

for you and for me to ask for a more common-sense creed and to feel what a ghastly mess the primitive Christians would make of the world if they had their way. But it is too bad that the professing Christians who read their Bibles on Sundays and pretend to believe in it as the *Word of God* should laugh to scorn a Christian poet who does in his soul accept it as God's own truth and resolutely takes it as the law of his life. The Bible does undoubtedly say, "Thou shalt not give thy money upon usury," "I am the Lord thy God;" and John Ruskin says, "I will not give my money upon usury," whereat the whole Christian world roars out in mockery and wrath—falls upon him as the Jews on Paul as a "pestilent fellow," a "mover of sedition," and calls out in a loud voice, like Festus to Paul: "John, thou art beside thyself; much learning doth make thee mad."—*Nineteenth Century for December.*

JOSHUA AND THE SUN.

So much ignominy has been heaped upon ignorant Bible readers by ignorant sceptics on account of the remarkable astronomical feats attributed to the eminent military commander who succeeded Moses in conducting the invasion and subjugation of the land of Canaan, that a little assistance on this stumbling-block may be useful to both parties. Joshua is the same as Jesus, being the Hebrew form of that Greek word, both meaning the Deliverer. The Deliverer in this instance leads the forces of spiritual man against the forces of the Beast, as King James' divines elegantly put it, or, as we say, the animal nature. These are represented by the five kings of the narrative, none other than our old friends the five senses. The late Mr. Bunyan recognized this in his fascinating account of the leaguer of Mansoul. Joshua, or Jesus, must of course have control over the great occult forces spoken of in the Secret Doctrine as the Sun Breath and the Moon Breath, and so we have, as the Revised Version indicates, the record and rendering of an ancient mantram:

Sun, stand thou still upon Gibeon;
Thou Moon, in the valley of Ajalon.

Gibeon means height or hill, and, together with the valley of Ajalon, furnishes us with the clue, if any were necessary, to the symbolism. In other places we read of conditions where neither sun nor moon are needed, where a holier breath than either solar or lunar provides light and life to the Victor. It may be that Bible-readers as well as sceptics shall continue none the wiser, unaware even that there is such a thing as a solar or lunar breath that may be forced to stand still both in the valley and on the height, and unwilling to learn, lest some cherished opinions might suffer by the knowledge. But even so, What of it? The blissful ignorance must continue yet a little while longer. And a man does not need to be a graduate in electric science in order to drive a motor car.

TH. TINKERMANN.

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