

SCRIPTURE CLASS NOTES.

The Epistle to the Philippians.

The keynote to the Epistle is perhaps to be found in iv: 5, "The Lord is at hand"; see Psalm cxix: 151. The idea of a second coming, so popular now-a-days, is not intended, but, as so frequently elsewhere, the idea of the presence—the parousia—of the Christ is apparent. Spirit and spiritual things are near at hand. Paul's reply to the Philippian jailer may be borne in mind. All belief must be subjective, and if realized it must be upon subjective planes, which are potentially and constantly open to everyone. Our citizenship (iii: 20) is then in the kingdom of heaven, which lieth within. Paul is not concerned how the gospel is preached (i: 15) so long as the message is spread. Some do it of envy and strife; some of faction, thinking to raise up affliction for the apostle. "What then? only that in every way, whether in pretence or in truth, the Master is proclaimed." One can understand now the Pharisee is scandalized by Paul. Absolute unity of purpose, of soul and of spirit, is enjoined (i: 27); we are not to shy at inventions of the enemy (i: 28), but to realize that fears are of the lower nature, and so enter into the fellowship of the spirit "Be of the same mind (intellectually), of the same love, joined in soul, of one mind (moral), without faction or vain glory, but in lowliness, counting each better than himself. "Counting each better than himself!"

The ineffable Name, above every name, spoken of by Isaiah xlv: 23, and which constitutes the crowning mystery of the esoteric teachings, is referred to (ii: 9 11) as the name of Jesus, that is, the Deliverer or Saviour. God Himself, as Isaiah declares, beside whom there is none else. It is this Saviour (ii: 12 13) who is in us and is ourselves, by whom we work out our own salvation. The harmony of fellow-disciples must be preserved to ensure progress. "Do all things without murmurings and disputings." We are to beware of sorcerers, black magicians (iii: 2), and have no confidence in the flesh. The resurrection from the dead does not follow death and does not refer to the body (iii: 10 13). Paul is striving to attain it during life; not that he has already attained or been fully initiated (made perfect), but so far as he has been initiated, by the light so gained he will press on towards the goal. Another allusion to esoteric mys-

teries is to be found in the Greek (iv: 12), translated "I have learned the secret." The peace of God that passes all understanding, nous, manas, lies behind that secret.

NATURAL SANITATION.

Natural conditions which should be incident to the life of human beings, conducive to long and healthful life, are:

- (a) Breeding from parents' free from physical or mental taint.
- (b) Feeding the infant upon the mother's milk.
- (c) Higher regard for the physical than mental (intellectual) training of youth.
- (d) Pure air, pure water, pure food.
- (e) Wearing loose clothing.
- (f) Natural sleep and plenty of it.
- (g) Natural labor—physical or mental—unforced.
- (h) Dwelling house free from filth, having free access of sunlight and air.
- (i) Use of earth closets.
- (j) Prompt elimination of effete matter from the body by the lungs, skin, bowels and kidneys.
- (k) Frequent washing of the body.
- (l) Frequent change of all articles of clothing.
- (m) Burning of the dead.
- (n) Constant occupation, physical and mental.—Natural Food.

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