

OTHER MEN'S BIBLES.

The Kingdom of Heaven is Inside You.

Let not soft sleep come upon thine eyelids, till thou hast pondered the deeds of the day:

Wherein have I sinned? What work have I done? What left undone that I was bound to do?

Beginning at the first, go through even unto the last; and then let thy heart smite thee for the evil deed, but rejoice in the good work.

Work at these commandments, and think upon them; these commandments shalt thou love.

They shall surely set thee in the way of divine righteousness, yea by Him who gave into our soul the Tetrads, well-spring of nature everlasting.

Set to thy work with a will, beseeching the Gods for the end thereof.

And when thou hast mastered these commandments, thou shalt know the being of the Gods that die not, and of men that die; thou shalt know of things, wherein they are diverse, and the kinship that binds them in one.

Know, so far as is permitted thee, that Nature in all things is like unto herself;

That thou mayest not hope that of which there is no hope, nor be ignorant of that which may be.

Know thou also that the woes of men are the work of their own hands;

Miserable are they because they see not and hear not the good that is very nigh unto them; and the way of escape from evil, few there be that understand it.

Like rollers they roll to and fro, having endless trouble; so hath fate broken the wits of mortal men.

A baneful strife lurketh inborn in us, and goeth on the way with us to hurt us; this let not a man stir up, but avoid and flee.

Verily, Father Zeus, thou wouldst free all men from much evil, if thou wouldst teach all men what manner of spirit they are of.

But do thou be of good cheer; for they are Gods' kindred whom holy Nature leadeth onward, and in due order showeth them all things.

And if thou hast any part with them, and keepest these commandments, thou shalt utterly heal thy soul, and save it from travail.

Keep from the meats aforesaid, using judgment both in cleansing and in setting free thy soul.

Give heed to every matter, and set

Reason on high, who best holdeth the reins of guidance.

Then, when thou leavest the body, and comest into the free æther, thou shalt be a God undying, everlasting, neither shall death have any dominion over thee.

From the Golden Verses, (so called by Jamblichus), of the Pythagorean Scriptures, dating not later than the third century B.C. The translation is by Prof. Clifford.

THE BASIS OF RELIGION.

The mental faculty which lies at the root of all religion, true or false, has been defined by several thinkers as below:

Plato—A perception of likeness to God according to our ability.

Schliermacher—The feeling of absolute dependence.

Feuerbach—Covetousness or selfishness manifesting itself in prayer, sacrifice and faith.

Theile—The recognition of a superhuman causality in the human soul and life.

Fichte—Faith in the moral order of the Universe.

Hegel—Morality become conscious.

Comte—The worship of humanity.

Parker—Voluntary obedience to the law of God.

Max Muller—A mental faculty which independent of, nay, in spite of sense and reason, enables man to apprehend the infinite under different names and under varying disguises.

SOME OF THE SEVENS.

The seven deadly sins are Pride, Envy, Wrath, Covetousness, Sloth, Gluttony and Lust. The seven virtues are Humility, Brotherly Love, Meekness, Liberality, Diligence, Temperance and Chastity.

The seven Penitential Psalms are the vi., xxxii., xxxviii., li., cii., cxxx., cxl-viii.

John Ruskin's Seven Lamps of Architecture are Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience.

The Seven Sacraments of the Christian church, two of which only are recognized by the Protestant sections, are Baptism, the Eucharist, Ordination, Penance, Marriage, Confirmation and Extreme Unction. The Greek church observes all seven, but says only the first four were instituted by Jesus.