

RAYS.

NOTHING more is required of any living soul than to do whatsoever appears to its conscience to be useful and just. —A. J. Davis.

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LET your manner of life be without love of money, satisfied with present circumstances; for He has said, In no wise will I leave you, nor in any wise will I forsake you. —Hebrews xiii: 5.

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GOD's goodness is what I mean by goodness, He has really that character which we call good, just as I understand goodness, just as I understand justice, only He is more perfectly just, and more perfectly good to all His creatures than I can understand. —Francis Power Cobbe.

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SAY, we believe in GOD, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to GOD are we resigned. —The Koran, ch. vi.

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I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF; IN THEE IS HID THE TREASURE OF TREASURES. —Abipili.

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WE are not saved by our knowledge, but by our aspirations and efforts. The real penitent at a Salvation Army meeting may be leagues ahead of many students of The Secret Doctrine. It matters not under what symbology, forms, creed, or language we approach it, the one great need of the human heart is to be taken back to the heart of its Father in Heaven and to be saved from the bondage of the senses. We are all of us, who are earnest in our thoughts, striving for this: knowing well, be we Methodists, Romanists, Buddhists or Theosophists, that it is the first great step toward the light. —H. Ernest Nichol.

CHARLES KINGSLEY ON REINCARNATION.

. . . . For you know, when you came into this world, and became a landbaby, you remembered nothing.

Then have you lived before?

My dear child, who can tell? One can only tell that, by remembering something which happened where we lived before; and as we remember nothing, we know nothing about it; and no book, and no man, can ever tell us certainly.

There was a wise man once, a very wise man, and a very good man, who wrote a poem about the feelings which some children have about having lived before, and this is what he said:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star
Hath elsewhere had its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

There, you can know no more than that. But if I was you, I would believe that. For then the great fairy Science, who is likely to be queen of all the fairies for many a year to come, can only do you good, and never do you harm; and instead of fancying, with some people, that your body makes your soul, as if a steam-engine could make its own coke; or, with some other people, that your soul has nothing to do with your body, but is only stuck into it like a pin into a pin-cushion, to fall out with the first shake; you will believe the one true

orthodox,
rational,
philosophical,
logical,
irrefragable,
nominalistic
realistic,
inductive,
deductive,
seductive,
productive,
salutary
comfortable,

and on-all-accounts-to-be-received doctrine of this wonderful fairy-tale; which is, that your soul makes your body, just as a snail makes his shell.

—Chap. iii, The Water-Babies

Thou shalt not let thy senses make a playground of thy mind. —Voice of the Silence.