

unto others, so shall it be measured unto you again."

Some have come away from a study of His life and character with the conviction that therein are to be found inconsistent and irreconcilable features. Is that view correct? Can we not find the link which connects and reconciles these two apparent opposites? Does not this apparent contradiction arise from the fact that He on one occasion proclaims and teaches that law of the unity of the human race which we recognize under the name of The Brotherhood of Man, while on the other occasion Karma is the theme uppermost in His mind?

Nor are these two inconsistent with each other. In the end they are one, Karma being but the great teacher through whose lessons we learn the fact that our true interests are identified with the welfare of every creature that lives or moves, or has a being.

On one occasion He would attempt, by His vivid imagery and the power of His lofty soul, to lift His hearers to a plane of thought and of perception from which they could more clearly see the working of the universal Law of Love; in whose atmosphere their souls could expand and they could begin to sense their unity with all else. On such an occasion as this we have shining out the loving Brother, whose self-sacrificing devotion to humanity has won for Him the admiration and the intense love of thousands who regard Him only as a great Teacher and a greater Man.

Then again would come a time when it became necessary to impress the lesson of duty, to lay clearly before His listeners their responsibility for every act and thought, the important truth that each individual was evolving his own destiny, was determining his own future conditions and limitations. The Law of Justice then became His theme and with clearness and precision He brought His pupils face to face with the recognition of this great fact. On such occasions we get a view of the teacher which repels us just to that extent to which we, consciously or otherwise, fear to face the consequences of our own wrongdoing.

But between Love and Justice there can be no inconsistency. They are but two aspects of the one great Law. The more clearly we begin to recognize the

truth of each as a fact in nature the more clearly does their essential oneness appear.

F. E. TITUS.

THE SAPPHIRE--CHRIST.

In this article we compare Christ to the noble sapphire, of which there are two kinds. The first is yellow with shades of purple and seems to be mingled with powdered gold; the other is skyblue, and in the rays of the sun it gives forth a burning splendour, and one cannot see through it. And we find all this in the Lord, in this fifth article of the creed. For when His noble soul rose to Heaven, His body lay in the tomb—yellow, because of the soul's departure; purple, because of His bleeding wounds; and mingled with powdered gold because He was united to the divine nature. And His soul descended into hell, blue as the sky, so that all His friends rejoiced, and were glad in His splendour; and in His resurrection the splendour becomes so great and so powerful, both in body and soul, through the illumination of the Divine Sun, that it darts forth lightnings and burning rays, and inflames with love all things which it touches. And none can see through that noble sapphire, Christ, because in His divine nature there is a depth unfathomable.

—RUYSBROECK.

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