

FRIDAY FRAGMENTS.

Evangelical theosophy is just as simple as evangelical Christianity, and scientific theosophy is a good deal simpler than theological Christianity.

The spirit of the Inquisition underlies the desire to makemen good by law or to coerce them into morality. God never forces us, save through our own acts.

The Gospel means "the glad tidings." If people preach a gospel that does not bring you glad tidings it is not a true message. "In His presence is fulness of joy," and the way to the Presence is not by fear of damnation, but by love of the light.

Since we incarnate at all, and for the evident and generally admitted purposes of experience, discipline, or probation, what objection can there be to the statement that we return to complete that which any one life admittedly leaves incomplete. Why should we incarnate or be born at all if we may be perfected elsewhere? Incarnation and reincarnation are both necessary.

How few people are aware that they profess a so called heathen belief when they say "It rains; it is fine, it has happened: it will do," and so forth. IT is the ancient name of the deity, by which men recognized the indwelling and immanent Absolute. The various aspects of IT were afterwards personified as the various Gods, weather gods, destiny gods, and so on. "IT was in the beginning, is now, and ever shall be."

The argument that theosophy is too abstruse for the average man is unfounded. Theosophy tells a man what Nature's laws are, and though he may not understand why they are, if he obeys he will gradually evolve to an intellectual stage when he can begin to comprehend the method of their operations. The man who drives the trolley car may know nothing of the theories of electricity, but he understands the practical application of the laws to his motor: he obeys them, and the result is as successful as if a Tyndall or an Edison turned the crank. As a matter of fact, the intellectual side of Christianity, the philosophy or theology of the Western Church is more abstruse than any other and generates more difference of opinion.

RAYS.

"I bow down to all the saints; I bow down to all the prophets; I bow down to all the holy men and women all over the world."—Buddhist Prayer.

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Hear what all men say, but follow no man; there is nothing in the world of any value but the Divine Light—follow it. What it is no man can tell you. . . . It will reveal itself when the time shall come.—J. H. Shorthouse in "John Inglesant."

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If I think of the world, I get the impress of the world.

If I think of my trials and sorrows, I get the impress of my sorrows.

If I think of my failures, I get the impress of my failures.

If I think of Christ, I get the impress of Christ.—The Path, Vol. v., p. 259.

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Sir Monier Williams, like so many other theological controversialists, judges doctrines, not by their truth, proved or probable, but by the degree of hope and consolation they offer. In his comparison of religions he does not pretend to be applying rational tests, but he attends exclusively to the symmetry and completeness of the different ideals. Religion, however, is supposed to be concerned with truth and is not an affair of romance.—H. Dharmapala.

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Seek not death in the error of your life, neither procure ye destruction by the works of your hands. For God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might be; and he made the nations of the earth for health; and there is no poison of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual and immortal.—Book of Wisdom, i., 12-15.

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No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men: it serves only to make hypocrites. Grant civil liberty to all, not in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavoring to convert men by mild persuasion.—Fenelon.