

*Heaven's Natural
Religion*

Charles William Whipple

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Scripture References

As Biblical quotes appear in-line with Mr. Whipple's text, and may have no reference stated, it is sometimes difficult to determine whether something is a Biblical quote or not. Therefore the use of *italics* is employed as an aid in separating them from the text. References to many quotes were not added to the text as they would tend to distract the reader. Quotes are taken from a 1933 Bible edition translated by George M. Lamsa and published by the A.J. Holman Company of Philadelphia. This translation is based on Peshitta manuscripts written in Aramaic, the spoken language of the common people during the time of Christ. In many instances this translation appears to correct what may be mistakes in the Greek text. For example, in Matthew 19:24, the text "*Again I say to you, It is easier for a camel to go through the eye of a needle*", the word 'camel' is replaced with the word 'rope'. These two words are written the same in Aramaic. This and other differences hint at the possibility of the original New Testament manuscripts being first written in Aramaic and later translated to Greek. The Lamsa translation includes both the Old and New Testaments. For study proposes, the reader may wish to compare the Lamsa text with the more readily available new King James version.

Although Baptism and immersion are used interchangeably, Mr. Whipple stresses immersion, as the Bible says immersion is required for the new birth while baptism is sometimes associated with sprinkling or affusion.

Lawrence W. Fowler Ph.D.

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A Guide to the Religions of America.

A collection of articles from "Look" magazine, 1955

The Worlds Great Religions; Life magazine, June 13,1955

Individualism

The Genesis Period

The heavens and the earth comprise the natural territory of our universe. The universe and everything in it was created naturally by God from the pure essence of primary spirit which pervades all time-space. God is a personal spiritual being, the intelligence of time-space, and He created the universe through the exercise of His attribute, love. God is love, and in its natural definition is the attractive power of the intelligence of time-space.

The primary spirit of time-space is the basic component of nature. We cannot see this basic essence of matter and power until it has been converted, changed, created or evolved by God, through His attribute of love, into atoms of physical or material matter.

Physical matter is not a direct creation from primary spirit, but rather the result of an evolution or series of creations or stages, and is evidently not the final condition or state, as creation may continue. The present physical or material universe, particularly that portion which men come into physical association with, is extremely important, for it contributes to the physical life and environment of man.

The physical is only a portion of man's life and it is necessary to understand some spiritual aspects in order to live even the physical life to its fullest, and much more necessary if we are to receive more spiritual benefits. Man knows very little regarding God and His activities in the realm of creation and this is limited to the contents of one book, the Bible, given to man by God. From this source and this source only do we learn some of the events or stages of creation leading up to our present state.

We cannot take time nor space here to trace sources but will give some of the natural steps or stages in this creation which have been discovered by us.

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God is love. By love God created His companion, the Holy Spirit. By love and cooperation they created a son, their son, thus creating a God family or God Trinity. They are personal spiritual beings of love and spirit. With our physical senses we cannot see them, nor hear them, nor can we see nor hear the host of heavenly beings, spirits, or angels God created as helpers and companions.

God created a place, home, or heaven for the spiritual beings to live and as a place of association and companionship. This place or heaven was likewise spiritual and so cannot be seen by physical beings.

In another stage of creation, possibly the next, God created the physical universe, which physical human beings can see, hear and feel. And lastly, as far as we have been able to discover from God's revealed word, He created man in His personal image. Thus from the invisible spirit of time-space God created everything through the use of His attribute of love.

One chapter of the Bible, Genesis, gives us a condensed summary of God's creation. The second chapter enlarges upon this and gives us a picture of our primitive ancestors in the Garden of Eden. The third chapter tells of man's encounter with Satan and the end of God's close association with man upon the earth. The first eleven chapters of Genesis give us a history of God and man in their relationships, going back to the beginning, and extending to the call of Abraham. This period of history gives us a digest of the original, primitive, or what I have called the Natural Religion of the world of man. This has sometimes been called the Patriarchal religion. It was the relationship between God and man throughout the world. This was the first and universal religion or relationship created by God before man invented his own manner of worship. These are short chapters, occupying about a page each or eleven pages in the common English Bible, and may be read in a short time. Read and study them and we will recount the various relationships God has revealed as affecting human conduct and worship.

Genesis 1:1; *God created the heavens and the earth in the very beginning* 1:27; *So God created man in his own image, in*

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the image of God he created him; male and female he created them. 1:31; And God saw everything that he had made, and behold, it was very good. 2:1; Thus the heavens and the earth were finished, and all the host of them. 2:8; And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. 2:17; But of the tree of knowledge of good and evil, you shall not eat; for in the day that you eat of it you shall surely die.

The account of the life of Adam and Eve in the Garden of Eden is very short in the Bible, but we are able to draw some definite conclusions from what is revealed to us. God is love and what He created was through love; spirit matter, spirit beings, physical matter, physical beings, including plant and animal life. This love attractive attribute used by God in creation, adhered to and became an inseparable part and necessity of everything that was created; and through the laws of nature, passed on from spirit to spirit, substance to substance, plant to plant, animal to animal, and man to man, the being which combines the love of God, the spirit creation, the material creation, and the creation of life.

In love God created the family of man in the image of the family of God. This family of man carries forward this God given love attribute in his natural life and living when he obeys God's first command to man: Genesis 1:28; *Be fruitful and multiply, and fill the earth, and subdue it. 2:24; Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.* Love, the attractive attribute of God, makes one of a man and a woman. This one law of love underlies everything and has a natural consummation in the creation by man of children like himself, in the image of God, spiritual, physical and natural.

The observance of love is the law of God; love of man by God, love of God by man and love of men for each other. Love is righteousness, rightness. Breaking of love is wrong, sin. Let us see the part it plays in the relationships revealed in the early history of man.

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Satan broke the law of love when he interfered with the love relationship between God and man. Genesis 3:8; ***And they heard the voice of Lord God walking in the garden in the cool of the day.*** Although not outlined in detail, we here catch a glimpse of the companionship experienced by God and man in the Garden of Eden.

Just how long this period of true natural relationship lasted we do not know. Adam and Eve had no children while they lived in the garden. Their third son or child, Seth, was born when they were one hundred and thirty years old as stated in chapter five. Also as stated in this genealogy, the first children or sons were born when their parents were sixty five to one hundred and eighty two. Therefore, we may reasonably assume that man and God companioned in this first perfect relationship for about a century. Man had freedom to act as he pleased and for possibly a hundred years he chose to obey God, to love God as he should.

When man chose to decide for himself the conditions of his relationship with God and chose love, trustfulness and obedience, all was well. But when he chose a contrary course and disobeyed God, the life in the prepared home ended, just as God had explained. It was as natural as it was true.

Genesis 3:10-11; ***I heard thy voice in the garden, and when I saw that I was naked, I hid myself. And the Lord God said to him, Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?***

Guilt, shame and sin lie wholly within the spirit of man, the spiritual image of God, and occurs only when the love law is broken. Nature is unchangeable in its application to spirit, element, plant, animal, man or God.

Man is a dual being, spiritual and physical. Animals do not know guilt, shame or sin because they have no spirit. Sin, the breaking of the law of love, lies wholly within the spiritual. If we observe the behavior of animals, who are wholly physical, we will readily see that much man considers wrongful does not so affect them. Their acts are entirely physical. Sexual activities or exposures do not affect them, they kill indiscriminately for food or

other physical reasons; bees kill their males after their usefulness is ended, many fish devour their own offspring. They have no spirit.

Those qualities of mind or activities which animals exhibit, that we are sometimes inclined to compare with human love, originate in the qualities or attractive attributes of the creative love of God which was used in creation and is an inherent property of everything physical. Love, being the spiritual power of God, attaches to and is an integral part of everything physical, as well as the human spirit.

The mind has two main areas, the conscious and the subconscious. We well know the activities and relationships of these as applied to the physical. Man has two minds, the physical and also the spiritual. Both minds have conscious and subconscious areas. Guilt, shame and sin lie wholly within the spiritual subconscious of man, not in his animal subconscious, nor in the subconscious of any other physical animal.

When Adam sinned his own spirit condemned him. He was ashamed before God confronted him and afraid of his punishment which would and did follow naturally. He had condemned himself by disobedience and made for himself an article of clothing to alleviate his fear. When confronted, Adam readily confessed his sin and his fear and accompanied it with a physical excuse. God heard that confession, and the first thing He did was to punish the tempter and followed that with an assurance that a way was provided for man to overcome the evil results of his disobedience. Genesis 3:14-15; ***And the Lord God said to the serpent, Because you have done this thing, cursed are you above all cattle, and above all beasts of the field; on your belly shall you go, and dust shall you eat all the days of your life. And I will put enmity between you and the woman, and between your posterity and her posterity; Her posterity shall tread your head under foot, and you shall strike him in his heel.***

But nature had been established and the result of man's sins must follow as naturally as other results follow other acts. God had revealed the results of disobedience . Genesis 3:16-24;

To the woman he said, I will greatly multiply your pain and your conception; in pain you shall bring forth children, and you shall be dependant on your husband and he shall rule over you. and to Adam he said, Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you saying, You shall not eat of it, cursed is the ground for your sake; in sorrow shall you eat the fruits of it all the days of your life. Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; In the sweat of your face shall you eat bread, until you return to the ground; out of it you were taken; for dust you are; and to dust shall you return. So Adam called his wife's name Eve because she was the mother of all living. And the Lord God made for Adam and for his wife coats of skin and he clothed them. Then the Lord God said, Behold, the man has become like one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So the Lord God drove out the man; and he placed at the east of the Garden of Eden, Cherubim and a flaming sword which turned every way, to guard the path to the tree of life. The intimate and close relationship between God and man in the Garden of Eden was ended but God still loved the man and his wife and showed his compassion in a very practical way by making clothing for them, so their shame and fear would be assuaged.

By the laws of nature life must go on and the needs of the physical man must be met, if not under the conditions in the Garden of Eden, then under conditions outside, for Adam still had eight-hundred years to live. Adam and Eve had children and their eldest son, Cain, killed his younger brother, Abel. God again personally confronts the sinner and metes out his punishment. The natural law of love must be obeyed. Man must not treat his brother as an animal. The laws of nature for men are different than for animals, and they must be obeyed.

For the next fifteen-hundred years we do not find much new revelation regarding the relationship between God and man.

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Cain brought offerings of his crops and Abel offerings of his flocks to God, but where they brought them, for what purpose or what disposition was made of the offerings we are not told. Genesis 6:5; ***And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually. And the Lord was sorry that he had made man on the earth, and it grieved him in his heart. So the Lord said, I will destroy men who I have created from the face of the earth;***

We are all familiar with the story of the flood of Noah, but very little is given us about this first Natural Religion, or man's worship of God, if there was such an act. When this flood was over Noah built an altar and made a burnt offering to God upon it. We are not told the purpose of the offering nor its effect on either man or God.

Chapters nine through eleven tell of the repopulation of the earth after the flood, but the religion of the people is not discussed with the single exception of the reemphasis of the original law of love and God's promise to never again destroy man, in the rainbow covenant. No new light is shed upon this original patriarchal religion and no change or modification is made until we meet Abraham about three-hundred and fifty years later.

We meet Abraham in the twelfth chapter of Genesis but no act of worship on the part of Abraham or any other person is mentioned until Genesis 14:18; ***And Melchizedek king of Salem brought out bread and wine; he was the priest of the most high God. And he blessed him, saying, Blessed be Abram to God Most High, possessor of heaven and earth; and blessed be the most high God who has delivered your enemies into your hands, And Abram gave him tithes of everything.***

Here we find a priest. When or how he became a priest is not mentioned. We do not know what his office represented. Two acts are given without explanation. The priest blessed both God and Abram in the name of God and Abram gave tithes to the priest. Why we are not told but it is evidence that some form of religious observance had been established during the three-

hundred and fifty years, of which these acts were a part. No authorization is given nor criticism is mentioned concerning either act.

In the fifteenth chapter God renews His promise to bless Abram, but no act of worship is given. In the seventeenth chapter, *The Lord appeared to him and said to him, I am the almighty God; walk well before me and be faultless. And I will make my covenant between me and you and will multiply you exceedingly. And Abram fell on his face; and God talked with him saying, As for me, behold, I am establishing my covenant with you and you shall be the father of many peoples.* This covenant between God and Abram was established by God's blessing Abram and his children, and Abram, on his part, established the rite of circumcision. Genesis 17:26; *In that very day was Abraham circumcised and Ishmael his son, and all the men of his household.*

We find now the beginning of a family history of the descendents of Abraham and his house, still under the same god and law of love, with the rite of circumcision, but with no added features of worship. We follow the experiences of Jacob and his descendents in their life in Canaan, later in Egypt and in their exodus to Sinai.

We find no new forms or ceremonies of a religious nature. Moses built an altar to the Lord after the escape from Egypt , Exodus 17:15; *And Moses built an altar and called the name of it Jehovah-nasi;* As Noah did after his escape in the ark. Also Jethro, the priest of Midian. Exodus 18:12; *Moses' father-in-law offered burnt offerings and sacrifices to the Lord.*

Until the giving of the law through Moses in the twentieth chapter of Exodus we find the worship of God, or the Patriarchal religion to consist of the observance of the law of love and the giving of offerings, some representing thanks for the blessings of God, other burnt offerings on an altar of stones, an acknowledgment of sin.

By the time of Abraham there was established general or universal priests such as Melchizedek and Jethro, although their

function was not defined. From later disclosures some of their activities may be inferred.

From the laws and ordinances established by Moses for the Children of Israel we may learn that the offerings of food were in thanksgiving to God for His perpetual love and blessings, and the burnt offerings upon an altar were for the sins; a confession of disobedience and a removal of the guilt, shame, and mental conflict connected with disobedience.

The universal priests, whom we find in the last three or four centuries before Sinai, were the outgrowth of a spiritual need in a growing social structure. They were the pastors, teachers, spiritual leaders and custodians of the people, to whom all could come with offerings and from whom they could receive spiritual help and assurance that guilt was removed and a normal relationship with God could be maintained.

Although offerings and priests are not explained in those early revelations by God, whether instituted by man or God, their purpose is made known later.

Isaiah 1:10-20; *Hear the word of the Lord Of what purpose is the multitude of your sacrifices to me? Says the Lord; I am full of the burnt offerings of rams, and the fat of the fed beasts; and I do not delight in the blood of bullocks, or of lambs, or of he-goats. who has required this? Bring no more vain offerings; their savor is an abomination to me; in the new moons and Sabbaths, you call an assembly; your new moons and your appointed feasts my soul hates; they are a burden to me; I am weary to bear them. I will hide my eyes from you; even though you make many prayers, I will not hear; your hands are full of blood. Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; Learn to do good, seek justice, do good to the oppressed, plead for the fatherless, plead for the widows. Come now, and let us reason together, says the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson; they shall be like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured*

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with the sword. There is one law, love; and one sin, breaking that law. Love God, love others, live righteously.

For an explanation of the matter of the priests, we go to the New Testament. Hebrews 5:1; *For every high priest chosen from among men is ordained on behalf of men about things pertaining to God, that he may offer both gifts and sacrifices for sins; 7:1; For this Melchizedek was king of Salem, the priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him, and to whom Abraham also set aside a tenth part from the choice things he had with him. His name is interpreted king of righteousness, and again, king of Salem, which means king of peace. 7:21; For they were made priests without oaths.*

The explanation by God in Hebrews was made to show that Jesus had become a priest on a universal scale, not under the law or by the administration of an oath or other human ceremony, like Melchizedek under the patriarchal period. But also we learn that these early priests were for the furtherance of righteousness, peace and love.

Summary

By carefully covering the history of man from creation to the giving of the Mosaic law to the Children of Israel at Sinai we learn what is heaven's Natural Religion.

Love of man by God. Love of God by man. Love of man by man. The love of man by God is constant, universally and eternally operative. The love of God by man is man's first and most important law, necessity or duty.

The second is similar, men must love each other also. The observance of these two similar laws make righteousness, peace, progress and happiness for man an approbation and blessing on God's part.

The breaking of these two laws of love were sin and produced misery, fear, crime and wars that have paraded across the pages of history, from the first sin to the present day.

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The selection of spiritual leaders helped man in his adjustments to a stable social civilization in the person and office of priests. These priests were the embodiment of the law of love, righteousness and peace; of the individual and of the social order of the people.

The Hebrew Period

Heaven's Natural Religion, the simple law of love and righteous living was operative wherever man lived throughout the earth. As the social structure grew, the natural law of necessity designated individuals as custodians and exponents of this law. To these, whom we shall call priests, individuals came for help and advice in matters relating to their spiritual natures. In this intimate association conflicts lying within the spiritual subconscious mind were discovered and remedied.

Primitive man, that is before the discovery of the science of psychology, followed the use of tried and accepted methods of procedure and thus developed within the group a special code of action which has been called religion. All groups, races and peoples, being by nature both material and spiritual, developed religions, the nature of which was governed by the environment in which it existed.

Man's mind, being both material and spiritual, we find in all these religions a mingling of the material and spiritual needs. In many groups the two were actually combined in one institution, which functioned both politically and religiously. Thus we find the absolute monarchy and the divine right of kings. In some instances the ruler was even worshiped as a god.

God, the Trinity, Creator was ever solicitous of man and the manner in which he developed. Being a free moral agent, man did not always choose the law of love, righteousness, and the forgiveness of sins, but used his own ideas. These often became national and wide spread standards of living, but never departed entirely from the Natural Religion for the very simple reason that man has a spirit and this spirit always played a prominent part in his activities. No matter how far a field religion might roam there always remained this original standard underneath, and the religion being practiced in any age or locality was a development and modification of this original law of nature relative to man's spirit.

In the judgment of God there came a time in the life of the human race when the revelation of his will in greater fullness

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regarding spiritual matters was advisable. The time, content and conditions of that revelation lay wholly within the mind and power of the Creator. Man may observe and discover the acts of God in the realm of the spiritual nature, but he cannot discover the whys and wherefores; for those lie entirely within the mind of God. We know only that portion which He reveals to us, and our only source of that revelation which has been proven scientifically and unquestionably true, is the Bible. To this we go for the new revelation.

The story of the Children of Israel, descendents of Abraham, Isaac and Jacob is the subject matter of the Old Testament. It began with the first book, Genesis, and runs through the entire Bible. God chose a man who was a descendent of Seth, living at Ur in Chaldea, through whom He might give to mankind this new revelation. Abraham, spiritually, was living under the original Natural Religion, although those around him had espoused socially advanced forms and became habituated to the worship of numerous gods, represented to them in the form of idols.

God called Abraham to leave his home, and made a covenant with him as a result. God, on His part, was to make a numerous people through Abraham's descendants, be their God and bless them in material ways. Abraham, on his part, instituted the rite of circumcision and accepted God through observance of the original Natural Religion, using the altar and offerings for the forgiveness of sins. He used the office of the universal priesthood in cases of social evils or sins, as shown by His contract with Melchizedek,

This form of religion remained the standard for this people throughout their nomadic life and up to the time God gave them other revelations through Moses after their liberation from Egypt. Although the Israelites, as a people, remained true to the Natural Religion, individuals who came in contact with other forms of religion, practiced by neighboring peoples, would adopt customs and practices at variance with Abraham's covenant. The Children of Israel were often influenced by these customs and religions of other nations.

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At Sinai God gave Moses the Ten Commandments, which upon analysis shows them to be an expansion of the law of love, which is the sum and substance of Heaven's Natural Religion. This Decalogue was given to the people as a national and personal code of religion and remained so throughout the life of the nation.

Upon their emergence from Egypt, they numbered several million and could no longer live under the primitive customs of the nomadic life, but required laws and institutions of a definitely located nation. God called a conference of the leaders to which seventy elders came with Moses and Joshua representing the political elements and Aaron, Nadab and Abihu representing the spiritual and religious elements. We are not told much that transpired at that meeting, but as a result a national organization came into being in the form of a theocracy. A national convocation was called, areas and bounds were arranged for the various tribes and groups and God visited them personally, and all were able to see and hear Him as He gave His stamp of approval to them as an organized nation.

They went through the various phases of advancement from a homeless life of forty years in the wilderness following the many years of slavery in Egypt. They passed through all the adjustments of social changes, war, conquest, pioneering, hardships, alien customs and religions indigenous to the territory they occupied. It was necessary to meet and consider all these various changes of life as affecting their daily occupations; agriculture, craftsmanship, animal husbandry, household and family life, music, literature, poetry and social ethics on every level from bondman to king and priest.

This was done under the covenant made between Abraham and God. The Old Testament gives an account of how the Children of Israel kept that covenant and how God kept His part. Sometimes the people wandered perilously close to idolatry, often forgetting about their promise to God. They rose to their greatest height in the theocracy under the guidance of Samuel and then by popular acclamation changed their form of national government to a monarchy, because of a desire to be like the neighboring nations.

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They had three kings; Saul, David and Solomon, each of whom reigned about forty years. Under Saul's leadership their status as a political body, like other nations, was firmly established and the theocracy was never restored. David was a successful warrior, conquering their enemies and establishing peace, and during his leadership they were able to prosper in material matters. Solomon reigned in peace with all the surrounding countries and during his leadership they experienced their greatest prosperity. Religion and the arts rose to their highest levels. A temple was erected at Jerusalem, upon which was lavished the wealth of the nation. It became the center and symbol of their national life, both politically and religiously.

We find in the reign of Solomon the fulfillment of God's promise to make a great people of the descendants of Abraham. Their promised home in Canaan was the greatest in extent of all times. The people themselves were fulfilling their promise to God and worshiped Him in offerings and sacrifices for their sins. Heaven's Natural Religion had risen to its highest practical use in the nation God had chosen as a vehicle for bringing a blessing to all nations. But the promise to Abraham of a blessing for the whole of mankind had not yet been fulfilled. Life in Canaan must continue until the promise God made to Abraham was fulfilled.

When Solomon died, disaster came to the nation. They had been paying a big price for all this prosperity, magnificent temple, beautiful palaces, thousands of war chariots, arms, horses and stables, with the labor necessary to maintain the pomp and splendor of the royal spectacle. The people petitioned Rehoboam, the new king, for a lightening of their load of taxation. Instead he told them that their taxes would be raised. As a result, ten and a half of the twelve tribes rebelled and set up another government at Schechem, in Mount Ephraim, with the general of the army, Jeroboam, as their king.

This severing of the political unity had far reaching consequences. One of the first was the change made in their religion. Two golden calves were substituted for God for them to worship. Thus was removed from the kingdom of Israel the first and greatest law of the Natural Religion. The result was; *The*

Lord removed Israel out of his sight as he had declared by all his servants the prophets. So was Israel carried away out of their land to Assyria where they are to this day. They never returned and have been lost to history. Thus ten and a half tribes did not further participate in bringing God's promise to Abraham to a realistic conclusion.

The tribe of Judah and a portion of Benjamin continued their national existence, worshiped God at the temple in Jerusalem, under various kings, some good and some bad, but in a much weakened condition both materially and spiritually. Finally they fell victim to Nebuchadnezzar, and were carried away to Babylon. The temple and the walls of Jerusalem were destroyed and the gold, silver and brass removed to Babylon.

The conquest was not as destructive as that of the ten tribes, because there was a remnant of the common people left in Canaan, and after seventy years, a portion of the captives, with their families and possessions returned. Their national religion received a terrific shock with the destruction of the temple and the accompanying priestly services. But the basic Natural Religion, with its two laws of love, and the offerings and sacrifices for sin were retained. Suffering and the necessity for greater dependence on God had purged their religion of most of the idolatrous elements. Synagogues were built to substitute for the loss of the temple, and religious services were carried out under these changed conditions.

Finally the walls of Jerusalem and the temple were rebuilt, the temple worship restored, and they had sporadic national and political freedom for several centuries. At the time Jesus of Nazareth appeared upon the scene they were under the domination of Rome and were allowed a large measure of religious freedom. This was the situation with the Children of Israel when the Hebrew period of religion came to an end with the crucifixion of Jesus, the last Hebrew sacrifice for sin.

It started with the simple basic Natural Religion of love for God and man, love of man for God, love of man for man, the sacrifices for sin and the offering of thanksgiving for blessings. To this was added from time to time, beginning with Moses, special

laws and ordinances; especially and only for the Hebrew nation which possibly reached their greatest size during the period of the first monarchy and then declined almost to obliteration during the Babylonian captivity.

The basic Natural Religion was maintained, to which the Israelites added to worship, all the laws and ordinances which had been given to them as a nation, for their secular organization as a theocracy, and as a guide especially for them, in both material and spiritual matters. This practice of retaining secular and social methods and customs of living and action as essential portions of their religion was strongly condemned by God, and dutifully recorded along with the other revealed matters which they accepted.

Isaiah 1:11-20; Of what purpose is the multitude of your sacrifices to me? Says the Lord; I am full of the burnt offerings of rams, and the fat of the fed beasts; and I do not delight in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who has required this at your hand, to tread my courts? Bring no more vain offerings; their savor is an abomination to me; in the new moons and Sabbaths, you call an assembly; I do not eat that which is obtained wrongfully or taken by force. Your new moons and your appointed feasts my soul hates; they are a burden to me; I am weary to bear them. And when you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not hear; your hands are full of blood.

Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; Learn to do good, seek justice, do good to the oppressed, plead for the fatherless, plead for the widows. Come now, and let us reason together, says the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson; they shall be like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured with the sword; for the mouth of the Lord hath spoken it.

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When God condemned their religious acts through the prophet Isaiah, from which I have quoted a short passage, they were living under the completed or full code of the Mosaic and Hebrew religion. It had been established through more than seven centuries of national life. During this time all the laws, ordinances, customs, practices, precedents, worship and ethical codes had become permanently fixed. Nothing of any particular importance was added after this period. On the contrary, all later religious rites and ceremonies were a carrying forward of the customs of this period and a stabilization of them in permanent form as a future official guide to the Children of Israel. We find little or no change through the remaining centuries up to the time of Jesus and finally the destruction of Jerusalem and the dispersion of the people throughout the world.

Let us examine the religion of the chosen people of God, who are living under the covenant God had made with Abraham, and later through Isaac, Jacob, Moses and the theocratic judges and prophets. It started when Moses delivered them from Egypt, with the Natural Religion God had revealed to man in the beginning:

1. Love God and worship Him only.
2. Love your neighbor as yourself.
3. Give offerings of thanksgiving to God.
4. Make a life sacrifice for sin.

To which was added by the covenant made with Abraham,

5. The rite of circumcision.

To this was added the law of Moses, which at the time of Isaiah consisted of the five books of the law; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It is highly possible that some later books of the Bible were written before Isaiah's time, such as Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, I Chronicles, Job and portions of Psalms, Proverbs and other literature. The remainder of the Old Testament came a little later, but by 400 B.C. all the scriptures of the Old Testament were available. The great mass of laws and ordinances contained in

these books, given for the guidance of a nation, were not to be considered as religion and a guide for the individual, but were so used and became a part of their religion.

Isaiah, trying to save the two nations, calls their attention first to the unnecessary and harmful customs and practices which they added to their religion. What purpose was the multitude of sacrifices? God was full of burnt offerings, had no use for the blood of bullocks, lambs or goats. He asks who had required these things. Bring no more oblations. Incense is an abomination. Assemblies, even solemn meetings, new moons and feasts I hate. They are trouble unto me. I am weary to bear them. I will hide my eyes and when you pray I will not hear you. Your hands are full of blood.

Having condemned the unnecessary acts they were performing as a part of their religion he turns to the other side of the picture and tells them the necessary things which they are leaving undone.

Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do good; seek justice, do good to the oppressed, plead for the fatherless, plead for the widow. Come now, and let us reason together, says the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson; they shall be like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured with the sword; for the mouth of the Lord hath spoken it.

What is left of their religion after they remove the multitude of sacrifices, burnt offerings, blood of bullocks, lambs and goats, the oblations, the incense, the assemblies and solemn meetings, the new moons and feasts and Sabbaths? Really now what is left? There should be something left. At least there should be as much as they started with when they began to adapt the laws of Moses to their needs and added it to their religion.

Instead of retaining the Natural Religion and adding to it the beauty and ceremonial gems of the Mosaic code, they changed the code to meet their social conditions and substituted

the adapted forms for the real law. How do we know this to be true?

Cease to do evil; Learn to do good, seek justice, do good to the oppressed, plead for the fatherless, plead for the widows *** If you are willing and obedient *** but if you refuse and rebel *** for the mouth of the Lord hath spoken it.

This is what the lord tells them is missing. It is nothing more nor less than the law of love which had been given to our first ancestors and had been in force all over the entire world all down through the ages as man climbed the ladder of progress.

The real, actual religion of the Children of Israel, as revealed to us by God through their own scriptures, law and prophetic literature was:

1. Love the Lord thy God with all thy mind and Him only shalt thou serve.
2. Love thy neighbor as thyself.
3. Make offerings to God for thy blessings.
4. Make a life sacrifice to God for your sins.
5. Practice circumcision as a national rite.
6. Maintain a priesthood to aid in this relationship.

What had happened was that their religion had lost most of its spiritual value and in its place ceremonies, customs and practices built around material matters were substituted; in the observance of special days, Sabbaths, new moons, feasts and rites. The spiritual value of worship and the relationship between God and man was lost in the multiplicity of formalism.

The Christian Period

Genesis 12:1-3; ***Now the Lord said to Abram, Depart from your country , and from the place of your nativity, and from your father's house, to a land I will show you; And I will make of you a great people, and I will bless you, and make your name great; and you shall be a blessing; And I will bless those who bless you, and curse those who curse you; and in you shall all the families of the earth be blessed.***

Both the Bible and history show us the fulfillment of God's promise to make a great people of the descendents of Abraham. Even though critics may say that the Bible is not inspired, even say that there is no God, the fact remains that the promise, whether true or fictitious, has been fulfilled as we know, thousands of years later, they are still a great people.

And in you shall all the families of the earth be blessed. This blessing, which was for all the earth, was the purpose of the calling of Abraham to leave all and follow God. It was a spiritual blessing that God was promising for the world; and the temporary and material benefits given to the Children of Israel were in reality a special blessing, given to them for their part in bringing this world wide blessing to mankind, in which they also would be included.

When this purpose was fulfilled, God's special blessing for the nation was discontinued. Their work had been done and henceforth they would share in God's blessing, both spiritual and material, upon the same terms as all the other nations. The history of the last two thousand years shows how they have fared in world affairs. No special blessings are in evidence.

Mark 1:1-4; ***The beginning of the gospel of Jesus Christ, the son of God. As it is written in Isaiah the prophet, Behold, I send my messenger before your face, that he may prepare your way. The voice that cries in the wilderness: Make ready the way of the Lord and straighten his highways. John was in the***

wilderness, baptizing and preaching the baptism of repentance for the remission of sins.

This was the beginning of the gospel announcement to the world, but there were miraculous events leading up to this revelation of Christianity. These events and the later disclosures were in accordance with prophecies, types and figures, prepared beforehand and recorded in the scriptures of the Hebrews, during the period when God was using them for the purpose of fulfilling His promise to Abraham of a blessing for all the families of the earth.

There are hundreds of these prophecies in the Hebrew scriptures and many books have been written in modern times regarding their record and their fulfillment in Christianity. We shall call attention to some of them in our narrative.

This messenger, mentioned as announcing the beginning of the gospel, later called Christianity, had been foretold by the prophets. He was born miraculously of Zacharias and Elizabeth as recorded by God in the gospel story by Luke. This miracle was followed six months later by another miraculous birth, also foretold by the prophets, Jesus the Christ, being born to Mary in Bethlehem. These events are well known to students of the Bible.

Christianity was not a new religion. It was not a development of the religion of the Hebrews or of any other particular form of worship. It has sometimes been referred to as a development of the Hebrew or Mosaic because of the use of the Children of Israel, and their scriptures, as a vehicle for bringing the gospel of Christ to the attention of the world.

Christianity is Heaven's Natural Religion which had been given to man at the beginning, being the law of love, offerings of thanksgiving, sacrifices for sin and righteous human living and associations. There are basic truths underlying all forms of religion throughout the world which were changed or modified in one major aspect, and in the subordinate and associated aspects affected by this change.

This one major change or modification was in the required sacrifice for sin. This requirement of a life sacrifice was not

changed or dropped but was made unnecessary because of the sacrifice of Jesus, the son of God, as a final sacrifice, by the Hebrew descendents of Abraham. It was for the sins, not only of the Children of Israel, but for the sins of everyone throughout the world.

This sacrifice of Jesus, the God child portion of the Trinity, Son of the Father and Mother God, was arranged as a part of, or necessity of, the original natural relationship between God and man. It is so stated in the Bible as being a sacrifice from the beginning, before the creation of the world or of the material animal we know as man, It has always existed.

The errors in the thinking of man regarding sacrifices have been largely due to his failure to give the spiritual its proper consideration. God is spirit. Man is dual, both spiritual and material. The sacrifice for sin is material. It was the material or animal body of Jesus that was crucified, not his spiritual body. His spiritual being has never changed since creation.

The required sacrifice for sin, an animal life sacrifice, which was and still is a portion of and a requirement in Heaven's Natural Religion, was the sacrifice of the animal body of Jesus the Son of God. This sacrifice of Jesus was a necessity in the God-man relationship, but Jesus, as the Son of God, was not a dual personality. Jesus was wholly spiritual, and the sacrifice of an animal life was substituted in the plan of salvation until the time should come when Jesus should be born a man, thus making possible the real sacrifice for sin, the human body and life of Jesus. In man's way of reasoning he has generally considered the animal sacrifice as the necessary offering for sin, and in Christian theology, Jesus as being substituted for that animal life, thus making further animal sacrifice unnecessary.

This way of reasoning has been erroneous. The required sacrifice for sin has always been the sacrifice of the animal body of the Son of God, and the animal life offerings were substituted until Jesus should have a human animal body which could be sacrificed. Jesus was the real, original sacrifice.

This aspect of the life sacrifice for sin may be further understood when we contemplate the fact that those substituted

life sacrifices for sin were never for the forgiveness of the sins; just for acknowledging or confessing to God of man's sins. They were, in a manner, rolled back from year to year or from one sacrifice to another, until the time should come of the actual sacrifice, at which time they would be forgiven.

In the beginning, man, in the Garden of Eden, walked and talked with God directly. His relationship was based upon fact, reality and first hand knowledge. Information was direct, as also was prayer, request and adoration. Man knew God. After Eden, when man no longer met God face to face, their relationship rested entirely upon faith. Man did not know, he believed. Through faith in God's promise of ultimate forgiveness of sin, man offered sacrifices and offerings and expressed his love of God by living righteously. God, on His part, removed the feelings of guilt, shame and sin from the subconscious mind of man; thus giving man the benefits of the sacrifice through faith. This faith relationship continued until Jesus appeared in person as the Son of God when fact, reality and first hand knowledge replaced many aspects of the relationship then resting wholly upon faith.

Mark 1:4; *John was in the wilderness, baptizing and preaching the baptism of repentance for the forgiveness of sins.* This is the first statement or announcement affecting the relationship between God and man which later came to be called Christianity. It was a change from the animal life offering for sin, but it still rested upon faith. Jesus had not yet appeared on the scene, which occurred some six months later, after John had firmly established immersion as the human act of obedience for the remission of sins, thus repealing the substitutionary acts of life sacrifices which had been used since Eden.

Immersion is not only the first and most important feature of Christianity but is the only act of obedience ever given to man, either before or since John's announcement, that Jesus can forgive man their sins. No sins were forgiven under the plan of offering a life in sacrifice for them. They were merely rolled back until Christ should come. This immersion in water for the forgiveness of sin was given to man once only, by John, God's special, prophesied and miraculously born messenger. When

Jesus was ready to start His gospel, He came to John and was immersed first. Then as Jesus began to make disciples He continued immersion and it is still in force today, the only act of man that will assure the forgiveness of his sins.

When Jesus preached, the center and substance of His message was man's manner of living. He stressed righteousness, virtue and honorable actions in every realm of life which He touched. The burden of His message was love of God and love of one's fellow man. He even went so far as to add a third portion to the original two part law of love. He added, *Love others as I have loved you.* This third portion of the law of love could not be followed until after His sacrifice, because only then did they realize that He had sacrificed His life for them.

Jesus did not preach to the multitude about the plan of salvation, nor details of worship required by God, but He did not hesitate to explain them to the proper authorities when approached by Nicodemus, a ruler of the people and a member of the Sanhedrim, the ruling religious body regarding Jewish religious matters, John 3:3-5; *Jesus answered, saying to him, Truly, truly, I say to you, If a man is not born again, he cannot see the kingdom of God. Nicodemus said to him, How can an old man be born again? Can he enter again a second time into his mother's womb and be born? Jesus answered, saying to him, Truly, truly I say to you, If a man is not born of water and the Spirit, he cannot enter into the kingdom of God.*

This was a definite and direct answer given to a member of the Sanhedrim that he might take back an authoritative explanation to them. They continued the conversation and Jesus showed him the dual nature of man and the need of both water and spirit immersion, and explained the coming sacrifice and need of a savior, culminating in that wonderful verse John 3:16, *For God so loved the world that he even gave his only begotten son, so that whoever believes in him should not perish, but have eternal life.* John 3:22,23; *After these things, Jesus and his disciples came to the land of Judea, and he remained there with them and baptized. John also was baptizing at the spring of*

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Aenon near to Shalim, because there was much water there; and they came and were baptized. Here we see the importance of immersion. It was required of everyone, even Jesus, the Christ.

After the sacrifice, resurrection and ascension of Jesus, on the day of Pentecost, in the city of Jerusalem, the rite of spiritual immersion, mentioned to Nicodemus, was first performed, one immersion was all that was required, it was both a water immersion and a spirit immersion, fulfilling the needs of man's dual nature, material and spiritual.

We find no other specific act required in the Bible unless we may call faith an act. Faith in God, the Holy Spirit, and Jesus as having become the Savior of man through His life sacrifice. As practiced by Christians from the day of Pentecost to the present time, immersion has been administered to believers only, in the name of the Father, the Son, and the Holy Spirit.

We have in Christianity, the perfect religion. It has come to us today through three stages and is what I have chosen to call Heaven's Natural Religion. Heaven's because it is practiced in Heaven, the abode of God, the Holy Spirit and Jesus or Immanuel their Son; and the eternal home of the spirits of the redeemed of the earth. It's natural because it was created by God as a part of nature when man was created; and religious because it is the practical relationship man should experience with his Creator and God.

The first stage of this Natural Religion I have called the Genesis period. It is really in several steps or relationships, but all connected closely with the creation or genesis of man in the world. The first relationship we find in the Garden of Eden which lasted about a century. That was a century of love, companionship and direct revelation. The sacrifice of Jesus for man's sin had been provided even before the creation of the world, but was not revealed to man before the necessity arose for its use. It was nor revealed until man sinned and the Eden relationship ended.

The law of love, which was sufficient while man lived in the sinless state, was now supplemented with the necessity of the life offering for the relief of the effects of sin. This was not changed

nor modified until the giving of the law of Moses with the exception of one item. The rite of circumcision was given to Abraham to be observed by his descendents only.

The second stage of this Natural Religion is found in the relationship between God and the Children of Israel. This was a special relationship affecting only this one people. It continued the features of the first; love, offering and sacrifice for sin, but to these features observable throughout the entire world was added the Mosaic laws and ordinances; given only to them. They were for their use as a political unit or nation, and which were repealed when their last sacrifice for sin was made, the crucifixion of Jesus. But the first stage relationships, applicable to all people; love, offering and sacrifice for sin was not repealed. It had been given to all mankind and always remained valid.

This second stage was necessary for the revealed proof of the advent of the Christ and of the new relationship which would then be established. But there has been a strong tendency for Christianity to consider many of these repealed laws as still in force and valid in the Christian relationship.

Not a single law, ordinance, ceremony, custom or practice of a religious or spiritual nature, which originated in God's special relationship with the Children of Israel was carried over by revealed authority into the Christian religion, not even the rite of circumcision, the ten commandments nor the observation of the Sabbath or any other special day or event. These have all been carried over into Christianity without authority.

The only features of the spiritual relationship between God and the Children of Israel that were authoritatively carried over into Christianity were the "Natural Religion" features which were in force throughout the world during the first stage, sometimes called the Patriarchal Dispensation.

There was one act or feature which fell entirely within this second stage which might technically be called an exception to the above statement. That was the crucifixion or sacrifice of Jesus which fell entirely within the Hebrew Dispensation, but was the concluding or final act. Upon His death the Hebrew Dispensation ended abruptly and the temple veil was destroyed.

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This was the curtain which hung between the Holy Place and the Holy of Holies, which for them represented the special Hebrew relationship with God. After its destruction no special relationship remained. The law of Moses ended.

To the Natural Religion or relationship that remained was added the features which had been prepared during the Hebrew period. The first feature was immersion, introduced by John, taking the place of the life sacrifice for sin. It was in reality more effective than the life sacrifice of animals, for it was for the forgiveness of sins, whereas the original sacrifices merely rolled them back. This then had taken over the situation before the repeal of the Mosaic law, and bridged the gap between the repeal and the official announcement of the new relationship on Pentecost.

While Jesus was on earth, demonstrating His Godship; knowledge, observation, evidence and observable facts were the foundation upon which discipleship was based; but after His death, burial, resurrection and ascension to Heaven, the reality of the facts were gone and discipleship was simply a matter of faith

The repetition of the narrative became so important a part of Christianity that they were written down and our New Testament came into existence as a record of the experiences of the new religion. Christian faith would then almost of necessity include faith in those features disclosed in the New Testament narrative.

Among these was one feature requested by Jesus as He observed the Passover with His apostles on the evening before His arrest. This was a feature of worship, commemoration and communion, in which He took bread, blessed it and had them all partake of it. Then He did the same with the cup. This institution is well known among Bible scholars. He had them do this in commemoration of His sacrifice for sin. He did not make it a formalistic feature, commanded no special quality or kind of elements, no special time for its observance, no specific day or manner for observing it; but He did say *This do in remembrance of me.*

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Mark 14:22; *While they were eating, Jesus took bread and blessed it , and he broke it and gave it to them, and he said to them, Take it; this is my body. And he took the cup and gave thanks, and he blessed it and gave it to them, and they all drank of it. And he said to them, This is my blood of the new covenant which is shed for the sake of many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day in which I drink it new in the kingdom of God.*

There is only one feature of Christianity that was introduced after the close of the Hebrew period and the sacrifice of Jesus. This was done on the day of Pentecost by the Holy Spirit and was the spiritual complement of the immersion in water which had been introduced by John before Jesus appeared upon the scene. This has been called the immersion of the Holy Spirit.

Summary

In summary we have the following basic elements or features comprising the religion which was called Christian in the first century, for which we have revealed sanction and authority.

1. Love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.
2. Love thy neighbor as thyself
3. Love others as Christ loved you
4. Make offerings of a material nature, to God, for His blessings to you.
5. Be immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, after confession of sin and need of salvation, faith in God the Creator, the Holy Spirit the Comforter, and Jesus Christ as your savior and priest
6. Live righteously
7. Observe a communion in memory of Jesus

These are the basic features, elements, commandments or fundamentals underlying the Christian religion. For these there is authority in the Bible, the revealed word of God.

The details of administration or observance of these features are left to the individual in matters affecting himself only, or to a group in matters of group interest or worship, such details not being Christian requisites, faith or doctrine, but helpful regulations for the handling of material and religious matters.

Such details of the spiritual and mental activities of the human and spiritual beings as are discovered, observed or practiced are not a part of the Christian religion, not to be required as matters of faith or practice by the group or groups; or individuals who desire to become Christians. They are merely facts, habits or practices which are of value to know and use at appropriate times, places and conditions, but not to be regarded as affecting the God-man relationship.

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Since the day of Pentecost, now almost two thousand years ago, those who believe this gospel of Christ or some considerable portion of it, have tried with varying degrees of success to adhere to this God-man relationship or religion. As time advanced it became known as Christianity because of their belief in Jesus as the prophesied Christ. At first the gospel was told by word of mouth, but soon there were written narratives and communications between individuals and groups as the number of Christians increased. In time these writings were gathered and preserved and became the New Testament scriptures.

At first individuals, then groups, adopted plans, methods or customs of worship, and as time passed these accepted practices became uniform or established as church rules and doctrines. In later chapters we shall review these as they have come down to us at the present time.

The Worlds Other Major Religions

In the first chapters we have considered religion as it existed on earth from the time of creation to the beginnings of the Christian era. We have been working upon the original basis that there is truth and reality; and that man may discover these facts. No man or group has discovered all the facts but these which are discovered are natural and agree. The many religions of the world are expressions of these truths as they affect the dual nature of man and his relationship with the creator.

Beginning with Hinduism we shall consider how these matters have affected modern day peoples and religions, using the information supplied by the Life Magazine series of articles, "The World's Great Religions". We acknowledge that this is second hand information, but we shall use it, recognizing that it is a monumental effort to present a true statement to the world. We could not hope to obtain a better one through our individual efforts. We shall not attempt to give definite references to the material by page and line but shall remain within the obviously expressed positions.

The natural universe is a compendium of facts, laws and relationships, the basic storehouse of truths, from which all people obtain the foundation or starting point upon which they construct or develop their particular beliefs, customs, ethics and religion. This compendium of nature remains the same. Time has not, does not, and will not affect it.

The changes are mental. What we experience today is the result of mental action upon this time-space pool of nature. Mental action comes only from the mind. The mind is an integral part of some created being. When these minds act in concert a relationship is established between them and the results or changes are different than those produced by a single mind.

There is a creator, a natural creator or a creator of nature. Creation is a result of an action; therefore a mind, therefore a being. Singularity cannot produce action or creation. Duality is required; for materiality, positive and negative conditions; for

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organisms, male and female elements. The creator is a trinity, the intelligence of the time-space pool with a female expression and a male expression.

In the beginnings for man we thus find four natural things, the primary time-space pool, the intelligence of the universe, the female or negative expression or emanation, and the male expression or positive emanation. Through animism primitive man associated these elements with definite physical objects or mental conceptions, in which forms he more readily comprehended them. In Heaven's Natural Religion the time-space pool is found to be "primary spirit", the Intelligence to be the "Creator", the feminine element the "Holy Spirit", and the masculine element the "Father-Son".

Hinduism

In Hinduism the time-space pool is represented by Braman or Om; the intelligence by Brahma; the masculine element by two male gods, Vishnu and Shiva; and the feminine element by the three wives of these three male Gods; Sarasvati, wife of Brahma; Lakshma, wife of Vishnu; and Parvati, wife of Shiva. In these gods and goddesses are found the characteristics sought by those who worship them. They do not worship the gods in actuality but symbolically, finding in their lesser gods the qualities they attribute to the higher.

Thus we see how incarnation came to be used as a tool or means for giving life and reality to qualities and attributes, ascribed to or recognized as belonging to one or the other member of the Trinity, Father, Mother or Son. Vishnu, while yet one with Brahma is also a separate individual, but understood mentally to consist of various attributes, each represented by a different incarnation, as a fish, tortoise, boar, man-lion, dwarf Rama, Krishna and one yet to come, Kalfi; which occupies somewhat the position of the unknown god Paul found in Greece. Shiva, one with Brahma and Vishnu is also represented as various attributes or incarnations as dancing, meditating, fighting; his warlike sons or Karttikeya, leading the armies of the gods; Genesha, remover of difficulties.

The oneness of the Trinity is further shown by the wives of the three, incarnations of feminine qualities; also by the wives of incarnated male qualities and passions, as Radha with Krishna; Sita with Rama, Pavrati as Uma, Durga, and Kali; displaying in carnate form the qualities and passions which they have conceived in their minds. These are readily added to as new situations or presumptions arise, until almost any individual may find a carnate form to represent to him his thought creations.

This devotion or worship of the animated or emblematic representation of an attribute or quality is also found in their devotion to the sun and other material objects and animals. The devotion is not to the object or animal but to the subconscious effects of the attribute represented, upon the mind of the devotee.

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The action of religion is best understood by realizing that it is natural, that the components are real, not superstitions or willful inventions, but the striving for an attainment. This is somewhat expressed in the statement that we are all striving for the same end but using different methods. In the main this is true, but man's comprehension of the truths of nature are often not accurate enough to assure a satisfactory conclusion of the matter.

Some natural facts are unknown, some over emphasized or under emphasized, distorted or ignored. Only when facts are employed in their true natural relationships are the results true and natural. The Hindu knows of the oneness of the Spirit, the Creator, the Trinity, the attributes of the Spirit; and this is shown to us by his innumerable personifications and incarnations. He knows of the primary spirit essence of the universe, the time-space pool of spirit from which everything evolved through creation.

The calculated result of the Hindu religion is to reverse the process of creation of man and return to this time-space pool of primary spirit essence. For this purpose he has invented the vehicles which, in the absence of the revealed truth, satisfies his desires; incarnation, reincarnation, progression and retrogression; within which he may attain the desirable and discard the undesirable by methods of his own choosing. So numerous have these methods become that their enumeration is at present impossible. To the western mind they may seem absurd or far fetched, but so is the western religion we call Christianity today, to the Hindu mind.

There are a number of natural or scientific facts which the Hindu, as well as all other religions should take into consideration. Animals live and die a physical or material life and their bodies return to the elements from which they came. They are dead and stay dead unless by some physical means they are reincarnated and the same body again becomes active. The life of an animal is not a spirit, it is a manifestation of the activities of the body, and when these activities cease, life is extinct. When the body decays or disintegrates further activity or life is scientifically impossible. This makes impossible the transference of life from one animal to another or to a human, or the reverse action, as believed in the

Hindu religion, and also the resurrection of dead bodies as believed by some modern western sects.

Man is more than an animal, he is a dual being, an animal and a spirit. Both the animal and the spirit are complete, each with a body, life and mind. The life of the animal body and the spiritual body come into existence at the same time, at birth, and never existed prior to their creation by the parents of the physical body. There is resurrection, or life of a human being after the death of the physical body, but it is the life of the spirit, a complete active being with body, life, mind and activity.

Another natural fact are the little understood steps in the evolution or creation of the physical elements and from them the organic, physical or material. Elements are not created, formed, or manufactured directly from the basic primary spirit of time-space. There is an intermediary step. Primary spirit is first evolved into spirit substance; gas, liquid or solid, and none of this is material or physically comprehended. This comprises the host of Heaven, and Heaven itself; God, the Trinity; spirits, angels, workers, helpers, and human spirits. This intermediate state is neither primary spirit nor physical matter. From this intermediate or spiritual state all elements of the physical universe are created, including the spirits of men. Men are akin to God as they create a human spirit when they create a baby. The new spirit is the creation, not the physical body, which is a matter of reproducing existing forms in nature.

The misconception in Hinduism is in the personality of the time-space pool, Om or Braman. Neither man nor any other personality can become a part of the pool; Om, Braman, or any other personality. All personalities exist in the first created step above the pool, not in a mass or pool but as individuals, separate and distinct from each other. In this state, condition or plane all spirit beings exist, which would thus include the Trinity, represented in Hinduism by Brahma, Vishnu, Shiva, their wives, and various incarnations assigned to them, and all human spirits, but in the primary or spiritual state. This shows Hinduism erroneous in its conception of incarnation, reincarnation, transmigration, the interchange of human or god spirits with animals, and the oneness or mass of spirit beings.

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The oneness, mass or pool, in which the Hindu desires to be absorbed, lost or identified with, is in reality not individual or identifiable characters or personalities, but the spiritual, moral or ethical attributes which are represented by these states, gods, goddesses or persons. The westerner is mistaken in thinking the Hindu is idolatrous. In his devotions and prayers he is performing an act, rite or ceremony, socially approved and accepted as enabling himself to acquire the character, attributes or powers ascribed to the object of his devotion. His devotion is not to the personality, but the attribute. Often the westerner does not recognize either the personality or object of worship, nor the ethical and moral qualities involved, but only the methods adopted to acquire these ends. They often seem strange, cruel, painful and senseless, but still socially acceptable to the Hindu environments.

An understanding of nature regarding the action of spirit will shed much light upon the Hindu religion as well as other religions. God is the intelligence of the time-space pool of the primary spirit essence, Love is the power. God, using love created the spirit beings; the Holy Spirit, feminine; The Son, masculine, and the Trinity. Exercising this power of love created the spiritual universe, the heaven of spiritual substance and the host of spiritual personalities. This love, or power of spirit is dual, positive and negative, male and female, progressive and retrogressive.

In the completed Natural Religion as expressed in the revealed word or will of the Trinity, God is called love. God is love, not in the sense of being composed of love, but as using love, the spiritual power of the universe in all His creations and activities. This natural power of God's created nature operates like all other natural beings according to definite permanent laws. Through exercise of love, God created the physical elements, stars, suns, moons and also all we call material, from the spiritual prototype as it existed since He first created them from the primary spirit pool. Then to this material creation of physical elements, still exercising love, He created the dual life of man.

Love is the spiritual power, a product of intelligence. With man it is a product of his mental activities. Its quantity and use is

governed by the activity of the mind that created it. Love of God, the Trinity of love, is the first and most important law or element in the spiritual world or universe. This power is carried over a conductor, also spiritual, in a natural manner, very similar to electrical power in the physical universe. This conductor is the human body; the more perfect the body, the better the conductor. The human body is both physical and spiritual. The control of the physical body is directly under the physical mind, while that of the spiritual by the physical is only through the preconscious mind; so we have a situation where the conductor of spiritual power, as far as each individual is concerned, is controlled by his physical living habits. These habits are hygienic; eating, drinking, social and sexual activities and customs. The observation of the natural laws in these matters is obligatory, not a matter of choice. The spiritual power of the individual must have the proper conductor to carry it, or it remains with the individual.

The second portion of the law of love shows the use of this conductor as the extension or connection between the individual, his spiritual power and other spiritual power and spirits, either with or without spiritual bodies. This second portion of the law of love is *Thou shalt love thy neighbor as thyself*. This then makes your neighbor a conducting extension for the power and shows the necessity for whole societies to maintain the proper habits for physical living at all times. The conduction of spiritual power is thus limited to the group of individuals who do observe this natural law. Individuals and even communities or social units, organizations, societies, lodges or churches may produce or maintain or contain great quantities of spiritual power but it is inactive for lack of conduction, as the physical bodies of the individuals are debauched by gluttony, filthiness, liquor, tobacco, narcotics, sexual promiscuity and other anti-natural customs and habits.

In this extension of spiritual conductivity we see the position of the church or worshiping group as a necessity for natural realizations. Realization of spiritual objectives does not rest entirely on faith; faith first and most important, yes; but physical debauchery holds spiritual power within the personality of the individual.

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The advent of Jesus gave the world the perfecting or final revelation of the operation of these natural laws of human mental and spiritual action in three separate avenues, each necessary for a particular effect upon the human mind, but all three, including the former revelations, are necessary for full and complete spiritual as well as material perfection.

First, the removal from spirituality of all necessity for death, blood, physical sacrifice and human suffering in all its manifestations; by the establishment of Jesus, the Son of God, as a last, perfect and the only complete sacrifice for sin, suffering and human neuroses, and giving to man a simple, easily performed means of accepting help from God through a simple immersion in water.

Second, the addition of a third part to the power of love, the spiritual power of the universe, by Jesus himself personally while here upon the earth, and the demonstration of its action by himself through three years of actual living as a human being. ***Love others as I have loved you.*** Not more faith, ethics, morality or other secondary action, but the extension of the spiritual powers across the barriers of individuality to the inclusion of others and to make possible concerted action; each individual sacrificing his personal material peculiarities for the spiritual cooperation this makes possible.

Third, the definite establishment by direct revelation of the position occupied by the feminine portion of the Creator in the Trinity of God. In the human social order, the man, being stronger and more aggressive physically than the woman, overemphasized the masculine element, assigned women to a secondary position and barred her almost entirely from the spiritual aspects of human society.

At Pentecost, the establishment of the completed Natural Religion, now called Christianity, was accomplished through the ministrations of the feminine portion of the Trinity, and the acknowledgment of Her Godship through inclusion of Her name in experiencing the rite of immersion in the name of the Father, the Son, and the Holy Spirit. This has been designated the immersion of the Holy Spirit.

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The Hindu, without formal or protracted education in the sciences and especially psychology, knows and understands many of the elements which enter into the spiritual nature, but this knowledge has been so directed toward the individual that the group does not benefit. These benefits remain with and die with the individual.

Animism so widely affects all aspects of Hindu thought that we cannot choose any one application as being all inclusive but shall take up particular cases and from them the overall error may be discovered or comprehended. The Creator is recognized and worshiped, not as an individual who may be loved, but as an abstract inclusiveness of attributes and qualities, desirable and undesirable, which by spiritual power may be included with or excluded from the personality of the worshiper. Thus love is excluded from realization in all three sections of the law of love.

Love of God, the Trinity, each or all is impossible because the mind of the devotee is centered upon the attributes of God, not the personality. The person or being is the object of love, the attribute is the object of desirability, sought after as a personal acquisition. It is not true nor logical to consider the adoration of the attribute exhibited to be an adoration of the exhibitor.. In Heaven's Natural Religion they worship the being, they love the being, the personal Creator. True, they desire the attributes exhibited by the Creator, but not in the same manner or for the same reason as the Hindu.

They desire them because of their love and close spiritual relationship; and consequently they desire to be like their Creator, Savior and Holy Spirit mother. They desire to be perfect as their Heavenly Father is perfect, recognizing that in the person of their Creator there exists all desirable attributes. They seek, worship and love God first, and all these things are added to their own personality; God first, self afterwards.

Incarnation and reincarnation had to be invented to take care of the reversal of the natural laws of love. An object or being must be conceived of as exhibiting each of the desirable attributes. Each human being must therefore find an object or being which exhibits the desired attributes. This may be exhibited

by the weather or material objects, animals or growing things, flowers, trees, etc. These then all became animated objects of adoration and being, worshiped and recognized as gods; hence they are incarnations of one or more of the most universally recognized gods.

Each attribute becomes a recognized emanation of some particular object or being. There must be one for each human desire, sensation or passion, hence there are thousands of gods, or an incarnated object for every human desire. Any object exhibiting the desired attribute is therefore animated, personalized, incarnated and worshiped. It is not the incarnate object, but the attribute, that is being worshiped, the object being only the occasion. Logically then, everything is sacred, especially if it exhibits life; ants, insects, snakes, fish, reptiles, beasts, monkeys, cows. Even the sun, moon, stars and physical elements are included. To make the system work, reincarnation, progression and retrogression had to be adopted as a relief for the condition produced in individuals by their mistakes in the conditioning of their personalities.

The results are hopeless. No fitting incarnation is ever found. There is no place to stop, no certainty of state nor condition, only search. It is contrary to the natural law of love. It does not work. As the years pass more gods are added, confusion is compounded. This devotion to things which exhibit desirable qualities destroys the observance of the second portion of the law of love, *Thou shalt love thy neighbor as thyself*, and has produced a condition of each for himself. The result is a division of the social fabric into groups seeking the same results by the same kind of worship. This produces the castes and semi-castes, multiplied to the point where there is a class or division for almost every human activity. This condition produces friction, violation of caste rules, trespassing of invented customs and regulations. It became so complicated that the third portion of the law of love, revealed by Christ, could not even be comprehended, much less obeyed.

Spirituality is not righteousness. Spirituality is not godliness, virtue not beauty. Spirituality is the proper observance

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of the natural laws of the spirit. Righteousness is the proper observance of the natural laws of human spiritual relationships. Godliness is the proper observance of the God-man relationship. Virtue is the proper observance of the natural laws of human material relationships. Beauty is the result of the proper relationships either spiritual or material or both.

Sin is the breaking of the revealed laws of love. Man lives, moves and has his being amidst the natural laws of the universe. The personality of each individual is produced or developed from these observed or obeyed natural laws. Artists are the result of obeying the laws underlying the objects of their endeavors, regardless of whether the laws are known or unknown, or whether they are followed intentionally or unintentionally. Masterpieces are the result of following these laws intentionally after careful study and adequate compliance.

For many centuries Hinduism has known of the conditioning of the human material body as the conductor of spiritual power, and practices many customs or methods of eating, drinking, breathing, exercise, repose, meditation and posture as a means to that end. The results in many cases are remarkable. The power that flows over this prepared conductor is love, the spiritual power of the universe. And the results of the use of this power are governed by the purpose of that love. The first and most important object is the love of God the Creator. With the Hindu this love has been dissipated to cover every invented incarnation of a desirable attribute. Often the attribute is attained, but only those spiritual attributes which do not pertain to the Creator. That love has been sacrificed for the love of the attribute.

The second important object is the love of others. With the Hindu this love has been transferred from his neighbor to the god or gods exhibiting or supposed to exhibit the desired attributes. Only a small portion is used as God directs, and the result is the lack of consideration of the rights and privileges of others, both material and spiritual.

The third is that this love of one's neighbor or others should be sacrificial love, as Jesus loved others. With the Hindu, this

third portion or observation of the law of love is practically non-existent. There are several reasons for this. One is that the love of others has been transferred to the love of numerous gods. Another is the effect animism has had upon the observance of a life sacrifice for sin. It is still practiced in a modified form by some groups, but reincarnation forbids it, for one might be taking the life of some ancestor or loved one who has died. As the fact of sacrifice for sin cannot be removed, being part of the natural law of the universe, the object of sacrifice has been transferred from the life of some animal, as in the Genesis and Hebrew periods, to the human sacrifice of self. We see this in the practice of self-inflicted suffering; the individual hoping in this way to achieve the results which have been blocked by the reincarnation of human lives in the form of animals, all of whose lives must be respected. Vegetarianism is another direct result of this transference.

During the first century of the Christian period the apostle Thomas carried the perfected Natural Religion to India and there were many converts to Christianity. The name of Thomas has become one of the common names among the Hindus who have studied the life and teachings of Jesus. All down through the centuries there have been other Christian missionaries who have gone to India and taught their religion. Christianity has not been accepted as a religion. Those features which fit into their religion have been accepted, but often with reservations, and these usually of such a nature as to make the Natural Religion ineffective. They accept Jesus as displaying desired qualities or attributes of life or customs for building of individual personalities, and assign him a position in their pantheon as the tenth incarnation of Vishnu, ignoring entirely His office of Savior from sin through His death upon the cross.

Jesus the Christ, the Son of God, the Savior of all mankind, whom the Hindu accepts as a god; whose teachings in the sermon on the mount they use in their religion and worship, said over nineteen hundred years ago – Matthew 7:15-20, ***Be careful of false prophets who come to you in lamb's clothing, but within they are ravening wolves. You will know them by their fruits. Do they gather grapes from thorns, or figs from thistles? So every good tree bears good fruit; but a bad tree bears bad fruit. Every***

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tree which does not bear good fruit will be cut down and cast into the fire. Thus by their fruit you will know them.

Quoting from the February 7, 1955 issue of Time Magazine, on pages 67-68 we find the following news item. "Every twelve years, on auspicious days chosen by astrologers, pilgrims come to the junction of the Ganges and Junna rivers to bathe away their sins. At an appointed moment they push forward into the waters. Last year (1954) a day in February was picked as the most favorable in 144 years and four million Hindus come to the holy spot. In the onrush about 500 persons were crushed to death. But the relatives consoled themselves with the thought that of all times and places to die, this was the best."

Chinese Philosophies

There is but one Creator, the Trinity, Father, Son and Holy Spirit Mother. There is but one law of God, that is the law of love. That law as revealed to man in the beginning was in two parts, love God and love others. Sin is the breaking of that law. Human relief from the effects of breaking the law could be obtained through a life sacrifice. When creation reached the stage that man was placed upon the earth the law of love and the sacrifice for sin was revealed.

The creation of God is known as nature, which includes everything cognizant to man. Man is a dual personality, two separate identities, physical and spiritual. Each is complete with a body, mind and life. The life of the physical is the soul, the life of the spiritual is the spirit. When the physical body dies the soul dies, but the spiritual body and spirit do not.

God is a personal spiritual being, the creator of nature from the spiritual, which had first been created by spiritual power from the time-space pool of primary spirit essence of the universe. The essence is of two parts, activity and passivity, positive and negative, male and female. The spiritual power is love, used by God in the creation of nature; from the primary pool into the spiritual and through a second stage into the physical.

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The relationship between God and man is called religion. The revealed relationship I have called the Natural Religion. This is as has been revealed to man by God. Modern religions are ideas of man regarding this Natural Religion revealed to man but modified, changed or invented by the mind of man through social customs and environments.

There is but one natural religion and it is the same for all mankind. In the preceding chapter we have seen how this was modified and supplemented in India. In the present chapter we shall see how it has been modified and supplemented in China.

The primary spirit pool of the universe has been named Yang and Yin; Yang being the active, positive and masculine principle and Yin being the passive, negative and feminine principle. Yang is represented as red and Yin as black in a pictorial or symbolic entwinement or coalescence, producing a sphere or perfect accord. The sphere as a whole is symbolic of God, the Absolute or Great Ultimate.

These two forces or principles, properly combined or balanced, produced nature, with which man must agree or cooperate. Lau Tzu taught that only by obeying natural law could man lead a meaningful existence. The natural law to be obeyed included both the physical and the spiritual. They recognized both Heaven and the eternal life of the spirit, but they did not try to explain the changes brought about by death. The wisdom of this inability is readily understood when we realize that the facts were not revealed to man until the sacrifice of Jesus made it possible.

With the advent of Jesus the completed or perfect natural religion was fully revealed and established. The disciples were instructed to go into all the world and tell this good news. This being the human and physical act, it was subject to circumstances or opportunity and was not done immediately. The disciples of Christ undertook this task and penetrated to many different portions of the world. While this dissemination was in progress, social activity was affecting, not only the religions as they were being built upon the original revealed truths, but the very gospel of Jesus, which had been instructed to be taught, began to be

modified by the same social forces which are operative wherever man lives.

We see how China was affected by the efforts to apply these various truths in practice. Life is made up of a series of associations and as time passes the associations fall into classes, patterns or customs affected by the environments in which they develop. The same association will develop differently in various locations, because of the natural law of imitation and the acceptance of forms already in existence and use by companions and social units.

In China, as the centuries passed, the law of love became more centered upon the immediate family associations and less upon the specific attributes of material expression as it had developed in India. In China the love of the person or being was retained and the desired personal attributes were found in their immediate families. The ancestor was remembered, loved and cared for as an example for the living. Their virtues were remembered, lauded and followed until finally it became a form of worship or devotion.

The desired attribute was found within the family. As this developed it took the place of the love of God, which it finally replaced almost entirely. Eventually God was not thought of as a personality but as a perfect blending of the two elements of nature, Yang and Yin, the active and the passive. Also with this dropping of the personality of God went his power to answer prayer, the greater portion of the natural spiritual power as useful to the individual.

With this knowledge of spirits, both named and otherwise, they retained an idea of a heaven as a realm of and for spirits, but not many details as is in the natural universe. To the spirits were assigned the powers which were no longer associated with God. These spirits were thought of as good or evil, friendly or unfriendly as they had divided the universe between Yang and Yin, Through the process of animism the spirits were associated with natural objects and assigned to powers belonging to God.

The worship or adoration remained with the beings of their ancestors and was not given to physical objects or images. The

law of love of others, and particularly of their ancestors, made the Chinese a peace loving people. War with them was from the outside. The peace loving portions of the world are those which have developed most closely from the natural religion, the Christian, Hindu and Chinese.

It has been said that the Chinese people were the first to outgrow religion. They had abandoned the worship of God for the worship of their ancestors. Not all the attributes of God could be transferred to human personalities and these were assigned to spirits, some good, some bad. Man only has the ability to change the human phases of the God-man relationship. God's position, power and activity remain the same, unchanged from creation.

There seems to have been a period of reasonable stability in China when love of man and nature produced a very workable ethical culture in which peace, art and literature flourished, through which was expressed both physical and spiritual thoughts. This comparatively stable condition of the Chinese personality could be considered an abandonment of religion. This was far from the truth. It was a period of quiescence, of little change. Men cannot outgrow religion until they reach the point where the natural religion of the universe prevails.

This is the situation we find in the Chinese religion about 600-500 B.C. at which time formalism, idolatry and the influence of philosophy and other religions were beginning to further modify and change it.

Lao Tzu was born in 604 B.C. on a farm in Honan province, China, the eldest son of the family. Upon reaching his majority, after a careful and thorough education, he became curator of the imperial archives at the court of Chou. Here he had access to the literature and records of the culture of the nation and he became a scholar whose counsel was much sought after. Being a royal officer, his influence and teachings were wide spread.

But, he became disgusted with the discrepancies between the ethical principles as they were being taught and the habits and customs of the same as they were being lived. He could no longer conscientiously teach, especially as the corruption was so

great within the royal family and the government. He resigned his royal office and spent a period of time in private study and research. Here he found that society in general, away from the influence of the royal household, was also hypocritical in their daily lives and relationships.

In an attempt to escape from the depressing effects of the environment in which he was engulfed he fled to the freer western territory in a cart drawn by two black oxen. But his renown was so widespread that he could not escape identification. A gatekeeper at a distant outpost recognized him and induced him to stop long enough to write down the main tenants of his philosophy. This he did and gave to the Chinese, the bible of Taoism, the Tao Te Ching, after which he continued his journey over a mountain pass and never was heard from again.

Taoism comes from the primitive folk-faith of the Chinese which originally came from the Natural Religion revealed by God. This was added to and modified as the centuries passed. The Tao Te Ching, (literal translation, "Book of the Way and Virtue") was written after Lao Tzu had finished his public life and teaching and contained not only his discoveries of the original Natural Religion, but also his own decisions of what to do about it. This requisite human action he taught was called Tao, (from which Taoism takes its name) and was variously translated, Way, Word, Reason, Nature and God.

This absolute or God, the creator of nature and man would eventually draw man back to himself. This Tao or Way was to abandon all the man made laws and customs which conflicted with truth and return to the natural religious simplicity which existed before rules and laws were devised or needed. To do this it was necessary to bring love to the foreground and abandon pride, greed, ambition and selfishness.

"To those who are good to me, I am good; and to those who are not good to me I am good also. To those who are sincere with me, I am sincere; to those who are not sincere with me, I am also sincere; and thus all get to be sincere. The sage does not accumulate for himself. The more that he spends for others, the more does he possess of his own; the more that he

gives to others, the more does he have himself.” (The Texts of Taoism, 2 vols. J. Legge.)

The concept of Tao lies at the very heart of Chinese philosophy. Generations have expended lifetimes trying to define it. It means literally, “The Way of Nature”, “The Law of Life”, “Universal Law”, “Primary Law”. Tao operated from the beginning as the force when the Great Ultimate of first primordial unit of the cosmos began to divide into the differentiated elements Yang and Yin. Tao was the operating force, the mediating and corrective principle in the mechanism, transcending both the world of nature and the unseen world. Heaven itself works through Tao; the gods always act in accordance with its way.

Lao Tzu, not having a written revealed statement of creation and the beginning of the Natural Religion, pieced together the parts of this revelation which had come down through the centuries to his time. At the outset he states that it is impossible for him to define Tao, that what he calls Tao is not the reality, no word or name can define the deepest mystery, the mystery of creation and all life. Whose offspring I do not know; it is like a preface to God. Through Tao all things have been given life and form. It existed before heaven and earth. It stands alone and unchanging. It permeates all. The concord of heaven and earth is achieved only when Tao is allowed to take its natural course.

“Unhappily, man tends to pursue his own headstrong purposes; by meddling and interfering in the Way. It is thus, from the willfulness and waywardness of man, that all the ills of society are engendered. The solution lies therefore in resigning ones will and becoming the instrument of the eternal way. Let all things take their natural course and do not interfere. “The way of heaven is not to contend and yet be able to conquer.”

“If everyone lived according to Tao, naturally and simply, free from personal ambitions and aggressions, the world would witness a spontaneous florescence of good fellowship and brotherly love. Soldiers are weapons of evil, they are not the weapons of gentlemen. Even in victory there is no beauty, and who calls it beautiful is one who delights in slaughter.”

“Repay evil with good, for love is victorious in attack, and invulnerable in defense. Heaven arms with love those it would not see destroyed.” Thus did Lao Tzu attempt to direct men back to the original natural way of living as given to man by God in the beginning.

Confucius was born in 551 B.C. and lived until 479 B.C. He visited Lao Tzu and learned of his teaching. Their teachings differed in the emphasis they gave to the “Way”. Lao Tzu placed his emphasis upon the spiritual nature of the universe, and man’s ultimate return to God. Confucius placed his emphasis upon happiness and enjoyment of the human life here upon the earth and ignored the eternal life in the Heaven of Taoism. “To give ones self up earnestly to the duties incumbent upon men and, while respecting spiritual beings, to keep aloof from them, may be considered wisdom.”

His teaching made China less spiritual and more materialistic than any of the other great nations. His teaching is aptly summed up in the observance of the five obligations of human society; those between sovereign and minister; father and son; husband and wife; elder and younger brother; and between friends. This, in practice, really amounted to a feudal unlimited authority for the sovereign over the minister, the father over the son, and elder brother over the younger. The law of love for others was thus robbed of its usefulness. He taught virtuous conduct among all and upright dealings among friends. But morality and ethics do not take the place of love for others. Neither does custom and social environment place one class above another, such as husband above wife, or brother above brother.

During the five centuries from 500 B.C. to the first century A.D. these two, Taoism and Confucianism, the spiritual and the material, the heavenly and the earthly contended for acceptance together with the animism and demon worship of the great mass of uninformed common people following the social customs and habits of the farmer, artisan and laborer. Each of the two partook somewhat of the other. Confucianism, concerning itself with the material and the present happiness of man won out with the general masses of the common people but not without being

tempered by the spiritual to a considerable degree. Taoism became rather sidetracked, being followed most closely by the better educated, and it remained more nearly like the original. But, as time passed, the spiritual portions of Taoism were perverted and were used for occult practices, magic, and just plain deception by devotees for their own personal profit and pleasure.

During the first century A.D. a third major factor was introduced into the religious situation in China. The Buddhist religion had been gradually working northward from northern India to Burma, Tibet, Thailand, Malaya, and into China. With the advent of Buddhism came formalized religion, a priesthood, a hierarchy of gods in human form and the use of images.

Buddhism was invented by Gautama as a release for the neurosis caused by his environment and his material mental desires. He simplified the Hindu method of acquiring the human attributes and arranged them into a formula of ethics and morality easily memorized and practiced.

His plan made suffering the universal human trait, not love of animal, man or god; the desire for release the supreme effort; and the attainment of that release the impersonal ultimate reality. No love except of self was involved and that was not for the spirit but for the soul or life of his animal body. Having once attained the state of enlightenment or Nirvana, his soul became quiescent for evermore, suffering was over and his desires satisfied.

As the soul dies when the animal dies, Gautama's carefully laid plans and formulas led not only to the end of suffering, but also to the end of everything else for man; as he had already ruled out the Creator, spirits and spirituality. After the introduction of Buddhist philosophy in India, where it retained much of its original philosophical nature, it spread north, losing much of its philosophy and taking on the nature of the prevailing religions, which were based on devotion to a personality and retained spiritual elements, especially in Taoism.

Buddha, not being a god but a human being who had acquired the ultimate attainment for man, was not worshiped, but they invented a god whom they could worship which fit into their

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environmental and social structure and thus retained spiritual features of personality and heaven. This god was known as imitabha Buddha or Buddha of Infinite Light. He was not a person or object raised to the status of a god but a specially manufactured or produced god growing out of the peoples desires for something to worship. It is believed by the Buddhists that many individuals like Gautama, have achieved enlightenment and become Buddhas.

The qualities they admire in these Buddhas; wisdom, right actions, moderation, abstinence and self discipline, they have combined into a moral or ethical attribute called Infinite Light and have deified it under the name of Buddha. The Buddha images they worship are the representations of the perfected personality. Worshiping a personality they may also have spirituality, a heavenly home for the enlightened ones and a hope of attainment sometime if they remain faithful to the system.

With the introduction of Buddhism, a carefully systemized extract of prominent Hindu elements of religious practice, Chinese religion acquired within its scope and possibilities of observance the main features of the revealed natural religion. Also, it included the degeneration and adaptation of the original among primitive peoples; the Taoist attempt at a return to a spiritual outlook with a future life and Heaven; and the Confucian concept of living entirely upon the material level with material happiness the supreme goal.

These various tenets came into open conflict and in the competition which followed, innumerable changes were made in both beliefs and practices. Where salvation had been acquired by good deeds now was added salvation by faith. Taoism recognized a heavenly region which was not popular with the Confucian theology; but Buddhism taught thirty-three different kinds of heavens, so the Taoists came up with eighty-one. They also populated these heavens with their gods from primitive worship, adopted new gods from Buddhism and also invented new ones. They dedicated gods to stars, minerals, occupations, ancient heroes, epidemics, mythical animals and such activities as robbery and drunkenness. The top god of the Taoist pantheon, the Jade Emperor, was allegedly invented in 1012 A.D.

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by the emperor Chen Tsung whom for political reasons, needed a revelation from heaven.

As the centuries passed the religion became loaded down with sorcery, fortune tellers, charm selling and alchemy. It became more akin to Voodooism than to noble philosophy. Worship became magic. Priests became hirelings without any concept of spiritual leadership. The inventions of men led into a labyrinth of further uncertainty, farther and farther away from the truth. Most of the elements of truth had been contained within their religious background, but not following revelation, they, like sheep, were led astray and scattered to almost every possible point of belief.

During the last century or more western religions have been carried to China by missionaries, especially the Roman Catholic and Protestant religions, but they have had little effect upon the ancient beliefs. With the conquest of China by Russian Communism all other religions have been placed under a ban and thus all spirituality fell under the shadow of Marxist conquest.

Judaism

Judaism is the present day religion of the Children of Israel or descendents of the twelve sons of Jacob. It began, as most religions do, with God's revelation to man of the relationship existing between God and man; first in the Garden before man sinned and later, after man sinned, in the scattered families and tribes throughout the world.

The revelation was the same to all peoples throughout the world; love of God by man and love of man by man, with relief from the evil consequences of violating the law of love by the sacrifice of an animal's life. This revelation has been kept or preserved in varying degrees of accuracy by various peoples, tribes and nations. God chose a man, Abraham, through whom He would make a further revelation to the world or mankind, after the preparation of an adequate vehicle, a people and nation, for His purpose.

This special people were the Hebrew or Jewish nation and God's first important step or event was their liberation from bondage in Egypt. Through Moses He directed the establishment of laws and ordinances for the governing of their religious and spiritual life and the government as a people or national body. The history of this special relationship is recorded in the Hebrew, or Old Testament scriptures. This constituted the basis for the Jewish religion as it was practiced at the time Jesus appeared upon the scene. Comments concerning that religion are contained in the chapter named "The Hebrew Period".

The concluding paragraph of those comments is "What had happened was that their religion had lost most of its spiritual value and in its place ceremonies, customs and practices built around material matters were substituted; in the observance of special days, Sabbaths, new moons, feasts and rites. The spiritual value of worship and the relationship between God and man was lost in the multiplicity of formalism."

Abraham was called for a special purpose, to head a people through whom God was to bless the entire world. It was the

spiritual blessing they were to bring to the world, the completion of His plan of salvation for the entire world. As a nation they performed the mechanics of that blessing, the material aspects of the introduction of Christianity, but as a nation they did not avail themselves of the blessings which had been prepared for them.

They sacrificed the Christ, but did not themselves yield to the saving power of His gospel. Many thousands did, but as a people they continued on as before in the past centuries of their national life.

The religion of Judaism bears but a small resemblance to either the original revealed will of God or to its perfected form, Christianity. They dropped the sacrifice of the animal life upon the altar for sins and did not accept immersion for their remission. They worship God as a single God, but not as a being; a god without a body or any bodily parts or functions, just an idea or thought conception. He cannot feel, see or even hear them when they pray, for he has no body, no eyes, no ears. He is deaf, dumb and blind. So they made His first and great commandment ineffectual, To love God with all their heart. They have no God to love, just a disembodied spiritual invention.

The God revealed in Genesis, in the Hebrew, is not a single but a uniplural name when first mentioned in Genesis 1:1 and continues as such throughout the Hebrew scriptures, the personal being of the Father, the Son and the Holy Spirit. By rejecting the body and person of the Father, and entirely ignoring the persons of the Son and the Mother Comforter, they find themselves with only their ethical code, moral and social customs and precedents, mostly derived from the Mosaic law for the observance of the theocratic government and priesthood. This necessitates the practice of a religion based on material matters rather than on the revealed relationship between God and man. We shall see how this worked out in actual practice.

The following quotations are from the June 13, 1955 issue of Life Magazine which were later included in their book, 'The World's Great Religions'.

“Judaism is a strongly earth-centered religion. It looks to an after life, but its practice is not so much to prepare man for the next world, as to guide him in this. Its supreme preoccupation and guiding passion is ethics – the never ending attempt to ascertain God’s will in all things. That will is set down in the Torah, the heart of the Jewish religion. Torah, which means law and teaching, stands for the first five books of Moses; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. But Judaism also relies on the other books of Hebrew scripture. Thus in a large sense, Torah stands for all scripture and for all the law based on it.”

“For centuries the commandments of the Mosaic books had been interpreted, expanded and adapted. The result was a body of oral law (Mishna) which was preserved generation after generation, only in memory. Incredibly detailed, the Mishna concerned itself with such questions as how to pray while laboring on top of a wall or while on horseback. It listed all charitable duties and, since the gleanings of the harvest were turned over to the poor, the Mishna discussed who was to get the grain that had fallen into ant holes. It rules on what objects might be worn on the Sabbath (ornaments and amulets were forbidden, but false teeth and wooden legs were allowed.)”

“About this code of oral law in turn developed a vast body of commentary (Gemara). Every argument of the rabbis, every minority opinion and every majority ruling was preserved in the academies. Probably late in the sixth century B.C. both the Mishna and the Gemara were finally committed to paper. The result is known as the Talmud.”

The Torah for the law and the Talmud for its interpretation into practical religion is the heart of Judaism. Judaism functioned until the destruction of Jerusalem and the temple under Titus, as the religion of the Hebrew period. Then, a new element or fundamental basis of the Hebrew religion began to make itself felt and has been a prominent feature of Judaism throughout the world wherever the Jews have settled.

The Torah, or law, the five books of Moses, had been for them both a religious law and a law for their nation or country. The

two features of the law had become so closely amalgamated that they did not or could not separate them. Thus the material portion as well as the spiritual portion became religion for them and were definitely woven together inseparably in the Talmud. The national spirit or patriotism of the Jews was supported by the Talmud so thoroughly that it actually became for them a homeland.

This patriotism or devotion to a national standard was so complete that they remained Jews in every country to which they emigrated, instead of changing to the nationality of their adopted home. They became Italian Jews, Spanish Jews, French Jews, German Jews, Russian Jews and American Jews, but always remained Jews. For this reason they were not absorbed into the national life of the various countries, but always remained a people without a country.

From page 99 "First, as Jews moved into the outside world, ancient customs became archaic burdens, Jews sought to adjust their traditions to modern times. The attempt has, in the United States, divided the Jews into three kinds of congregations, Orthodox, Conservative and Reform. Second, as the Jews became full citizens of the nations in which they lived, they imitated these nations by reasserting Jewish nationalism in a new, fervently hopeful form – Zionism. Few Jews anywhere failed to be moved by the historic adventure which is the state of Israel. Yet many were troubled by the emergence of a new type of Jew; unreligious, Jewish only by virtue of nationality."

This was a perfectly natural development as the nationalist portion of their religion was all that had remained real or experiencable. The spiritual portion had become meaningless. They did not accept the Trinity of God as revealed in their own Torah, but substituted a bodiless incorporeality, which shows some evidence of having been borrowed from the Hindu, instead of their own inspired scriptures.

The burnt offerings and animal sacrifices for their sins were discontinued and they did not accept immersion which John had given to them for the remission of their sins. They rejected their own Messiah who had come to them in answer to their own

national prophecies. What remained for them? Nothing but the material and their ethics; none of the national religion for its final completion in Christianity. They rejected the Father God, the Spirit of God, the Holy Spirit, and the Son of God, their own Christ.

When they rejected Jesus the Christ they rejected the forgiveness of sins, the hope of resurrection from the dead and everlasting life in Heaven. When they rejected Christianity, which was the consummation of their entire national life and purpose, from the call of Abraham to the day of Pentecost, they lost everything. Nothing spiritual remained, and when their nation was destroyed by the Romans, nothing national or material remained, nothing but memories, suffering, disappointment and their ethics in the form of the Talmud.

They accept the Torah, the revealed word of God, but only as it is interpreted to them by the man made and uninspired Talmud. This leaves them nothing but a man made religion to stand on. This in reality makes them an atheistic people. Belief in the kind of a god they believe in, like the Hindu, does not raise them above the status of the atheist, for that kind of a god is no god at all, just a human thought.

“Just three hundred years ago the Jews reached America, a land which never had a ghetto. They were free to live and work where they pleased, and yet maintain their faith and customs intact. On the other hand they were also freer than ever to abandon their faith. Medieval Europe gave them only one alternative to being Jews: conversion to Christianity. But in a secular society, they were in effect, able to abandon Judaism without actually having to join another religion. Some Jewish thinkers feared that this ‘Crisis of Freedom’ might do more to undermine Judaism than centuries of persecution. However the outstanding fact about recent Jewish history is that, given a relatively free choice, the majority of Jews have chosen to remain Jews. Not only was this in a general sense of loyalty to their history, but in a specific sense of religious practice.”

What can we learn from the “Religious Practice” of the Jews which will give us an understanding of their religion? For these

practices we shall examine the statements regarding them as contained in the Life Magazine article and book.

The cover of Life on June 13,1955, book page 131, shows a "Scranton Mother Blesses Sabbath Lights." This is wholly an observance of Talmudic practices, contains nothing of a spiritual nature, shows no faith in God, no love of either God or man, and no reference to sin, its confession, remission or abrogation. It is a part of a practiced conditioning of the subconscious mind, whereby the person is kept in the Jewish religion.

Page 132, Reading the Torah. This reading of the inspired Hebrew scriptures is the proper way to learn of God and His will concerning man, and is a very appropriate practice to be adopted as part of either private or public worship and a part of one's religion. But the wearing of a skull cap shows no reverence and the wearing of a prayer shawl to designate his wish to commune with the Lord are all invented ceremonies and affect neither the spiritual nature of the man nor his prayer to God. It is adopted Jewish custom only.

Page 134, 135. Sabbath candlesticks have no spiritual significance, only Jewish religious custom established wholly by human means. They have no actual reference whatever to God except what is assumed. "Father teaches son to put on phylacteries, worn at weekday morning prayers. They are leather strips with boxes containing scriptural verses. One is placed around the arm near the heart, and another around the head." This is a purely material action, its only spiritual help being to help the wearer to commit to memory the verses contained in the boxes, in case he knows what the verses are. If the verses he learns pertain to his relationship with God it is of value. If they pertain only to Jewish custom or religion they are of no value except to keep him a Jew. If he does not know the verses they are of no value whatsoever.

No Jewish national law contained in the Torah, except the laws of love which were reaffirmed by Jesus, are in force today. They were repealed at the death of Jesus and were figuratively nailed to the cross with him. Thus all the dietary regulations, rules for preparing and eating food, for choosing the variety of food and

for the cleaning of the vessels or dishes used at meals, contained in both the Torah and the Talmud, are valueless except for man made religion. Abstinence from pork, shell fish and other forbidden foods, care to keep dishes used for meat from touching those used for milk, are valuable customs to help maintain the Jewish religion, but have no reference whatever to God, nor to spiritual life, except the possible influence they may have upon the subconscious mind, which may be either good or bad training for the human spirit.

As the observance of the seventh day or Sabbath was repealed by Christ, all observances and customs that are centered around the Sabbath are valueless in the relationship between man and God, although quite valuable from a Jewish religious standpoint, to help keep an individual a Jew. There is absolutely no spiritual value attached to being a Jew, any more than to being a Hindu, Moslem, Buddhist or Roman Catholic. God is no respecter of persons. He looks to the heart.

Page 137 "The Jews have an old saying, 'More than Israel kept the Sabbath, the Sabbath kept Israel'. Much the same might be said of the annual holy days. If each Jewish family is a brick in the structure of the Jewish faith, then the holy days are the mortar. Even families which have grown lax in their observance find themselves unable to ignore the important sacred festivals."

These celebrations are considered sacred to the Jews but they have no relationship to God, only to their religion which has lost its spiritual significance through the substitution of these material matters for the natural religion God revealed to them. Adding ceremonies to what God requires of us does not make the additions spiritual, nor necessarily beneficial.

Page 138,139. The celebration of Purim, instituted as a thanksgiving for the delivery of the Jewish people from the hand of Haman by Queen Esther under King Ahasuerus is no more a spiritual matter that should be observed as religion than July 4th should be observed by Americans as a religious ceremony commemorating our delivery from the British, nor November 11th for delivery from the Germans.

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In the same category Shabout, 'Feast of the First Fruits', commemorating the giving of the ten commandments to Moses is now conveniently used for the confirmation of boys and girls when they are fifteen years old. It also celebrates the beginning of the rainy season and the inadequate shelter they had during their escape from the Egyptians. There is nothing spiritual about it. God gave no commandment for man to celebrate the weather or his type of dwelling place or the acceptance of children into the Jewish religion. As a fact He repealed all laws except the law of love, and the life sacrifice for sin. These celebrations are all human inventions which help to keep people Jews.

There is no marriage ceremony in the Bible, either in the Hebrew scripture or the New Testament. There is no authority for the marriage to be made a religious matter, and a marriage ceremony performed by a religious or church official is no more sacred, religious, spiritual or binding than no ceremony at all. All marriages are just as sacred in the eyes of God as those which conform to the laws of state, nation or tribe where the marriage takes place. Marriage is a natural act, conforming to natural law, not to premeditated religious customs. Who ever heard of a marriage ceremony for any Jew mentioned in the Old Testament?

Page 140, 141. The Jewish Passover feast is different from all other Jewish celebrations. It was given to the Jewish nation as a yearly reminder of God's part in their deliverance from Egypt. God gave them the details for the Passover celebration, but it was only for the Jewish nation and this was cancelled when the other Jewish laws and ordinances of the Torah were repealed when they crucified Jesus.

If the Passover could be stripped of its religious ideas it would be a good celebration for the Jews like the 4th of July is for the Americans. It is not strange that present day Judaism is divided into several schools of thought or congregations of belief for they have departed from the truth as revealed by God and have no place to go except to their own ideas and inventions.

God is the same, yesterday, today and forever and He cannot be truthfully represented or worshiped by such divergent views as

expressed by the Orthodox, Conservative and Reform organizations.

Of the United States Jewish population, 40% are Orthodox, 30% are Conservative and 30% are Reform. The differences between them mostly concern practices. The Orthodox adhere most closely to the observance of dietary laws, Sabbath restrictions, skull caps, phylacteries, prayer shawls and the segregation of men and women during services and prayers. They hold that not only the material of the Torah, but also the Talmud was divinely given. However, to believe something does not make it true and they have no proof of the inspiration of the Talmud.

Over the years the Reform congregations have adopted a number of innovations in their practices. They maintain that only the spiritual and ethical values of Judaism cannot be changed. Judaism contains both principles and practices. Practices are secondary; hence customs which no longer have an impact on the worshiper may be abandoned, new ones may be fashioned and older ones may be restored or reintroduced in modified form. They do not consider the Torah as being inspired, and they look upon the miracles as allegories. They do not observe the dietary laws or Sabbath rules. They reject skull caps, phylacteries and prayer shawls as archaic. They employ a musical instrument in their services and use both Hebrew and English. The men and women participate in the services and one congregation has a woman president.

The Conservative congregations attempt to make orthodoxy compatible with modern life. Services resemble the Orthodox except the men and women sit together and an organ and choir are used. They modify many strict rulings of the Talmud. They may ride to the synagogue on the Sabbath for services but may not ride for business or pleasure. They consider the Talmudic interpretation of the Torah as being subject to revision.

At the present time Judaism is being revised to suit the ideas of the modern world and to make old practices fit into the customs and times in which they are living. The Jews are creating a new religion for themselves, divided into three principal groups and many lesser factions. God's relationship with man has remained

the same since creation and as far as man can determine will remain so to the end of man's life upon the earth.

For a period of time, from Moses to Jesus, God gave the Jews a special relationship which was repealed at the crucifixion. Neither the Torah, the Talmud or any revision or interpretation of either by man can make any change in God's relationship with man. Any man or any group can construct a religion for themselves, based on anything they choose, but that religion is not sacred nor binding, and does not have God's approval.

If an when a man or group of men construct a new religion for themselves which is identical with the religion God maintains with man, then and only then will their religion express true spiritual values. There is no substitute for God, love, remission of sins and eternal life for man's spirit. The heaven which God has created for those who love and obey Him is a permanent fixture and not subject to human intervention.

There are many wonderful, beautiful and desirable things in the world today which man may use or enjoy and that can add pleasure or enjoyment to human life. Some of these are the codes of ethics various groups construct for the guidance of social groups in their relationships with one another. But no matter how wonderful, desirable or workable they are, they are still human institutions and do not affect man's relationship with God, no matter whether they are called ethics, law, morality, patriotism, honesty, righteousness, goodness, spirituality or religion. Man does not make laws for God.

Man is a dual being, an animal and a spirit associated. They are both human, created by man in natural reproduction. How that material mind and spiritual mind are trained, educated and controlled lies with man's material mind. A code of ethics may be very successful in the forming, conditioning and maintenance of law, order, peace and cooperation in the social fabric. This may be considered moral and spiritual for it helps condition both minds; the animal and the spirit. It may even be considered religion, but it is still a human religion with no divine authority, even though it does help develop, within the individual, the spirit which may inherit eternal life. The methods of conditioning the

human spirit are human, not divine. Obedience to God is a human act, not a divine act.

Mohammedanism

Page 73 of the May 9, 1955 issue of Life magazine contains the following statement. "Islam, the youngest of man's great universal religions, is also in many ways the simplest and most explicit. It venerates a single, all powerful God. Its founder, Mohammed, was neither savior nor messiah, but a man through whom God chose to speak. Its faith, unclouded by subtle dialectic, concerns itself as much with man's behavior in this world as with his fate in the hereafter. Unlike other religions, which evolved slowly from obscure and legendary origins, Islam came into being in the full light of history and spread with hurricane speed."

This is a very misleading statement, being a mixture of truth, opinion and conjecture, very evidently being written by a Moslem, with a propaganda purpose. The first statement, that it is the youngest universal religion, is based on opinions upon the time of its origin and what constitutes a universal religion. All religions today, as far as I have been able to ascertain, are human inventions, based upon the original natural relationship between God and man, inventions, rearranged, distorted, adapted or otherwise processed to fit the desires or purposes of those who invent them.

The character of the inventors, the nobleness or uniqueness of their purpose to help the human race, either in the present life or a desired future life, have no bearing whatsoever upon the relationship between God and man. That lies wholly with God. Claims of inspiration for language or instructions from God for man's observance are not authoritative without proof of their inspiration. I know of proof of inspiration of only the Hebrew Old Testament and the Greek New Testament. Without proof of inspiration all other writings must be considered human documents.

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The contents of these human writings may or may not be true. They may present a very desirable or helpful plan of action for many aspects of life. They may be able to add beauty, enjoyment, justice, equality or other desirable attributes to human life, but then cannot make laws for God nor regulate the God-man relationship in any respect. God makes His own laws, man does not invent them. The fitness or adaptability of any religion to the needs or life of a community or culture is no proof of its truthfulness, no matter how great its success may be. Only God's Natural Religion is true.

They claim a historical origin for Islam, beginning in 622 A.D., the year of Mohammad's hegira. A few historical facts may help us to get a picture of some of the elements influencing that event.

The place. Arabia, the territory east of Egypt, the Nile river and the Red Sea, extending north and east through the Arabian Peninsula, Canaan, Lebanon, Jordan, Syria, Persia and Mesopotamia; the probable birthplace of the human race, the Garden of Eden, the locale of the events recorded in Genesis. Historical, archeological, anthropological and ethnic research have established many of these contributing elements.

These were the prehistoric people from the creation of man, the Eden period, the dispersion of the growing population, the Assyrian, Syrian and Canaanite tribes and the Assyrian individual Abraham and his descendents; the Hebrew period descendents of Jacob, the Moabite descendents of Esau, the Arabian descendents of Ishmael, the descendents from the six sons of Keturah and the numerous concubines of Abraham. They intermixed, intermarried, and with a common ancestry, past traditions, habits customs and their relationship with God extended over the intervening centuries.

The religion. In the beginning God created the earth. This is the place and people who first experienced a relationship with God, to whom God personally revealed Heaven's Natural Religion. Love God with your whole heart and your neighbor as yourself. Sin was the breaking or non-observance of this law of love. The sacrifice of an animal life was required by God to offset the effects of sin. This is the place and people who already had a

priesthood established when Abraham was called out from among them. Melchizedek was their priest, but not the only priest. They had others both before and after Abraham's contact with them. Jethro was a priest for them in the time of Moses, and they had others extending down through the years until the time of Mohammad. This God-man relationship was world wide and always was. It did not originate with Mohammad, nor did he stop it.

The Children of Israel were a part of them, one tribe which we call Jews. Moses, one of them, gave them the five books of law which they correctly held to be inspired. The Mosaic law was intended for the Jews only and given only to them. Other tribes and nations of this people took up portions of this Jewish religion and the practices it established. The Moslem religion is not a new religion. It did not originate with Mohammad in 622 A.D. It did not "come into being in the full light of history" and it did, "evolve slowly from obscure legendary origins" like all other world religions. It is the oldest, or at least as old as any other, for it goes back to the beginning of the human race. Mohammad was a reformer, not a prophet.

"At Mohammad's birth Mecca was a prosperous transfer point on the ancient spice route between India and Syria. It was a religious center to which the pagan Arab tribes also made pilgrimages to worship at the city's numerous shrines. Of these, the most revered was a rectangular edifice called the Kaaba (cube), containing various idols and, in one corner, a black meteorite that had streaked out of the heavens one night in the forgotten past. Mohammad was born into a reputable family of the Koreish, the dominate tribe in Mecca. In his youth he had ample opportunity to observe current religious practices, for the Koreish were the custodians of the Kaaba and concessionaires to the pilgrims for the idolatry of the Bedouin, and with it a growing respect for the Jewish and Christian monotheism. Of sensitive and contemplative disposition, Mohammad often wandered into the hills to meditate, sometimes for days at a time."

As a result he attempted to reform the religion of Mecca by preaching in the city streets and beside the Kaaba. "Outraged by

his denunciation of the idols that attracted the pilgrim trade, the Meccan merchants heckled him and threatened his life". This is the usual treatment accorded religious reformers. "At length, in 622, Mohammad fled Mecca to the friendlier city of Yathrib, 220 miles to the north." Here Mohammad won quick success, both as a religious leader and as governor of the city." An intercity war followed. "It ended in 630 when Mohammad entered Mecca in triumph and destroyed the idols in the Kaaba, leaving only the black stone."

He destroyed the idols because of his belief in the Mosaic commandment given to the Jews in Exodus 20:4-5, *You shall not make for yourself 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; You shall not worship them nor serve them; For I the Lord your God am a zealous God, visiting the offences of the fathers upon their children to the third and fourth generation of those who hate me.*

The religion of Islam is the result of the attempt by Mohammad to reform the religion of Arabia to conform to his ideas as given by him orally during his lifetime and then written into the book known as the Koran shortly after his death. It is claimed to have been inspired by God, given through Mohammad as a messenger, being a later revelation which supersedes in authority all former revelations. But there is no proof of the inspiration of the Koran as there is for the Hebrew and Greek Bible which his revelations are supposed to supersede.

The religion of Arabia, which Mohammad reformed, was a strange mixture of Jewish, Christian, Pagan, Bedouin idolatry and the religious customs and worship which had grown up through the centuries. The Jewish and Bedouin descendents of Abraham furnished the major portion of the Moslem religion which might be called Jewish reformation if it were not for the strong Bedouin influence and practices which were adopted. One thing was lacking in the Arabian religion and that was a recognized authority, without which the various factions exercised freedom within their own social customs and environment.

Mohammad changed all that by establishing a central authority and absolute dictatorship with the power of life and death over their subjects. He started a war, killing those who disagreed with him. He gave them only one choice, they could become Moslem or be killed. By thus making war and murder a commandment from God, they started out to conquer the world with the sword. The conquest started in 622 A.D. In 630 they conquered Mecca. In 632 he died but the conquest and slaughter continued. In 635 Syria fell, in 637 Iraq, in 640 Palestine, in 642 Egypt, in 650 the entire Persian empire. Conquest carried the Arabs eastward to India, westward to the Atlantic, across the Strait of Gibraltar into Spain, Portugal and France. At last in 732 they were halted by the Franks at Tours. The ninth, tenth and eleventh centuries were the golden age of Islam. Held in line by a combination of religion and government which believed that the murder of their opponents assured them eternal life in heaven they swept across Asia to the Indonesian islands.

The wars, murders and massacres of the Moslems spread over pages and pages of history and all one needs to do to learn of them is to consult the pages of a modern encyclopedia. From the time I was a boy I have read newspaper and magazine articles about the massacres of Christians by the Moslems. From the Encyclopedia Americana, "In April 1915, after the outbreak of the World War --- was put into execution a systematic plan for the extermination of the Armenian race, and it has been estimated that nearly a million Armenians perished." This is only one account of the operation of the Moslem religion as it is practiced. Southern Asia, Europe and Northern Africa have been filled with these religious atrocities for over thirteen hundred years.

A few months ago I read a magazine article describing the slave market at Mecca. Hundreds of girls are captured in the hinterland, driven into the city in chains and sold to whoever has the price. And the price has gone up since oil was discovered in the Arabian countries and the rich Moslems can buy more girls. Men are also captured and sold and beheaded publicly for attempting to escape. See the Saturday Evening Post,

November 30, 1957, page 27, "I learned slavery isn't dead. Noel Barber."

This Moslem murdering, slavery, debasing treatment of women and girls goes on year after year. If an individual, not a Moslem, enters the confines of some sacred spot, location or shrine, he may be murdered on the spot. These occur every year at the annual pilgrimages called "hadj". Every Moslem must make at least one pilgrimage to Mecca during his lifetime. When he does make that pilgrimage, the supreme act of devotion of his life, he meets only hardship, privations, physical and material difficulties and the necessity to pay, in money, innumerable concessions extracted by those who direct the Hadj. It is so physically difficult that hundreds lose their lives every year, many trampled under foot wherever they happen to fall.

I will mention some of the pilgrimage requirements. "All pilgrims begin devotions by circling seven times around the Kaaba, holiest shrine in Islam, touching the black stone in its southeastern corner. The Kaaba contains a single room which is empty save for hanging lamps and a ladder to the roof."

"Next comes the Lesser Pilgrimage, which entails running seven times between two small hills across Mecca, recapitulating Hagar's frantic search for water for her son Ishmael. Third is the greater pilgrimage to the Mount of Mercy in the Plain of Arafat, where from noon to sunset the pilgrims 'stand before God'. This is the climactic ceremony. He who misses it has missed the Hadj."

"The plain of Arafat, 25 miles east of Mecca, teams with tents on the ninth day of the pilgrimage. For a few hours the barren expanse comes to life as the faithful wait from noon to sunset in the final ceremony of the Hadj. Tradition holds that a constant 700,000 come to the plain each year, any deficit being made up by angels. (The actual average is about 70,000.) At sunset the pilgrims start back to Mecca, accompanied by music, gunfire and din." In reality, a wild stampede.

While here, each pilgrim must make a life sacrifice for his sins. It is usually a sheep or a goat. This is the only act of obedience fulfilled by the pilgrim which had been revealed to man in

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Genesis when God created man and he sinned. This sacrifice is not even mentioned in Life's article of May 9th, 1955. Also not mentioned are the sordid conditions and physical suffering which accompany this final ceremony in which hundreds die each year. The day must be spent on the plain, a sun baked broiling desert, in the sun, bareheaded, from noon until sunset, without food or water since daylight (when you can first detect a white thread from a black thread) until a cannon announces the sunset or the exact end of the Hadj.

The cannon announces not only the end of the pilgrimage but also the exact moment to begin the enjoyment of the blessings for which the sufferings have been endured. No New Year's celebration in America, noise, yelling, gunfire, din and commotion can even begin to compare with it. The Devil, which they believe has been chained up during the ceremonies, is now released, and from a review of what transpires one can very easily believe that his release was not just figurative but actual.

Everybody is here just temporarily, and at the sound of the cannon they leave for Mecca, twenty-five miles away, not orderly over modern thoroughfares but pandemonium breaks loose over desert roads with everyone trying to get somewhere else, anywhere else they can for relief. The rich use fine cars with slaves to clear the highways for them, the officials have the military to help them. Those in modest circumstances use camels or donkeys or carts to carry their tents and trappings, the common man carries his belongings on his back, and thousands of pedestrians, the sick, the lame, the crippled, and the exhausted struggle through the heat. 70,000 of them and the Devil turned loose.

What a task for the slaves to clean up the next morning. 70,000 dead animal sacrifices stinking in the sun, and the dead and dying lying where they have dropped in their failure to survive the ordeals. Abandoned tents, equipment and clothing are strewn over the plain and along the road to Mecca, with the victims who fell under the stampede. Having never been there I can only repeat what eye witness reporters have printed in magazines and newspapers.

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This is the religion of one seventh of the human race as it is practiced today. This is not freedom of religion, but slavery to religion, compulsory adherence, not brotherhood of man but slavery of man, physically, mentally and spiritually. Here is religion forced upon a helpless people through thirteen centuries of war, murder and violence. This is the actual religion as lived, which is based upon the ideal, moral, ethical or spiritual principles as given out to the public for us to believe. The other day I read an item in the paper which stated that a Moslem passenger on a Trailway's bus asked the driver to stop for his time of prayer. He did, the prayer rug was spread at the roadside and facing Mecca he said his prayers. How differently a Christian society treats him than his Moslem society treats Christians.

What are the main points on which Mohammad based his reformed Arabian religion?

The Five Pillars of Islam

Acknowledgment of the unity of God, and belief, "There is no God but Allah, Mohammad is the messenger of Allah.

Prayer – performed five times daily, facing Mecca, wherever one might be; on Friday in the mosque.

Alms given as an offering to Allah and an act of piety.

The fast of Ramadan.

Pilgrimage to Mecca.

In addition to these, the Koran contains an immense body of moral and legal laws, rules for marriage and divorce and penalties for crime, and forbids the making of images.

The blessings of science, its adaptation to the use of man, whereby man uses the world or universe of nature about him is based upon facts, truths, experiences and experimentation and the accurate record of these as they are proven. The great mass of experience, experiments and trials are wasted effort, trial and error, thrown away after their uselessness has been demonstrated. It often happens that thousands of experiments

and scores or even hundreds of individuals spend years of effort to discover and perfect such a product as a polio vaccine.

After its discovery the blessings to mankind are only made possible through its use because of people's faith in its operation. Its blessings are lost or just do not materialize or even exist to those individuals lacking faith enough to utilize the truths accurately, scientifically and naturally. The advancement of mankind in material matters depends upon the use of this faith in the stability of truth.

Man is a dual creature or being, and his existence, life, experiences, environment and customs are made up of both material and spiritual matters. Material matters, because the conscious mind of man has more readily yielded to discovery and advancement than to the spiritual which lies chiefly in the subconscious. For that reason science and experimentation have made greater progress along the material line and have raised many subjects from doubt or speculation into the realm of science, fact and truth. As truth and fact are established, belief or faith retreat or become of less importance. All of material nature has not been raised from the status of belief, faith and doubt, and much is still observed just upon faith, among these we may mention astrology, alchemy, medicine or healing of the human body, and innumerable superstitions and racial or tribal customs.

Spiritual matters have not been subjected to the scientific and experimental role to the same extent as material matters for a number of reasons, and therefore have not advanced as far toward fact and out of the realm of doubt. Much of spirituality is still the subject of faith and belief.

Spirituality, religion, morality, ethics or whatever name one uses to designate the social habits of the spirits of men, is subject to the same natural treatment or discovery to raise it from the realm of doubt and place it in the realm of usable truth. In the beginning all knowledge, both material and spiritual is faith. We call it theory until proven at which time it becomes fact or truth.

At first thought there is seemingly a body of knowledge which is not faith, that we call intuition, instinct or inheritance. It seems to

already exist in the mind at birth but in reality it does not, being the result of the association of the natural elements or components of man. Everything above the primary spirit pool of the universe is the result of associations, first spiritual, then material, but all natural, subject to the laws of nature fixed by the Creator.

Through science we have learned that these associations produce every phenomenon in the universe; physics, chemistry, geology, astronomy, with inanimate associations; botany, zoology, biology, with animate associations; psychology and allied sciences with mental associations; and thus bring the material theories into the realm of knowledge and usable facts and truths.

Instincts, intuitions and inheritance, the prenatal or pre-generated associations of all organic beings go back to their origins in the creative acts of God when he gave life or organic existence in the spiritual form or being to the determined or created associations of the existing spiritual forms of the inorganic elements. These original organic forms or being associations, from which instinct and intuition grow or develop are all preserved in their spirit form in the preserves or regions of heaven, where they are the object of constant observation and study by the heavenly personalities.

The spiritual inorganic region I have called the Radiant Hills and Crystal Gems; The first organic region I have called the Conservatory of Beauty; the animate spiritual region or preserve I have called the Zoological Gardens; and the advanced or human region I have called the Church of the Savior. Here in these four regions lie the spiritual prototype of the varied associations, from the primary spirit pool up through the various creative acts to the perfected human spirit.

Nature is created and the laws or methods of association have been determined by the Creator. Nature is not being created now. What is being experienced now is re-creation, the use of the created material, organic and spiritual associations. The more stable or more permanently fixed or adjusted associations of the organic being we have called inheritance, instinct or

intuition. These are not fixed. The associations are not fixed. It is the laws of association of the Creator which are fixed. Variations in these associations produce different forms of beings, as we well know from various truths such as those discovered by Gregor Mendel, and innumerably in physics and chemistry.

Man cannot make the laws of association in any of the avenues of nature. All that he can do is discover and use them, if properly, for his blessing, if improperly, for his detriment or even destruction. Even so, man has no ability to control associations in some areas of nature. In others he is learning, and in some he is trying or experimenting. In the material realm his failures are discovered or observed.

In the realm of the spiritual, the laws of association were fixed at creation just as in all other realms of nature, inorganic, organic, vegetative, animal and mineral. Man may use these spiritual laws to help him in his associations with the same consequences, failure or success.

The outcome of these trials or experiments in applying the laws of the Creator to the human use in the spiritual realm determines their rightness or wrongness. *By their fruits ye shall know them.*

The Laws of the Creator

Love the Lord your God with all your heart and all your mind and with all your strength.

Love your neighbor as you love yourself.

Offer a life sacrifice for sin. Sin is the breaking of the law of love by which all human associations are governed.

Let us compare the Moslem religion to the original natural religion of the Creator.

The Five Pillars of Islam

1. The unity of God. – Mohammad is his messenger.

The scientific world has discovered that there is a great difference between faith and fact. No matter how thoroughly and absolutely a man may have decided upon a theory, only

association in agreement with law will demonstrate the fact. "Thou shalt Love" comes first, not a decision of the material mind regarding materially observed, experienced and discovered truths; but an association of the spiritual minds of the beings involved. The distinction is difficult to discern because both the spiritual and material minds have a conscious and a subconscious area. Love lies wholly in the subconscious and the spiritual mind is dominant. Thoughts emanating from the spiritual conscious which find confirmed areas of association in the material conscious do not of necessity meet a like confirmation of association by the spiritually dominated subconscious.

We might discover some truths regarding these relationships by an examination of the mating phenomenon. Love is the attractive force used by God for all associations of the positive and negative elements of nature and therefore is present in mating. The operation of mating is governed by law as are all other associations. In the vegetative or sub-animal realms of nature, mating, or the contacts of the masculine and feminine, which result in re-creation follow the same laws of association in the organic realm which operate as in the inorganic for the creation of material elements from the spiritual prototypes, life having been added to the inorganic.

In the animal realm mental control governs mating, raising it another stage higher in the creative cycle. This control of mating with animals follows the same law as the inorganic and vegetative, but with a degree of control which increases as the mental ability or power increases. With low or simple forms choice is negligible, but it increases until in the higher animal forms it becomes operative. Choice lies in the decisions of the conscious areas of the animal mind. In subhuman forms it is wholly in the material conscious because they have no spirit; therefore no spiritual conscious. In the subconscious mind lie all the memories, which are simply the permanent impressions of association on record of the experienced acts of being. In inorganic things these permanent records are all of the operations of the law of association, no choice being present to make them.

We have learned about the permanent laws of association in the material, the forerunner of the subconscious in the animal, through physics, chemistry and allied sciences, and in the vegetative through botany. In the vegetative we first encounter variation because the Creator added the laws of selection to the inorganic laws of association. We do not find choice in the vegetative or first form of the organic, but we do find the subconscious, or record of the laws of association carried over from the inorganic and exhibited in a simple created form of action based upon simple or first forms of nerve action, the forerunner of the laws of mental action which the Creator added to the animate forms. We find the first exhibition of nerve action in the growth, motion and acts of plants, which operate under the same laws of association, and they are shown to us in a new form, instinct, intuition or inheritance. But this new form is only the law of association advanced by the Creator to new fields of expression or action beyond that of the instinct or inheritance of the inorganic.

Love is the power of the Creator used in creation and the attractive force in all the laws of association from the primary spirit pool up through all the stages of creation, spiritual, inorganic, organic, vegetative, animate and human. This love or law of association, shown first in elementary creation in simple relationships, advances in complexity and importance as the creation cycle advances, choice being added in the animate world as motion was in the vegetative world and spirit in the human world. It was an orderly, systematic, integrated, step by step development of the law of love, until it reached its peak or supreme creation in the spirit of man, that part of man which is created in the image and likeness of God.

When God gave the first commandment to man, *You shall love the Lord your God*, He gave it as a supreme or ultimate law, not the law of love or law of association of primary spirit, not the law of association of the prototype spiritual element forms of beings, not the inorganic physical or chemical laws of association, not the laws of the organic, vegetative, or animal realms, but the law of love of the spirit of man. The law of love commanded of man

did not include the law of mating, although this was a relationship included in the general or universal law of association.

The love God commanded of man, for himself first, for others, and sacrificially in all respects, was for the supreme man, the spirit, the man image of God; not of the material animal, not of the animal stage of creation, but of the human stage or supreme creation. When man only loves upon the animal stage, whether that love be friendliness, neighborliness, charity, mating or otherwise, it does not fulfill the obligations of the love commandment. Animals, lower than man in the realm of creation, do the same. Man must love in the spirit. Man may mate as an animal and the love involved may only be on the animal level. ***What God hath joined together, let not man put asunder*** was not spoken concerning animal marriages but is directed to the two spiritual human beings who have united to become one creative being, in the love and economy of God, not in the sight of man.

The two become one, not physically or materially but spiritually, when their love is of the spirit, controlled subconsciously by the minds of the two spirits. When not so controlled, marriage is animal mating. I have used this illustration of human love to show the working of this law in its most intimate relationship. ***You shall love the Lord your God***, the first commandment, is not a commandment for animal or material love but for spiritual love. God is spirit, His love of man is spiritual and man must love spiritually for these associations lie within the spiritual subconscious mind of man and of God. We do not know the mind of God, excepting as it has been described to us through revelation by God himself. Revelation has described this love association to us as a marriage union in which God occupies the place of the bridegroom, and the human element the place of the bride; and the association one of joy, gladness and mutual understanding.

The Moslem Allah is so intimately connected with Mohammad that they are not separated in the mind. The love man has for God should be distinct and separate from any human or animal love. Moslem love is shown by the treatment of the human

mating customs, wherein one man may have one, two, or as many wives as he can buy and support, they being his slaves, his personal property to deal with as he chooses.

The God of nature, the God of love is not a murderer of human beings. The Allah of Islam is an invented god, given the attributes the Arabian men have assigned to him, and woven into the social customs of the Arabian people, and spread over the adjacent territories by force of arms. This is not the God revealed in Genesis, but the god given to them by a human, Mohammad, not a messenger of God in any sense, but rather an evil spirituality leading away from the truth.

2. prayer, five times daily facing Mecca

This is a Moslem religious custom enjoined upon the faithful. Prayer is a privilege of God's children which may be exercised by every human spirit. When the need arises we come to Him in secret communion or association. We Christians alone know the subject matter of the petition, which He outlined for us in the Bible. Prayer which involves two or more human spirits is of a matter concerning all the parties included. Public prayer, or the reciting of rhetorical or propaganda material, or liturgical matter is not true prayer, but the repetition of patriotic ideas, whose effect is to hold the hearers to the prepared religious patterns decided upon by the governing individual or group in control of that particular religion.

The law of love enjoins us to love others as we do ourselves, and our belief in the freedom of each individual to exercise the form of religion he may choose conditions our material conscious minds to accept displays of religious fervor as true expressions of reverence and worship of God. But if we are to make a true estimate of prayer, worship or reverence we must know who they are praying to; who they are worshiping and what God they are expressing reverence for. Prayer, worship and reverence may be exhibited or addressed to anything; a material object, an image of something real or imaginary, a talisman, amulet, magic square, lucky number or object; an object of the natural world such as the sky, sea, earth, sun, moon, stars, fire, thunder, lightning, wind, sunshine, or an animal, a cat, a crocodile, a

cow, a beetle, a snake, or a human being dead or alive; a Pharaoh, a Caesar, a Hitler, a living or dead saint, prophet, messenger, religious officer, or as might be adjudged from the fruits or results of the religious fervor exhibited, the Devil himself or one or more of his demonical retinue, By their fruits ye shall know them. The true God is the God of love.

3. Almsgiving, as an offering to Allah and as an act of charity.

True natural religion is shown in our love for others, being the second portion of the natural law of love. Man, being creatures or beings of nature, created by the Creator of nature and the law of love, have within their natural bodies, minds and subconscious memories and associations receptacles or storehouses, the law of love, which we have often called instinct or intuition, being inherited from our forbearers according to the natural scientific laws of genetics.

But the use of that law of love and the object of our love is not inherited. The object of that love is governed by circumstances and associations, usually first the mother, then other close family relations, then other relationships outside the family circle. Conscious mental activity and advancing choice patterns add others as the individual matures. Into this adaptation of the inherited law of love to the social environment is injected the prepared religion of the group. Often these social impressions and relationships are contacted so early in life as to seem inherited. The only inherited associations are those of nature with the God of that nature.

Charity is an attribute of God, the fifth in importance. Love, faith, hope, virtue, charity; and the exercise of that attribute does show reverence for the true God and His law, even though that God is unknown, the law unknown, and the act performed in worship to other gods or causes.

Charity, under Mohammad, has been carried into the new Arabian religion as a means or method of supporting or aiding the religious leaders or priests who keep its practices alive. They may be, but most often are not, charitable cases. A Moslem act

of charity, if real, is an act of obedience and reverence for the true God and Creator but cannot be for their god "Allah", for such a god does not exist. The real blessings of God the Creator are lost, because they do not accept the natural religion, either in its first form as given in the Hebrew scriptures or its perfected form, Christianity, as given in the Christian scriptures. Nature cannot be changed by man.

4. The Feast of Ramadan

From the Encyclopedia Americana, Volume 23, page 199, "Ramadan is important chiefly because it is supposed to be the month in which Mohammad received His divine revelation. During the thirty days the true believer abstains between dawn and sunset from all eating, drinking or smoking; bathing and all other delights of the body, --- The more devout of the Mohammedans remain behind closed blinds during the day and devote themselves to prayer and to reading the Koran. -- The Fast of Ramadan terminates each day with nightfall, and as the Mohammedan keeps the letter rather than the spirit of the law of the Koran, the nights of this month are filled with feasting , the more joyous because of the abstinence during the day. These repasts often become wild revels, or even flagrant debauches which last until daylight, when the gluttoned participants once more betake themselves to fasting and prayer. Following the Fast of Ramadan for three days there is celebrated the Feast of Lesser Bairam, during which all labor ceases and the Mohammedans give themselves to all sorts of table enjoyments." This is all invented religion, with no spiritual connection whatever with God, or the observance of spiritual associations.

5. Pilgrimage to Mecca

The actual experience of the Moslem pilgrimage has already been given, and from the records it is readily discerned that it is a religious experience, not spiritual, and has no connection whatever with the true God of nature. But there is a certain aspect of the pilgrimage which may be desirable to discuss for the light they throw on human conduct and therefore upon religion.

Pilgrimages originate because of the attractive power of love, the affinity of the positive and negative in nature. This law of love of the Creator, the spiritual power used for the creation, and revealed to man in the beginning, has been handed down through the ages in various forms and we find it cropping up in history and literature after man learned to write. Aristotle, in the fourth century B.C. knew that love was the elementary power of the universe which was accountable for material or inorganic substance and being. Much of the character of the personality of the Creator has become lost or confused in the minds of man as the ages passed, but the fact of His existence as a creating personality commanding recognition by man remained.

The attractive power has existed from the creation of nature and permeates every avenue of whatever form. We see it through science first in the atomic composition of elementary matter, then in the higher molecular action of organic structures and finally in the mental composition of animal life. This natural love power is the motive force in the attraction of the male and female, or the affections of the parents for their young, of an individual for his home, den, lair, roosting or nesting place, the homing instinct of carrier pigeons, the migration of fish to their spawning waters, of birds to their annual nesting grounds, of other animals to their mating locations, and innumerable other situations and experiences too numerous to mention.

With animal creations this attraction is experienced through mental action and its results stored in the subconscious or memory, and at times becomes a permanent part of the instinct and is inherited. With man there is a control of instinct not possible with lower forms of life because of his dual nature. The spirit being of man is dominant over the subconscious and through the preconscious the material conscious exercises direction in its expression not possible in lower animal life, nor even in human life when the preconscious direction is not operative.

Through social education and training this inherited homing instinct in man may be and has been diverted into religious channels and in this manner acquires what seems to the

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individual to be a spiritual requirement for the particular form of demanded pilgrimage.

This training of the spirit of man makes possible the pilgrimages we find practiced all down through history, the Jews to Jerusalem, the Moslems to Mecca, and other places, the holy wars, the Crusades, and other pilgrimage expressions carried out in the name of religion by people all over the world. We see it in the pilgrimage of Christians to places they think have spiritual significance for them today.

The perusal of these five pillars shows us that Islam is built around a devotion to a material philosophy without spirituality and touches upon associations with God only in those realms common to all people, in all religions, or no religion. There is nothing to it except the material animal associations.

Moslem achievement in architecture, in the arts, in government, in the new freedom being accorded a portion of their women, and their adoption of western ideas of commerce has nothing to do with spirituality, it is not connected with God in any way. They may display any amount of devotion, even to the sacrifice of their own lives, for their false religions, but devotion to an idea or custom, no matter how sentimental or religious, cannot take the place of true love.

Buddhist Precepts

Buddhism is a worked over Hinduism and bears somewhat the same relationship to the mother religion as Protestantism does to Roman Catholicism. It was originated by a man named Siddhartha Gautama as a reformed or simplified Hinduism. Gautama was the son of an aristocratic Hindu chieftain of the second or warrior caste. He was born near the town of Kapilavastu, in what is now Nepal, near the border of India in about 563 B.C., the son of an aristocratic Hindu chieftain of the second or warrior caste, he was brought up in princely luxury. He had three palaces, one for the cold season, one for the hot and one for the rainy season. By his father's orders he remained in his palaces aloof from the world around him and was

entertained by female minstrels. Like other aristocratic boys he excelled in sports and in an archery contest he won a beautiful wife by whom he had a son. But this life of ease and luxury did not satisfy Gautama, and contrary to his father's orders he rode out into the world in his chariot. On his first contact with the world of people about him he encountered suffering. He saw an old man, a sick man, a dead man and an ascetic.

After returning to his palace he was greatly disturbed by the thoughts of the suffering that lay around him and finally decided to do something about it. Being a Hindu he sought a solution for suffering in his own religion. He left his palaces, his wife and son, shaved his head, put on a monk's yellow saffron robe, and became a wandering mendicant. He was twenty-nine years old and for six years he tried out the Hindu religion, even to the mortification of the flesh. Through starvation he became dreadfully emaciated and almost died. But he learned nothing and finally returned to eating and acting naturally. His five companions "Holy Men" left him in disgust as he abandoned their way of life.

At thirty-five years of age he seated himself under a holy Bodhi tree and vowed he would not leave until he had found a solution that seemed satisfactory to him, with his hand pointing toward the earth as a witness to his steadfastness of purpose. For forty-nine days he sat under the tree until he had achieved a solution for the suffering of the people about him. Thereafter he became known as the Buddha, or the enlightened one.

After finding his solution to the problem as he understood it, he arose and went to the city of Benares where he again met the five "Holy Men" with whom he was formerly associated. To them he preached his first sermon on the meaning of life. They accepted his newly invented method of working out their own salvation within the framework of the Hindu religion. They joined him in wandering up and down the country as Hindu monks, living off the generosity of the people. He lived and taught for forty-five years making many thousands of converts to his manner of living. He protested the extreme and violent features of Hinduism and taught moderation, consideration, temperance and human equality. He simplified and systemized the

outstanding features into “Four Noble Truths”, the “Noble Eightfold Path” and the “Five Precepts”. The objective was to acquire through rebirth those attributes of human personality which would eventually assure him eternal life in Nirvana. The teaching of Buddha had a softening influence on the Hindu religion but finally he became just another of the Hindu gods, exhibiting human attributes which might be attained, if not by his methods, by other socially accepted rituals and rites. His religion became just another facet of the Hindu philosophy. It is known in India as Hinayana Buddhism. After eating some indigestible food he became very ill, and calling his disciples about him pronounced his last words on the impermanence of all things, “Work out your own salvation with diligence.”

To understand Buddhism we must first learn the underlying framework of Hinduism upon which it is built. Buddhism is in reality a method of realizing the idealized aims of the Hindu religion. All religions, from the simplest to the most complex are caused by or originate from the recognition of the spiritual nature within the dual personality of man. Two elements are involved in this recognition, the animal life or material existence apparent to all, and the spiritual life which is not so readily understood. Knowledge of the spiritual may come from one of two sources. It may be revealed by the Creator or it may originate in the mind of man which consists of both the material and the spiritual.

The customs, habits or manner of pursuing the material or animal portion of human life is known as the moral code and is the basis of the science of ethics. The customs, habits or manner of pursuing the spiritual is known as religion. The tendency in all avenues of life is to follow the line of least resistance, or the prevailing custom, and as the material existence, moral code and ethics are a matter of everyday living they have a greater effect upon the actions of man’s mind. The natural effect is for the moral or ethical code to supply, to a large extent, the material upon which the spiritual or religious thoughts are based.

For this reason morality and ethics, instead of the revelation of the Creator, become the basis of religion, and natural spiritual activities, truth, virtue, beauty, pleasant sensations, enjoyment of

ones environment and satisfactory living conditions are not religious. They become religious when men assign religious roles to them. Men invent or manufacture their own religions. True religion is the relationship between God and man. This is controlled by God and revealed to man, not controlled by man and revealed to God. God handles his own affairs. Any spiritual attribute may be used by man as a part of his religion, but its inclusion within the fundamental natural religion of God is an entirely different matter. Man's selection does not make it an element in God's plan of salvation.

The basic conception of Hinduism, upon which the philosophy of their religion is based is an erroneous idea of the origin and development of personality. Personality and therefore spirituality, which is one of the two elements, is adjudged to be an inherent property of the primary spirit pool. It is this primary spirit pool to which they desire to return, which they call Braman or Om, the state of existence called Nirvana. In this state they contemplate the disappearance of all suffering and evils or disagreeable features of human personality.

The error lies in the fact that there is no element of personality in primary spirit. There is no being in the primary spirit pool of the universe. All being came into existence one step higher in the evolution of nature, a state in which some of the spirit from the primary pool was given a spiritual form of gas, liquid or solid by the creative power of God. In this state there was still no personality or individuality, these being the characteristics of still further creative acts of God. The act of creation which brought man into existence lies much further along the path of evolution, after individuality had been given to the physical elements, life to the vegetative and mind to the animate world. Not until after mind became an element in evolution was man created by God.

The error lies in conceiving of evolution as an accident, of everything just happening, and the survival of the fittest accounting for all variation. In this conception there is no personality element, no Creator, no director of evolution. Braman is not a being, a personality, a god or creator, but a pool or ocean of the original elements which just accidentally happened to start a chain reaction that finally resulted in the

physical universe, individuality, personality, mentality and finally the human being.

The action presupposed in the Hindu philosophy is a reversal of this accidental evolution, wherein man in the ages to come might return to the original state of elementary existence, becoming once more a part of Om or barman. In so doing man must lose his personality and individuality and again assume the role of oblivion. But this conception of regression contains other errors or fallacies. In the evolution of man they consider all has taken place without direction of a personality, without a purpose, without a plan, without a considered result. In the Hindu religion they in reality show that they do not believe in the accidental evolutionary theory for they use mind, personality, thinking, planning and intricate manipulation to accomplish the return trip from the present human life to the original Om or Braman. Hindu philosophy is not consistent. In order to accomplish this reverse evolution they have invented incarnation, reincarnation, progression and regression as instruments in their plan, all pure inventions, but still necessary elements to make their religion work. They left all personality out of the progress of evolution to produce a human being but found it necessary, not only for the return trip, but for satisfactorily living the present human life here upon the earth.

Every association of man has its part in forming the social customs and practices necessary for the functioning of any group of human beings. Every group has its customs, ethics, ideals and taboos (used here as undesirable actions) which are all personality associations. The Hindu people are no exception. But in their philosophy of life there is a necessity for personality in which they may discover the attributes needed for their progressive incarnations, to follow or adhere to as examples, as showing the proper methods to pursue. So for each attribute needed they have invented a fictitious personage, of which there is a great multitude, one for each attribute. They do not worship the personality, but the attribute, reverencing the personality for its portrayal of the desired qualities of human life. The images are a practical reminder of the desired attitudes of life they consider necessary for the achievement of their aims.

Buddhism is a simplified method of obtaining the desired Hindu Nirvana. Gautama invented a plan for thwarting the innumerable reincarnations and attaining Nirvana in the present life. Its great attraction for the masses of common people lies in its possibility of supreme attainment in the here and now, and the removal of the uncertainty and endless struggles connected with reincarnation. Another favorable feature was that they could retain practically all of their Hindu pantheon and customs, merely taking on Buddhism as a sort of simple method of accomplishing their common aim.

There was no struggle, no conflict, no wars, no compulsion. No force is ever used and for this reason Buddhist countries or societies are remarkably peaceable. This feature has worked to their advantage as it is one of the attainments of the natural religion.

Gautama was so shocked by his discovery of the widespread suffering of humanity that he made it the paramount feature of his reform. He based his entire system of religion on four simple statements, easily comprehended by the common man in every caste.

The Four Noble Truths

Suffering is universal

The cause of suffering is craving, or selfish desire

The cure of suffering is the elimination of craving or desire.

The way to eliminate craving is to follow the Middle Way,
whose technique is described in the Noble Eightfold
Path.

The noble eightfold path was a statement that all human effort and action must be right. This was a big problem, but was much simplified by the fact that it pertained only to the material nature of man, included no spiritual action and recognized no god. People were left free to think as they pleased upon all spiritual matters. In actual practice this was almost impossible to accomplish for they were a part of a special order already established, which had a philosophy of life, hundreds of gods

and goddesses, religious monks, private and devout holy men, the caste system of controlling everyday life and established social customs.

The Noble Eightfold Path

- Right knowledge
- Right intention
- Right speech
- Right conduct
- Right means of livelihood
- Right effort
- Right mindfulness
- Right concentration

The Middle Way or Eightfold path was easy to remember as it was in reality just a simple rule to follow – Do everything the right way. But to do everything the right way was an enormous problem and impossible to accomplish which caused the Buddhist to meet defeat and therefore suffering in almost every effort to do the right thing. To meet this difficulty a set of rules or commandments was formed to guide their common acts of living, based largely upon the third and fourth positions or steps in the path; right speech and right conduct. This set of rules was also kept quite simple and easily remembered. They are all “Thou shalt nots” and were called the five precepts.

The Five Precepts

- To abstain from taking life
- To abstain from taking what is not given
- To abstain from illegal sexual pleasures
- To abstain from lying
- To abstain from intoxications which tend to cloud the mind.

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This is a code of moral conduct or ethics comparable to the code of the Ten Commandments of Moses in some ways, except that it left out the spiritual and made no mention of God at all. Also it was the invention of man, to accomplish a purely human accomplishment, whereas the Mosaic commandments were given to the Jews by God, with a spiritual purpose.

The keeping of these Five Precepts of Buddhism was influenced in almost every case by the prevailing customs, practices and laws of the social order of the country or district in which it was followed. In India, where every animal life was a part of the cycle of reincarnation, the taking of life included every form of life. The monks even carried screens to remove any stray bug or animal life accidentally contained in their drinking water. Sexual customs made many pleasures legal which are not considered so in other social circles. In many ways the keeping of these precepts by Buddhists would be considered otherwise by other social communities.

The object of keeping these commandments, or of observing the religion was not for the purpose of relieving their suffering, for their physical betterment or for their spiritual well being; but for their mental attainment to a state or condition of understanding which they call the state of Enlightenment. Having once obtained this highest mental Enlightenment they become "Enlightened Ones" which in their language was the word Buddha. Gautama was the first person reaching this perfect mental Enlightenment and therefore became the first known Buddha or Enlightened One.

But there are thousands of Buddhas at present. They have made Buddhas out of many of their dead heroes, priests and national characters. These Buddhas are not gods to worship but personalities to reverence and from whose example to learn how they also may become a Buddha. The distinction between worship and reverence is not so clear cut as it may seem to be as expressed in the English language and much of the adoration and reverence we may consider as worship. But there is no god to worship in the Hindu religion. What we consider gods and goddesses are incarnations of human attributes to be followed or imitated by the devout.

This incarnation of human attributes in the personality of an invented representative which may be revered, finds an outcropping in Buddhism the same as in the mother religion of Hinduism. The four noble truths, the noble eightfold path and the five precepts present such a difficult problem to solve; and there are so many Buddhas, exhibiting such a great variety of virtues or attributes to be followed, that they have invented a sort of overall or supreme Buddha, which embodies all the merits of the others, and gives them just one Buddha to follow; which makes it much more practical for them. They call this latter invention Amitabha Buddha, and is the form generally found among the northern countries. His hand is not pointed toward the earth like Gautama.

Even after all the reforms and simplifications the difficulties encountered are so numerous and varied that the great mass of common worshipers find themselves almost continually in trouble over this or that mistake or omission. Each male, upon reaching his majority, is supposed to become a monk, if only for a short period of time. When he becomes a monk he must solemnly accept what is known as the Three Refuges. This pledge or oath of the monk is in reality a final safety valve or last step for the Buddhist, for it assures him the right attitude in all things as expressed in three avenues of enlightenment and assures him the ultimate impersonal reality.

The Three Refuges

I seek the refuge of the Buddha

I seek the refuge of the Dharma (law)

I seek the refuge of the Sangha (Order of monks)

Any mistake or error he may experience will fall under one of these headings and it is automatically corrected because of his monk's pledge. If the mistake is in the keeping of the Noble Eightfold Path, the Buddha corrects his mistake; if it is in the Five Precepts, the law takes care of that; and if it is a social problem or matter of worship the Order of Monks assures correct attitudes. All he must do to win is be a good Buddhist.

What does he win? What does he get for his adherence to the Buddhist religion? In simple language he gets just what it is offering him, oblivion, release from suffering, because his being is relieved of its personality when the constituent elements of his material body are returned to the primary pool or Braman. It is called Enlightenment of Nirvana. Nirvana is impersonal ultimate reality. They have no god, no creator, no resurrection or after life of the spirit, no hope of an eternal life in Heaven with loved ones where all sorrow is over and joy abounds. They are merely swallowed up in the oblivion of the pool from which all vegetable and animal life is supposed to come. If so, they might soon find some part of themselves used in the creation of a chunk of sandstone, a weed or rose in someone's garden, a potato or poison ivy, an ant, flea, scorpion, skunk or rattlesnake. By the scientific law of averages there is only a very remote possibility that he would ever again become a human being or any part of one.

By what stretch of the imagination, common sense, reason, law or science should we assign anything spiritual, anything godly, heavenly or desirable to an invention or imagination of man's mind which denies God, Spirituality, personality, the human spirit; and assign human personality to the baser creatures of the universe? Let us call a spade a spade. Let us look at it for what it is. Personally I think it is the work of the Devil. Yes I do. I also believe the Bible which tells us about the Devil. I also believe in God who inspired and gave us the Bible. Because the Bible is an inspired book no one has ever been able to prove it is not true. Facts cannot be disproved.

Historically and socially there is much more that may be said about Buddhism, but it does not change the basic concepts. As time passed and Buddhism spread into new and different social orders changes came to make it more acceptable to the new environments.

In India and the south the ideal Buddhist remained the "Arhat" or holy man who attained enlightenment for himself alone. The strictly Hindu monopolitical and monastic features of the original Buddhist religion clung to it throughout the regions where Hinduism was strongest; India, Burma, Thailand and Ceylon.

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This original form became known as Hinayana Buddhism, and was referred to by the northern Buddhist as the “Lesser Vehicle”.

As the religion spread northward and into China its missionaries “Could be found discussing their doctrines with Confucians, Taoists, Zoroastrians, Manicheans and even Nestorian Christian missionaries from the Near East. Buddhism proved to be one of the hardiest of them all and its teachings ramified into many different sects, some of which exist down to the present day.” This northern form of the religion became known as Mahayana Buddhism or the “Greater Vehicle” and was changed in many particulars from the Hinayana or original Hindu form.

In China it found the monkish life of the south too demanding and austere for ordinary people and it searched for a method by which enlightenment might be achieved more simply. From Christian missionaries they learned of faith and devotion which gave them the features they needed. During the seventh century Nestorian Christianity became very strong in China and its influence was widespread and exerted great influence in modifying the Hindu influence of Braman and Nirvana. To the Amitabha Buddha was assigned a personality, and this personality lived or existed as an individual, not as the Hindu Om, in a heaven (copied from Christianity) known as the “Great Western Paradise” or the “Pure Land” to which all good Mahayana Buddhists could hope to go.

In this northern territory, tempered by Christian philosophy and thought, the ideal gradually changed from that of a monk detached from the world of society, to a mystical conception of a Buddha or God of compassion, whose personality became known as a Bodhisattva.

The Roman Catholic doctrine of devotion to Mary as a mother of God exerted such an influence on the conception of Buddha as a male, that the recognition of femininity in Buddhism was finally expressed through a Hindu male god that was known in China as Kaun Yin, and in Japan as Kwannon. She was a Buddhist personality and was very much revered as the prototype, Mary, had been by the Roman Catholics. Through centuries of study and comparisons by devout students of the various philosophies

and religions, features are exchanged or adapted to other societies than those in which they originated.

As all these religions are inventions, it really makes very little difference who invented or adapted them. The spirit of man, by its very nature, has the affinity or attraction for the Creator in whose image it was created, and in the absence of the revealed nature or relationship, adopts those ideas of religion with which it comes in contact as a satisfaction of or because of this instinct. Because this urge is satisfied and man's spirit quieted in its search for affinity, does not prove that the accepted relationships are correct. Only the Natural Religion, which God Himself created, revealed and gave to man is true. All others are pure invention.

The expression of human thought through art; images, architecture, sculpture, literature, music, law, ethics, or other vehicles is an outgrowth of the mental attainments of the individual, simply and collectively, and does not necessarily prove or even show that such acts were caused by a particular religion or any religion at all. Spiritual attainments are not religious. Neither are material attainments. The spiritual mind of man is trained by the same means as the material mind, but it is in training because the contact or connection between the two minds is only through the preconscious area of the dual mind and is for this reason a slower and later development. The moral and ethical ideals and standards which become the controlling urges of the subconscious, and influence the quality or kind of material expression given to material customs, habits and manual arts, are produced by the environment or social atmosphere in which the individuals have lived and not by the native instinct or spirit.

These manual expressions take the forms suggested by the culture, society or environment in which the work is done. On page 86 there is a picture of the dome shaped stupas or shrines built for worship. In this city of Pagan in central Burma about a thousand stupas were erected, originally to house relics or remains of the physical body of Gautama. Since there are only a limited number of authentic relics, some of the millions of stupas

in Asia contain other reminders of Gautama such as images, writings or prayers.

These stupas are built to obtain merit by the builder and afford a place where other worshipers may obtain merit by other and simpler means, through offerings, pilgrimages, meditation, helping feed the monks, assisting in the upkeep of the stupas, sweeping the floor, applying gold leaf to the roof, participating in public ceremonies, or even by simple circumambulation.

But these physical and manual arts are not spiritual, not worship of God, but a means by which they hope to acquire merit for their final reincarnation in which form they hope to enter Nirvana. These merits are accomplishments of the material man, directed by his conscious mind in conformity with the ethics of the group.

Once a disciple of Gautama approached him with a gift of a golden flower. He held it aloft and looked at it in silence, indication that the secret lay not in words but in the profound contemplation of the flower itself. From this mystical act descended the famous doctrine of Zen, which is regarded by many scholars as the noblest in Buddhism. It was brought to China at the end of the fifth century by a Hindu, Bodhidharma, who is reported to have spent nine years of his life continuously meditating with his face to the wall, saying nothing to anyone.

In the 12th century, Zen was carried from China to Japan. Today it is still practiced by the second largest (nine million) and most rigorous Buddhist sect. Followers of Zen believe that the enlightenment comes only as a sudden flash of intuition after a disciplined period of meditation of at least ten years. They train their followers with acts, not with words, theories or preaching; but by whacks over the head, shouting at them, setting them difficult tasks and propounding the obscure conundrums designed to nudge their minds into a perception of the truth. This is supposed to produce, on a spiritual plane, the same reaction as when one discovers the point of a joke.

Western intellectuals, especially artists, have drawn largely upon this method of acquiring inspiration for their art work, from the Japanese. It may be religious, but is purely material, not spiritual. The Buddhist attitude of worship possibly accounts for

much of the ridiculousness of modern art subjects, which are not appreciated by the western mind. True religion is a matter of revelation from the Creator, whereas false religion is a matter of human invention whether it comes from a studied determination or from a momentary flash of intuition. The intuition from which the flash comes is usually the result of social determination.

In Tibet, where one third of the population is in the monasteries, Mahayana Buddhism, in the eighth century, became mixed with magical and mystical doctrines carried over from Hinduism and was known as Tantrism. In its popular aspects it involved ritual prayers, dances and the exorcism of devils. This, together with the age old sorcery and demonology of Tibet made up Lamaism. Out of Lamaism developed a theocratic state dominated by the Dalai and Panchen Lamas, who are believed to be the incarnation of Buddhist holy men from out of the past.

Thus the doctrines of Gautama became changed, modified and adapted to the existing customs and social structures of the countries into which it was carried, but always carrying with it the material concept of reincarnation to achieve enlightenment, without which Nirvana could not be achieved. Demonology replaced the worship of God the Creator, human suffering was substituted for sin, the spiritual tranquility of selflessness and oblivion in Nirvana took the place of everlasting joy in association with the Creator in the Heaven he has prepared, and the life of monasticism and asceticism was practiced instead of the law of love, cooperation and advancement in human relationships and freedom of the individual personalities.

The Buddhist religion is a mixture of belief, custom, tradition and freedom of choice. One of the ancient texts quotes Gautama as saying , "Believe nothing, O monks, merely because you have been told it --- or because it is traditional or because you yourself have imagined it. Do not believe what your teacher tells you merely out of respect for the teacher. But whatsoever, after due examination and analysis, you find to be conducive to the good, the benefit, the welfare of all beings --- that doctrine believe and cling to, and take it as your guide."

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A strange and impossible recommendation for he himself directs them to believe the Four Noble Truths, which are only partial truths, to follow the Noble Eightfold Path, which is a physical and spiritual impossibility of performance, to follow the Five Precepts, which are commandments to be obeyed instead of freedom of choice, and ultimately to seek final refuge from failure in the traditional institutions of the Buddha, the Dharma and the Sangha. This leaves out of human conception the spirit of man, the Creator, the Savior, the Holy Spirit, the Church, resurrection, eternal life and association everlasting in a heaven of love.

Major Sects of Christianity

The previous chapters have primarily dealt with individual or particular religious beliefs, most of which were closely connected with, or grew out of particular territories, environments or governments. Thus the Patriarchal of early nomadic tribes, Jewish of Hebrew nationalism, Hinduism of Indian culture, Chinese of China, Islam of the Arabians and Buddhism of the far eastern countries all represent separate and individually developed religions.

With the advent of Christianity a new concept came into being, that of universality. Christ taught that a relationship exists between God and every human being, of every nation, tribe and race; there being no favored or special people, but that the entire population of the earth was equal before God, brethren and neighbors in both the material and spiritual aspects of the dual personality and relationship between man and God.

This concept of universality was new to the thinking of the human race. In the early ages of the evolution of man, the father of a family, by the very nature of the environment, took over the task of protection, shelter and provision for the needs of his own people. It was a natural development for this leadership to give them tribal chiefs and later national rulers with the various powers assumed or assigned to them.

History gives us a picture of the many cultures of the world existing at the time of the birth of Christianity, with their age old institutions of social inequality, rights, privileges and powers. As a matter of common living and thought these inequalities in human relationships were accepted as normal. They affected every avenue of the social structure, both material and spiritual. Rulers exerted authority over both civil affairs and the religions of their subjects. As a matter of fact, their authority extended to every avenue of the social structure.

Christianity, equality, freedom of the individual in any and every respect was not only new, it was highly explosive and revolutionary. It conflicted violently with almost every social

establishment. It challenged all authority of every nature everywhere it was taught, all laws, all customs, all religions, all rulers and all institutions, which were creations of the age old concept of authority.

The new concept of the personal freedom and equality with other humans spread like wild fire when once it got started. There were many other avenues of activity connected with this new concept than those which have generally been called religious. They had their influence in nearly every department of human activity. About the end of the first century A.D., following the apostolic age, a new word began to be used to express this concept of universality. It was the Greek word 'katholikos' which is written as 'Catholic' in English. It meant general or universal in Greek. It is an adjective which was used by the early Christians, but it is not found in the New Testament.

Like most other words, usage has established its definition or meaning. It was used, not only for describing the tenets of the new religion, but came to be applied to the religion itself, as being universal or catholic, and then later to the church which practiced it, as a universal or catholic church, a church composed of no particular class or cast of people. Also considered within the definition is the conception that all people professing belief in this form of universal freedom and religion should be known as Catholics, regardless of their physical locations, national citizenships or social environments.

As choice, freedom of thought and liberty of action are always relative matters, so it soon came to be in the application and use of the adjective catholic. In some quarters it was even used as a noun or name, and finally as a proper name to designate the Christian movement or religion. The concept of Catholicism or universality was quite simple and readily comprehended as taught and practiced in the first church at Jerusalem, and in the churches established by the apostles and early disciples under their direction. This simplicity and understanding existed for about a generation. By the time the various books of the New Testament had been written and the first church was dispersed by the destruction of Jerusalem, the young movement had been sent forth into the world to shift for

itself. Practically nothing is known of what happened during the next century. It emerged from this period of adjustment to the various environments it encountered, a much changed and modified movement, being altered or adapted to conform to more permanently established concepts. The simple universality given to man by Jesus and the Holy Spirit had been enlarged by human manipulations, and emerged as a complicated catholicity, in the form of a religion or fully organized church, with doctrines, ceremonies, government and officers, definitely assigned to it as a part of its catholicity.

A preceding chapter called "The Christian Period" discussed the basic features and gave a summary of seven for which we have revealed sanction and authority. At first individuals, then groups adopted plans, methods or customs of worship, and as time passed these adopted practices became uniform or established as church rules and doctrines. We shall now review some of these as they affect the catholicity of these church rules and doctrines.

The discussion of "The Genesis Period" showed that God is Love. By love God created His companion, the Holy Spirit, by love and cooperation they created a son, their son, and thus created a God family or God Trinity. They are personal beings of love and spirit. ***In the beginning God created the heaven and the earth.*** These facts were revealed to man by God and understood by him during the first period of about a century of close personal relationship. When this personal relationship ended and man became scattered over the face of the earth, many of these facts were forgotten, and men in various environments changed, distorted, or added their own ideas, inventions and theories to them.

In various countries of the ancient world there developed different concepts which grew into the religions previously discussed. God instituted, developed and gave the Christian religion to man in the territory adjacent to the eastern shore of the Mediterranean. For centuries this was the common trading post for the exchange of commodities, ideas, concepts and religions.

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Here man met their far flung human brethren and influenced or were influenced by them.

From the Jews came the idea that the church was both a political government and a religious institution as revealed to them in their theocracy, which they themselves had rejected when they changed to an absolute monarchy, and which was repealed by God at the crucifixion of Jesus. Also strengthening this idea was the example of the existing political governments like Rome, Greece, Egypt and India where religion was inseparable from the state. When the Roman Catholic church became the religion of the country it also became the secular ruler through this adapted idea of universality. The mechanics of the establishment of the Roman Catholic church were in reality just opposite to the religiously expressed methods.

The state, unable to stop the advance of Christianity, took over the church, and made it the state religion. In this manner the universal or catholic aspect of the religion was established. The church did not include temporal ruling power in its belief but the state included religious control as a function of the government. In this manner Catholicism became a man made doctrine of the church. There never has been a holy catholic church, never will be, never can be, because it is a human invention. Man cannot invent doctrine for God.

The Roman Catholic Church

History shows us that for more than two centuries Christianity was under persecution. The Roman Emperor Constantine I, in the year 313 A.D. lifted the ban against Christianity after the victory over his enemy, Maxentius, and was declared "Chief Pontifex Maximus" by the Roman Senate. (Head of the college of Roman priests) He thus became the chief of sixteen priests of the Roman religion. This title was borne by the Roman emperors for the next three quarters of a century, while the struggle was going on between the church and the state to stabilize the authority over religion. Not until 395 A.D. did the Bishop of Rome become the chief pontiff upon the death of Theodosius.

Beginning with the edict of toleration by Constantine, a struggle began between the prevailing Roman religion and Christianity. Christianity was new and tolerated, but being greatly in the minority it took several generations, even with political help, to get the upper hand. At the height of the amalgamation literally millions of men and women were immersed into the new religion, knowing but little about it. The two religions became inseparably mixed and have remained so to the present day. The Bishop of Rome took over the powers of the pontifex maximus, which in reality amounted to absolute power in religion, and attempted to usurp the same in political power. In neither respect did he succeed. There always remained groups who clung tenaciously to the Christian religion in spite of persecution by the Roman Catholic church.

Finally, under Luther, the Protestant Reformation began. They did not return to Christianity but each group chose the form of religion they preferred. The unity Christ prayed for ceased to exist, and even today there is a great struggle in progress to unite the different groups under a single head. It cannot be done unless they all return to the original revealed natural religion. Inventions of man, ideas, theories, dogmas, creeds, etc., no matter how learned, cannot take the place of God.

The Situation or Relationship Between God, Man and the Church

God created heaven, earth and nature from the primary spirit pool. That portion of creation revealed to man is of two natures, spiritual and material. The power of God is love. Through love God created the God family or trinity of Father, Holy Spirit and Son, and a dwelling place with appurtenances and living beings, all of a spiritual nature from primary spirit, the spiritual genesis or origin of love, growth, evolution and natural law.

Another step in the natural law of love development or evolution was the creation, from spiritual prototypes, of the elements, the universe of material bodies, plants and animals. Another step in this growth was the creation of man, a living being, combining a material creature with a spiritual prototype in the image of God.

God, the love Trinity, gave man the triple law of love, life and association, revealing the ultimate consequences of its operation; death of the material being; and choice by the spiritual being between death or continued existence by obedience or disobedience to those laws. For man alone, an opportunity was created for the spirit to be rescued from death through the sacrifice of a material life. This did not include the rescue of the material body.

Another step in the evolution of man was revealed in the advent of Jesus the Christ and the position occupied in love by Him and His Mother, the Holy Spirit; introduced supernaturally through John in a change to the act of obedience required for the everlasting life of the spirit of man. After a situation, prepared by God and revealed through inspired messages by the prophets and duly recorded in scripture, John miraculously appeared to God's chosen people and changed the sacrifice of an animal life to immersion in water for the remission of sins. Thereafter immersion was required instead of the life sacrifice.

The group of disciples who had complied with John's changed plan of remission of sins met together for worship and communion which commemorated Jesus' sacrifice. This obedient

group constituted the Church. For the conduct of the affairs of this group they chose officers and adopted rules of conduct. The formation of this group into a permanent organization was accomplished very largely through trial and error, amid difficulties and persecutions, from within and without. They grew rapidly and the very fact of their rapid growth presented situations and conditions which were never solved. Many of these still remain unsolved.

If we look at the situation carefully we can readily see the difficult situation in which they were placed. Every adult that joined the group brought with him ideas from his former religion. These ideas could not be erased entirely from his mind and remained to contaminate the new religion.

One of their first and most difficult problems to overcome was a place of worship where they would be free to practice their new found love religion. Being Jews or proselytes, at first they went to the temple in Jerusalem and to the various Jewish synagogues throughout the country. But there they met opposition, persecution and sometimes death as in the case of Stephen. But they continued to meet and preach and immerse believers in spite of this opposition. Many times this was in the open, sometimes where others met, in parks, along the river as in the case of Lydia, in gymnasiums or other places of assembly.

After the destruction of Jerusalem in 70 A.D. and the scattering of the Jews, we hear almost nothing about the Christians. There is about a century in which we know very little about their problems. But they continued in spite of their difficulties and we find them finally erecting their own buildings for a place of worship. One of their first difficulties, going back to the time of John who introduced immersion, was to have a place where there was enough water so the converts could be immersed. At first they went to beaches, rivers, lakes and ponds, but finally we find them building baptisteries in their meeting places.

The group of Christians collectively was called a church, and the name was also eventually applied to the building in which they met. Christian churches were built in many places, and the

practice has continued down to the present time. The practice of immersion has always presented difficulties. When a convert was sick, on their deathbed, or when sufficient water was difficult to obtain, the practice of pouring water over the candidate, or just sprinkling a little on them was often adopted, and so came into being the practice of sprinkling, which entirely destroys the new birth. Not all congregations would permit sprinkling and most of them continued as Jesus had taught them in spite of the difficulties involved.

They tried to live in groups having all things in common, but this met with grave problems and was finally abandoned. Persecution by the native religions followed them wherever they went and the pure Christian religion was, in many respects, modified or changed by the new converts from these religions, who did not, or could not understand Christianity. It was better than their old religion and they wanted it, but could not or did not entirely embrace it.

So many were the errors creeping into the new religion that finally a short statement of belief became common among them which we know today as the Apostles' Creed. But this creed was not given to the church by any of the apostles, but was formulated much later, after grave errors and beliefs had been introduced. The following is the form in which the Apostles' Creed has come down to us.

The Apostles' Creed

1. I believe in God the Father Almighty, Maker of heaven and earth;
2. and in Jesus Christ, His only Son and our Lord;
3. Who was conceived by the Holy Ghost;
4. born of the virgin Mary;
5. suffered under Pontius Pilate, was crucified, died and buried;
6. He descended into Hell;
7. the third day He arose again from the dead;

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8. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty;
9. from thence He shall come to judge the quick and the dead.
10. I believe in the Holy Ghost;
11. the holy catholic church;
12. the communion of the saints;
13. the forgiveness of sins;
14. the resurrection of the body;
15. and the life everlasting. Amen.

The greatest mistake that has ever been made in the effort to continue the Christian religion from its inception down to the present form is the importance which has been given to faith. Faith comes first, before Christianity. Without faith there could be no Christianity, but Christianity is not faith. Christianity is action, living reality, not the belief in a series of fifteen facts in a creed. Christianity is basically seven definite actions, some as old as time and some new with the advent of Christ.

The Christian Concept

1. Love the Lord your God with all your mind and with all your soul, and with all your strength.
2. Love your neighbor as thyself.
3. Love others as Christ loved you.
4. Make offerings to God for His blessings to you.
5. Be immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, after confession of sin and need of salvation, faith in God the Father, the Holy Spirit Comforter, and Jesus Christ as your Savior and Priest.
6. Live righteously.
7. Observe a communion in memory of Jesus.

Numbers 1, 2, 4 and 6 have always been in force. 3, 5 and 7 were given to us by Christ. They represent positive definite action.

Remarks Concerning the Fifteen Points in the Apostles' Creed

1. Faith in God is important to Christians. So is it to every other religion that has a god. The important thing about Christianity is love and obedience of the highest order; obedience to a God who hears and sees us, not faith in a god without eyes, ears or personality.
2. Faith in Jesus Christ, His only Son and our Lord. This sounds fine but when questioned closely we discover that the great mass of so called Christian ministers, teachers, theologians and religious schools that prepare students for the ministry do not believe that Jesus Christ was the Son of God in any different respect than all other people are children of God. This is not Christianity. They are worshiping a Christ who is an invention of their own reasoning and imagination.
3. Who was conceived by the Holy Ghost. They call God the Father Almighty in the first statement, maker of heaven and earth, and then say that He was not even the Father of His own Son. Some more invention.
4. Born of the virgin Mary. This is true as shown by the Bible, but many modern schools and ministers do not believe the Bible statements.
5. Suffered under Pontius Pilate, was crucified, dead and buried. This is true as shown by the Bible and history.
6. He descended into hell. Another invention. Modern Christians do not even believe there is a hell. If so is it up or down.
7. The third day He arose from the dead; True as the Bible states. But here is something they do not explain. Christ had a spiritual body and a material body. Which body arose from the dead? Did His spiritual body die? Did both bodies die? Did both arise?

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8. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. He ascended. Does "He" mean His physical body or His spiritual body or both of them united in one as when on earth? If only His spirit, what became of His physical body? Is it in heaven also?
9. From thence He shall come to judge the quick and the dead. This is true according to the Bible.
10. I believe in the Holy Ghost. What do you believe about the Holy Ghost? Only one writer in the Bible places the Holy Ghost in the masculine gender. All the others are feminine or neuter. What do you believe.
11. the holy catholic church. There is no such thing as the holy Catholic Church. This is just a high sounding name given to a human invention. No such institution exists.
12. the communion of the saints; Jesus asked His apostles to hold communion in remembrance of him. True.
13. the forgiveness of sins; That is affected when the sins are buried with the candidate when he is immersed in water and not before. Unless immersed he dies in his sins.
14. the resurrection of the body; Impossible, no material or animal body has ever been resurrected to remain alive. All animal bodies eventually return to the elements from which they are made.
15. and the life everlasting. Amen. True, the Bible offers everlasting life to those who have obeyed Christ, lived righteous lives and have been immersed according to His command.

When you bring human written creeds into the picture you create many questions and difficulties. We have no doubt about the good intentions of the inventors of these creeds, but human creeds cannot supply the missing details which some people think necessary. Creeds create a third difficulty to be solved.

First, we have the true natural religion as given to man by God through divine revelation.

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Second, we have the Bible, being an inspired word of God to man, about which there is a great deal of misunderstanding

Third, Human creeds, inventions and theories expressing various opinions and conclusions about anything and everything that could be considered religious. We do not think that the Apostles' creed is worth the paper it is written on, as a guide to truth.

What is a Baptist

The reader is referred to pages 1-8 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used there as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Baptist religion.

"Is a staunch believer in the historic Baptist principle of religious liberty" (page 1) Possibly necessary to be a Baptist but not to be a Christian. Religious liberty is a fact, a right of each person to worship God as he chooses, whether that worship is right or wrong. Every person has a right to his own opinion. It is a purely personal matter. If that worship is right he is a Christian. If it is not right he is not a Christian. Many unnecessary things are held to be matters of necessary Christian faith and/or practice. This is the cause of the differences. If every group would drop the unnecessary things there would be but one Christian Church.

"to make him a living reincarnation of Christ himself" (page 2). There is no such thing as a reincarnation. Reincarnation is an invention of the Hindu religion, which has intentionally, or accidentally been allowed to infiltrate into the Christian religion. ***I live; yet not I, but Christ liveth in me***, as used by Paul, is a figure of speech, not a statement of either material or spiritual fact. What Paul was saying figuratively was that Christ's natural religion was being lived by Paul, and thus shown to others as the way Christ would have them live.

"Do Baptists accept the literal interpretation of the Bible? Yes or no?" (Page 3) The Bible is the inspired word of God, every book, chapter, word and letter, proven so scientifically. Whether God used allegory, figure, legend or just plain language to express what He wanted man to know is not a matter of Christian faith. It is the only proven connection between God and man. Without the Bible all religions are pure inventions. A "Yes or No" answer to this important fact destroys the Christian religion and places it in a suppositional position. Either the Bible is the word of

God as science proves it to be or it is the word of man. If it is the word of man we have no support at all for the Christian religion.

“Baptists regard baptism as a public confession of Christian faith” (page 4). Nowhere in the Scriptures is a confession of “Christian Faith” commanded, asked for or expected. The word “Christian” here means that particular faith taught or believed by the church expressing that faith. The closing words of this paragraph, “the life of sin is buried in baptism (immersion) and the new life emerges”, shows us the exact moment when the sinner becomes a Christian. Symbolism is thus shown to be explanatory of the real act.

“Do Baptists accept the doctrine of the Virgin Birth of Christ? A great majority undoubtedly do. A substantial minority do not”. Then it is undoubtedly true that a substantial minority of Baptists believe that Christ was an illegitimate child, not the son of God. They are therefore not Christians. Christianity is based upon a number of historical items or facts; God the father and His Holy Spirit (feminine) as revealed by God in the Jewish Scriptures; their Son, Jesus of Nazareth, born a human of the Virgin Mary, as messiah and Savior of all mankind; the substitution by John of immersion for the remission of sins, replacing the life sacrifice necessary since the advent of human life and sin upon the earth; as revealed by God in the New Testament; the sacrifice of Jesus by the Jews, ending the Jewish religion; and the resurrection of Jesus from human death. All of these facts are included in Christianity and the denial or doubt of any one or more of them places a person outside of true Christianity, a Christian in name only.

“each local parish church has the right to decide whether or not to make acceptance of the doctrine of the Virgin Birth a condition of church membership.”

This statement disagrees with the statement on page 1 that they believe in religious liberty. Possibly the liberty the church believes in is that form or extent of liberty which they have decided upon. That is not liberty. That is dogmatism. Christians are not at liberty to believe anything they want to and still be Christians.

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No church, council, convention or group of persons within or without any human organization has the right to dictate the terms of admission, or the form of belief of any Christian, or any Christian church. God alone has that right. No group can decide for God who shall belong to His Church. Therefore any church which sets up doctrines of their own making is not a Christian Church.

“through faith in this reconciling ministry of Christ, man is saved from his sins”. It is of course through faith, it is the beginning of everything, but sometimes it is a long time after faith before he is saved from his sins. Sometimes he does not go forward according to his faith and complete the conversion. No man is ever saved by faith alone. Obedience is also required.

What is a Catholic

The reader is referred to page 9 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Catholic religion.

"Do Catholics believe theirs is the only true religion? Yes" Then at the bottom of the page they deny it. "all who love him and sincerely desire to do His will are related in some way to the church." Of course everybody on earth is related to the Church in some way. They are either in it or out of it. Of course anybody can be saved whether in or out of a human organization, if they obey God. Abraham and a great many others were saved outside of a human church, certainly outside of the Roman Catholic Church, if that is the church they refer to.

"The Catholic Church claims four distinct marks; One; Holy; Catholic; Apostolic;" As a matter of fact, it is none of the four.

One: On page 19 about 30 different Catholic Churches are listed.

Holy: No church having as many errors as they do could be Holy.

Catholic: They are not Catholic, not universal. They do not include everybody. There is no such thing as a Holy Catholic Church.

Apostolic: Most of the apostles had been dead about two hundred and fifty years before the Roman Catholic Church was founded. When it was founded it was established like any other of the former churches.

"Catholics believe that the church is the divinely appointed custodian of the Bible and has the final word on what is meant in any specific passage." God did not delegate the interpretation of the Bible to any individual, not even to Peter. In fact, Peter made

mistakes in interpretation which later had to be corrected. All Catholics and everyone else makes mistakes.

II Peter 1:20-21, *Knowing this first, that not every prophetic writing is made clear in its own book. For prophecy did not come by the will of man, but holy men of God spoke when they were inspired by the Holy Spirit.*

Galatians 1:8, *But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed.*

God did not make the church the guardian of orthodoxy. No person, church or even Pope can bind his private interpretation of scripture upon a Christian Church.

“Everything that the Church teaches as infallible doctrine, a Catholic must accept” As a Catholic, but not as a Christian. The previous argument applies to this statement also.

“What do Catholics believe about the Virgin Mary? Catholics believe that from the moment of her conception in her mother’s womb, the mother of Christ was preserved free from original sin. This is what is known as the immaculate conception.” The immaculate conception of Mary is true because no baby is ever born in original sin. But whether or not she ever committed a sin after her birth, the Bible does not reveal. But of course it is not necessary to believe this to be a Christian, just to be a Catholic.

No human baby was ever born guilty of the original sin of Adam and Eve. Every baby is born with an inherited freedom of thought which may lead him into sin, but until he does sin, he is not guilty. Babies who die before they sin do not need to be immersed, they are already innocent.

“Heaven is used to mean both a place and a state of being, of the state, it consists in seeing God face to face. Of the place we have no knowledge.”

Heaven is a place, a partial description of which is given in Revelation, chapter 21. Heaven is not a state of being. The use of the word ‘heaven’ as an adjective, a state of being, or a stabilized condition of mental activity is an idea which has grown

out of and embraces Hindu and other Oriental philosophies. It is not Christian. Heaven is the place where God, the Holy Spirit and their Son live. From here they rule the universe. Here also are the angels and spiritual beings who worship God and serve Him in the maintenance of the universe. Also living in heaven are the spirits of all humans who have been obedient to God, not only since Christ's advent, but since the creation of man, also all the spirits of babies who died before they sinned. Heaven is entirely spiritual. There are no physical bodies there.

"Why do Catholics worship 'Graven Images'? They don't. Catholicism uses symbols to heighten the meaning of spiritual truths." They do not pray to the images, but to the dead persons whom the images represent. In the case of Christ we can truthfully say that He hears our prayers and that it makes no difference how the prayer is made, where it is made or the attitude or posture of the petitioner. Image or no image makes no difference. Hebrews 7:25, *Therefore he is able to save forever those who come to God by him because he lives forever to make intercession for them.* Acts 4:12, *There is no salvation by any other man; for there is no other name under heaven given among men whereby we must be saved.* Furthermore the use of images is rather presumptuous. How do they or anyone else know whether any person who has died can hear petitions addressed to them? God listens to all Christians equally, not to a special class of saints chosen by the Roman Church.

As a matter of fact the doctrine of praying to saints comes from the old Roman religion, which in turn was largely influenced by the Hindu religion. Peter, Mary, Joseph, Paul and all the other so called saints died the same as any other human. Their material body is here on earth the same as the dead body of anyone else. The spirits of those who have obeyed God went to heaven. Who they were we cannot judge. Because the Roman Catholic Church emerged from the process of amalgamation of the Roman religion with the Christian religion, retaining many Christian truths, does not make everything it believes true.

"Why do Catholics sprinkle holy water?" Because the Catholics decided to do it. It has no connection with Christianity,

nor with any group of Christians. It is a human invention with no biblical authority.

“What is purgatory?” “A place and a state.” It is a dogma of the Roman Catholic Church, a watered down version of Hindu ‘Braman’ philosophy about the theory of reincarnation. It came over into the Catholic religion from the old Roman religion when they coalesced. If there were a place where the dead go after death it would certainly be under the direction of God, for He alone is the judge as to when any dead person is ready for eternal life.

“What is the meaning of the Mass?” “The Mass is the central act of worship in the Catholic Church.” According to the teachings of the Catholic Church.

(The Eucharist is the Sacrament, which contains the body and blood, soul and divinity, of Jesus Christ under the appearances of bread and wine; Christ instituted the Eucharist by taking bread, giving thanks, blessing the bread, breaking it, and giving it to the apostles, saying, *Take and eat. This is my body*, and then by taking the cup of wine, and giving it to them saying *Drink ye all of this. This is my blood which shall be shed for the remission of sins. Do this for a commemoration of me.* When Christ said *This is my body* the substance of the bread was by His almighty power, changed into the substance of His body, and when He said *This is my blood*, the substance of the wine was similarly changed into the substance of His blood, while the appearance of bread and wine remained. The change, called transubstantiation, continues to be made by Jesus through the ministry of His priests, to whom through the apostles and their successors, He gave this miraculous power when He said, *Do this in commemoration of me.*)

The Mass is the aggregate of prayers and ceremonies which constitute the service of the Eucharist in the Latin, that is, the Roman and Galician rites. At first in the western church the rite was called ‘dismissio’ or send away, as the concluding rite of the service. In the change of language it became a noun, Missio or Mass in English, and in the eastern church, ‘Liturgy’ rite, which

still survives as 'Holy Liturgy'. Mass and Holy Liturgy correspond exactly.

The first known use of 'Mass' was by Ambrose about 386. From then on it became more general until in the 'Leonine Sacramentary' of the sixth or seventh century it is constantly expressed.

Transubstantiation is the Roman Catholic Church's version of the Hindu incarnation of life into material objects carried over into the church from the old Roman religion. It is not Christian. It is Hindu philosophy.

"It is church law that the wedding of a Catholic must be performed in the presence of a priest and two witnesses". How did the church get control of marriages? There is no marriage ceremony in the Bible. No ceremony is either given nor ordered. What right has the church to mix into the private personal material affairs of anybody, either church members or nonmembers? It is advisable from a civic standpoint for married people to register their marriage with the state because of the keeping of records, for material not spiritual reasons. It is no concern of the state how the marriage was performed, what the form of the ceremony or by whom performed, if performed at all. In the United States the civil authorities allow ministers of any church to perform marriage ceremonies as a matter of convenience, because the churches have made marriage one of their functions, not by the Bible nor by God's sanction, but by human decisions.

"Why don't priests and nuns marry?" "Thousands of Catholic priests are married. They are members of the Eastern rites, in union with Rome." An absolutely silly and unreasonable practice by any church. According to their own statement they allow part to marry but require others to not marry. This is purely a church practice, not commanded or even practiced except by a few persons outside the church.

"What actually happens in confession?" A Catholic recites to a priest what he believes to be the sins he has committed. The priest then gives counsel, prescribes a penance and expresses words of absolution as they recite the "Act of Contrition", a formal prayer prepared by the church for the confessional. Only God can

absolve sins. No priest nor any other person has the right nor power to express absolution or to require penance. If you believe in Christ as your Savior, have been immersed, and pray to God through Christ, your prayers may be answered. No priest is necessary.

“The Catholic Church is an authoritarian institution”. It makes no difference whether the church is authoritarian, democratic, religious, political or whatever you might choose. The church has nothing to do with man’s salvation. The church is the group that God has saved, according to His orders and commandments. God has saved them if they obeyed him, not the church. Millions of people all over the earth have been saved before there was a church, and now in many places where there is no church. Those who obey God are saved.

And everywhere, throughout the entire world, the babies that have died before they sinned are saved now, countless millions of them. The church is merely the convenient assembly of those who have been saved. Some are still alive on earth, those who have died are now in heaven with God.

What is a Christian Scientist

The reader is referred to page 21 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of Christian Science.

"A Christian Scientist is one who accepts and practices Christian Science as his religion. What is Christian Science? It is a religion discovered and started by Mary Baker Eddy. She says it is the law of God, the law of good, interpreting and demonstrating the divine principle and rule of universal harmony."

"Why do you consider it Christian? Because it is based wholly on the teachings of Christ Jesus which makes clear the spiritual meaning of the Holy Scriptures." So it is not the teaching of Jesus Christ but a human invention based on these teachings. We shall examine it and see how it differs from Christianity and also from science.

Scientifically man consists of two natures, the material and the spiritual. There is a material body that we see and experience with out material senses, which has a material brain and mind consisting of a conscious and subconscious portion. There is a spiritual body that we see and experience with our spiritual senses, which has a spiritual brain and mind consisting of a conscious and subconscious portion. These two bodies are identical in creation, normally functioning together as one being by what is known in science as the preconscious mind. That is the portion of the two subconscious minds that is available to the material conscious mind. Everything within the subconscious minds is not readily apparent to the preconscious mind.

Christian Science is not scientific because it does not recognize this dual nature of man.

"Mind is all that exists. Spirit is eternal and real; matter is an unreal illusion." But they do not tell us what the spirit is. They

do not explain what they mean by spiritual. We have to search for these answers.

“God is divine mind. Mind is synonymous with spirit, soul, life, love, principle (which means cause or origin). Mind expresses itself and its expression is man. Man expresses God.” This reasoning leads to the conclusion that ‘Mind’ is all that there is except the expression of the mind, and those expressions are man and the universe about us. As matter exists only as an illusion of man’s mind, then there is no matter, no universe. If there is a universe and God created it, Christian science has asserted an absurdity, because matter is an illusion which God created. By statement made by Christian Science, God is Mind, Love, Soul, Life, Cause and origin of man. Everything created being spiritual. If matter only exists as an illusion and a very small portion of that matter exploded over a Japanese city, killing fifty thousand human beings, then God’s created spirit was what exploded. Atomic bombs being material are just an illusion, do not exist. That is known as an absurdity to science and philosophy.

Again we might take the assertion that, ‘Evil is unreal, an illusion. Death is an illusion of mortal sense’. So death to fifty thousand persons was just an illusion, it was unreal; not evil at all as the whole world (except Christian Scientists) has thought for these many years. Just another one of their scientific absurdities.

Again we may say that if God created only good as the Christian Scientists claim, and man was His creation, with no evil; how could perfect love and life and spirit create such an explosion. Or possibly the explosion was not evil, but an expression of good. Just another absurdity. This proves that it is not scientific in its basic conceptions.

It is not Christian. “What do Christian Scientists believe about Jesus?” “Christian Science does not deify Jesus, which means that Jesus was not God. Christian Science completely accepts the Virgin Birth. By the Trinity Christian Scientists mean the unity of Father, Son and Holy Spirit – But do not accept the Trinity as three persons in one. Life, Truth and Love are the Triune Principal (cause or origin) called God.”

“Christian Scientists do not practice baptism in the material form. Salvation consists of being saved from the illusions and delusions of mortal sense. – which means the sense of being capable of becoming sick and dying.” However, as a matter of fact, they all get sick and they all die.

Christianity is based upon a number of historical items or facts; God the Father and His Holy Spirit (feminine) as revealed by God in the Jewish Scriptures; their Son, Jesus of Nazareth, born a human of the Virgin Mary, as Messiah and Savior of all mankind; the substitution by John of immersion for the remission of sins, replacing the life sacrifice necessary since the advent of human life and sin upon the earth; as revealed by God in the New Testament; the sacrifice of Jesus by the Jews, ending the Jewish religion; and the resurrection of Jesus from human death. All of these facts are included in Christianity and the denial or doubt of any one or more of them places a person outside of true Christianity, a Christian in name only.

It is not Christian because they have substituted “Life, Truth and Love” for the Father, Son and Holy Spirit. They have substituted “Divine Mind” for God. God is more than a mind, He is a personal spiritual being, complete and perfect, having all the attributes of an independent personage; so also is the Holy Spirit; so also is their Son, Jesus the Christ, the prophesied Messiah; the three together making up the Trinity of God. The Father is God, the Holy Spirit is God, the Son Jesus is God. They deny this, saying that “God is the divine Mind”.

Of course it is true that God, being a complete personality, has a mind, as have all personalities, but this mind is not all that there is. They say that they accept the Virgin Birth, but that is not true, because they do not accept matter, they say it is only an illusion of the human mind. If what they claim is true, Jesus never had a human or material body. They believe that death is not real, therefore they do not believe in the death and resurrection of Christ, to be a savior to all mankind. So by denying the human material birth, death and resurrection of Christ, they are not Christian.

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They say prayer to them is “An all important role. Men ought always to pray.” Christ gave us a model prayer. They deny almost every item in that prayer. They say there is no matter, no evil, no sin, no forgiveness, no heaven, no Father. We can find only one item of prayer in which they believe. They believe in prayer to remove human sickness, which they say does not exist, from this material body of matter which they say does not exist, by praying to something they call “Divine Mind” which has no body and no brain. This kind of a prayer is not Christian.

Christian Science is not altogether wrong in their doctrines or beliefs. Man does possess a spirit. Man was created in the image of God, Prayer by material man reaches God through the spirit by means of the preconscious mind. Also God answers prayer by the material mind of man which Christian Science says does not exist, as is evidenced in millions of cities all over the world, including answers to Christian Scientists’ prayers. Christian Science is right in saying that one must pray correctly in order to obtain answers to prayers. All prayer is not Christian. All spirits are not Christian. All spirits are capable of doing spiritual acts, which may seem miraculous to the material mind of man. Criminals and debased beings use spiritual powers according to the same natural laws as a Christian.

It is nature. The power is there to be used by any being of a spiritual nature, man, God, angel or demon. Christians are not the only people who pray and get answers to prayers. God is not the only spirit which answers our prayers either. And of another thing be assured, it is not only good prayers that are answered. Evil prayers are answered by evil spirits. The Devil helps his devotees as is evidenced throughout the world today. Do not be deceived. Spirits and the spiritual part of man are just as natural as the material, physical part. But spirituality is not Christianity. The Devil himself is entirely spiritual. Spiritual activity is not religion, it is nature, one of the dual natures of man. For a person to become a Christian it requires the physical or material mind of man to so direct himself, both materially and spiritually, that he obeys God’s natural religion. When a Christian Scientist rules out the physical mind of man he rules out Christianity and science both.

What is Christian Science

It is a worked over Hinduism, partly along the line of Buddhism and other oriental religions, not discovered or invented by Mrs. Eddy, but adapted and modified to modern times, and given a so called Christian accent. We have shown some of their unchristian beliefs and some of their unscientific doctrines. But that does not mean that everything they believe is unchristian and unscientific. They have much truth mixed in with their error.

There is a spirituality in the universe, but that spirituality is not as they claim a unity, a universal mind, nor is the Trinity three expressions of that Mind as "Life, Truth and Love". The trinity is the Father, Son and Holy Spirit. Man was made in the image of God as they claim. But if, as they claim God, is just a divine Mind, then man would be only mind also. We all have a physical body so everyone knows they are wrong. As a matter of fact, some people and especially some scientists believe that the physical man, being what we can see and feel, is all there is; that there is no spiritual man. That idea is also wrong, as is being demonstrated every day throughout the world. Because you cannot see or feel a thing physically is no proof that it does not exist.

Enlightenment, knowledge and attainment to the point of being able to overcome all of the evils of the present world, through meditation and prayer is Buddhism, pure and simple, and only slightly changed to fit into Mrs. Eddy's invention. Being absorbed back into the mind of God is Hinduism. Braman or Om, the supreme essence of everything, into which the Hindu desires to be absorbed when he dies, is almost identical with the Christian Science Mind of God.

The idea of man being an incarnation of God and upon death returning to this mass Mind is not Christian, it is Hindu incarnation. Christians believe in a Heaven, a place, not a universal cosmos or essence or universal self effacement.

There is at least one thing for which we have to give the Christian Scientist credit. They have proven to the world that there is such a thing as spiritual healing of many sicknesses

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which affect the material bodies as well as the spirits of man. This they have proven beyond a shadow of a doubt. They cannot cure everything, they cannot keep anyone from dying, not even Mrs. Eddy. They make many unscientific mistakes, but their successes might be studied by scientists, and might add to our knowledge of methods of treating human ailments. But as to Christianity, there is nothing of value there.

Congregational Christian Church

The reader is referred to page 32 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Congregational Christian Church.

"The Congregationalists were one of several groups within the Church of England during the controversial days of the early seventeenth century. They desired that the bishops should have less and the people more power over the churches. New England offered them an opportunity to nominally stay within the English Church, (for they did not wish to separate) and yet be free from what they regarded as the persecution of the bishops. The Pilgrim Fathers who landed on Plymouth Rock were the first Congregationalists to reach the New World. Shortly thereafter other shiploads of Congregationalists poured into the Puritan colony of Massachusetts Bay. Under Charles II they broke relations with the Church of England."

They retained some features of the English Church. They consider themselves a Catholic Church. Each particular church is accustomed to write its own creed. A few use the Apostles' Creed but most do not, chiefly because one of its statements expresses belief in the Virgin Birth, which most of them reject. They retained sprinkling instead of immersion unless it is requested. They believe in apostolic succession, not through officers but through every member of the congregation.

They believe that when a person repents in faith, God accepts him, and when God accepts a person he need have no fear of any future in this world or the next. He is saved.

He is not saved unless he has been born anew into the family of God through immersion. They do not believe that heaven is a place of bliss. They do not believe in the inspiration of the Bible, but in their own methods of interpreting it. Thus they

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have no authoritative standard to which they may go, but each may form his own faith as he sees it.

Their freedom and emphasis is placed upon the congregation, which is visible in its succession from age to age, which celebrates the communion, where the word is preached and is the point at which God is most likely to reveal His will to a worshiping people. Being without authority for anything, either belief or action, each congregation may write a creed or adopt whatever they choose. Thus they are a human religion, not a Christian religion.

Who are the Disciples of Christ

The reader is referred to page 38 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Disciples of Christ.

"While all members of this communion use the name 'Disciples of Christ', 'Church of Christ' and 'Christian Church' interchangeably, the term 'Disciples of Christ' is more commonly used by those churches which cooperate through the International Convention."

This is the church to which I belong. I joined when I was sixteen. At twenty I was first a deacon and then assistant pastor of the Christian Church of Canon City, Colorado. In 1906 I moved to Bellingham, Washington and was immediately chosen to be a deacon. In 1908 I was made an elder. In 1914 I was ordained to the ministry after completing a course of study. I preached for a number of years in various places but never received a salary for my services. Thus I had an excellent opportunity to learn first hand about the beliefs and practices of the church. In 1925 I was made an elder in the University Christian Church of Seattle, Washington. Later I was made a Life Elder, and remain so now, January 1, 1960. I have studied their actual practices very carefully for more than fifty years.

The October 27, 1959 issue of Look Magazine has an article entitled "The Story of Religions in America; The Disciples of Christ, by Hartzell Spence". This is a very able and carefully presented article. It does not present a very true picture, in the sense that it over emphasizes their biblical practices and under emphasizes their actual differences. I quote from that article.

"The Christian Churches reject any organization that would have power to tell them what to do or think." This statement is a little misleading. It is undoubtedly true regarding the International Convention and the various regional conventions it sponsors in

the various districts. They do whatever they decide upon and most of the congregations under them follow orders and directions the same as in other denominations. "Disciple principles have been epitomized in four great slogans:" "No creed but Christ, no book but the Bible, no name but the Divine." "Where the scriptures speak, we speak; where the scriptures are silent, we are silent." "In essentials unity, in opinion liberty, in all things, charity." "We are not the only Christians, but Christians only."

Even these slogans are not followed except in the most liberal manner. The one slogan which most closely expresses their position is "in opinion, liberty". This liberty of opinion may be exercised religiously, morally, ethically, socially or politically; legitimately and often with the best of results, but not spiritually. God dictates and man accepts or rejects, there is no liberty of opinion.

For a more accurate picture of the situation brought about by the liberal exercise of this liberty of opinion, I wish to call your attention to the opinions expressed officially to the International Convention of the Disciples of Christ at Columbus, Ohio, August 6-11, 1946 by the "Report of the Commission on Restudy of the Disciples of Christ", composed of thirty-four of their prominent representatives appointed for the purpose of gathering this information. Published and distributed by the Christian Board of Publication.

Eight points were chosen to be presented in the report.

I. Denomination or Movement

It is agreed that in our inception we were a movement rather than a denomination; that historically we have endeavored to avoid denominational status; and that to be content with occupying a status as one among many denominations is to abandon our attempt to realize nonsectarian Christianity.

Some of us hold that we must therefore refuse to accept any denominational status, and rather to seek to occupy non-partisan and ultimate ground in all points of faith and order.

Others hold that we are compelled by the existing order of Protestant denominationalism to be a denomination.

Still others hold that we have, in the process of history, become a denomination, similar to the denominations around us.

(Note, 1960) The International Convention has accepted denominational status for itself and those churches which adhere to it.

II. Local Church Autonomy

We are agreed that from the beginning we have emphasized the autonomy of the local church.

Some among us hold that there is a tendency on the part of the agencies and conventions to assume and to exercise authority over the local churches.

Others interpret the utterances and policies of the agencies and conventions as, in the main, the exercise of the responsibility of leadership which the churches desire them to undertake, and to which the churches respond voluntarily, with no sense of constraint by official authority.

(Note 1960) The actual fact is that the greater portion of the local churches try to follow the policies of the agencies; just as other denominations, leaving the direction to the local leaders , usually without a democratic vote of the congregation as to acceptance or rejection.

III. The New Testament Church

We are agreed that the New Testament affords the sufficient basis and norm of evangelism and church life. But there are differences of understanding at certain points as to what the New Testament requires. The differences arise largely from two considerations. The first has to do with the bearing of the New Testament upon the structure of the local church.

Some of us find in the New Testament the divinely authoritative pattern for the form and organization of the local church, and affirm that, historically, we set out to restore this New Testament pattern and that our local churches essentially represent its restoration.

Others among us recognize in the New Testament certain principles which inherently belong to any local church that calls

itself Christian, but they do not find any evidence that the particular FORM of organization or procedure prevailing in the primitive church, were authoritatively prescribed as a pattern which the Christian Church is obliged to reproduce in detail, everywhere and throughout all time.

The second consideration has to do with the relations among local churches. We are agreed that the New Testament distinctly discloses a clear conception of the CHURCH as distinguished from the local churches and a profound sense of interdependence among all churches. But the New Testament gives no clear evidence of an organization of the local churches in a general or connectional relationship. From these facts two alternate conclusions were drawn.

Some believe that our churches would therefore deviate from the New Testament norm should they (1), recognize such a relationship, or (2) consent to create a recognized agency as their exclusive instrument for the united convictions on (a) matters which concern the churches and their agencies, or (b) our witness to Christian unity, or (c) our witness to the gospel in relation to the moral and humane problems of our time. But they would leave to the brethren freedom to create any number of agencies for the expression of any or all of these above ends, as may seem to them expedient.

Others believe that the absence of an authoritative pattern leaves the church free, and their relation to each other in the CHURCH render it their duty, (a) to create such agencies or organs as may be needed in order unitedly to carry on their missionary and benevolent enterprises and their plea for Christian unity in the most adequate and responsible manner; and (b) to constitute a genuinely representative convention or council through which the united voice of the brotherhood may be exercised, provided, always, that such agencies or organs and such a convention or council shall not be clothed with nor allowed to assume any independent authority over the churches, whose rightful duty it is to participate in the democratic process by which their consent is enlisted and expressed.

(note 1960) As a matter of record and history the conventions, councils and agencies do assume the independent authority here denied them, make policies and do things, which after they are done are passed down to the local church for confirmation, and their support asked and expected. Local church members or individual Christians are not asked or given an opportunity to vote but are expected to support the actions, even though they have never been told what they are.

IV. Conventions

We are agreed that our conventions have a highly important place in the life of our churches. As occasions for fellowship and witness-bearing, they serve to enlarge the vision of the local churches by exchange of views and experiences and by keeping the churches conscious of belonging to one another. We are agreed that our people have not yet a type of convention which fully satisfies their tradition, their convictions and their sense of obligation to give united expression to the interests of Christ's kingdom. The dissatisfaction which we all share has, in recent years, found expression in the holding of other conventions, sponsored by those who desire to protect against certain features of the existing International Convention, as well as to exemplify, by contrast, a convention of a different type.

This development is an expression of the dissatisfaction, and is also a cause of tension and of possible peril to the unity of our brotherhood. We believe that the sponsors of the North American Convention deplore what seemed to them, in good conscience, the necessity of holding another type of assemblage. In view of the dissatisfaction, not only on the part of the dissenters, but of supporters also, it seems evident that the brotherhood has a clear call to provide itself with a convention that will unite our people whole heartedly instead of tending to divide them.

(Note 1960) Fourteen years have passed. No new convention has been provided to alleviate the usurpation by the Agencies.

V. Unity and Restoration

We are agreed that from our beginning we have cherished no purpose more steadfastly than to exercise a potent influence on behalf of Christian unity. Our commission agrees that the two concepts of unity and restoration have been from the beginning held together in a parity of mutual dependence. The fathers believed that they had discovered in the New Testament the pattern of the true church, that this pattern was authoritative for the Church of Christ in all time and that Christian unity could be obtained only by its restoration. Throughout our history this conception of our plan has persisted.

However, in the thinking of a considerable section of our people, the idea of union and restoration have tended to fall apart as two concepts that are not coordinate or mutually dependent. This the commission believes, is a principal cause of the major dissensions which disturb us.

Some among us maintain that these two conceptions of union and restoration must be held together, essentially unchanged, in the form in which we traditionally conceived them. It is affirmed that Christian unity is possible only on the basis of the reformation of the primitive church in this form.

Others among us are content to abandon the concept of the reformation of the primitive church and center our emphasis upon union.

Still others believe that a new synthesis of these two concepts of unity and restoration is possible which would avoid, on the one hand, the too dogmatic claim that we alone have restored the New Testament Church and, on the other hand, the indifferentism that regards the restoration concept as irrelevant to Christianity.

(note 1960) Up to this date no one has been able to suggest a feasible plan whereby unity may be obtained without the restoration of the primitive form.

VI. Baptism

Our churches have from the beginning administered the ordinance of baptism by the immersion in water of a penitent believer. It has also been our practice, in the case of unimmersed

members of other churches who sought membership with us, to receive only on condition of their acceptance of immersion.

A considerable number of our churches have, however, modified our traditional procedure on this point by receiving such applicants into membership without raising the question of baptism. This practice, commonly called “open membership” is one of the causes of tension among us.

Some hold that under the authority of Christ we have no right to receive any who have not been scripturally baptized, and that we are bound to apply this principal to the penitent believer and the unimmersed Christian without discrimination.

Others – believe that inasmuch as Christ has received such a person into the membership of His church, they would be disloyal to Christ in not recognizing the full status of such a person as a Christian, a member of the Church of Christ, and receiving him as such without baptism, unless he desires to be rebaptized.

VII. Faith and Unity

A declaration of faith in the divine Lordship of Christ was the only confession required for membership in the Church or for ordination to the ministry. This faith represents, not a belief about him in terms of the historic creeds, but was a simple acceptance of the fact of His divinity, and a scriptural and moral attitude toward him. In our study of contemporary thought among our people, we have found two tendencies in the matter of faith which are a cause of tension and a peril to our unity.

Some among us seem to have abandoned the theological implications in the simple confession of Christ, and have come to regard His Lordship chiefly and essentially in ethical terms. He is the supreme moral and spiritual leader of mankind, and the confession of faith in him is essentially a decision to follow His way of life. (Put in plain English which we can all understand, this means that they do not believe Christ to be the Son of God, born to the Virgin Mary, a member of the Godhead of Father, Son and Holy Spirit; as the Bible tells us in His birth, death and resurrection. It means that they do not believe He died to save them from their sins as the Bible tells us, but that He was just a

man, nothing more, except to acknowledge him to be an extremely good moral and spiritual example to follow)

Others go to the other extreme and seem to confound faith with doctrine. They insist that the Lordship of Christ must be interpreted theologically, and that their particular interpretation must be made explicit in the confession as the basis of our fellowship and unity. (Put in plain English this means that Christ was born of the Virgin Mary, died for our sins, arose from the dead and ascended to heaven, the actual Son of God. When we confess Christ we also confess that He died for our sins according to the Bible. For this opinion to be worth anything, you must believe what the Bible specifically says regarding the deity of Christ, which the others do not.)

Thus the traditional simple formula of faith, which was to guarantee our unity as a people is challenged from two sides. From one side by those who abandon its implicit theological connotations (That they deny that He was the Christ) from the other, by those who would make their own particular theological connotations explicit as the basis for unity. (That is confess that He was the Christ as the Bible says.)

Between these two schools of thought the main body of our people continue to use the scriptural confession without specific interpretation. (The main body of Disciples never investigate to find out what the differences are.)

VIII. In Opinions, Liberty

The breadth of our conception of unity on the basis of the Lordship of Christ left a large place for diversity in the realm of opinion – both as to creedal opinion and practical or procedural opinion. In this field the fathers hoped that a common loyalty to Christ would such “clarity in all things” that disagreements and diversity of opinion would not impair the unity and complete fellowship of our churches. Our study of the past and present has led us to the unhappy conclusion that we have in practice fallen far below their high hopes and the standards under which they summoned us to march together.

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Our commission is unanimous in affirming the soundness of the two principles of unity in faith and liberty in opinion. That these principles were wrong or mistaken is, to us, unthinkable. But the divisions that have already taken place, and the dissensions that exist among us today, plainly calls for a reexamination of the principles upon which our movement was launched and of the spirit in which we have proclaimed and exemplified them. Such a reexamination we have been making in the deliberations of our Commission.

Conclusion. We recommend, and invite a general and open discussion.

Unanimously adopted.

Indianapolis, July 11, 1946

Personally I have studied this principle of "Liberty of opinion" carefully for more that fifty years. It has not worked. It never did since man was created, it never will. There will never be union as long as man is free to choose anything he himself decides. In the beginning God commanded. It was up to man to obey or else. He was not given his choice. The laws of God are immutable, in no way subject to change by man. This is Scripture. I have been a Bible teacher in the Church and Bible schools of the Disciples for upwards of forty years and have found no united agreement on any of the major matters of choice. Unity is based upon the Bible as the Bible is the only source of Christianity, and if what it teaches is questioned, there can never be unity. Then why have I remained a member of this Church? For two very simple reasons. Amidst all their opinions and contradictions I am able to find the ones I personally believe and I have never found a more nearly scriptural church. Specifically just exactly what have I found within their creedless, free choice, free opinion church, to which I subscribe so whole heartedly? In simple words I find God's original natural universal religion; greatly obscured it is true, but still there.

What is God's original natural universal religion?

1. Love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.

2. Love thy neighbor as thyself.
3. Love others as Christ has loved you.
4. Make offerings to God for His blessings to you.
5. Be immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, after confession of sin and need of salvation, faith in God the Father, the Holy Spirit Comforter; and Jesus Christ as your Savior and Priest.
6. Live Righteously
7. Observe a communion in memory of Jesus.

All of this I find possible within the faith and practice of the "Disciples of Christ." This is what has to be done. About those seven things there is no choice. It is what must be done by every human being. It is not a matter of choice, opinion, belief, faith or decision. This must be done by every human being no matter what his religion is, or what his opinions are. God is no respecter of persons. After this has been done, one is a Christian, but not before. After this a Christian may believe anything about anything as long as he remains true to God's natural religion. When he falls out of line he has access to forgiveness by prayer through Christ.

What is an Episcopalian

The reader is referred to page 48 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Episcopalian religion.

An Episcopalian is a member of the Protestant Episcopal Church, which is a branch of the Anglican Communion. There are "Episcopal Churches" in all parts of the globe. The Church of England is the mother of them all. They all use the Book of Common Prayer, they all are in communion with the Archbishop of Canterbury

They are both Catholic and Protestant. It is a reformed Roman Catholic Church, now a non-Roman Catholic Church, but retaining what they call apostolic faith, sacraments and ministry.

The Episcopal Church does not hold to the literal inerrancy of the Scripture. The Bible is considered sacred for its general inspiration, as the record of God's revelation. It maintains a balance between gospel and tradition on the one hand, and the use of reason on the other. Freedom of investigation, restatement of the Christian faith, and incorporation of scientific truths are possible without creating violent fundamentalist-modernist controversies. The Episcopal Church has accepted the theory of evolution as an account of man's origin, as well as other new scientific discoveries, without disturbing its central beliefs. In both freedom of inquiry and biblical criticism, the Episcopal Church's position has sometimes been called a "Liberal or even modernist Catholicism".

Let us stop using the carefully thought out high sounding language used by those who want us to look with favor on their religion and state the facts in common language.

They do not believe in the Bible literally. Many do not believe in Christ except as a good man (see page 50), They

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reject the virgin birth, they deny that God created man and accept the theory of evolution; they do not believe in heaven as a place, they do not believe in eternal life as pictured to us in the Bible, but as a state of being, like Hinduism. (page 52).

It is not Christian, that is it does not contain God's natural religion, but an invented or made over religion incorporating portions of various religions preceding it, Hinduism, Buddhism, Roman, Jewish, Christian, Roman Catholic, science, reason, philosophy, biblical criticism on any and all features of theology not Christian in character. Their Archbishop of Canterbury even espouses Communism, a belief which disavows all spirituality.

This shows us how far a field a religion can go when we espouse the principle of religious freedom.. God has always said 'Obey or take the consequences'. Read your Bible. There is no need to quote references.

Who are Jehovah's Witnesses

The reader is referred to page 58 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of Jehovah's Witnesses.

Jehovah's Witnesses are a body of non-incorporated religious people who use the non-profit Watch Tower Bible and Tract Society, incorporated in Pennsylvania in 1884 by Charles T. Russel and Associates, as their governing body. They are not protestant or Catholic.

They accept the Bible, both in Hebrew and Greek Scriptures, as being fully and completely inspired, and believe that it is a practical guide for people of our times, for both material and spiritual matters. Their interpretations of the Scriptures make of them a unique people. It is a manufactured religion, much the same as the other religions of the world, but they hold to opinions which often make them the object of persecution.

The religion which they practice does not differ so much from God's natural religion in basic and original concepts as it does in those matters which have been added to it as being essentially important, sometimes to the detriment of other very important features.

Prominent Features in Their Belief

Jehovah is the only true God

Christ Jesus is a distinct personality (page 59)

They reject the Holy Spirit, the Trinity and Godhead.

They believe Jesus was born miraculously of the Virgin Mary.

Jesus died a ransom to relieve men from sin inherited from his first parents in the Garden of Eden.

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Christ died a human body but was resurrected as a mighty spiritual creature.

Witnesses do not salute the flag of any nation.

All witnesses are conscientious objectors to war and will not participate unless God commands them to do so.

Heaven is the habitation of spirit creatures; it is the place of God's throne. The reward of spiritual life with Christ Jesus in heaven for men on earth is limited to exactly 144,000. The others remain on earth which will be made over into a new earth for them.

They practice baptism of responsible adults by immersion (page 62). They believe theirs is the only true faith. They have been arrested, beaten and jailed in many countries, including all communist countries where they are banned.

Like all invented religions they lack many things from being God's true natural religion. First and foremost on the list; they do not believe in Jesus Christ as a God, not the Holy Spirit, His mother, also God. They do not immerse for the remission of sins, nor offer a life sacrifice as originally provided, therefore they remain in their sins, provided of course that they have sinned. No one but Adam and Eve were ever punished for the original sin.

What is a Lutheran

The reader is referred to page 73 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Lutheran religion.

Protestant is a term, beginning in 1529, describing the followers of Luther, who had protested against abuses in the Roman Catholic Church. The protest was not against the church but against its abuses and Luther had no intention of leaving the mother church. The violent explosion known as the reformation split the church of the 16th century into a number of segments, of which the Lutheran church is one.

Luther protested against the Church's sale of certificates, called indulgences, which the Roman Catholic church claimed reduced the time a soul must stay in purgatory. This central idea led Luther to criticize many Roman Catholic teachings and practices. Soon the break was beyond repair.

Lutherans have not reestablished God's natural religion, but believe and practice much that is Christian, while retaining much that is not. They were right in retaining the Lord's Supper as a communion of the Christian with his Lord and other Christians, but wrong in using it as a means to forgive sin. God alone forgives sin and that in answer to prayer of the individual Christian, whether at the communion service or at any other time of sincere request.

They were right in believing that in immersion a repentant believer is born into the kingdom of God and becomes an heir of salvation. But it is not the beginning of faith, either originally nor each day. It is useless when used with infants or non-believers or administered otherwise than by immersion. They were right in discarding the other five sacraments of the Roman Catholic church.

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They are right in their belief of the three personalities in the Trinity of God; God the Father, God the Son and God the Holy Spirit. They do not seem to have yet discovered that the Mother of God of the Trinity is the Holy Spirit. Confirmation of youth is wrong because they should not have been baptized when in infancy.

Many things are beyond the range of human reasoning and are matters of faith only. Beliefs, practices, rites and rituals based upon these matters are not a necessity to Christians and are often hindrances to the acceptance of truth and living the Christian life.

Heaven is an actual place where Christians live with Christ eternally, freed from the limitations of time and space. Picture language is not necessary to describe it for it is not beyond the range of finite minds. The church here upon earth has no right nor power to make rules regarding matters pertaining to the observance of the laws of love. That is the basis of Christianity and God alone exercises that power. Marriage, divorce, birth control, celibacy, gambling, temperance and politics are not matters for church rules.

I do not find within the Lutheran church all the possibilities of the true natural religion of God, nor do I find as many differences as are to be found in many of the religions of the world.

What is a Methodist

The reader is referred to page 82 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Methodist religion.

The Methodist church was born in the Church of England through the work of John Wesley. It is a unique blend of the New Testament Christianity, the protestant Reformation and the influences of John Wesley. It began in England as a movement within the existing Protestant Church and not as a new sect. It eventually became an independent church at Baltimore in America on December 24, 1784. John Wesley himself ordained two men "to preside over the flock in America".

They have a written creed and a book of discipline with prayers, rites and ceremonies for the governing of the church and the conduct of services. As we find in most religions, the written creed does not agree in all respects with the beliefs and practices of the individual members.

Some Methodist ministers and church officials do not believe in the virgin birth of Jesus, but believe that He had a human father, that He was born illegitimately. "The Methodist church does not disown this latter group as long as they believe in the deity of Christ." If, as they believe, Jesus was born of human parentage, an incarnation of God into Jesus must have taken place. This belief is very much like Hinduism, carried over through the Roman and English churches.

Some have beliefs that heaven is a definite place where we shall be with Christ and loved ones eternally while the "majority of the Methodists are emancipated from the prescientific view of a physical heaven up there." Page 85. They believe that "heaven is the realm of the mind and spirit where the redeemed keep company with God and His risen Son, Jesus Christ." This

latter belief is also a Hindu concept of life beyond death carried over from the ancient religions.

There seems to be a tendency for modern religious philosophy to carry over concepts from ancient and non-Christian religions, and attempt to align them, inject them into, or explain portions of the Christian religion which they cannot otherwise explain or understand. Eternal life and heaven seem to be favorite material for philosophy.

Methodists baptize infants by sprinkling, and also recognize the sprinkling of infants by others, including the Roman Catholics. As sprinkling is not baptism it is not Christian. As immersion is the entrance requirement into the Christian Church, by the use of sprinkling as a substitute, they keep all such out of the church. There is no substitute for being born again of the water and the spirit.

“Mans salvation comes from faith and through the grace of God.” Salvation by faith only is a favorite concept of Methodists and also of many other religions. Although salvation is attributed to more than a dozen different things in the New Testament, these are not mentioned or accounted for. “Faith only” is such a beautiful expression, and so easily complied with, that one is often emotionally swept off his feet. Thus the true natural religion of God is kept concealed.

What is a Mormon

The reader is referred to page 91 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Church of Later Day Saints.

Strictly speaking there is no such thing as a Mormon, and there is no Mormon church. Mormon is merely a nickname for a member of the Church of Jesus Christ of Latter Day Saints.

They are not Protestant Christians. "Joseph Smith never belonged to any other church. He claimed no authority from the Bible. He and his associates testified that they received their authority by direct divine bestowal."

The latter-Day Saints believe that the gospel of Jesus Christ was proclaimed in the heavens before the world was, that it was on earth anciently, and known to Adam and others; and that it had to be "restored" in various dispensations, (as through Abraham, Moses and others).

They look upon Joseph Smith as one who was commissioned of God to effect a "restoration" and to open a new gospel "dispensation". As a legal entity, the "restored church" was organized at Fayette, Seneca County, New York, April 6, 1830.

They are right in believing that the gospel of Christ was before the foundation of the world and was known to Adam and Eve, but wrong in thinking it was ever done away with and then restored, either through Abraham, Moses or even Christ. Christ's advent to earth was the fulfillment of the gospel, not a restoration, and Joseph Smith lived at least 1800 years too late to experience that event.

The religion founded by Joseph Smith has no more sanction for its belief than that of any other invented religion. It contains much of the true natural religion of God, but it also

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contains much that is not a part of the gospel of Christ. It would be of little value to point out the many differences.

What is a Presbyterian

The reader is referred to page 101 of the book “A Guide to the Religions of America” which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Presbyterian religion.

“A Presbyterian is a Protestant who belongs to a particular form of church government. The church is governed by Elders (presbyters); teaching elders, who are ordained ministers or pastors, and ruling elders elected from the ranks of the church.” The Presbyterian Church is democratic in form, has a creed, and elects their own local officers and pastor.

The five distinguishing features of the Presbyterian system of theology are:

1. The absolute sovereignty of God in Creation, Providence and Redemption;
2. The fall of man and his utter inability to save himself from the consequences of his transgressions;
3. The election from this fallen race, by the sovereign grace of God of a certain number into eternal life;
4. The provision made for their salvation in Jesus Christ;
5. Their effectual calling by the Holy Spirit, and their perseverance in divine grace, assured by the indwelling of the Holy Spirit;

Most accept the Westminster Confession of Faith, the Nicene creed and the Apostles’ creed.

Most Presbyterians have rejected the inspiration of the Bible, regarding it, not as the word of God, but the writings of men chosen to make the divine revelation.

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They believe in heaven as a place, but not the place described by John; and also a state of mind and character as carried over from Hinduism.

They observe Holy Communion and baptize by sprinkling, which includes infants. They do not consider baptism necessary for salvation. They consider it an outward symbol of an inward regeneration.

They believe in the Trinity, when God is spoken of as Father, Son and Holy Spirit, but they do not think of Him as three individuals. A majority believe in the virgin birth as told in the Bible, but some think the account is symbolic, and His birth was really as usual.

Most believe in the resurrection of the spirit after death, not the resurrection of the physical body. ***It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.*** I Corinthians 15:44.

Of course all persons, after they have arrived at the age of accountability may save themselves by obeying what is commanded. Before that time they are already saved as they have not sinned. God never chooses certain people for salvation or for destruction, nor does the Holy Spirit nor God nor Christ keep them perfect when once they have obeyed the gospel.

Anyone may sin at any time. God gives man the freedom of choice. He can sin if he wants to. One may become a Christian in the Presbyterian Church if they are immersed. All the requirements for God's natural religion may be found in the Presbyterian Church if the correct commandments are obeyed.

What is a Quaker

The reader is referred to page 121 of the book "A Guide to the Religions of America" which is a collection of articles from Look Magazine, 1955. It is used here as a reference to discover the religious practices in some of the churches of today. The statements referenced here have not been personally verified but have been chosen as being representative of the Quakers.

A Quaker is a member of the Religious Society of Friends, a worldwide fellowship of those who believe that there is "That of God in every man". What of God there is in every man they do not explain very definitely.

For Friends, group worship is a fellowship of the spirit based on silent communion without any program yet resulting in vocal prayer, witness, testimony or exhortation. Quakers believe that God speaks to all men and women through the still small inner voice. This was true, not only in the past, God speaks also in the present; His revelation is continuing. To Friends, all those who do the will of the Father are brethren of Jesus in the spirit.

The basic tenet of the Quaker faith is an experience of the individual through the "Inner Light" which is the spirit of "Christ within". From this contact, God's will is determined, direction is given for all human affairs, and the power to live the abundant life is shared. This is a universal grace. They are the human followers of the "Way of Christ".

They do not have a creed, either written or spoken. Friends hold that the basis of religious fellowship is an inward personal experience. The essentials of Quaker unity are the love of God and the love of man, conceived and practiced in the spirit of Jesus Christ. The great achievement of these people is to maintain the Christian quality in the world of business and domestic life, and to maintain it without hypocrisy.

The "Inward Light" is not conscience. It is what Quakers call "That of God" in every man. It instructs and transforms the conscious as the true guide of Life. Most often it is termed the "Inner Light" or the "Light Within". It exists in all men and women.

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It resembles the doctrine of the Holy Spirit (not explained). To Quakers it is known directly, without any mediation by prophet or priest. For Friends it is the source of all reality in religion, leading immediately to the experience of God.

The Quaker concept of guidance of each individual by God through "Inner Light" does not work out in practice as they believe it does. God is love. He is perfect. God is not a respecter of persons. He is the same yesterday, today and forever. He does not reveal himself differently to different people. There would therefore never be any differences among them. Why then do these many differences exist? For exactly the same reason that differences exist in other religious concepts.

Man is a dual being, material and spiritual, two bodies, two minds, two conscious portions and two subconscious portions. Only through the operation of the preconscious mind does the material mind become cognizant of what takes place in the spirit mind, for that is where all spirit contacts occur.

God, angels and human spirits all communicate to man through his spirit, not through his material mind. What portion of this spiritual communication becomes cognizant to the material mind, or becomes, in the language of the Quaker, "Inner Light", depends entirely upon the relationship existing between the two minds.

Strange as it may seem, both of man's minds, material and spiritual, are trained or conditioned by his material conscious mind. This difference in conditioning by man is responsible for the differences that arise in "Inner Light". This spiritual awareness or communication or "Inner Light" through the preconscious mind is just as active and real outside the ranks of the Friends as among them.

It is being experienced continually by every conscious being, and the content or substance is influenced by the mental environment his conscious training has produced in his subconscious. The "Inner Light" experienced by an individual whose conscious mind has continually directed its attention to evil and criminal spirits will be the emotions of evil spirits, not of God, Christ, the Holy Spirit or the spirits of good or saintly humans.

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The conscious mind of the "Friend" has been to a large degree directed toward the material side of human life, toward the ethical, the moral, the active and human habit forming aspects of material existence in an attempt to follow Christ's material example. In this attempt early Quakers emphasized certain unique characteristics, still retained by a minority today. These characteristics included plain speech, plain dress, non-pagan names for days and months, simplified marriage ceremonies, unique prayer methods and meeting procedures, pacifistic war ideas, and social habits out of the ordinary. In so far as the conscious attention of the individual is preoccupied with such material and ethical concepts, spiritual direction is distorted.

Man should live the good moral life which they stress, but following the "Inner Light" does not bring eternal life. Man does not produce holiness by living it. No man is able to save himself by his own efforts. Christ died upon the cross for that very purpose. As the Quaker believes; Christ was sacrificed before the foundation of the world, the physical act of crucifixion taking place in historical times. But the benefit of the sacrifice was not transferred to man except by the offering of a material life ceremonially in place of the man's life. John, prophetically and authoritatively substituted immersion in water for that sacrifice. The Holy Spirit at Pentecost authenticated that act by also including in it the immersion in the name of the Holy Spirit, an entrance of naturalization ceremony into eternal life., the forgiveness of past sins, a relationship established as son of God, brother and heir with Christ of all God's blessings, including the forgiveness of future sins when asked for in prayer through the Savior's name. After we are saved the "Inner Light" can help us keep that way. It can be extremely valuable to man. It has been to me ever since I became a Christian.

Other Sects and Beliefs

What is a Seventh-day Adventist? What is a Unitarian? What is an agnostic? Can scientists believe in God? What do non-church people believe? In the preceding sections we have taken up in some detail the beliefs which are raised in these questions and shall not discuss them individually.

The Seventh-day Adventist places a stumbling block in the way of human salvation by the inclusion of immaterial details of faith, and the exclusion of necessary actions by the candidate for God's love.

The Unitarian does not believe in Christ as the Son of God, nor the sacrifice He made for sin.

An agnostic does not believe in salvation at all, not even a God, a Christ or a heaven.

A scientist can believe in God. The more he examines science the more he can find out about God and spiritual matters. A close follow up of the relation of material matters with spiritual activity should produce belief in God's natural religion.

Non-church people, on the whole, consist of those who do not recognize the importance of spiritual activity in the universe, nor the material and spiritual blessings or advantage to be found in Christian activity; that is in God's natural religion.

There are still hundreds of religious bodies which we have not discussed in detail in these studies. It would be impossible to consider all of them. Some, in fact many of them present points of belief which we have not touched upon, which also would be impossible to consider, because every individual in the world may adopt any religion he chooses, even though he is the only one to believe it. But we have not found a group that follows God's natural religion. Such may exist but we have not encountered them in our many years of searching. Acting upon our study and search we will now draw our investigations to a close and present in our concluding chapter what we believe to be an important compendium which touches every phase of human life.

Conclusion of the Whole Matter

Infinity, Eternity, Time, Space, Ether, Spirit, Love,
Power, Life, Nature, Everything, God.

What I am placing here in this chapter is my own concept of what I have discovered in a long life of study and experience. I am personally responsible for it, but at the same time am aware of the inadequacy of language to express it in such a manner as to make it intelligible to others. Nevertheless I feel a compulsion to make the attempt.

It has been a gradual unfolding to me, or should I say, I have been learning from year to year throughout life, and placing together the many truths discovered until there seems to me to be a central pattern or purpose. I have attempted to analyze or explain these many detailed places in what I have written before so that here in this conclusion I may use them as being understood, without the necessity of being re-discussed. I freely admit that I have not discovered everything, that there is much which I cannot explain, but I would like to leave what I can explain and let others and younger persons take it from here.

God is a personal spiritual being who created man in His own image, so we know what God is like. A spiritual being is composed of spirit. Spirit is the substance, called ether by some scientists, which permeates or pervades all space. We have never discovered whether God existed before spirit, after spirit came into existence, or has always coexisted.

The power of God is love. Through love God created His feminine companion, the Holy Spirit, as called in the Bible. Through love, God and the Holy Spirit created a Son. The three persons, Father, Mother and Son are the Trinity, sometimes called the Godhead. By the exercise of the spiritual power of "Love" God, now a Trinity, created the universe out of the primary spirit of infinite space. This finite creation we call nature. The finite creation of God through "Love" is of two substances, spirit

and matter or material. The spirit substance was first, created from the primary spirit, the first step in nature, creation or evolution. The second step in creation through love was a transition, changing or elevating of this spiritual object into an element, molecule, atom or portion of an atom of material matter.

God created spiritual beings and angels who aid them in maintaining both spiritual nature and material nature. The place or location of the home or residence of the spiritual creation has been called heaven in the Bible.

At first this creation was without form and void. When I first discovered heaven it was old and already the home of countless spirits. It had been advanced, enlarged or extended throughout the ages as spiritual creation advanced. From the original home or place of God, which I have called "Beulah Land" from reading Pilgrims Progress in my youth, it was extended in the progress of the evolution of nature, to a wider area of "Love", to afford opportunity for the created spirits to advance in study and opportunity of activity, or to the application of the "Love" of God to ever widening avenues of creation. In this extended region which I have called "Paradise" this study and experimentation was carried on and in time produced through "Love" the spiritual form of what is called in human language "elements".

I do not know at what point or time God originally created these "Love" elements for at the time I came to this region it was old and extensive. It so impressed me with grandeur and beauty that I called it as a boy, "Radiant Hills and Crystal Gems". Here spiritual beings had, through the "Love" of God produced or further extended spiritual creation to a vast area of space, surrounding or extending in every direction, the two original areas of Beulah Land and Paradise.

At some period following the creation of spiritual elements; the exact time or place in evolution I do not know, except to conceive of it as being almost infinite ages ago; God, through "Love" created material elements from the prototype spiritual elements of the space spirit of extension, and with the aid of His spiritual creatures and helpers, brought into existence what we in our language call the universe.

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This was done through using the two kinds, portions or agencies of which "Love" is composed, the negative and the positive; acting with and through the existing spirit of space. The creation did not produce the spirit of space, which had existed with God from the beginning of ages, but was the intelligent use of "Love" in producing Material elements from the ever existent spirit. Thus was brought into existence the suns, moons, stars, galaxies and masses of material elements, gas, liquid and solid.

Each several element was created by the intelligent use of definite portions of negative and positive "Love", producing with and as part of this creation, "Natural laws" always the same, as primary spirit is always the same, as God is always the same, as "Love" is always the same.

I am neither scientist, philosopher nor prophet and cannot state the time, method, rules or regulations under which this creation took place. These matters are the subject of further investigation.

Although we cannot pinpoint the time or the occasion, we submit that in the due process of evolution, after spiritual elements had been formed, and their material counterparts were in the universe of spirit, there occurred another step or stage in creation, its accomplishment or perfection also extending over vast ages of time.

Through "Love", the active power of God upon the spiritual creation of the first primary atom of creation, God placed within one portion of the atom, negative, recessive or feminine power of "Love" and within another portion, positive, active or masculine power of "Love", which when united and held into cohesive union by a single third or sustaining portion produced an atom or molecule of spirit in which life could be created, transmitted and sustained.

Science has not yet advanced to the point where names or designations are given to spiritual substances. To describe or use them in a narrative we employ the name of the material atom or molecule of which the spiritual was the forerunner or prototype. This life carrying molecule is called water. No life existed before its creation. Two atoms of the first order of spiritual creation,

hydrogen; one atom feminine and one atom masculine, held together with one atom of life sustaining oxygen; without which no life is possible, either spiritual or material; form the evolutionary basis of the next spiritual step or order presented in spiritual form and prototypes in the "Conservatory of Beauty". Here the spiritual prototypes of all life are created.

In like manner as "Love" raised the spiritual elements to plant life, by the use of feminine and masculine properties in molecular cohesion with oxygen, the plant life was raised to the spiritual animal life through the use of two cells of spiritual prototype, one charged with feminine "Love" and one charged with masculine "Love" with the cohesive action of water; which already contained one charge each of feminine and masculine "Love" with five times the combined charge in oxygen. Material designation H₂O.

From the simplest animal form to the largest spiritual animal, prototypes were created with which the vast areas of the "Zoological Gardens" were populated. This step in the spiritual evolution of animal life likewise took ages to accomplish. And late in this period God created man in His image, a spiritual personality, through "Love" with both feminine and masculine properties. No spiritual prototype, either in the mineral, plant or animal field of creation was capable of reproducing his kind. They were all the objects of direct creation through "Love" by God.

As time advanced the earth became habitable for primitive forms of plant life and God progressively placed here the material forms of the spiritual creations in the "Conservatory of Beauty". The transfer of the spiritual forms of plant life carried with it a continuing creation through the action of the feminine and masculine power of "Love" by which material forms of these prototypes could reproduce themselves by proximity and association.

With the advent of material plant life upon the earth organic substances developed to the point where it could sustain material animal life and as was done with the spiritual plant life, primitive spiritual animal life was transferred from the "Zoological Gardens" to earth with the power of reproduction as had been done with the

creation of material plant life. From the time of transfer from heaven to earth both plants and animals continued, through the process of material reproduction, to carry forward the progress of evolution, guided and abetted by God's "Love" and helpers.

With the creation of the spiritual man in heaven in the image and as a companion of God, a place of association and companionship was developed in heaven as needed and here God and man lived or existed in a relationship of "Love" upon the part of God and worship on the part of man. "Love" was the rule and law for man as for every other created spiritual being. In due course of evolution, when earth had become habitable for man the spiritual prototype was transferred as had been done with other living beings.

Man was the only living being that had been created in the image of God, and when his spiritual prototype was placed upon the earth it was done under conditions different from that employed in the transfer of other spiritual beings. A special place was prepared upon the earth for ideal spiritual living, where God and man could continue the association and companionship as lived in heaven. Ideal material conditions also assured ideal material life for man.

The spiritual man was transferred to earth and a material body was added so that man became a dual personality, both spiritual and material. This was different from the transfer of all other prototype life forms in that the spiritual had not been changed to material, but material had been added to the spiritual. The powers of reproduction were different also from all other material forms. Man being both spiritual and material, in the process of reproduction by man, he was given the power to reproduce both natures. Thus every child born to human parents was dual, a permanent spirit and a temporary material body.

Both the masculine form and feminine form of man was created and placed in the Garden of Eden, as revealed in the Bible. Just when this occurred in time we do not know. The circumstances surrounding it are revealed to a certain degree in the Bible. We have no other record. Man and God associated in Eden for about one hundred years, as near as we can determine.

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During this period there were no children. Man's part in creation had not started. He had created no children with dual natures.

The relationship between God and man continued very much as it had in heaven in the ages before God created a material body for man. They lived and enjoyed pleasures together as revealed by God in the Bible. There had been but one condition of life in heaven when man was created spiritually. That was "Love". God loved man and companioned with him. Also man loved God and his fellow man.

To make the new man an efficient and free image of themselves, God allowed them choice and limited that freedom in only one quarter. After a century man chose to violate that one restriction and as a result the close association with God came to an end. The fall of man is narrated in the Bible.

With the fall of man God explained to him how He had provided for this departure from his original concept of the relationship which would develop between them in the natural course of evolution. A material animal life must be sacrificed in recognition of the violated conditions of free choice. An eventual restoration of companionship could be attained through the Son, himself an object of creation by his father and mother.

How this was accomplished is explained in the revealed word of God, the Bible, the only way in which man in his later ages of existence could learn of this "Love" of God. As evolution advanced into later ages and man became numerous upon the earth the relationship with God remained the same for every individual, family, tribe and nation. It was always based upon the spiritual power of "Love".

Love the Lord thy God with all thy mind; and with all thy soul;
and with all thy strength.

Love thy neighbor as thyself.

Make offerings to God for His blessings to you.

Make an animal life offering for sins.

Live righteously.

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This relationship obtained in every association between man and God with every individual, nation and location. Man, having free choice, changed it according to his desires and thus established the foundations upon which the many different religions are built. The relationship with God has never changed since creation.

God in His infinite wisdom, foresaw and provided for this eventuality and the Bible gives us the story of the continuing relationship. Only in an understandable revelation, given by God could man ever know of the relationship existing from creation, before man had advanced in evolution to the point where he could make an adequate record. In time this relationship of man throughout the world was revealed in the advent, life, sacrifice and offices of the Son of God, whom the Bible calls Christ the Lord. As I have explained in detail elsewhere, the natural religion of God took on the form known in the world today as Christianity. It is simple in form and may be understood by every person.

God's Natural Religion

This is the relationship between God and man as established on the Day of Pentecost with the cooperation and guidance of the Holy Spirit, Comforter, God. Every other feature of every other form of worship has been introduced by the free will choice or freedom of man allowed by God. It consists of seven concepts or commandments as summarized in the following statements:

1. Love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.
2. Love thy neighbor as thyself
3. Love others as Christ loved you
4. Make offerings of a material nature, to God, for His blessings to you.
5. Be immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, after confession of sin and need of salvation, faith in God the Creator, the Holy Spirit the Comforter, and Jesus Christ as your savior and priest
6. Live righteously
7. Observe a communion in memory of Jesus

The following facts developed from various sources are useful in the further consideration of universality of God's natural religion. They have been proven as completely as any other fact of human knowledge.

1. Religious liberty is a fact. Every person has the right to his own worship, right or wrong. If it is right he is a Christian, if it is wrong he is not a Christian.
2. There is no such thing as reincarnation. It is an invention of some ancient type of early religion.
3. The Bible is the inspired words of God, every book, every chapter, word and letter, proven so scientifically.

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4. The life of a human in sin is buried in baptism (immersion) and a new life in faith emerges; the exact moment one becomes a Christian.
5. Christianity is based on facts; God the Father, God the Holy Spirit (feminine) and God their Son, Jesus the Christ; immersed by John, crucified, resurrected from human death, our Christ, Messiah and Savior.
6. God alone has the authority to dictate the terms of admission to His church. A church with human terms of admission is human, not Christian.
7. No scripture (Bible) is of any private interpretation.
8. No baby was ever born guilty of original or any sin.
9. Heaven is an actual place, not a state of being.
10. Man consists of two natures and two bodies, material and spiritual, coalesced into one personality.

Every human being knows of his spiritual nature because of the fact of his being a spiritual being, and only when he has, through his material mind, raised questions regarding it does he question it. Because every human being has within his own being this spiritual asset or God power "Love" he is attracted to, desires, mentally yearns for and really provides himself with the means of expression or satisfaction of that created power within himself. This accounts for the differentiation of its expression, and for the many forms it has taken, or the many ways in which it is expressed.

Some humans emphasize the sexual aspects of this "Love" and find its expression in fornication outside of recognized marriage relationships, others find it expressed in numerous offspring or large families within marriage while still others express it in abstinence, monasticism, celibacy and other means of suppression.

But sexuality is only one of the aspects or features of "Love". Material development of the human body in form, shape, size, beauty and allied features might be considered as the second important aspect of this "Love". We find it expressed by

the male in physical prowess, strength, excellence of physical accomplishment, games, success or victory in competition in any or all endeavors including the acquisition of satisfactory sexual companionship.

We find it expressed in the female also in material ways; emphasis upon features which may bring out or attract attention to themselves or satisfy their urge for accomplishment. Instead of strength as with the male, it is with appearances, coiffures, dress fashions, personal graces and adornment, including the attention of a male partner.

This "Love" also finds expression in various artistic and altruistic ways. Of these expressions, two are of outstanding importance, music and dancing, both being possible of expression without differences or conflicts of individual ideas or concepts. They both express love in common terms, felt by all people regardless of race or culture. Of the primitive expressions, music is the simplest, especially when confined to the human voice. Dancing, on the other hand, often gives expression to the sexual aspects of "Love".

Both of these take religious significance when deeply or greatly developed materially and adapted to invented concepts and customized forms. Within themselves they are individualistic expressions, but when adapted to the invented concepts or customs they become popularized propaganda, often express error, at least to the same extent as the invented erroneous religion.

Thus we find through legitimate "Love" of music, erroneous concepts of individual religions carried forward from age to age by the music accompanying erroneous worship and concepts, as contained in their prayers, chants, hymns and spiritual songs, such as the Requim Mass and Ava Maria. I have mentioned these two, not as being particularly erroneous, but as readily recognized examples, whereas nearly all forms of invented religion has erroneous concepts interwoven with their religious music.

The "Love" of the individual listener finds expression in the satisfaction of the melody which is wholly loveable and adorable

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and is an exercise of the spiritual power within, striving for outlet. But often there is inseparably connected with this wholesome, legitimate “Love” expression in music, an invented erroneous religious concept which is in this manner converted into propaganda. And as music lives because of the “Love” expressed in its spiritual harmony, it carries forward the erroneous propaganda regardless of its harm.

In addition to those already mentioned there are other important and common expressions of “Love” which tend to satisfy the urge within one’s spirit. Among these we could mention are painting and graphic art of many kinds, sculpture and bas-relief, architecture, landscaping and many others. In this effort to satisfy one’s spiritual urges, the religious concepts are given expression.

It is not my intention to detract one iota of spiritual satisfaction or enjoyment from any expression of “Love” or outlet for the human satisfaction of these urges, but rather to increase them through this common use of proven universal truths, without the use of invented religious concepts, creeds and practices. Those that are not in accord with God’s Natural Religion reduce the benefits received.

There have been numerous attempts through the ages to unify the practices or beliefs of religious expression, but none of them have been successful over any considerable period of time except God’s Natural Religion, introduced in its completed form at Pentecost, which was successful until human inventions and additions robbed it of much of its value. But even then it was not practiced by all the people of any district or nation. It has never been tried out on a universal or even national scale.

An historic effort was made to unify it when Rome attempted to amalgamate the state religion with the prevailing practices of Christianity. Nor was any more success attained by the universal Catholic forms established in several states in Europe and Asia. Hate, rivalry, persecution and bloodshed became the order of the day, not “Love”.

Luther attempted a reformation, not by establishing God’s Natural Religion as a standard, but by lopping off some of the

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worst features of their Roman Church. Out of this grew the Lutherans and Presbyterians. The Episcopalian Church was also a reformation of the Roman Church, as the Methodist was a reformation of the Episcopalian. But none of them reestablished or returned to God's Natural Religion. They have all become inventions of men with practices and beliefs built upon man's opinions and customs. Without a standard universality is impossible.

In America, a century and a half ago, Campbell, Stone, Smith and others attempted to drop human opinions and return to the primitive form, but this also resulted in failure, not in "Love". In the early years of the twentieth century an attempt at unification was made by the Federal Council of Churches of Christ in America to cooperate on matters of common belief and practice and permit disagreement on the others. But the basis of unity was not God's Natural Religion.

Out of this attempt has grown the present World Council of Churches with affiliating organizations in every state and many foreign countries, which has assumed and attempts to usurp religious power throughout the world. In this also they fail because of the strong entrenchment of the Roman Church.

As a protest to this power and authority of the World Council of Churches of Christ there has been organized an American Council of Christian Churches, which also is not based on God's Natural Religion. Neither of these organizations will attain unity either. They are both based upon human concepts of unity instead of being based upon God's Natural Religion. God is the same yesterday, today and forever, and man cannot by invention or convenience change the course of nature which God has created, man himself being part of that nature.

The World Situation

Today, January 1, 1960, the world is in a terrible mess. If we were prone to act like a prophet and base our predictions on the history of the past we might think the world is heading for greater trouble than ever before during the closing years of the Twentieth century. The world situation is complex, made up of many things. We know by experience, science, logic and just plain common sense that the whole is made up of parts, and the whole is like the parts. We know today that the product coming off the end of the assembly line will be governed by what is put into the operation. Excellence in the finished product must start with the raw material. There can be no substitute anywhere along the line. The whole is made of its parts. Also each part is made of parts as we dissect the product, until we finally arrive back at the beginning. Where and what that beginning is or was is the critical point. Being animal our tendency is to attach importance to our material well being and place the beginning with the material atom. But that material atom came from a spiritual prototype which also had a beginning, spirit and "Love". God is in it. "Love" made it possible. When we leave God and "Love" out of anything we start incorrectly. The finished product cannot be right, absolutely not.

In this section we cannot discuss all error, all wrong beginnings, nor all erroneous positions we find ourselves in today, as they are almost endless. But we will select a few which we consider important and leave the rest to you.

We feel that the most important of all is the relationship of man to his God, his Creator. This is an individual matter with each person. They are under no obligation to accept any man made religion. They have a choice, but if they choose incorrectly, they are lost. This can be seen in the previous review of the principal religions of the world, there is somewhat of the Natural Religion in each of them and also somewhat of religion invented by man. If the man invented portion would be discarded, the

Natural Religion portion retained, and this then augmented by those necessary features which have been omitted, we would have unity. We then would have a beginning upon which we could build with success. Without the correct basic unity of parts no superstructure can be successfully built.

“Love” should be the power of the church as it is the power of God and each Christian individual. Martyrdom, in which literally thousands of individuals have been murdered, while supporting man made opinions and creeds is not something to be proud of by either side, not by the church which murdered them, nor by the church which still advocates the man made features for which they were murdered. “Love” followed by brotherhood, friendship, companionship and communion should prevail, not division, enmity, competition, hatred and murder. Why should not Christian graces abound instead of the propaganda of the devil?

If and when a nation should become predominately Christian, and were actually practicing “Love” and friendship instead of hatred and competition as exhibited throughout the world today, the next step after the beginning would be to bring the national and subsidiary governments into line with the prevailing Christianity. When God established the Children of Israel as a separate nation He called into conference seventy of the elders and prominent men, together with Moses their liberator, and Aaron their chief priest.

After the conference the elders returned to their camp and set about the work of establishing a national government. Moses went up into the mountain and was given the law of “Love” by God, graven on stone for permanency. This has been called the “Ten Commandments” and was God’s part in the beginning of the new nation.

The elders set up a government which we have called a theocracy. We have called it this because they place the civil government under the religious government, in reality combining the two into one institution. It did not work out as a permanent solution and they finally demanded a separate civil government, patterned after the governments of the nations about them. Why did it not work out satisfactorily? For two very definite reasons.

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God's Natural Religion is God's law of love, unchangeable as the material natural laws of the universe. The children of Israel immediately set to work to modify that religion to suit their own notions. Man cannot change God's Natural Religion. God makes His own laws.

The second reason is that the civil government is not a stabilized institution and therefore must be changed or modified to suit the requirements of the people governed. Obviously, any attempt to combine the two cannot be a success. Civil government and religion should not be joined in the same institution, both should be free.

Nevertheless, no civil government should make or try to enforce laws or ordinances which are contrary in their operation to God's Natural Religion, which is nature and cannot be either changed or modified. In so far as civil government trespasses upon these natural concepts, error enters the situation. Many times these errors in civil laws produce widespread harm. Read Romans chapter 13.

Romans 13:1, ***Let every soul be subject to the sovereign authorities. For there is no power which is not from God; and those who are in authority are ordained by God. 4, For the ruler is the minister of God to you for good. But if you do that which is wrong, be afraid; for he is not gifted with the sword in vain, for he is the minister of God, and an avenger of wrath upon those who commit crime.*** The civil government is ordained (set aside for a special purpose) of God to you for good, not for evil. The civil government is not ordained of God for evil purposes, nor for the purpose of making lawful, acts against the natural law of "Love". Evil cannot, by civil law, be turned into good, nor made right by custom, habit, tradition or social usage.

Romans 13:8, ***Owe no man anything, but love one another; for he who loves his neighbor has fulfilled the law.*** (What law) How many people owe somebody else something besides to ***love one another*** Is it wrong to make a debt? Is it wrong to owe somebody else something besides love? Some of us of the older generation have a vivid recollection of the stock

market crash of 1929. I lost. I suffered with millions of others. But I made a vow never to go into debt again, not to allow anyone to go into debt to me. It took me until 1942 to recover from my error of going into debt, thirteen years out of the prime of my life. I learned my lesson the hard way.

What is the stock market? It is a market conducted for the buying and selling of debts, honest by civil law, millions of dollars of them every business day. What are these stock debts dealt with in this market? They are debentures upon which the holders expect to make a profit, a percentage of gain by just being the holder of the debt when the dividend is declared. In addition to the, most preferred stocks and bonds pay a stipulated rate of interest. The issuing of bonds makes it possible for large financial institutions, our federal government and local government units, to go into debt, hundreds of billions of dollars, and throw the responsibility of paying these bonds, and the interest upon them upon the individual citizen.

The payment of interest upon borrowed or loaned money, or anything else, is against God's word. Read your Bible yourself. Don't take my word for it, read it yourself. Don't take my word for the evil being inflicted upon us today by disobeying God's word. One violation of God's law of love requires another to cover it up, and then another and another, until the pattern of evil becomes so great that even society or organized government cannot longer absorb it, then panic, crash.

Read the Sermon on the Mount. Jesus came to this world from heaven to tell us first hand, from God to man directly, without a lot of literature or traditions or figures of speech. Read it yourself. Is it so difficult to understand that Jesus told us to let "Love" rule, not custom or justice? Matthew 5:46, *For if you love only those who love you, what reward will you have? Do not even the tax collectors do the same thing?* 5:40-42, *And if anyone wishes to sue you at court and take away your shirt, let him have your robe also. Whoever compels you to carry a burden a mile, go with him two. Whoever asks from you, give him; and whoever wishes to borrow from you, do not refuse him.* 44, *Love your enemies, bless anyone who curses you, do good to anyone*

who hates you, and pray for those who carry you away by force and persecute you.

Does that sound like loaning a needy man your extra and making him pay interest on it to you and adding to his troubles? It doesn't to me. Look up the organization of the banking system in the United States. Examine the strategy and coercion used against the congress and the president to allow the banks to issue notes and loan out these debts on interest. One error calls for another. Look up the operation of the Federal Reserve Bank, where debts upon debts are pyramided, all involving interest on debts.

The evils of this terrible monster, the opposite of "Love" has ramifications in every avenue of our lives. Would you believe it? It seems almost impossible of comprehension. But very few people ever think of such a thing. Harvard, Yale, Princeton and many other colleges and universities in the United States, organized by religious organizations for the purpose of teaching and preparing ministers for the pulpit, and teaching others the truths of the Bible, are actually supported more or less by endowment. What is an endowment? It is a debt drawing interest, and these institutions are being supported, in part at least, by this interest. And these people have the nerve to call themselves Christian. Owe no man anything but "Love". And these religious inventions live on this un-Christian interest.

But why go on with a recitation of the ramifications of this terrible work of the devil. Corporations issue these stocks and bonds which require this interest and dividends to be paid on the investment. The debt keeps expanding, the masses of the people must pay this interest, so their wages must expand, then the earnings on the investment must expand, and so we have a never ending cycle of debt expansion. Some day there will be an accounting. Our present steel strike is only one of many results of the compulsion of paying interest.

Christians today never seem to hesitate when it comes to acquiring debt and paying interest. But there are two sides to this interest question and both sides are against the law of God. For every dollar that is loaned and upon which interest is collected, a

dollar is borrowed and interest is paid. Both are un-Christian. But we say that it is right for him that has to loan it to him who has not and charge for it. That is not the way Christ says it. Christ said, Luke 3:11, ***He that has two shirts, let him give to him who has none; and he who has food, let him do likewise.*** That does not sound like interest to me. Jesus taught us to pray, Matthew 6:12, ***Forgive us our debts as we forgive our debtors.*** Very few of our debts to God are forgiven, for we do not forgive our debtors.

I might go on and on, page after page, reciting the results of not observing the law of "Love". But why tell you that labor and capital do not love each other? You know it. Why tell you that nations do not love nations? How could they? The inhabitants are not Christians to begin with. No government could go to war if we were Christians and loved each other.

You say that idea is crazy? You want to know what I think? I think these world wars are crazy. And I also think the conflict with the communists, that we are spending so many billions of interest bearing bonds to prepare for is also crazy. I may be crazy by material standards, but I have seen too much of Heaven and Love to ever desert my Savior, Christ the Lord.