstoi, realizing the necessity for such heartfelt sympathy, has given the major part of his large fortune to those requiring assistance; consequently he and his family live frugally. They do not dwell in the luxurious ease which characterizes the lives of most of the Russian aristocracy. The Countess and children nurse the sick, feed the famine-stricken, and make clothes for the peasants, while the Count teaches his hard-working neighbors, and shares their toil, joining them in shoemaking, plowing, and other industries. John Ruskin, the great artist and humanitarian, gave to those in need nearly all of the

wealth inherited from his father; he could find no pleasure in it since he had not earned it, and "while outside of his fenced acres numbers of men and women were starving, and babes dying for lack of milk." As regards the brothers and sisters in our midst who are denied the opportunity of earning a livelihood and acquiring spiritual culture, Mr. Ruskin exclaims: "Ye sheep without a shepherd, ye are deprived not only of bread — it is not the pasture alone that has been shut from you, but the Presence! Claim your right to be fed, but claim more loudly your right to be holy, perfect, and pure. Strange words to be used of working people: What! holy; without any long robes or anointing oils; these rough-jacketed, rough-worded persons; set to nameless and dishonored service? Perfect! these, with dim eyes and cramped limbs, and slowly wakening minds? Pure! these, with sensual desire and grovelling thought; foul of body, and coarse of soul? It may be so; nevertheless, they are the holiest, perfectest, purest persons the earth can at present show. They may be what

you have said; but if so, they yet are holier than we, who have left them thus.”¹

In the Golden Age which awaits us there will be no more starvation of mind or body, there will be no lack of food or opportunities for development.

II.

Parents are awakening to the importance of teaching their children that all service, — whether performed by hand or brain, — conducive to the health, comfort, and general well-being of society, is ennobling, and contributes to the enjoyment of the higher nature. The men and women of the future, thus properly educated, will be rendered self-reliant, possessing ability to join in the mental and physical labor to be voluntarily shared in common by all. In the era of peace and happiness to come, the children of God will once more be united in love as one family, and will divide equally among themselves the work² necessary to make this earthly home a healthful and beautiful

¹ John Ruskin, “Unto This Last,” p. 221.

² 1 Thess. iv. 11. 2 Cor. viii. 11-14.

abiding place. Owing to the multitude in the world, vast numbers will of necessity participate in this service for the common good of all, hence the measure of labor required from each individual will be very small, and no one will be dwarfed in body and soul by excessive toil. George William Curtis observes: "If every man did his share of the muscular work of the world, no other man would be overwhelmed by it. The man who does not work imposes the necessity of harder toil upon him who does. Thereby the first steals from the last the opportunity of mental culture. The way back to the Golden Age lies through justice, which will substitute co-operation for competition."¹

It is good to know that the spirit of brotherly love, expressed in the desire for co-operation, is permeating society. The co-operative method is being practiced by groups of people in our own country, and in other parts of the world. We are as yet only in the dawn of the co-operative age; but events are moving rapidly, and

¹ George William Curtis, "Early Letters."

when the perfect day shall come, — and come it must, — the sunlight of an all-embracing love shall flood humanity; this is the promise of the twentieth century. "Love never faileth," and, manifested through co-operation, it will give to all homes, raiment, food, and also "leisure, which, therefore, means art and culture, recreation and education."

Marcus Aurelius, in speaking of brotherhood, says: "All men are related, all mankind is one body, and whosoever cuts himself loose from a fellow-man parts himself like a severed limb from the stock of humanity. Men exist for one another. It is not right to be offended with men, but it is thy duty to care for them. To care for all men is according to nature. We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another is contrary to nature." In the words of Professor Henry Drummond: "The supreme work to which we need address ourselves in this world is to learn to love. The one eternal lesson for us all is, how to love better. What makes a man

a good artist, a good sculptor, a good musician? Practice. What makes a man a good man? Practice.”¹ He is deficient in goodness who tortures or wantonly slays the bird or animal, forgetting how strong is the love of life in all creatures, even down to the tiniest insect.

“He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.”

He is lacking in love who harbors thoughts of suspicion, and distrusts his fellow-beings. It is divine to be meek and loving, and willing to be deceived rather than sin against innocent souls; for where doubt is manifested, guiltless ones are frequently misjudged. That is not love in man which prompts him to kill, or hold that the criminal who has sinned, one or many times, is degraded, and must be treated with contempt. Man is God's offspring, and the divinity within him must be respected. He should be surrounded by those conditions which are necessary to

¹ Professor Henry Drummond, “The Greatest Thing in the World.”

growth and development, that he may reach out toward perfection, just as the plant requires the sunlight, air, and moisture to enable it gradually to unfold in all the beauty of maturity. Man must cease to scorn his fellow-men, for the one thing essential to nourish, strengthen, and build up the soul of the criminal, is the patient, fervent, love of society. Prisons are yet necessary for the protection of the people, but they should be homes wherein the inmates would be uplifted by all holy influences.

Man can progress toward the goal of endless felicity only by expressing God-like love—love which goes out helpfully to all of earth's children. But he who ignores the needs of the unenlightened, suffering, and oppressed, and lives with every thought bent on securing his own joy, in his selfish quest crushes others, and never attains happiness.

Love does not seek to dominate, rule, or interfere with the rights of others. Love manifests itself in kind looks and tender words, and quickens into activity all that is noble in those who come under its in-

fluence. Love will always express itself in ministration; man will fulfill God's wishes, and work for man, as long as there are sick, unfortunate, and helpless ones to be lovingly aided. This of necessity must be until the conditions of earth are such as to render each individual (who is physically healthy) self-reliant, dependent on God and humanity only for love. Life as it will be in this happy time to come is thus voiced in the true Quaker spirit by John G. Whittier:—

“ Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

“ Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the people keep time in accord
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!”

III.

The delusive opinion of the world to-day is that to center the heart's devotion upon one particular person, or upon one's own family or a few friends, is to reap happiness. Affection thus limited to one individual, or a group of persons, is not spiritual — is not like God's love, which includes all human beings. The "yearning of humanity" is the unconscious longing for universal love, — for love given equally to God and to humanity alone draws one into closer harmony with God, and thereby enables the individual to love perfectly.¹

The desire for special love finds fulfillment in marriage, which should ever be a most holy and harmonious state, but so often does misery ensue that the same has given rise to the much discussed question: "Is marriage a failure?" It is a deplorable fact that those who are united in wedlock frequently live on the physical plane, and the union, being devoid of spirituality, fails to benefit the participants or

¹ I John iv. 7, 8, 12, 16-18, 20.

society. To fulfill its mission, to be sustaining and lasting, the marriage bond must be spiritual in nature. Marriage will cease to be a failure when the husband and wife are imbued with a fervent love for God and humanity; when both, with one aim, one purpose, strive to eliminate from their natures all that is not divine. It is true, as Professor Henry Drummond affirms, that passion is frequently miscalled love.¹ He adds: "The idea that the existence of sex accounts for the existence of love is untrue. Marriage among early races, as we have seen, has nothing to do with love. Among savage peoples the phenomenon everywhere confronts us of wedded life without a grain of love. Love, then, is no necessary ingredient of the sex relation; it is not an outgrowth of passion; sex is transient; love is eternal. Love is love, and has always been love, and has never been anything lower."² Many people, recognizing this truth, live the life of continence save when children are desired. This true conception of the marriage re-

¹ Henry Drummond, "The Ascent of Man," p. 224.

² *Ibid.* pp. 305, 306.

lation embraces a recognition of the right of the child to be well born, and some one has wisely said: "A child well born is a child half reared." The rights of society, which demand that only spiritual children be called into being, are likewise considered. As regards family life, Professor Drummond teaches: "So long as the first concern of a country is for its homes, it matters little what it seeks second or third." "The one point, indeed, where all students of the past agree, where all prophets of the future meet, where all sciences from biology to ethics are enthusiastically at one, is in their faith in the imperishable potentialities of this yet most simple institution." "Looking at the mere dynamics of the question, the Family contains all the machinery, and nearly all the power, for the moral education of mankind."¹ The home should be an unprofaned shrine where the culture of everything holy and beautiful is carried on. In pure, righteous parenthood lies the hope of civilization. "Bad parents mean starved children. The child which has drunk

¹ "The Ascent of Man," pp. 305, 316.

most deeply of its father's or its mother's love lives to hand on that which has spared it to a succeeding race." ¹

IV.

Love is the "supreme dynamic" ²—the path of altruistic love is the path of progress. ³ Professor Drummond observes: "We believe with Mr. Kidd that 'the process of social development which has been taking place, and which is still in progress, in our Western civilization, is not the product of the intellect, but the motive force behind it has had its seat and origin in the *fund of altruistic feeling* with which our civilization has become equipped.'" ⁴ Professor Drummond in his own words says, "Love is the pure and undefiled fountain of all that is eternal in the world." He thus further emphasizes this thought: "Experience tells us that man's true life is lived neither in the material tracts of the body, nor in the higher altitudes of the intellect, but in the warm world of the affections. He reaches his full height

¹ "The Ascent of Man," p. 308. ³ *Ibid.* p. 36.

² *Ibid.* p. 216.

⁴ *Ibid.* p. 55.

only, when love becomes to him the breath of life, the energy of will, the summit of desire. There at last lies all happiness and goodness, and truth and divinity.”¹

“O Golden Age

Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest . . . give the heart
The freedom of its fair inheritance.

.

Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir,
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, love —
*The sole necessity of earth and heaven!”*²

¹ “The Ascent of Man,” p. 215. ² J. G. Whittier.

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