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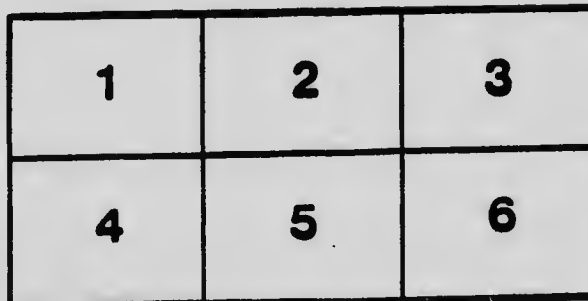
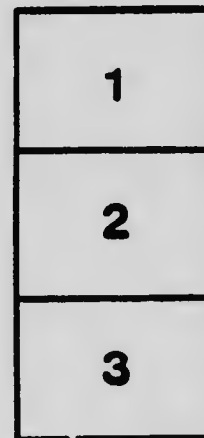
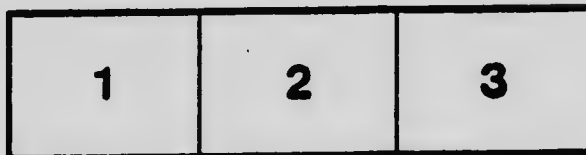
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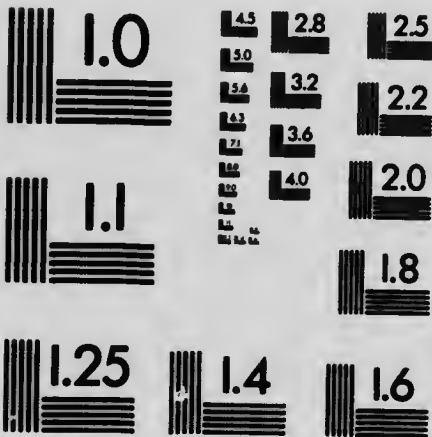
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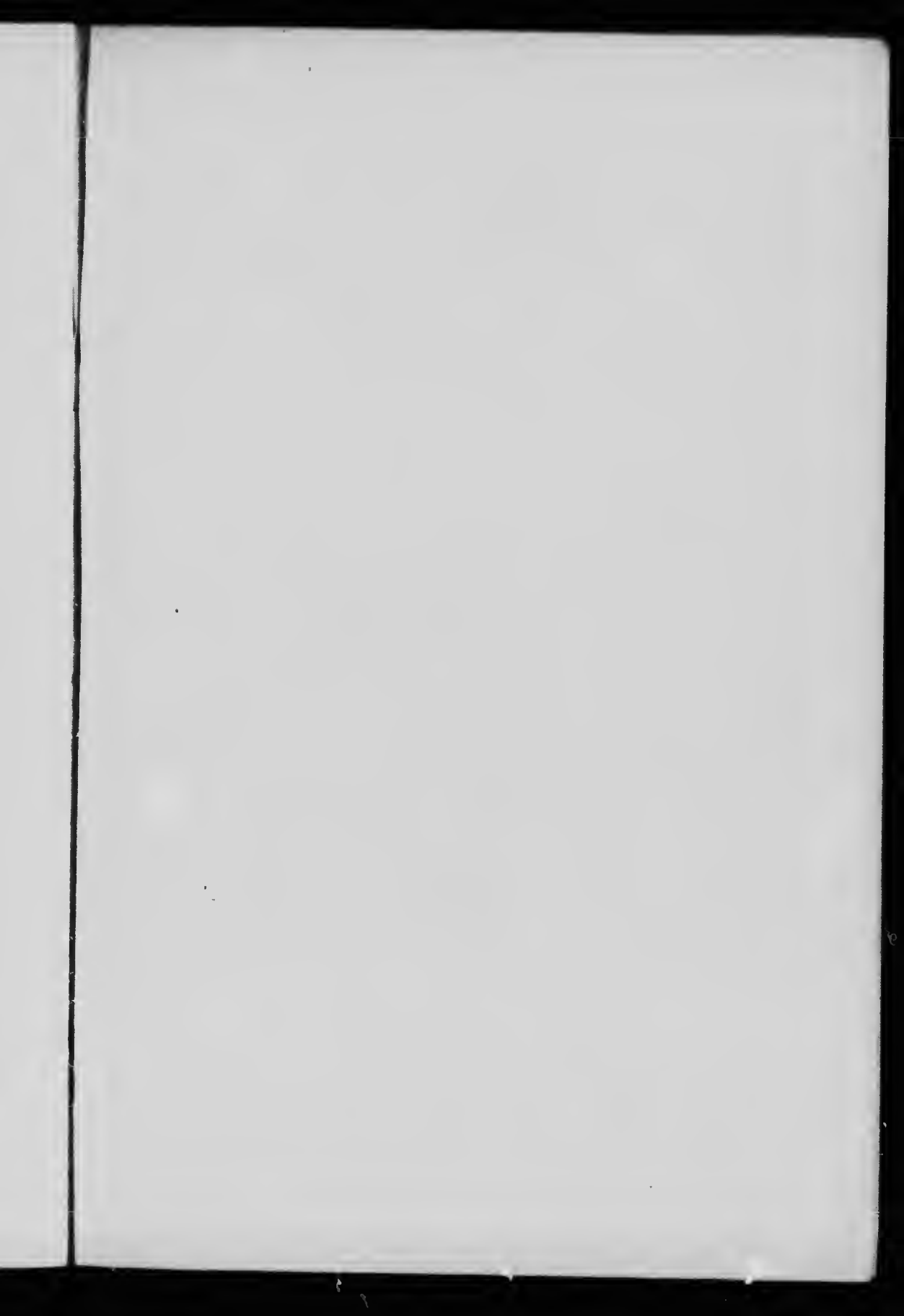
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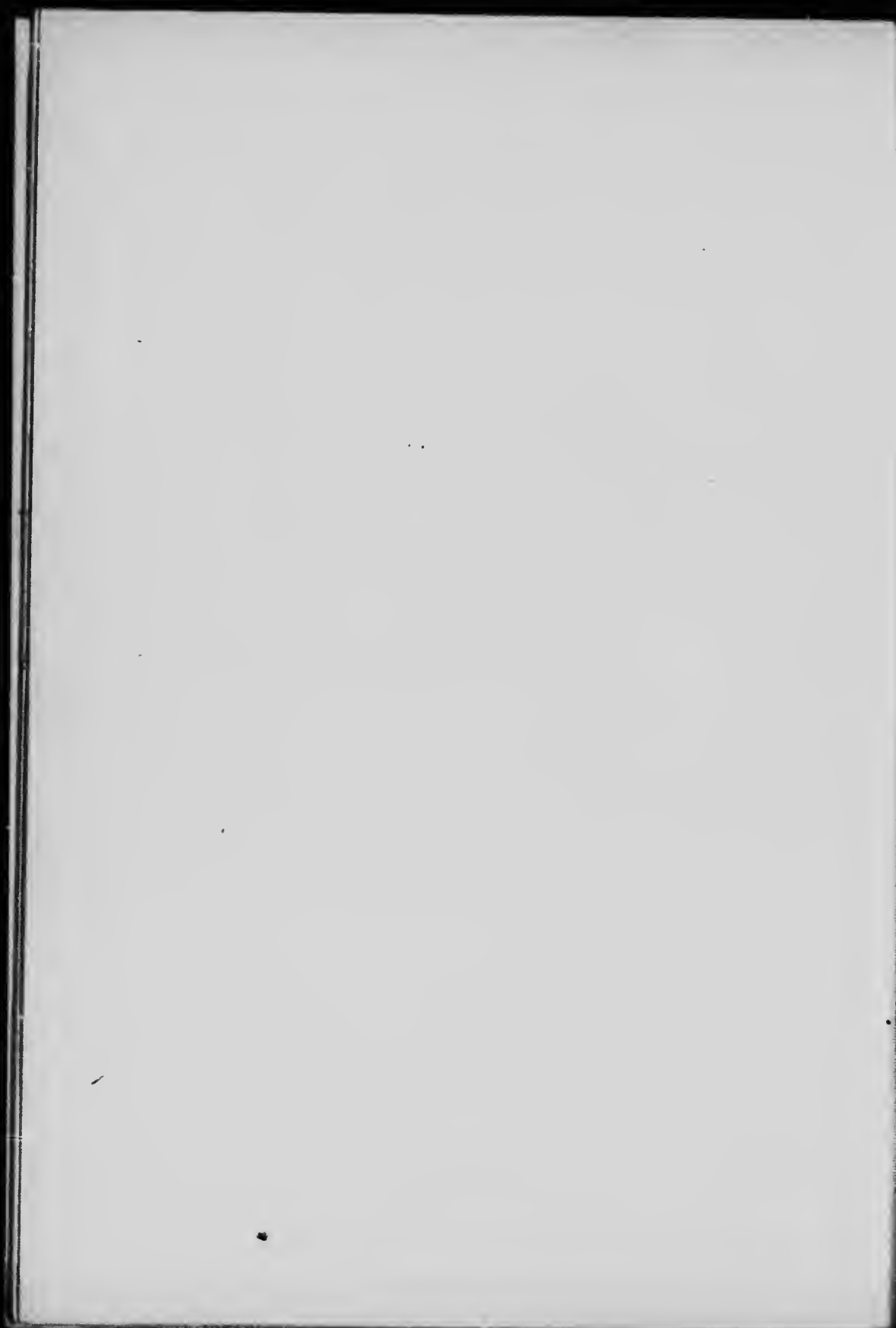
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ARAZENOS



ARAZENOS

HIS WANDERINGS, TRIALS
AND DISCOURSES

BY

J. J. PEARSON, B.A.

Author of "Poems, 1913"

EDINBURGH

THE DARIEN PRESS, BRISTO PLACE

1915

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"Most faire is that where those *Idees* on hie,
Enraunged be, which *Plato* so admyred,
And pure *Intelligences* from God inspyred."

—SPENSER.

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PREFACE

THERE is scarcely justification for introductory remarks with any volume, and a work of this nature admits of few. The work is its own introduction; it is a Prose Poem, and must be interpreted as such. The subject involved, is one to which the author has given attention from early youth, and, whatever the Critics may or may not say of the book, the production of it has relieved the Author from the pain and travail attending the many years when the aspiration was ripening into accomplishment.

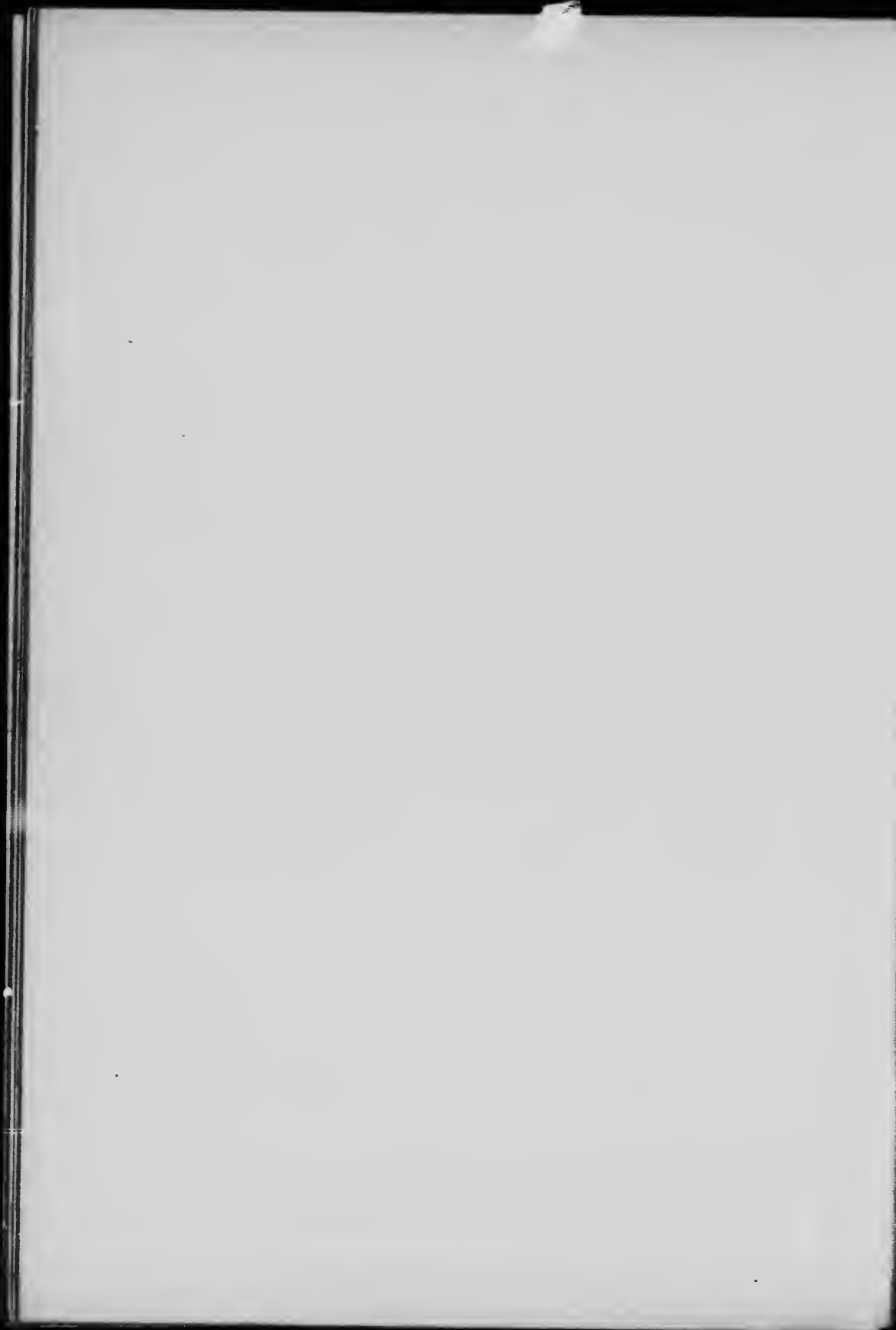
I am indebted to certain friends for reading the work in MS., but I desire to avoid personal mention of any.

A companion volume on another aspect of the cosmos, suggests itself to me at certain times, and may be effected later: at present this is what I have to say on the atonement question.

The allegorical symbolism interwoven may have some effect in making "evangelists theologians, and theologians evangelists."

J. J. PEARSON.

WHITNEY, CANADA,
27th March 1915.



CONTENTS

Preface -	PAGE v
---------------------	-----------

PART I

Flight and Fall -	1
Meets the Soothsayer -	2
Descent Begun and Continued -	3
Attacked by the Dark Form in the Night -	6
Reaches the Lake of Eternity -	7
In Despair, he Calls to the "Merry-Ones" -	9
Address to the Sea -	11
Ascent Begun, Meets "Experience" -	13
Ascent Completed -	19
The Market Place -	26
Meets the Good Angel -	28
Discourses on Eternity -	31
In the Way of "Expedience" he meets "Compromise" -	34
The High Plain -	38
Discourses on Youth and Manhood -	41
Asleep Among the Flowers -	43
At Rest -	45

PART II

Discourses—	
On Real and Unreal -	48
On Progress -	51
On Evil and Good (with Nietzsche and a Friend) -	53
Returns Home -	58
Sets Out Once More to Cross the Mountains -	59

	PAGE
Discourses (with Nietzsche)—	
On God	61
On Eternity and Omnipotence	62
On Truth and Falsehood	64
On Compassion	69
On the Incarnation of Divine Reality	75
On Atonement Thereby	83
Concise Statement of Christ's Work	86
Separation of Nietzsche and Arazenos	92
Arazenos Beholds the Falling Star	93
Personal Remarks on Arazenos	95

PART III

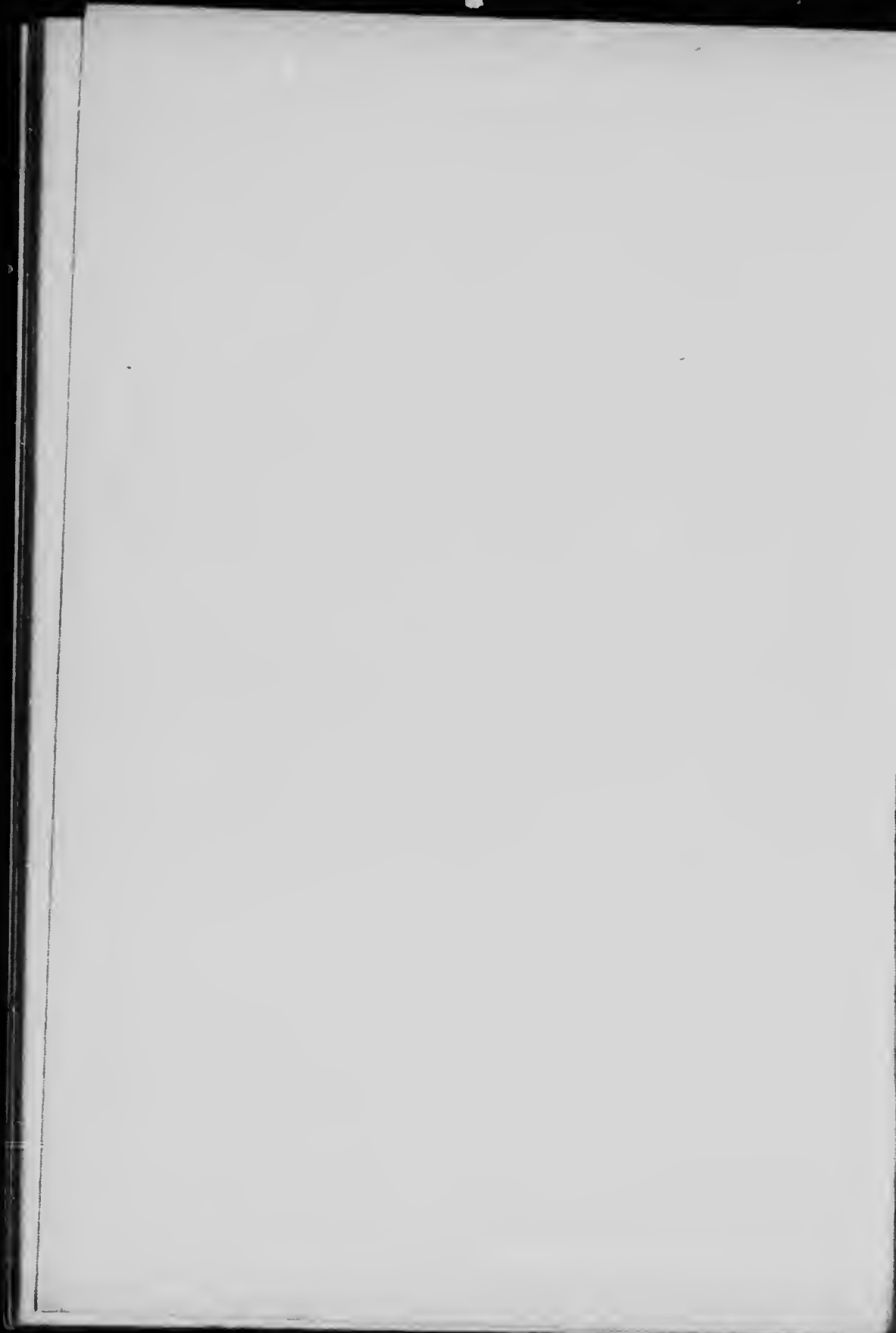
Discourses—	
On Creation	97
On Roadways	99
joined by Pelmiedes	100
Discourses (with Pelmiedes)—	
On Redemption in Relation to Original Sin	105
On the Origin of Matter	109
On Quality and Quantity	113
On Tragedy as Related to Atonement	121
On Death	124
On Free Will	126
On the Relation of All Men to Christ	133
On Faith	137
Difficulties Involved	138

PART IV

Meets Nietzsche by a Fountain on a Peak	139
Discourses (with Nietzsche)—	
On Selection	139
On Primal Elements	140
On God and the World	141
On Man as a Pure Work of Nature	144
On Life, Nature, and God	148

CONTENTS

	PAGE
On Wisdom, Reason, Word - - -	151
On Forgiveness to the Past Dead - - -	155
On the Final End of All - - -	160
On the Relation of Christ to God - - -	160
On Christ as Mediator - - -	161
On Injury in Relation to God - - -	165
On God and Life - - -	169
On Injury and Progress - - -	171
On the Final Quantitative - - -	175
On God - - -	176
On the "Return Entity" - - -	178
The New Jerusalem - - -	179
Arazenos, the Golden Haired, at Rest in the Garden -	180
A Poem on Divine Mutability, being a further Exposition of the Doctrine of Arazenos -	183
Review and Press Notices on "Poems." Wm. Briggs, 1913 - - - - -	187-8



"Arazenos": His Wanderings, Trials, and Discourses

PART I.

I.

AS Arazenos walked over the nether hills he suddenly espied in the distance a lofty peak, whose side facing him looked unassailable; nevertheless, he thought if he could but fly straight across, and alight without descending into the valley which lay between, he might make the ascent. He spread his wings, fanned the air, and arose; yet for a long time his feet trailed on the rocks. At last he lifted himself clear, and ascended higher and yet higher, until, high in the air, he was able calmly to look down upon the peak; yet was he a great way off, and could not guide his course so as to alight, for, as he neared, a blast of wind met him. He veered and coursed hither and thither, not in trouble, but uncertain as to what was going to take place. He got close enough to see forms on the top of the hill; miners they seemed to be who were blasting, picking, and hacking, apparently in search of something they could not easily find, and he felt a desire to help them. Then, suddenly, the wind arising, and his

strength failing, he fell coursing through the air, and alighted in the valley below, stunned, and for a time senseless, but not seriously injured. Now he awoke, and beheld standing over him an aged soothsayer, who smiled upon him. Arazenos was pleased to see him smile thus, yet he noticed how the smile vanished, and sorrow crossed the soothsayer's brow.

Then the soothsayer spoke, saying: "Who art thou, young man, that hath so fallen into this valley?"

He answered: "I am one named Arazenos. My home is on the plains afar, but, leaving my friends, I journeyed into the mountains."

The soothsayer: "But how camest thou to descend from the mountains into this valley? This has not been visited by any of late," and proceeding, without giving opportunity to reply, he said: "From which side of the valley hast thou come; from the lower on the one side, or from the higher on the other?" and again without halting in his speech: "How camest thou to fall thus? thou hast the wings of the upper regions."

Arazenos was awestruck, and knew not which question to answer first, and, in confusion, repeated: "I am Arazenos," whereupon the soothsayer seemed satisfied, and did not press the other questions for the time being. He lifted Arazenos, and set him before him on a stone, and began to talk with him, though, for a time, Arazenos stared at the ground, and was silent.

Then the soothsayer said:—

"This is the valley of slough; here the serpent

comes to disrobe itself, at a season; hither cometh the caterpillar to yield up its grimy mass, to take on wings that it may fly away to greater regions beyond.

"Knowest thou not that life is process and change? a putting off of the old, and a vesting of ourselves in the new?"

Arazenos was unable to reply at first, but gaining courage, he looked into the soothsayer's eyes, which shone as the sun's rays full upon his countenance, then asked if he might see the place where the serpent disrobed itself, and the caterpillar yielded in the throes of death that it might arise a butterfly.

"Thou art the first to seek entrance for a long time," said the soothsayer, "yet I believe thou art honest, since thou hast hurled thyself thus at my mercy; come!" and he led him by the hand to the further end of the valley, and together they descended into a cave; there, taking him into a secret chamber, he questioned him regarding his earnestness, then said he to him: "The day is well-nigh past; we will proceed no farther to-night. If to-morrow thou still so desirest, we shall proceed." Then he left him.

2.

What dreams and thoughts fell upon Arazenos that night, he shall never fully reveal; when he slept he thought he waked, and that he traversed the regions where fiends resort. His frame shook as with a great quaking within him; the crashing noises around him echoed as though the spheres

had all at once fallen from their course, and were tumbling thither in order to divest themselves of their old garments, to take a new form; for he remembered what the soothsayer had said.

Presently the light dawned upon the valley, though but a few beams fell upon him through some little holes in the upper wall.

Then the soothsayer came to him, bringing him but a scant breakfast, and so hard was the food that he could scarcely eat any. Perceiving that he ate slowly and with no great relish, the soothsayer said: "This is the food all must eat while passing through these regions; it is plain, and hard to masticate, but fear not: thy life shall be spared thee!" Then he sat down before him and said: "Believest thou what thou hast heard?" Arazenos said he was constrained to believe on account of the happenings of the previous day, and of the terrors of the night, but that the race of mortals knew little or nothing of these chambers; though, when a boy, he had heard them spoken of, but in a cursory manner, and he did not believe the vale had any real significance in the hurried life; nevertheless, to end the discussion, being anxious to go deeper, Arazenos said he did believe; whereupon the soothsayer smiled, and, taking him by the hand, led him through a small door or opening which Arazenos had not perceived. Then he thought that he might have escaped that way during the night, but, on reflection, he knew that he did not desire to do so.

When they had gone down many rugged paths, so steep was the way, and so dangerous the descent,

that before night came on, Arazenos was weary and desired to cease. Then, coming to a chamber, he was led within, and when he had eaten, the soothsayer departed.

This night he slept, and slept soundly, because he was so deep down that he did not hear the rumbling thunder, or the crashing spheres, though at times he thought he heard a roaring sound far below, yet it did not disturb him ; so he slept, and awaked at dawn.

3.

Day after day they descended ; night after night Arazenos lay in his chamber ; he was becoming more content, but the way was becoming more difficult. When he began he was shod with heavy sandals, and the ground, though rocky and rough, was solid, so that when perchance he came to a ledge he was certain of being able to remain for a short rest ; but now his sandals were broken and worn, and the footing ever became more uncertain ; a great opening would appear before him, so wide that he would hesitate, then, gathering all his strength, leap for the other side ; sometimes landing safely ; at other times he would stagger backwards, about to fall into the gulf, then the soothsayer would come to his rescue. Thus were his feet bruised and bleeding ; then he would come to places that appeared a sea of stones, round, rolling, slippery, rough. As he stepped on these, they would turn under him, and, as about to fall, he would get a footing on another ; then he found that the only way to cross was to go very

rapidly, so that he did not remain long on one stone to give it time to roll. Thus he pursued his way.

4.

Suddenly, one morning, after spending a miserable night, in which the shadows of darkness fell across his bed, so dark that even in the dark he could perceive them as shadows darker still,—(Of this night he afterwards recorded that when the darkness was greatest a form, not unlike the human, yet dark and of fearful countenance, came, and pounced upon him where he lay, and, grasping him by the two sides, and casting its feet into the air, thrust its head down upon his chest, seemingly trying to gore out his heart, and to substitute his, the dark one's, head. He groaned three times, the form vanished, and he had peace),—he awoke; late was it; the soothsayer, knowing of his being disturbed, allowed him to sleep, and, when at last he awoke, came in, and his face was more kindly than usual; yea, even a ray of hope seemed to tinge his countenance, and, on a tray, he bore Arazenos some precious fruits and honey, and, laying them before him, sat, as he did not usually do, to watch him eat. When Arazenos had eaten, he asked him to kneel with him and pray. Then he informed him that the worst of the journey was past; that they had already encountered the great tidal waves; that, in anticipation of their coming, the depths had upheaved, causing dark and gloomy clouds to come forth, but as these had been encountered in the night, and had passed, they could

behold, and even tread, without fear. Then he gave Arazenos a roll, and told him to write thereon all that he had seen and heard. Then he left him, and Arazenos wrote.

The soothsayer returned towards evening, as Arazenos had finished writing. Arazenos returned to him the parchment; then was he led from his chamber but a short way over the rocks, and, suddenly, before him, in the crimson light of the setting sun, lay the boundless ocean. As Arazenos gazed upon it in wonder, the sun went down, and the rippling rays of light seemed to come from a distance immeasurable to man, but they lit the surface of the lake: then Arazenos returned to his chamber, and slept.

5.

Arazenos knew that the descent was at an end, but how the ascent was to be made, or whether it should ever be made, Arazenos did not know, but he thought that he must return to the race of man, and he knew it lay a long way off, but night came and he slept.

6.

Arazenos slept that night as never before. Long and peacefully did he slumber; quietly, and beautifully as an Elysian stream, did thoughts course through his brain; lightly did the breath come from his bosom. When he awoke, he could hear the waters lapping gently on the shore; the sound came as gentle music into his ears; over his pillow did the fragrant breezes play; into his

nostrils leapt the tiny spray of ocean ; even fairy forms seemed to play around him. He felt himself ; soft did he feel as velvet ; warm was his heart within ; and he said : " This is not Arazenos : Arazenos never felt like this." But a voice said : "'Tis indeed Arazenos !" Then again the voice : " Arise, Arazenos !" And he arose, and donned what apparel he had, but he was nearly naked ; yet he did not feel ashamed ; there was no one to see him, except the soothsayer, and even if kings and princes had been standing by, he would not have been abashed, for he had a conscious feeling within that he that bade him make the descent, yea, he that led him here, was greater than kings or princes.

Then was he led forth by the soothsayer, and they stood upon the shore ; then suddenly Arazenos seemed to realise that it was light, and he shuddered, for as suddenly did he realise that he was black ; he tried to flee, but could not. Then he said : " This is not Arazenos : Arazenos is not black," but a voice said : "'Tis indeed Arazenos ; the descent has blackened thee ; blacker and blacker hast thou grown all the way, yet thou wast not aware of it. I have led thee to this blackness." Then said Arazenos : " At what stage began this blackness to come upon me ?" " Long years ago," said the voice. " With thy liberty came thy blackness, but thou didst not realise thy colour till I led thee into the bright glow of the lake of eternity." Then said Arazenos, " And shall whiteness ever come to me again ?" Then the soothsayer bade him return to the valley, but " Go not,"

said he, "by the way that thou descendedst! Go! another more worthy shall lead."

Thus did the soothsayer speak, and left him.

7.

Then did Arazenos stand on the edge of the lake, gazing afar and near, but no one could he see. He called, but no one answered. He looked at himself, and cursed the day on which he was born; yea, the day of his leaving home and kindred; yea, the day when he used his wings, in vain, to cross the valley. "Why was I not content to remain on the lower hill?" Then he laughed a fiendish laugh: he hoped thus to draw the merry-ones to his side, but he learned too late that the merry-ones come not near a man in despair; yea, what have the merry-ones to do with one that is poorly clad? What company can a penniless pilgrim give to the merry-ones of earth? The merry-ones know well how to laugh; yea, they laugh often and loudly; they make much merriment when among the wealthy; the spendthrift has ever the merry-ones about him. Arazenos heard the merry-ones laugh, truly, but it was the laugh of derision. It sounded over the lake as the cry of a fox sounds to a farmer, when it is retreating through the forest, and before him lie his slaughtered fowl with the blood sucked from their veins; yea, verily, so did the laugh of the merry-ones sound to Arazenos.

Then did he kneel to pray, and he called the elders to pray with him, but in vain; they had not faith in prayers for the sinful, and such they

deemed him to be. Then he spoke: "Ye do well, ye praying-ones, to pray for the flourishing institution; ye do well to pray for providential care to the man whose coffers are full, and who wears fine clothing; such a man is an acquisition to the state; ye do well, ye praying-ones, to pray for such; ye do well to pray for your king and country, and all that sit in positions of authority; but ye raise not your voices for the beggar that kneels at your door; for the prostitute who lurks in the alley; yea, verily, for the fallen sinful, ye offer very few prayers, though the visitation may be on your account and not on account of the sinful ones whom ye despise."

Thus did Arazenos speak to the praying-ones, whom he well knew to be hypocrites. Thus did he speak, and turned towards the lake, and a voice came to affirm the truth of his statements.

Then he walked up and down the edge of the lake, and looked at the waters; crystal clear were they, the white hues all around, and he looked at himself and thought he grew blacker still. At eve he watched the sun go down, and he cast a long, lingering gaze in that direction, deeming that he might not see it rise; and he laid himself on the shores of the lake and soon was asleep.

Arazenos did not sleep well that night, for, though fatigue caused him to sleep at first, he soon awakened. His situation was now becoming desperate; he had had little to eat; he was chilled and tired. Then was he heard to address himself as though the speaker and Arazenos were two different persons, and he said, "O Arazenos!

what hast thou done that has brought this upon thee?" Then coming more to himself, he muttered: "O Universe of Light! O Sea of Eternity! O Abysmal Depths! Infinite Power! why hast thou chosen to destroy me?" Then a voice clearly said: "Thou shalt not be destroyed, Arazenos, keep cheer! fight bravely!" Then he rested awhile; he almost seemed to sleep; he became more calm, and a change seemed to come in his mind. He now addressed the Sea, the Abyss, the Infinite Power, and said: "Why hast thou allowed me, black, and impure, to thus come into thy light? Why am I thus given to stand upon these shores?" And he awaked; the morn had come; he ate but little; and when the sun rose fair with a crimson hue over the lake, he stood, and beheld himself, and in despair, rendered himself to the Infinite, and shrieked, and fell upon the sands like as one dead, yet he breathed continually.

8.

How long Arazenos lay in that state he has not himself recorded, but an unseen hand it was that raised him, and he turned, and looked, and he saw a long channel ahead of him with a light beaming at the far end, though he saw not very clearly, and beheld almost as in a dream, but his soul was calmed, and he wrapt himself as warmly as he could, and started on the way. He had come barefooted, and he began the ascent barefooted, but, though he trod over rocks, and traversed the rough places, he was scarcely conscious of it.

When he had gone a little way, he came to a

gate, and by the gate stood a watcher. Arazenos essayed to pass, without speaking, but the watchman asked whence he had come, and whither he was going? Arazenos told him his story, but the wise-one, for such was the watchman, doubted as to the certainty of it all, and was loath to let him pass; but Arazenos insisted. Then did the wise-one call his friends, and had Arazenos repeat his story, and after much conversation, and reasoning among themselves, they insisted that he was deluded; that his experience was but the offspring of a troubled brain: they closed the gate, well satisfied with what they had done. Then was a stranger seen to approach who resembled Arazenos, though he had not just come from the human race, nor had he traversed the same road ever in his life, but he inhabited these regions eternally, and he knew every creed and language of the earth. He also knew the marks and signs of a genuine pilgrim, and he spoke thus: "On what grounds, ye wise-ones, do ye refuse this man entrance?" They were silent for a time, then one spoke, and said, that a pilgrim from the human race had not come this way in many years, and that they did not deem it was any true instinct that led this soul so far from the race of man. Besides, there had been no accompanying portents; no thunder, no earthquake; but silently, haggard, and alone he came. "Do ye deem it impossible for a pilgrim thus to come alone, and unattended, without portent of earthquake, and thunder, and shock?" They replied that they deemed it to be against God's will that

such should occur, and what was not God's will could not occur. Experience, for such was the name of the stranger, soon detected the error, and reminded them that the coming of a man thus, proved the feat not impossible; yea, it even proved it possible, and what was possible was certainly, by their own arguments, in accordance with God's will. They were silent, and Experience proceeded to question them further, but they hung their heads, and could not even look him in the face, and by this act confessed that it was mere blindness which caused them so to treat the pilgrim. The watchman then arose, opened the gate, and the pilgrim passed, yet none of them so much as expressed sorrow for their treatment of him, nor uttered a word to cheer him on his way. Yet did Experience place some coins in his hands, and gave him some food, uttering a few encouraging words. Though Arazenos appreciated all this, yet the aid of this kind soul was but feeble aid, and appeared to Arazenos as but a kindness, for his thoughts were great, and his vision was widening, and he felt that what had been done was nothing more than the fulfilment of duty. As he went forward, he felt himself very much alone, yet he thanked the powers that he neither felt the sharpness of the stones, nor even was worried by the clouds of darkness that hung around, nor had many fears.

9.

Arazenos trod slowly onward. An inner peace seemed to soothe him, but one thing weighed on

his spirit: he had been told by the soothsayer that this was the valley and the chamber, where the snake cast its hide, and the caterpillar yielded up its sordid form to take on wings. And he had hoped suddenly to come into a chamber, where, as by magic, all such was done, but no such chamber had been reached; nor had he anywhere seen in passing the skin of the serpent, or the dross of the caterpillar. A sad thought remained that probably, in his haste, he had missed the real chamber, and the memories of past suffering made all idea of returning disagreeable to him. He was not sure, that even though he returned, and trod the same way, he would be able to find it; and again, the soothsayer might not allow another entrance, and, even did he do so, he might not be willing to accompany him a second time.

10.

With these thoughts weighing heavily upon him, did Arazenos plod on day after day. He beheld some men, who were in a by-channel amusing themselves with a game of cards; and he stopped to converse with them, but so interested were they that they took little notice of him, and he had therefore all the better opportunity of observing them. He noticed that they were not black like himself, nor white like the radiance of the lake, but were of a curious amber hue, neither white nor black, a shade of colour, worrying to behold, dazzling to the sight. Presently one of them, noticing that they were being scrutinised, broke the silence with a question. What the question

was Arazenos has never recorded, but it served to deviate his attention, and the player proceeded with the game. Finally the game was finished, and the party took to their wine more freely and began to talk. "Whence comest thou? and whither journeyest thou?" one asked. Arazenos replied as was his wont, and told in detail his trials and visions, at the conclusion of which three of them laughed loudly, and asserted he had dreamed, and began to tell him of the dreams of other mortals, which turned out mi-leading; but the fourth member was silent. Presently Arazenos was about to take his leave. The three wished him well, but warned him against delusions, and were turning again to their game, but the fourth member said that he desired to proceed with Arazenos, and amid the scoffs of the others, arose and went with him.

II.

When they had proceeded but a short way, Arazenos began to question him: "How came your party to that place?"

He replied: "We were not, where we sat, far from the surface of the earth: for there is a side channel by which men take an easy course to the light; and by this way the most of the race of men come. The road thou travellest has appeared to men impassable for many decades; it may even be many centuries. Few if any attempt it. There are many such side channels as the one where we sat."

Arazenos: "Why didst thou desire to proceed with me, and leave thy companions?"

His companion replied, "I am not entirely one of the indifferent-ones, as thou seest they be: I like the company of good men, and I perceive that thou art faithful and good, and desire to follow thee."

"Very well," said Arazenos, "I know not where my course may lead, but we shall go together." So they proceeded.

12.

"How long hast thou and thy companions inhabited that region?" said Arazenos.

"We came thither when very young, but people come at all ages."

"Do they not seek new channels and dwellings continually?"

"Not unless, for some reason or other, their dwelling become almost uninhabitable; even then, they remove but a little distant. Life is a state, so they say, so their fathers taught, so they teach, and in that state they remain."

13.

When Arazenos finished his ascending, and came to the opening into the valley, he wist not how many years he had been absent, for it seemed to him but days; yet when he reflected on the journey, he realised how long it had been. It was just a little before sunrise he made the last portion of the ascent, and he did not immediately plunge out into the open, lest he should be attacked, or lose his way; but he sat down on a ledge of rock to await the coming of the light. There, he mused,

and entered into the following dialogue, as though there were two present; for Arazenos always seemed to be conscious of a duality in his nature somehow; and he said: "O brave Arazenos, what induced thee to make the descent as thou hast done? Wast thou not happy and content on the earth among thy fellowmen? Thou hast but brought blackness upon thyself; yea, blackness and not light has come to thee because of all this:" Yet he was conscious that he was really more happy as he was than as he had been, and he said, "Would that all men realised, as I, that they are black: then would there be an earnest seeking for the light; then would the hypocrite cease to be a hypocrite; then would the wise-ones perceive their folly, and the merry-ones their desperate condition; then would the indifferent-ones awake out of their listless state; O Arazenos! though thou art black, would that all men would awake and see, that as thou art, so are they! Where would they be who shake the finger of scorn at thee? O Arazenos, happy art thou! Fortunate, O Arazenos, thus to make the dreadful journey!"

But Arazenos was to encounter another adversary before he should see the light, for presently at his shoulder, behind him, and a little to his left, stood a form he had often seen before. He turned, and beheld the friend, who not being one of the indifferent-ones, strictly, had left them to follow Arazenos. Arazenos scarcely knew what to think of his friend; but his friend assured him that he was a well-wisher, and had come to aid him ere he should leave the lower world. Arazenos was weary, and said that

he would be very glad of the aid, thinking he might from the friend gain some money or food, but the friend informed him that none of these things he could give him, though he had abundance elsewhere. Arazenos made an effort to conceal his disappointment, though an expression of grief came over his face; and the friend then stepped behind him, for at last he did feel shame for his conduct, but, again regaining his courage, he came to his side and spake: "O Arazenos, thou hast done well to progress thus far, but why not make thy journey complete? Then thou shalt have wealth in abundance and food and raiment." This he said, hoping that Arazenos would plunge into the darkness, and thus be lost or devoured by wild beasts. Arazenos was now becoming even more suspicious of his friend, but, quietly, and without showing his suspicions, he pointed out the folly of such a course; but he made the mistake, in so doing, that he added a sentence of how easy it would be then to go forth when once the light had come. This aroused his friend to greater exertions. He no more tried to persuade him to go forward, but began to tell him of by-paths that led to golden regions, thinking that thus he might lead Arazenos from his course, and lose him in the labyrinthine ways. Arazenos was now clearly awakened, and his suspicions being fully aroused, he turned and looked his friend full in the face, and suddenly did he recognise in his countenance, not only the face of him from the indifferent-ones, but he saw shining through, the visage of one who had often visited him on the way, and especially when success was most assured

did he make his appearance. This was one named "Envy," whom not only Arazenos, but every traveller encounters at some time or other, but none had he haunted more than Arazenos. Arazenos looked at him full, and he disappeared: then did Arazenos remark to himself, that that fellow, is, strange to say, usually found among or near the indifferent-ones.

14.

Then, his great enemy baffled once again, Arazenos awaited but a moment, and when the light came he stepped forth upon the earth; then, suddenly, and, to his great surprise, he looked at himself, and lo! he was white and no blackness was upon him. Then did he speak to himself: "I knew thee, Arazenos, when thou wast very young; thou wast then white also, but with the years came thy blackness; yea, with thy descent came thy blackness; but now thou art white! Rejoice, O Arazenos, most brave Arazenos, for the whiteness thou now beholdest is not the whiteness of thy youth! Then thou hadst the whiteness of the fair morning rose, or of the lily upon which the sun has not risen; now thou hast the whiteness of eternity. Lo! thou art pure." And yet Arazenos, though he valued his present state, said: "I believe that he who has the whiteness of youth, of the fair rose or lily, may be saved; though, when that whiteness is tested, it invariably fails and grows black." He was glad the soft and tender whiteness had given way in his soul, and that he had attained to the whiteness of eternity, yet again

he reflected, and thought he had seen persons retain the whiteness of youth, unsullied, through life, but he was not very certain. He ended thinking on the matter by kneeling in prayer for the soothsayer, who had led him to see his blackness. Then did he pray:

15.

Long and earnestly did Arazenos pray. Then he arose, and beside him was a saffron-lined couch, and he lay thereon with his face downwards, and the locks of his hair fell down over his eyes, and he noticed that they were of a rich golden colour, for in youth, though they might have been likened unto gold, they were more like unto yellow. But now they were golden. So long were they that they fell over his eyes, and hung down upon his shoulders; and he lay and soon slept, and the radiance of eternity settled down upon him, and the whole vale was alighted with a glow; but he dare not look upon it; yet he was conscious of the golden hue all around, though he saw it with closed eyes; yea, it seemed to him that his heart had received the power to visualise. Then he knew that a new era was beginning to dawn upon the earth; an awakening had come; but as yet only he had perceived it, and he not through the eye, but as it were through the heart. Then he remembered how, when making his descent, on a certain night he was attacked by a black figure, that stood on its head upon him, and tried to gore out his heart, and put instead in that place his, the dark one's, head. Then did he exclaim to eternity,

and he called the lake to witness that such had happened to the human race. Yet he had retained his heart in his bosom, and thus did he see the bright hues of eternity.

16.

Then Araxenos remembered what the sooth-sayer had said of the vale, and of the chamber, of the serpent and the caterpillar. And he reflected that he had lost his black colour, but not in any particular chamber, yet was he white; then what had whitened him? And he reflected on the agonies, and the fears, the descending, the falls, the bruised feet, worn-out sandals, and poor clothing, and how he had seemed to grow blacker all the time; then said he: "Life is a process, not a state: the descending and the ascending are all a part of the one whole. The temple does not take the evil from us: Life is a process, not a state." And he turned and looked back, and in a loud voice shouted, first to the wise-ones to awake, lest the dawn overtake them where they were: "Arise!" said he, "and go forward, for the dawn cometh even as a flaming fire! Go forward, ye indifferent-ones! There is but one channel of truth. Lo! ye wise-ones, ye build gates to test, and examine, and perchance stop the traveller, but ye go not forward yourselves, and the doom comes when ye think yourselves most secure: Arise, ye indifferent-ones! Ye have built houses for yourselves. Ye have hewn out the sand stones. Ye have built upon the sand! Ye have made your roofs and your walls with the soft sand

stone and straw ; but in your ease and imagined security, ye are near to the gate of death ! the gloom cometh." Then did he call to the merry-ones, and implored them to desist from their laughter, lest they frighten away the good spirit, and bring the evil one nigh : "Ye mock at the faithful, yet the hand of death already knocks at your door : shall ye give it entrance ? Shall ye not arise ?" Then did the wise-ones, the indifferent-ones, and the merry-ones join together, and through the cavern, and over the sea came a hideous noise, as when, in the dark midnight, a hunter, having lost his way, hears the roar of the pursuing lion, baffled in pursuit, followed by the wild laugh of the hyena as it retreats safely through the forest. Then did Arazenos call aloud to the whole race of mankind to arise, and his call rang over the whole earth, but they heard him not, and darkness fell upon the valley, and in sadness Arazenos slept, but it was the sleep of peace. In peace did Arazenos sleep, for he was much fatigued.

17.

When Arazenos entered this vale he lay for some time stunned with the fall. Finally he had followed the soothsayer into the entrance to begin the long descent ; and save the soothsayer had seen no one. Thus he deemed the valley uninhabited : in this he was mistaken, for though the part into which he had fallen was uninhabited save by the soothsayer, the further end towards the setting sun was filled with people of various kinds.

Then did Arazenos remember the people he had

met on the plains, and these were similar; but how came they here? For he had found the journey through the mountains very trying, and so tedious that when he wished to gain a greater peak beyond the valley, he made use of his wings. Then he saw that the numbers in the valley increased not in the day-time, but when the sun was about to set in the evening, for in the half darkness they stole around the end of the mountain ridge, and joined the throng; and when the shepherd came on his rounds in the morning, he knew not but that they had legally gained admittance, or had climbed over the rocks as Arazenos himself had done; or it may be that the shepherd was aged, and though he knew of their stealing in in the twilight, said nothing, and passed on. This had gone on for a long time, so long that there was scarcely an inhabitant who had come over the mountains, or gained a legal entrance, and as for going to the soothsayer, or making the descent none thought on the matter, and, truly, the soothsayer had told Arazenos that he was the first visitor in many years.

Then Arazenos reflected, and he remembered the numbers he had travelled with on the plains and how some of them had turned back ere the mountains were in sight; others had seen the mountains, some had even gone with him over the foothills, and some over many steep and rocky mountains, but one by one they had forsaken him till he journeyed alone; and he reflected that it was possibly his sense of loneliness that had caused him to use his wings in flight. Arazenos

clearly saw that these were the people ; and stood at some distance from them, lest they might know him, and, because of guilt and fear, kill him.

18.

Sitting on a rock, he began to calculate how far he was from the place of entrance to the great lake ; and he set forth to investigate. He got the direction and proceeded, but had gone only a short way when suddenly he was confronted with a great chasm or gulf, and in the valley of it was a bottomless stream. Arazenos was wise and turned back. He knew it mattered not as to the distance, how far or how near ; the gulf was impassable, and he almost felt a sense of joy when he reflected that the people in the valley could not enter that way, not even if they wished ; they must therefore retrace their steps, and come over the mountains as he had done. He felt that they did not require to follow the same road as he had taken, yet that the mountains must be crossed ; nor could the crossing of the parents suffice for the children, though a man might sometimes do so for his wife.

19.

Arazenos sat and watched the throng. Presently he saw some emerging from the crowd and coming towards him, down the valley, clad in long robes, soiled and ragged, wearing old hats pulled far down on their foreheads ; yea, even like to cover their very eyes : some wore poor wooden sandals, others went forward barefooted ; all carried staffs ;

some had Bibles; and the one in front had a golden ornament in his hand somewhat like a sceptre in appearance. Arazenos scrutinised them closely, and was sad when he saw their haggard faces and drawn eyelids; yet he did not speak, and he thought at first these were a band more valiant than the rest, and that they were setting out across the gulf. And so they journeyed, and from Arazenos a prayer went up that they might be guided and led as he had not been, and he had a feeling of joy that possibly there was another road and that he, in looking at the gulf, had been mistaken, and had given up too easily. As they neared he could hear them singing, and he said truly these are pilgrims of eternity, surely they will succeed; surely they belong to God, and whom God owns cannot fail; and truly Arazenos had rightly calculated on the character of the pilgrims, but he had been wrong in not looking to their leader: their leader was skilled; he had led them over the plain, and around the end of the mountain at the set of the sun, and now he led them forward. But ere they had come even within sight of the gulf, their leader turned a little to the left at a cross road, and there stood a cross all unnoticed to Arazenos, and to it they were led; their leader, bowing low at the foot of the cross, marked his forehead and breast with his finger; so did they all, and returned to join the throng. As long as Arazenos was in that vale they continued to do so, night and day. "Yea," said Arazenos, after much thought, "these people have a world of their own and a God of their own. Yea, verily, these are the

cave dwellers." Yea, and "cave dwellers" truly applied to them, but there were other aspects of their nature unseen to Arazenos; and night fell again on the valley.

20.

Saddened by what he had seen, early next morning he went forth to the market place to purchase some fruit, but before doing so, he put on the raiment of a peasant and disfigured his countenance. This done, he went forth into the town called "The Magpie." There he strolled, looking to see what was to be seen. Now a certain man from a foreign land was there, but Arazenos could not make himself certain of the land of his birth. This man led on a rope a monkey or other form of ape which danced as he commanded it. Many and various were the manœuvres which the animal went through, but at last he spoke to the animal, and it made some very curious flips and turns as though trying to jump over itself, but what purpose the animal had in view Arazenos could not well make out. A stranger standing by told him that the animal was of the ape race, closely allied to the human, and that it was trying to make a jump which had been done by a certain acrobat who had visited the place, and if this were done it would be entitled to a place among the human. "So," said Arazenos, "I see even the apes aspire to greatness, but what better would the ape be if thus it became like the human?" His friend replied that the animal would not be changed internally, that not even the brain would be more

developed, but that it was common to life to wish to appear something which it was not, and that such was common even among men. Then Arazenos thought of the many classes he had seen ; even of the late procession, and he sighed, and he thought of his own flight through the air and his fall, and he replied : " Not so, the course must be first downward ; downward until the light of the crystal lake has shown us what we are, and then the ascent may be made."

In a large cage, at the side of the market place, he saw a lady, rather beautiful, sitting on a stool amusing herself with two young apes which she fondled and kissed, and taught to kiss her in return. Arazenos inquired of his friend what the purpose of it all was, and his friend said that the lady was well aware that these animals were not human, but that she sought to persuade others and herself that they were so, and, in this mood, she passed her existence.

Arazenos did not remain in the market place, but when the people had started on their journey home, he looked after them, and said : " This is life. I have seen to-day the two sides of existence, the striving to be something which you are not, and the striving by the wrong road ; and the other, the make believe, putting in thought the unreal into the real and striving to persuade yourself and others that the unreal is real." And he thought of the many people he had seen on the plains, and hills, and in the valley, and he sighed and said : " Not so, what is real is not unreal ; what is unreal is not real, but nothing is real until seen

in the white light of eternity; man is not the measure; eternity is the measure. Oh, that I might become pregnant with the light of eternity, that I might bring forth a pure offspring! Oh, that the human race may become pregnant with the light of eternity, then would a real offspring come forth, but the course is downward; the human must be subjected; the human must make the descent," and he sighed; but Arazenos was not aware that he was already pregnant with eternity, and that his offspring was soon to come forth. He was pained as a woman in travail, and for many weeks was not seen, for he desired that he might be delivered from this bringing forth, yet he subjected himself and in time brought forth a child to eternity.

21.

He now sought to explore the valley more thoroughly, and, after much travel, he awoke one morning to find himself in the valley near to the place he had met the soothsayer. Awakening, he brushed the dew from his eyes, and, looking about him saw, coming towards him, a man clad in a long gown, having a staff in his hand and a crown on his head. At first Arazenos was constrained to hail him as the soothsayer, but then he clearly saw that it was not he, so he awaited until the man came closer, then he perceived that it was the form of one he had seen before, though he knew not where. He noticed that the staff in his hand, though it seemed to be disconnected from the ground below and from the sky above, yet it had green leaves, and seemed to be growing just as

one planted by a stream of water. He greeted him with the following speech: "Who art thou that comest at such an early hour of the morning, dressed in heavy clothing, crowned as to thy head, bearing a staff that defies all conditions of life, and growest whether connected with the earth or not? Dost thou not fear thus to proceed alone?" The stranger replied: "As I appear so am I. As I am clad so do I stand the storm. Though I appear to come alone, I am not alone; nor is my staff disconnected with the soil though it appear to be so." As he finished speaking, Arazenos felt more certain that he had beheld this form once before, and that he had heard the same voice speak many times. Thus did Arazenos speak: "Though I appear to be alone also, I am not alone; and besides this valley is not strange to me, I have been here before." Then said the stranger: "Whither goest thou?" Arazenos replied, that he was seeking to learn as much about the valley as he could in the short time at his disposal. "Knowest thou of the great chasm that lies some distance up the vale?" Arazenos said that he had seen it, but that he believed it to be impassable except with a very efficient guide. The stranger replied: "That is so indeed, but the passing thither lies not with the guide so much as with the man who wishes to cross. If a man earnestly will to cross he will spare no pains in preparation." Arazenos said that he had already yielded all but his life in preparation. "I observe it," said the stranger, "by the colour and the glow of thy skin, and from the radiance of thy countenance." Arazenos told him

briefly of his descent, of his view of the lake, and his trials; and said that it was like unto death to make the journey, but that when it was once done he would not return to his former condition, for any inducement the earth could offer. "Hast thou some fellowmen?" said the stranger. Arazenos said that since his descent he considered all men to be his fellowmen. Then said the stranger: "Go to them, and tell them of the chasm and of the cave that must be entered ere the chasm be crossed, and in good time I shall return to thee, and bear thee whither thy soul shall desire, beyond this yawning gulf, and thou shalt see wondrous things!"

22.

Arazenos took the words to heart, and, about to leave the stranger, asked that he might be given even the tiniest portion of a leaf from this remarkable staff. Whereupon the stranger not only gave him a leaf, but a bud, that as yet was closed, "But in good time," said the stranger, "it will become a flower." Then Arazenos departed, and though he called the man a stranger, yet was he clearly conscious that the man talked often with him. He felt certain of this that whoever he was, and from whatever region he came, he was a friend.

23.

Then did Arazenos go to a quiet vale for a time, and muse by himself; and he said: "Life is a process, not a state:" "When a man ceases to act," said Arazenos, "he ceases to live; this is the

calamity of 'e; so many of the race are not partakers of life." There were many gloomy forebodings in the mind of Arazenos, and he felt that his own condemnation of others applied in some degree to himself, but then he was conscious of his having made the descent; the one great act of will which takes up all the smaller acts of will into itself: "The down-going is the important event: would that my life were one continual down-going: then I might some day get to the lowest root of the tree of life!" Then he recollected that he had reached the lake, and that below that lake did nothing grow that was not revealed by the white light of eternity, and truly Arazenos had seen that light.

24.

Arazenos passed a night of peaceful slumber, and then came the dawn. It broke over the vale with a music such as Arazenos had not heard before; he could hear the trees and the grass growing; he could hear the uniting of the various elements of space, as nature proceeded in her great work. Then the sun began to climb above the eastern end of the valley, lighting the hills with a crimson hue, and around and beyond the sun there lay the great ocean. Arazenos gazed anxiously in that direction, and then looked at the hills; so small they appeared; so small the whole valley, and man as but a flitting speck on the face of the earth; the noise increased until Arazenos heard the clouds roaring as great waterfalls, and even the sun gave forth a sound as of a comet hissing through the air. Then the tones grew still deeper, and

Arazenos heard, but just for a moment, the confused music of the myriad million spheres as they hissed and clanged in their course through space; and he feared in his soul that the earth so small would be crushed and ground in an instant. Then suddenly, all the noise ceased, and the airs of morn blew over the valley; no longer could he hear the grass grow, or the rolling of the clouds, or the moving of the sun; then said Arazenos: "I was wrong when I said man was not the measure—man is the measure; as we see, and hear, and feel, so are we; but I have heard, and seen, and felt, this day as an angel in heaven doth hear and see and feel; and so may we all hear and see and feel if we make our descending complete; man is the measure; the universe is infinite and without measure, but as man takes up the universe into him, so is the universe valuable to the creator. That which lies outside the human mind is chaos; the soul is order and must mount above the disorder." Then did Arazenos burst into an exulting refrain: "Roll on, ye clouds; ye planets great! Roll on, O sun; and moon; and stars; forever roll; pour down upon our souls, ye lurid skies, the light, which irresistible, shall move our souls to think of thee! Roll!" said he, for his mind was reeling through space as never before, and he knew that as man was in process, so the earth and the world were in process, and he recalled the words of the soothsayer when he said: "This is the vale where the serpent yieldeth her skin, where the caterpillar dies, and perishes, that from the germ may arise a winged creature." "Yea!" said he, "this is the vale. Yea! also, this is the

age of man, this is the age when man must put off the old and take on the new. Already do I see the crust of the earth burning, already do I see the crystal scales falling from the surface, and the seething mass calls to man to hasten ; ever hasten ; lest unpurified, unwhitened, and unpolished he remain a black speck to dim the bright features of God's horizon ; lest he still be black, when the earth has become white, and he seen as black in the white light of eternity." Then did Arazenos know that he was pregnant with eternity, since within his soul the germ already responded to the call of the universe without ; yet he wist not what kind of offspring he should bring forth, nor when he should be delivered, but he felt that as he had been long in conceiving, and had suffered grievous pains, going almost to the point of death, so he must be long in travail, and suffer ; and the history of Arazenos shall reveal that he was not far amiss in his reasoning, for he had yet to journey through dark lands, without the guidance of the sun, where he could not hear the revolving of the spheres, or the roaring of the clouds ; nor have a soothsayer to lead him ; nor a stranger to give him words of comfort ; yet did he feel in his soul that he should be in it all like a man rolling a large bomb up the side of a steep hill, whose opposite side was perpendicular ; and that the further he proceeded, the more difficult would be the task, yet, when he got to the top, and when he least expected, the bomb would drop down suddenly on the other side : With a loud crash should it fall ; with a great boom should it burst ; yet the hill would

protect him and such as were on the hill, but the valleys would be badly shaken, and the roar would be heard around the earth: With a great boom should it burst; with a bright light should the flame of the explosion go forth; yet that light should be as pure as the white light of eternity.

The day was drawing to a close; the sun dipped behind the earth's walls, and Arazenos slept with the music of the universe attuning his frame to strength, and yet that strength should be the strength of tenderness: "Life is a process, not a state"; and with this thought on his mind he closed his eyes and slept.

25.

When Arazenos awakened, he felt a desire to go again to the market place; so he went. Feeling somewhat faint, he went into a chemist's and asked for a tonic, at which inquiry the chemist gave him an insipid liquid, which had no effect upon him, either for good or evil, except that the insipidity caused a feeling of languor, so that shortly after he went into another chemist's just across the way. This time he insisted on something more powerful, and was given something, he knew not what. It was not insipid as the first, but was even more obnoxious, besides he disliked the manner in which it was given. However, he went his way into the market place, and after doing some little marketing, buying some rare fruit, and some other necessaries of life, he began to be exceedingly

weary, because he had now been a long time exposed, and had endured much. He inquired if there was a wholesale chemist's in the town, and was informed that one lay in the street called "Expedience," but that, on entering the street, he had better take care as there was a certain gentleman there by the name of "Compromise" who was dangerous to meet, and so good natured and unassuming was his manner, that strangers were easily taken in, and that it was his custom to invite those whom he met with, to dine. However, Arazenos was not inexperienced with men, and so he went. He did not meet with the friend, in the street, but gained the drug store without molestation, and making his want known, the chemist readily and very eagerly set to work to give him what he desired, and, going into an adjoining room, where Arazenos could see them, nevertheless, he set to work with two other men in his employ; and Arazenos watched them work. They were trying to unite two liquids, that curiously would not unite, and they tried, in one way and in another, but when left to stand, the one would come to the top, being lighter and more buoyant. Arazenos was not a chemist himself, but he supposed that the one that came to the top had more air in it, and for that reason he liked it almost better, for the other appeared to him dead and sordid, as though it were old, as a seller of dry goods would say, shop-worn. However, Arazenos perceived it was the best he could do, and took the liquid, paying a reasonable sum therefor, and was warned that he must be sure to shake the bottle well, and even

shake the glass while taking, and that he had better not sit or lie immediately after, but keep hopping about, preferably on one foot, as it aided in keeping the liquids together; the druggist also informed him that either was useless if taken by itself; hence his precaution. Arazenos went his way, feeling that he had done his best, having gone to headquarters. When he went out again into the street, he thought that he should like to meet the friend, "Compromise," and asked a stranger if there were such a man in the street to-day. Whereupon, the stranger replied, that he was usually to be found in the street, but that the chemist, the head of the store, pointing to the one Arazenos had visited, had gone away, and that "Compromise" had taken his place for the day. Arazenos walked on. He knew well he had been taken in, nevertheless, on returning home that night, he took a draught of the liquid, and when it did not do him any good, he made him sick, he let the bottle stand, then poured the top off, so that he had the two liquids separate again, and then he tasted one; then the other, and, as he suspected from the combined taste, they were the two kinds he had got in the retail stores. Arazenos had become accustomed to apply great thoughts to little matters; and he thought on the day's events with unusual penetration of mind, and he felt that he had that day encountered two great evils, the way of expedience, and the soul of compromise. But "alas," said he, "these, too, shall be revealed before the searching rays of the white light of eternity," and again he slept.

26.

Arazenos was growing weary of the valley: the market place, the street, the by-way, and the cave were alike uninteresting. Over the hills he had made his ascent, and thither he wished to return; he had talked with his friends in the valley but had found them very uninteresting; yea! more than uninteresting: he feared them to some extent. He knew he was the heir, by adoption, to the wealth of the valley; whereas they had been neither adopted as heirs, nor yet employed as hired servants; but they, somehow, had got into the place, and the Lord of the valley in mercy had kept them alive, for the time was not yet ripe to drive them out. He knew also that some of the members were so dark minded, they might hope to make the valley entirely their own by disposing of the heir, therefore he desired to return over the hills to the plain where these people had been born, and there he thought, that, though they might not appear more virtuous, they were really in heart more so, as they were not varnished over with pretence, nor yet did they dye their hair, or disfigure themselves, to make themselves appear children of light.

He journeyed down the valley, and again was near the place where the soothsayer had found him, though he scarcely recognised it: but, now, as he looked for the pass up the hillside, he observed opposite the forms of those he had seen long ago when he had made his first attempt to fly to them, and now he thought that he

should like to visit them before returning to the plain, and, besides, he knew not what might lie beyond. He was more confident of his powers, for, having made other ascents, this did not now appear so difficult. After crossing the valley, he was soon at the foothills, and these he hurriedly passed, and had well begun the ascent of the larger hills ere the sun went down, and having come to a small cave, he laid him down for the night.

27.

Arising early next morning, he thought to wander a little before breakfasting; also in so doing he hoped to find some fresh water, for that which he carried was warm; so he wandered along the hillside. Presently he came upon some damp ground, and higher up he saw little streams of water trickling down, but so much clay (yellow) and grime of one kind and another lay on the mountain-side, that nowhere could he find clear water; yet in his wandering he had found many springs and the streams coming therefrom.

As he was returning to his cave, he met a lonely dweller of the hills, and asked him concerning the impure and coloured nature of the water; whereupon the man replied that the streams were at one time pure, but some ambitious explorers had sought to find the source of the springs higher up, and not only did they not find purer water, but they sent down so much grime from their excavations, that they had dammed and spoiled the springs which already existed,

and the citizens were famishing for want, or dying of fever from drinking the water as it was.

Arazenos said that he was on a journey to the peaks to visit those men, as he had seen them in the distance, and was attracted to them. Upon this, the dweller warned him of the danger of the journey, saying, they had got so high up, they could not be reached, and besides such a shower of grime came down from them that one would be enveloped ere he could get half-way up. Nevertheless, Arazenos was determined to make the effort. He knew he could not fail. Having taken some repast, he began ; but he had not gone far until he met with a great shower of stones, and pieces of wood and earth, but, prevailing, he was soon on the top. The explorers stopped to greet him, and very cordially did they receive him, so pleased were they to see one join their ranks, and besides, half in fear, they paid high respect to the man who so defied their opposition.

Then they began to explain the purpose of their work, but, to his surprise, they said they were not trying so much to find new springs as to clean the rubbish from the hill, and polish it smooth ; that they felt the springs below were being polluted by the grime above, and that they must clear the grime away forever. Arazenos said they were making the springs more filthy by their labours. They said, "Quite true," but that when their labour was completed, they would be purer than they had been before, and pure for eternity. Whereupon Arazenos congratulated them on their

work, saying he was pleased, and if he had not a journey to make, he would join them.

28.

He was astounded when reaching the top to find the eminence not a peak as he had expected, but lo! he stood on the edge of a great tableland that stretched away into the distance, and he said to himself: "Gladly would I have returned to my home without even seeing this land, but here is a land of which I never dreamed; a plain high above the plain on which I lived:" then he knew that it was a true instinct that had tempted him to use his wings to fly thither; but that the will of God had demanded preparation for the sight, hence he had fallen. "What other plains there may be, shall be revealed, till even the valley shall be exalted, and the chasm itself bridged," said Arazenos.

29.

Arazenos had intended to make but a short visit, but he knew now that as he had been long in the valley, he must sojourn long on the hill also, so he laid him down and slept.

30.

When he arose the next morning he said, "My life has been a down-going and an up-rising, a sleeping and a waking, and so is life. Sleep is necessary to the true waking; the down-going to the up-rising; the gloom is necessary to the light; life is a process not a state," so said Arazenos.

Again did Arazenos speak : " Did not the sooth-sayer say to me, ' this is the valley where the serpent disrobes itself, and the caterpillar dies and decays to take on wings, ' yet I thought of this as done in a chamber in a given space of time : not so ! Life is a process. "

" When I beheld myself in youth, I imagined that if I could become as the men I saw around me, the cultured ones, I should be perfect. I thought that if I could merely polish the outer surface so that every man looking upon me said, ' He is white, ' then I should not desire anything more ; but now I look at myself and see that this whiteness of my flesh has no resemblance to the whiteness of my youth or the whiteness I then saw in others. Lo, this whiteness is but the outer radiance of an inner fire that shines over the world as the white light of eternity. " Yet did he notice that in his walks men looked at him, some rather in fear, some in envy, some with admiration. Life had been long and weary, he had slept and awakened ; he had descended and ascended ; he had been scoffed at, he had been applauded ; but of this he now was certain, that he was white, and that he stood on a high plain, one of which he had scarcely dreamed in youth.

31.

Arazenos recalled to mind an incident of his youth. He had received as a gift from his father a little ball. How many grandparents had possessed this ball he knew not, but with them it

had always been a ball, but when his father had given it to him, he took it first in his hands, then it grew so large that he spread his hands and they were gradually forced apart until the ball filled his arms, resting heavily upon his chest, coming up against his chin, obscuring his vision of the world ; yea, it grew and grew until it became the world itself, then it seemed to evaporate or disappear in some mysterious form, and left his bosom and mind barren for a time, then it returned, not in appearance, but with a crushing weight upon his mind and he was overburdened and prayed, and for a time again it left him. Arazenos never forgot this, but he told no man, not even his father, though his father often wondered where the ball had gone, and he wondered if this was the bomb that he should roll up the hill over the peak. He was troubled, and did not know whether the bursting of the bomb was what he sought, whether the bomb was all, or whether the action of the bomb upon the world was of greater significance. The night fell, and the dews of heaven came to cool his brow, and, as he dreamed, a fair one stood by his side, and, stooping, lifted something from his breast, and bore it afar and hid it in the sand ; then, as he awakened in the morning, he knew what had occurred, his bosom had been opened during the night, and a golden key had been used, for he felt the feelings which he had forcibly pent up within him for the many years of toil burst forth, and a perspiration oozed from his body, every part of it, and he warmed towards humanity, and he sighed for the weary and the lost, for the hypocrite and

the idle, and he seemed to take all humanity up into his bosom, yet his bosom was not full.

32.

Arazenos was weak and did not arise that morning as was his custom, yet he did not feel hungry, nor was his condition one of misery, but he was helpless. Then the sun came out like to scorch him, but the tender flowers closed around him and bent over him, forming an angelic arch, and their perfume entered his nostrils, and one fairer than all the rest bent down and touched his lips, and wiped the tears from his eye, and with the first tear that fell did it touch the tip of his tongue, then he knew that nature too did care for him, and he took it to his heart, and alike did he weep for the earth and man.

So it fared with Arazenos.

33.

There are plains in life, but who knows on what plain we began. Did we arise from the lake first with the seal of eternity set upon us, then, by refusing to go down to the lake again to drink, lose our hold on eternity? Or did we descend from the skies, and, refusing to aspire, lose sight of eternity? In any case man has become a creature of time, chafed by the winds of the lower earth, scared by the storm and tempest, cast about upon the sea, engulfed by the landslide. But whatever is true, man is on the earth, it is his habitation; he must be content therewith, yet he must strive to

make the best of it, and build for himself a lasting heritage. There was a people who attempted to reach the sky, but their tower fell. There was a man who attempted to reach the centre of the earth, but the earth vomited him forth. There was a man who was content to lead a peaceful, honest life, but he was led to the depths and thence to the heights so that he comprehended mankind from the lowest to the highest, but who can say if he shall ever reveal what he saw.

Thus spake Arazenos.

34.

Then did Arazenos, after lying in his calm repose for many days, arise, refreshed in spirit but weak in body, and he felt that the old man Arazenos had gone far away, and lived in another part of the earth, but the new man Arazenos was ever present; and he became more hopeful, since to do the evil as of old he must call himself from a distant land, but to do the acts of good, the new, he must yield to the Arazenos always present.

So thought Arazenos.

35.

Then did he return to the men who claimed they were polishing the hill, but he was dissatisfied with the progress they were making and he noticed that they worked with great uncertainty; that they would get a certain portion smooth, then would mar the surface by probing at it to see if

it was solid. One workman, in particular, he noticed, who seemed to work in one place too long, so that when he had got the hill cleaned to the rock, the rubbish was so piled around him that he could not see his brother workmen, and had to call to them for help. The more Arazenos watched the workmen, the more sympathy he had with the dwellers in the foothills, therefore did he exhort the men to desist, not that their work in itself was wrong, but such a great while had they gone on with it, that they were not conscious of the gulf which existed between them and the men of the foothills, to say nothing of the men of the valley and of the plains beyond.

36.

A passing exhortation did he give, and then moved on to survey other parts of this lofty eminence, this tableland so called, for Arazenos knew that the work now was to unite the various plains and the lands into one common race, with the same thread of unity running through to bind them, but he knew, that, as the men of the plains go downward, so must the men of the hills and of the lofty tableland. And Arazenos took him to a shady dell, and there pitched a tent and selected a cave in a hillside. Near a small grove was this place to be found. A small spring welled from a distant hill, and ran in a clear, cool stream by his tent. From a rock did there come forth honey. Here, at last, did the brave Arazenos rest after his weary years of toil, after his descending and

ascending. Far from his home on the plains did he rest; alone, and in an uninhabited place, did he rest; yet who to-day will say that Arazenos was alone at any period of his life, and surely not now when at last he was at rest.

PART II.

I.

WHEN the dawn and the twilight give the same tint, and the rising and the setting of the sun appear one in time; when the night ceases to becloud the path of man, and the sun no longer oppresses with a burning heat; when the seasons are blended into a harmonious period so that spring is always present, and autumn also at hand, so that we see the bud and the ripened fruit with the same glance, then has man truly conquered the earth; then is all known, in that we have joy; yet are all things unknown in that we have no pain; then who would not desire life? Oh, ye wise-ones, awake! and, ye merry-ones! put your merriment far from you, that ye may enter into a state of true happiness. Ye indifferent-ones, strive to disrobe yourself! Strive, ye envious-ones, to possess something yourselves, then will ye not envy those that have. Behold what the earth doeth. It whirleth, in haste, to and fro, subjecting itself to the powers, that it may take on the semblance of the true; yea, that it may possess the germ of immortality, that it may remain in the day when the white heat of eternity shall pour down upon it. As the earth is wise, so may man be wise!

Said Arazenos.

2.

I would that the unreal were set in the light of the real, that man might be certain as to what was real and what unreal; for if we judge in the light of the unreal then is the comparison false, and the conclusion unsound; how many conclusions there be that are so!

Said Arazenos.

3.

If language were real, and the object did not exist apart from the name, then would we speak truth in every word; but if the object be named in the light of the unreal, then is there a succession of unrealities before the mind; certain objects are denoted as she, yet who can trace a resemblance to the female in such an object? Yea, the object has not femininity, nor can it be said to appear masculine, nor was it in the mind of the creator that it should represent either, but being a child of eternity it had therefore neither father nor mother, beginning, nor shall it have end, nor is it of special value to either sex: Why then delude the mental and spiritual vision of the race? Let us become real!

Said Arazenos.

4.

The world was once chaos, but it arose from the chaos and in the course of its history was named by itself; therefore, chaos was named by chaos;

semi-chaos by semi-chaos. It happened that one nation, Babylon, arose, which gave gigantic dimensions to everything, and printed the cosmological upon all, giving us an elaborate system of mythology. Another nation, the Greek, made all, art; a third, the Hebrew, called everything, God; but why linger in their delusions? God would not be judged by the chaos of the world: he does not claim to be in the grime that may be showered from the hill top, any more than does a painter call the rude blotches of paint, which fall from his brush in painting his picture, his work. It is not his work: it is that which he could not help. Nor does the painter, when he has superseded his first work by a more magnificent, wish to be judged by the earlier, though it may be interesting to his friends to recall his course of development. Neither does God wish to be seen in that which he cannot help, nor does he direct the present to judge him by the works of the past only. Let us see God in his best works in the present world, which is the finest specimen of his productions!

Said Arazenos.

5.

As Arazenos thus talked he sat looking across a valley very similar to the great chasm in the valley of slough, though he was now on the plain. He saw some men twisting a very fine hempen cord, and their endeavour was to get it as fine as possible, that it could not be seen in the air. When they had it thus twisted, they caught a large

beetle, and, tying the hempen cord to one of its feet, they set it to fly across the valley, and when the insect had arrived on the other side, their agents caught it, killed it, and fastened the cord firmly to some object or other and established a communication ; this was the first communication that had been established thence in years. Arazenos wondered what could be the business carried on this method, and returned at night to examine the nature of the cord, but he was unable to find it, though he searched much. Next day he approached the place that he might see the workmen again, but they were not to be seen, and though he saw them near the place at other times, he could never get close enough to speak to them, and never in days or years could he discover the cord, though he knew from the actions on both sides of the valley that messages were being sent : "This truly is a thing that is hid," said Arazenos, "but it shall be revealed in the white light of eternity."

6.

Then he descended into the valley by a rocky road, and near the place where the men had been working, or nearly opposite, in the deep, were thousands of human corpses, so that a stream in the valley was choked and poisoned, yet did he never see any one descend to cast even a pitying glance, or to shed a tear over the fallen : "This too," said he, "shall be revealed in the white light of eternity" ; and he ascended again, and went no more thither to see.

7.

Arazenos had now concluded one thing in his mind ; that the crimes of the high plain were even worse than the crimes of the lower plains and valleys, and what appalled him most was that he never met anybody who seemed to grieve for it—that it was thus.

So spake Arazenos.

8.

If each stone were already a statue, what more could the sculptor effect? If all the canvas were already painted in a perfect likeness, who then would lift a brush? If every rock was as soft as down, then would there be no weary and battered feet, nor any need of shoes, and if no need of shoes, then what need of a shoemaker ; if no need for a shoemaker, what need then for his awls and his lasts? Yea, if the world were already perfect, where could come the progress?

Said Arazenos.

9.

Progress is motion, a going forward, but that going forward is relative ; there must, also, be opposition to that progress else it could not be progress.

Said Arazenos.

If then progress involves strife and collision, then must either one side or the other give away to some extent, else there could be no progress to

either, but both would remain motionless where they first came into collision.

Said Arazenos.

Then if one fall away, is it forever lost? or does it go off in another direction, and cause something else to give way before it, as it has given way before another? that may be true!

Said Arazenos.

Then that other object must be weaker than the one it first encountered, else would it not give way; and if the object that gave way first, always and ever encounters stronger and greater objects than itself, then would it be always giving way and could not be said to progress at all. That is true also.

Said Arazenos.

And when that object had then continually fallen away, it must in the long course of time be subjected to all other objects, and be regarded as inferior to all; then would it be placed last of the world's substances, and be almost, if not wholly, a void. It seems to me to be correct reasoning.

Said Arazenos.

Then I should think that God would regard such substances as useless, and have a place where they might fall at last, and remain when the other objects had come to perfection, through progress.

Said Arazenos.

But what would be the attitude of God towards such substances: would it be an attitude of wrath, or not?

Said Arazenos.

9A.

A friend listening said that he did not see how it could be wholly wrath, since he had implied, by his statements, that the weak substances had done their best, but had failed on account of weakness; then he added further that he would consider that they had rendered some assistance to the greater objects by their opposition, and that it might be true that what good was in them would gradually be transferred into the more forceful objects, and that the weak and useless material alone would be left. Arazenos said that seemed to him very proper reasoning, but he thought, however small the remaining substance might be, God must take account of it, and that he must consider it as useless even if he were not angry; but that he himself should almost prefer the anger of God to the neglect of God, so he thought the state must be separation, and he did not see what could be worse, therefore he chose to call it anger, God's anger, or whatever name the individual himself chose.

10.

At this point a certain friend, Nietzsche* by name, who was listening, said he thought such a line of argument would at last resolve the world into two parts. There then would be a part outside of God,

* The reader is cautioned that the Nietzsche character does not represent the late German philosopher, though some of his ideas are similar. The Nietzsche of this work is historic in this connection only.

a world existing outside of the real world. The friend, who had spoken before, said he did not think that we could postulate anything outside of the world God controlled; if there were anything outside it must have shape and size, else it could not be said to exist at all, and if it had shape, it must have been shaped by some power, then that power must be in it, or else we would have to say that the power shaped it and left it; this seemed unreasonable. Hence he preferred to think that God still controlled it, and by his power would bring it back to usefulness, and consequently back into the world. Nietzsche answered, that this would then make it a part of the world, and, since even when it seemed outside the world, it was still being controlled, it was really never outside the world, hence he thought it was reasoning in a circle, and that they had gained little in the argument.

Arazenos had listened with interest to the argument, but he now thought it time to say something,—and he asked if there were any other reasons why God would show his displeasure to a substance besides that of being useless? Did they not think that many strong objects incurred the displeasure of God by being vicious in the use of their powers? And was it not so, that objects sometimes refused to use their powers? And again did not some turn the powers given for good, to an evil end? The friend said he thought this was very true, and that the patience of God was severely tested with such, and he thought the last mentioned were the worst of the three kinds of evil objects named.

Arazenos then said, admitting, as it seems to me you must by your line of reasoning, that all such exist, the time must come, and for what we know has come, when God, to save the good in the world, must separate at least the most hideous objects of this kind, into a chamber by themselves, they along with the other objects mentioned. Now if that be admitted, the world is very old and consequently that other world must now exist a long time, in fact, had not one, Dante, so pictured a world to us, which he saw, being led thither by Virgil and inspired by Beatrice? The friend assented that he knew such to be the case, and that Virgil was a wise man, and could not lead astray; that Beatrice also was a pure woman, and could not inspire to false visions.

Arazenos now seemed fairly to be winning his way, since the friend assented and Nietzsche was silent, so that he thought he had now got firm ground, and advanced the next step, saying, since we have admitted that in the objects cast thus away there was mind (thinking and acting power), was it not the most reasonable thing to conclude that that mind would organise such materials as were at hand, and strive to draw others to it, and thus become a world in itself, and being evil, would exist apart from God, as we could not think of God as having any part with evil?

Nietzsche said he thought this mode of reasoning, would, in the end, defeat itself, as he thought God, as with the useless materials, would again

bring his mind to play on this world, so called, and again lead it back, or that it might as before be said truly never to be separated; he thought further, the mind which should so organise in the evil world would not be wholly bad, and Milton expressed some such views in that his Satan set about to do God a service as his thrall. If then any service were to be done, it could not be done in a state of entire separation. Therefore, there must be a close relation of the evil and the good, and he preferred to think of it as no separation, but that the two should course together intermixed until the good had overcome the evil, as it must, since God was on its side. And to finish his thought, he said, he deemed that the evil would be all taken up into the good and purified till nothing evil remained, but if it must be allowed that the evil would not wholly be swallowed up, then he should prefer to think that any separation that might occur would occur at the final goal wherever or whatever that might be. He concluded saying, that he would have something to say on the process later, but he had already spoken of the goal.

Arazenos said that he was pleased that Nietzsche had thus spoken, but that there was one difficulty he had in understanding his thought: "God would only cast out that which was diametrically opposed to his will, and it being so opposed, could not be thought to try to serve God in any way, and since it was entirely hostile, it would not be apt to seek an entrance back." Then as to God's attitude; he did not think it was a true conception of the mind

of God that he should cast the evil out, and then immediately bring his mind to play upon it to lure it back, that is, we could not think of God being so inconsistent as to act two different parts towards the same object, but that he believed what God cast out was cast out for ever, though Arazenos wished to make it clear that he in no way undervalued repentance, but that repentance could only apply to that, not cast out, but fallen.

Nietzsche was silent and the friend rose and said that the guests were already assembled, and they had better leave off discussion for the present; so they arose, but Arazenos did not go in with them, but returned to a sheltered vale, and spent the night in peace and sleep.

II.

What troubled Arazenos now was the relation of the men on this exalted plain to those on the lower plain and the valleys. He had tried to fly from the nether hills to the higher plain, and had fallen into the valley, and had thence been led into the secret chamber, thence to the deep. By all this process he had attained to a view of the great hills and plains, and truly these were inhabited, but how the inhabitants had attained to this position he did not know; they had not gone to the deep; he was certain of this from the words of the soothsayer. While he thus troubled his mind he saw one approaching him, and he recognised the staff and the crown, and he looked at the bud he carried in his hand, and lo! it was a flower. Then he knew that the good angel had given his sanction

to his works, but what should follow he knew not. Then did the good angel lead him across the valley, and over the nether hills to the plains, and Arazenos was permitted to see his friends once again, and there he dwelt for a space of two months at ease, for he had now been absent in all about nine years.

12.

When Arazenos next began his conquering march, he went more leisurely; he knew the road thoroughly, and did not hasten. Though courageous always, he knew what trial meant, and encountered it only when he knew it to be a world necessity. As he tramped down the way, the rustic of the field doffed his hat while he passed; the dweller of the village stood gazing over the garden fence; the blacksmith quietly laid down his hammer, and came to the door to take a parting glance; but silently Arazenos strode forward; being now about thirty years of age, and in the prime of life, the world looked with expectant eyes to see what move he might make next, for they knew that forces were working within him.

13.

Slowly did Arazenos tread forward, half in fear, for he knew that soon the volcanoes of the deep would open, and pour forth, and he should again be smitten by the white heat of eternity, and he looked at himself cautiously to see what strength remained in his body, for he feared that it should some day give way, then he remembered that only

that which was within could sustain him, and he looked at himself no more.

14.

Before entering the hills, he desired to linger a little longer on the plains, and he turned from his course to behold a goodly city that stood to the left, eastward. On a fine morning, he entered the city, and strayed to the market place as was his wont, and saw much ; then he was about to leave the place and was sauntering slowly down a side street when a stranger accosted him, and said he had heard of him from one, Nietzsche by name, and that Nietzsche was in this very town, being on furlough, and he was certain Nietzsche would be very much disappointed if he passed through without visiting him. Arazenos said he would be very pleased to see Nietzsche once again, and that he did not know any other friend he would be more pleased to see, except it be the soothsayer or the good angel ; so he followed the stranger, and going through a long hallway into a by-room, he found Nietzsche sitting, deeply engaged in thought, but upon Arazenos entering, he looked up, and, in surprise, greeted him. When they had got seated, and had exchanged a few remarks, Nietzsche ordered a servant to bring in some coffee, for the day was wearing on, and when the coffee had been served, Nietzsche began : " I was thinking over our argument of some months ago, when we met on the high plain : we practically concluded with the postulating of two worlds ; one, the good, and

the other, the evil by reason of separation from good." "It is true," said Arazenos.

Nie. I had objected to the separation of the evil, and suggested that the two would remain intermixed and intermingled until the final culmination, though I believe that a final culmination was merely a postulate, but we seem agreed, and, as for me, I am willing to leave it so. Arazenos replied that he was so willing also.

Nie. It appealed to me afterwards that we were possibly arguing from the wrong standpoint, and that a separation of good from the evil would have been a fairer postulate, assuming the world to have begun as evil and that the good gradually triumphed, but that the evil and chaotic world was the first.

Ara. I see the logic of your thought quite clearly, but if you admit that, then you would imply that the good was struggling in subjection for many centuries. I should like to ask of you one question: "What or whom do you suppose to be the centre of good?"

Nie. I suppose God; at least it is so postulated by all philosophers, and I think they postulate correctly; for my part I am willing to leave it so.

Ara. Then your theory would put God in an inferior position for much of his history, and postulate him as defeated and struggling for liberty, which of course he would gain in time.

Nie. I agree that he must, and has, else would he not now rule the world.

Ara. But it can only be since God triumphed that he can be said to be supreme ruler of the universe.

Nie. I suppose I must say so.

Ara. Then God was not omnipotent before this time, therefore, those existing before did not know him as God Omnipotent, therefore, they knew him only in part, and he was not to them the same God as he is to us.

Nie. That would follow.

Ara. This seems to me to be a limitation of God which is not justified, and which asserts a nature and essence in God, which we are certain does not exist at the present.

Nie. I see the fallacy you point out: you do not wish to begin with a world where God is not supreme.

Ara. If there was a world in which God was not supreme, then there must have been a ruler of that world, and if he once had power to rule supreme, how say you that he might not again come to such power? and again God would not be supreme.

Nie. I assent that I like not the conclusion.

Ara. We must begin with God as supreme ruler of the world, without beginning and without end, and it seems to me no logic of man can part from this.

Nie. I agree with you, Arazenos, but I am very pleased to have argued the point with you; it will give us greater certainty in discussing other sides of the question.

If to-morrow you are not engaged, I should be pleased to meet you in the same place, at about the same hour.

Ara. I will be here, yet I must soon set on my course.

So they parted, and Arazenos went again into the city, into the by-lanes and streets to see what he could see, though they did not interest him greatly, as he had seen many of these cities in his youth, and it was merely a refreshing of his memory.

Next day Arazenos returned, and began to discourse with Nietzsche concerning evil and good, but Nietzsche was inclined to be silent on the matter, and said one thing had been troubling him. They had decided that God was omnipotent, eternally omnipotent: these were the two points he wished to emphasise, the eternal nature of God, and the omnipotence; "First," he says, "it seems to me that there are certain qualifications necessary for any substance called eternal, that he would say that the same qualifications were necessary to omnipotence, or else the omnipotence would fail if it were not eternal, and the eternal nature would fail, if it were not omnipotent; that is, if it be granted that God is omnipotent, now, and has always been so, it must be granted that he will always be so, for if you grant any possibility of God's departing from his omnipotence, you must grant that must occur through an eternity of time being brought to play upon his substance. Then you would be limiting God to time, which cannot be done since he is eternal, and must be so. Therefore the omnipotence cannot fail, since omnipotence has the germ of eternity within it, and likewise the eternal nature must abide, since it has the germ of omnipotence in it also. I might also reason thus of omniscience and other attributes, and terms applied

by philosophers, but these terms I consider irrelevant in application, since omnipotence applies equally to knowledge and actions, and therefore it seems to me omnipotence is the only attribute we have a right to apply to God."

Arazenos assented, and thought that Nietzsche reasoned well, and said, he thought many philosophers, ancient and modern, might learn something from his last remark about omnipotence. He confessed he had learned something himself from the discussion; "but," said Arazenos, "I should now, on the basis of this, like to ask you certain questions."

First. What element entering in could destroy either the eternity of God or the omnipotence? for I perceive by your own argument that to destroy one is to destroy the other.

Nie. I suppose, sin.

Ara. Yes, very true, but sin must be a little more specified.

Nie. Then I have ever regarded one sin as more destructive than all others, viz., falsehood.

Ara. What definition would you give to falsehood?

Nie. It is discernible, but difficult to define.

Ara. If it then is evil, what would you name the opposite good?

Nie. I suppose, truth.

Ara. Then falsehood might well be described as the absence of truth.

Nie. It seems so to me.

Ara. Then since you deem falsehood to be the greatest sin, then you would place truth, the

opposite good, as the greatest virtue. Let us use this term, virtue, as it suits the purpose here.

Nie. I suppose that is a fair and just inference.

Ara. Then since God is all good, and truth is the highest good (virtue), then truth is the highest term of appraise we can assign to God, and likewise falsehood the most debasing term we can apply to the world of evil as we chose to call it.

Nie. It seems that such would stand the test.

Ara. Could you then give me a more specific definition for either truth or falsehood? for from the one I could apply the opposite to the other and so have both defined.

Nie. I will so attempt, and possibly you can lend some aid at times by questions or suggestions.

Ara. I will so do.

Nie. Then it seems to me that hand in hand with truth must go consistency, whether the truth arose from consistency, or the consistency from the truth I cannot say, but it seems where there is consistency there must be truth, and *vice versa*.

Ara. That I agree with, but just to remind you of the subject in hand; your truth, or consistency, as it may be, must be so in relation to God, for we cannot lose sight of the eternal, and hence lose the application.

Nie. That is so.

Ara. Could you then attempt a definition of consistency? then we might be enabled to proceed.

Nie. We have pretty well covered that ground in our discussion of omnipotence, and God as eternal. We showed how there must be a perfect relation of parts, so that the one could not destroy

the other. Hence we might say that perfect relation of parts to be consistency; which would, in my opinion, be a representation of the highest truth. It would be truth indeed.

Ara. Thou hast spoken well, but I see one difficulty; that, where the parts are so perfectly related as to be in perfect harmony of relation then would the parts appear at all? Would not the appearance be that of a thoroughly compacted whole, in which all the parts were, truly, as you say, but yet did not appear as parts?

Nie. That has been my difficulty. Hence we can discern parts only by a process called abstraction: and this it seems to me has been our difficulty in dealing with God, that we tried to see parts where the whole appeared, hence we were trying to limit God instead of trying to grasp him as a whole, that is, to really see him as he is. This, it seems to me, has been the great error of humanity.

Ara. I agree with you in this as I stated before, but you used a term, abstraction, which I should desire you to explain before proceeding. What do you define as abstraction?

Nie. I like not defining: it has the very semblance of limitation. To define is to say that one object is something else, which it cannot be, since no two objects can be the same; therefore you are not defining. It seems to me about all we can do is to point and say, there, feel, see, handle, examine for yourself.

Ara. But when you thus speak are you not unmindful of the objects that cannot be so felt,

handled, examined, and seen; and yet we are persuaded that such objects are real, and it is with them we are concerned; therefore, must these, so-called invisible objects, be revealed through a reference to the visible; the unfeeling by those which can be felt?

Nie. That may be very true, but why do we say that an object is invisible and unfeeling? If it is so, then we know nothing of such objects; therefore to insist that they are, is mystifying. Are we sure that they can ever be touched or seen? Does not the poet philosopher Lucretius say, "Nought but a body can be touched or touch"?

Ara. This is true; but doth not a modern writer speak of "Believing where we cannot prove," and does he not bear witness of learning so to do himself? and we must not deny what is actually experienced.

Nie. That is all very true, but we are going from the subject; you questioned my use of abstraction: it seems to me that about all abstraction can mean is the effort of the mind to let certain elements of mind, perception, or of sensation, for feeling or knowing, in some way, remain a blank (that is as though not there), in order that the part may be seen more clearly; that is, we, so to speak, becloud our vision that we may discern more deeply, but a part cannot exist only in relation to the whole, therefore we are trying, as was said before, to look at parts when we should make an effort to comprehend the whole. Thus, it seems to me, abstraction is the process of an incurious thinker, and not the true way of

viewing God, since he is truth (consistency). And since truth is the greatest virtue (good) as we said, then it is it we should try to see; and not a part unrelated.

Ara. This seems to me to be a fair answer to my question, but then there is one thing further I should desire to ask: do you deem, good friend Nietzsche, that if one grain, so to speak, of falsehood, were to get mixed with the truth so that it really belonged to truth (to God), and could not be separated, the truth could stand?

Nie. I think not, for it seems to me one small grain of falsehood would break the unity and consistency of parts, and hence what may seem a grain would become a great ball, and would become so great that it would work havoc, and hence would truth cease to exist.

But I wish to divert our course of thought for a moment; to see if that which appears false to us is really false, or is then falsehood used as the instrument of God to promote the truth? When this is cleared up for me then I shall feel more at ease as to our idea of God. Does not nature in some instances bespeak to us a lie? Doth not the colouring of birds and insects so as to appear as the trees, ground, or grass, bespeak a lie on the part of the creator and fashioner of all things? for we must own that these things are made by God, and are useful in his service.

Ara. I think we must own that.

Nie. Does not the caterpillar, which lies concealed in the leaf, make pretence of non-existence, that it may escape being pounced upon?

Ara. I admit such questions have often caused me serious thought. According to our definition of truth, these things would be false would they not?

Nie. Our definition of truth was a perfect relation of parts; was it not? Do you consider these facts of the bird and insect a relation of parts justified by the universe of truth?

Ara. I see another element arise. We agreed to a relation of parts as truth, but was there not a hand that gave this relation of parts?

Nie. We have agreed thus.

Ara. Then in giving that perfect relation of parts, was there not a well worked out adjustment to the situation?

Nie. I presume so; at least I cannot see how I can do otherwise than admit it.

Ara. Then that adjustment was the outcome of a thinking being, since the word adjustment implies that, and hence the product of the mind of God.

Nie. Then I see we are getting a new word into our definition, and a new conception of God.

Ara. I see that there is necessity for a new term, but I do not see that we have changed our idea of God in the least, but with our advance of thought, we are putting vitality where before we omitted to speak of it.

Now if the colouring of the insects and birds be admitted to have a place in that great adjustment in the world, that colouring can be said to be a part of truth. Then does there not appear to be an element working in and through this truth or may it not be behind truth?

Nie. It seems to me our conception has deepened, or widened, and that we have got to admit something influencing truth (shall we say), or else we have got to see truth as something more vital than we at first asserted.

Ara. This is true, but I should prefer, by postulate, to call that something behind by another name for the present at least. It may be that when we understand truth, that other name shall be necessary, but for the present, that power influencing truth seems to be on the plain of feeling, and therefore might be characterised as benevolence, compassion, or could we not seek a word of less limitation?

Nie. I suggest that we call it as many philosophers have called a something experienced, viz., Love.

Ara. I agree :—At our next discussion we shall ask some questions as to the nature of this power (for I perceive it to be a power).

Thus spoke Arazenos, but it was not the same Arazenos who had sojourned on the plains, years before. The universe was coursing into his being now, and he began to feel himself a part of the great whole, yet he did not see how he could be seen by any man who did not also see God and the universe. Therefore from this time did Arazenos exhort those following his course of life, and all the readers of his history hereafter, to look at the universe as he himself now was doing : "Oh ye wise-ones! behold your ignorance, for ye know not anything as ye ought! Ye merry-ones, and ye indifferent-ones, awake from your state, for

the life within you is as a muddy river that seems to flow swiftly because it flows turbidly! Your surface is dark as the river, and your inward parts are more filthy than the most rancid pool. Eternity is not seen by you, neither are the dead at your feet: your day is come; it is already here, when your deeds, even your own lives, shall be seen, be seen forever, in the white light of eternity. Farewell! to-morrow I preach to you the way of truth."

Said Arazenos.

15.

Arazenos wished to set on his course, but Nietzsche was desirous that he should remain, as he wished to discuss some other important matters. Therefore did Arazenos remain, and returned not to his dwelling, but in a fine chamber, given him by Nietzsche, he slept that night, for he was weary, and his sleep was the sleep of peace.

15A.

The grey dawn stole over the plains, alighting on the hills, kissing the surface of the lakes and streams. From the mountains there dashed a tiny waterfall, silvery in hue, clear as crystal, shining in the sun as an orient pearl. Then did Arazenos, the golden-haired dweller of the plains, arise from his peaceful slumber; Then did he behold the morning light; He had dreamt that night, and in his dream he had seen God; Yea, he had beheld him, and he remembered the night, when descending into that awful region, while

lying upon his bed, he had been attacked by a dark form, which strove to put his head in the place where the heart of Arazenos lay, but what a change now! On this night the Divine stood by him, and put his heart where Arazenos had sought to put the head of the Divine. Arazenos knew that the true transformation had come; that the heart throb of God had been heard over the universe, and it was now finding response in the human breast; the dawn of eternity was at hand, and Arazenos bowed his head in reverence; nor did he desire anything to eat or drink, nor did he desire any prayers from the chapel; the dawn of eternity had come; Arazenos had seen the Divine.

When on the day following Nietzsche came to the dwelling of Arazenos, he found him burning with fervour, and shining as the sun with hope, and so they began a discussion.

Nie. We ascribed the influencing power in God to a feeling, love; that love is the promoter of truth; truth the adaptation to the circumstances; then could God, Omnipotent, not adapt himself to any circumstance? Could he not by the very nature of his being, since we so ascribe to him mind and feeling, put forth a seed of truth that could effect a renovation of the evil world? The motive power behind such truth (such adjustment) would be love according to our line of reasoning.

Ara. I am convinced that all such would be not only possible, but his pleasure.

Nie. Then if he put such a germ into the evil world, would not the evil world in time be conquered?

Ara. I suppose so.

Nie. Then would you think it consistent with God's nature that he come forth in force, and take the evil world as a great nation would take a small state to be a subject kingdom?

Ara. When such occurs do you really consider that the smaller state is conquered? It is subdued but not conquered; therefore you would speak of God subduing, not conquering: As the state is merely subdued, so would the evil world not be truly conquered, but would have its will broken. This would not, in my opinion, be consistent with the attribute of love, and we must think of God working through his eternal essence, which we have rightly reasoned to be love.

Nie. That is clear: But in what way could God work as love in such a hideous region as the evil world must be? Since the evil world doth hate the very semblance of love, as it is diametrically opposed to that love, it would immediately prey upon that object, love, and subdue, or kill it, and so there would be no conquest.

Ara. Think you that such a germ, call it just a germ, could be utterly destroyed as thou sayest? It would be of the eternal, eternal, and though crushed must rise again. Think you that such an object, which should go into the evil world to live and to die, would not even from the evil world attract some sympathy or compassion?

Nie. It seems thou reasonest well, but I shall have a few questions to ask when we meet again, and so Nietzsche departed and left Arazenos to his thoughts.

When Nietzsche and Arazenos met on the next day, Arazenos began thus: In our discussion of some few days ago, you asserted that any amount of falsehood being really mixed with the good, would in time destroy the good (that is, the truth).

Nie. I so said, if I remember correctly.

Ara. Would you then say the same of truth, that any small amount being really intermixed would in time do away with the evil?

Nie. I should hold the same to be true, but we must put emphasis on the word "mixed" in both cases. It must be so fused into, and must so permeate, that they can be truly said to be blended.

Ara. I agree; certainly we must leave no room for doubt on the question.

Nie. Then in what form would you suppose the Divine Ruler, God, would be most likely to operate, since we have concluded that he is, in essence, love?

Ara. I should say that he must necessarily operate through himself, since only God is pure love; only that which is a pure essence of himself, could represent him.

Nie. Then whatever was done by that essence, you would say was done by God.

Ara. I would say so.

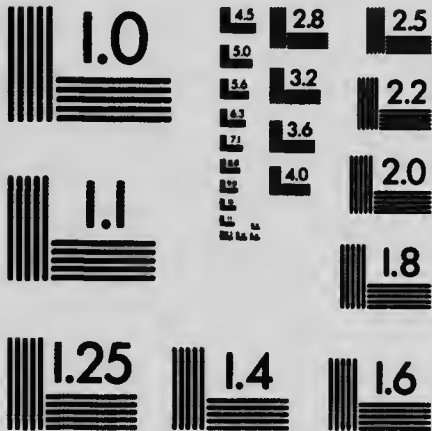
Nie. Then could an angel so represent God?

Ara. I know not the nature of angels, but I should not like to commit myself thus, but I should think that God would consider such an evil world the greatest danger to his power, and would therefore feel a great good effected by conquering it.



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Nie. You mean then he would spare no pains in such a work.

Ara. I should think not.

Nie. Then what do you suppose God would hold most dear of all that he possesses?

Ara. I should judge, a son, or a daughter, as they are the closest of kin, and I think the most dear by the ties of life, except it be a father or a mother.

Nie. But I do not see how we can conceive of God as having a father or mother, since he himself is father of everything that doth exist.

Ara. That is true, then as for me I should be content to say a son.

Nie. Then suppose a son is to God the very dearest, what would constitute a son of God since there is no maternity in the Godhead?

Ara. That is a great mystery, but we cannot deny to God the right of a pure son who is very God in himself.

Nie. I agree, and I think that we do well to cease there—granted that God can give forth of himself a son having his very being bound up within him, heir to all things the Father is heir to, possessor of the worlds,—

Ara. Then would you say that such a son would be less in eternity than the father and later in time?

Nie. I do not see that we could make such a distinction. There is no time in God: he is a being absolutely timeless, therefore how could he give out that which is not a part of him?

Ara. But would you say that he was less than the Father or greater?

Nie. We cannot, by our line of argument, say he is either less or greater: God cannot be measured as lesser or greater, as he is unchangeable, and that which is the very essence of God cannot be less than, and certainly not greater than God.

Ara. I reasoned quite that way myself, but I wished to see if you concurred in the idea, and since I see you do, I feel we are free from the danger of one error which is sometimes made, in looking on God as quantity rather than quality.

Nie. I have always sought to avoid that error.

Ara. We seem now to agree quite well, and to make good headway.

Suppose that son was now to leave the bosom of the Father, and journey into the world of evil:—

Nietzsche here interrupted: This is a difficulty; you argued that the world of evil was separate from God, and that as it was hostile in attitude, it would not seek entrance back into the kingdom of God, and also since God had cast it out, it was cast out forever, else God would not be consistent with himself, and hence not truth, and if not truth not God, and the essence of God, as God, would be annulled.

Ara. I said that, I believe.

Nie. I held that the evil was not cast out, but remained intermixed, but you insisted that it could not be said to be intermixed in the true sense that is in the sense of fusion, and I agreed with you.

Ara. I remember how it came about.

Nie. Now you assert that God does go into the

evil world ; that is, God goes out of himself, which seems to me to be absurd, and at the same time hopeless, reasoning.

Ara. Then it seems to me that there would necessarily be some very exceptional cause which would lead God to go out of himself, thus granting he could do so if he wished.

Nie. Yes, I admit he would not try to do so, if he did not feel the fate of the world hung in the balance.

Ara. Then, if such were the case, and God so desired, could he not then go, so to speak, out of himself?

Nie. I will not admit for any reason that he could go out of himself as you say, but there is a possibility that his whole self had not been fully comprehended, and that he really did not go out of himself, but that he then took in, and embraced the whole of his dominion.

Ara. Then would you not consider that a culminating point in the history of the world?

Nie. I would, indeed, but might he not often have done similar deeds, and the history of the world be made up of such deeds?

Ara. That is quite true, but we have record of but one such event, and we must consider it the master stroke of the eternal, and all others must be considered smaller events in the world history.

Nie. Then we would have to consider this as the time when God realised his full powers, and comprehended his full dominion.

Ara. That, it seems to me, must be the answer, or else we have got to say that God diverted

the laws of his being into this one event, causing a so-called miracle, in order to save the evil world.

Nie. I like not the term miracle: that which God is able to do is righteous, and true, and consistent, and a miracle does not savour of consistency, or truth. I do not see how you could term such an act as miracle: it is the master stroke of God, and, in accordance with his powers and attributes, truth, and consistency, therefore it may follow the further definition of truth, as the adaptation to the situation. He that coloured the insect and the bird so that they might not become a prey, surely, in his mercy, could expand to the full powers of his being to save the evil world.

Ara. I agree, but the colouring of the insect and the bird; the colour changing of the fur for the animal, are all insignificant as compared with the great event of which we speak.

Nie. I agree that the event of which we speak is the centre of history, but it is the same in principle, for in that God went out into the evil world, he went out, not in the garb of himself, but in the garb of the evil world, in that, he, in my opinion, acted a falsehood, and was not consistent with himself.

Ara. Thou reasonest well, friend Nietzsche, but I see a contradiction, in that you assented that the falsehood wrought by God in the colouring of the birds, was an adaptation to the situation, and therefore justified as truth, in that God must use his powers as best he can to preserve the use and beauty of the universe.

Nie. Yes, I condemned too hastily, friend Arazenos!

Ara. Then why did God so disguise the birds, insects, animals, and objects: to save their lives, was it not?

Nie. Yes, I should say so, and, in so doing, he was kind, but had he not in view the saving, for himself, of the universe?

Ara. I agree, but in that case he coloured or discoloured the animals to save them, and through them to save the beauty of the world; but, in the great event, he took to himself the semblance of the evil, to lose himself in death, to save the world. There, seems to me the difference.

Nie. But was he eventually lost in his son? Thou hast said he died.

Ara. No; that would be impossible, we could not think of God as being lost, but he suffered the pains of hell and was disrobed of the heavenly, and went down to cruel death, bearing to the grave the souls of those he had won; but, in that he was God, he arose again from the dead, for the chains could not hold him down, and in that he arose, the souls bound in death, that went down with him, arose from the grave with him, and, in that, a part of the evil world was redeemed to eternal life, and truth was planted in the evil world to remain forever and to conquer.

Nie. I see clearly what thou sayest. In that God sent forth his own son in the garb of the evil world, he adapted himself with perfect consistency to the situation, and, in that, he was truth, and his son was truth. But deem'st thou

he could not have succeeded by any other method?

Ara. I do not: he adopted the one and only expedient possible.

Nie. I see that this is not easily placed to one side, but do you think that God actually gave of himself thus to redeem the world?

Ara. I deem so, in that his son yielded his life blood which flowed from his wounds, and we cannot think of anything which is a purer essence of life than the blood.

Nie. I agree, for it means much to an earthly father to give the life blood of a son, and it must mean all to the Father of fathers to see the blood of an only son flow in death; but what would you say was the significance of the death? Will you state slowly your opinion on the matter?

Ara. I would say the son was from the bosom of the Father; in that it truly was the Father, you do not doubt this, friend Nietzsche?

Nie. I do not. The Son was God of very God.

Ara. In that then he represented the Father to the evil world.

Nie. But was there any necessity for such?

Ara. There was; as we have already stated before, the evil world was lost: It is also so implied in the sending of the son, else if the world was good, and knew God, why did he send the son?

Nie. So let it be, proceed, friend Arzenos!

Ara. I must now question you: In that he represented God, as what did he represent him?

Nie. I suppose we should say as, truth.

Ara. Very well, but did we not find an essence in God, influencing truth, and more important?

Nie. Yes, that was the feeling aspect, love.

Ara. It is even so: Then would you not say that he represented that love?

Nie. I would say so.

Ara. Would you not say that, that was the fundamental work?

Nie. It seems we cannot say otherwise.

Ara. I think we have got to firm ground there.

Ara. Then what else would you ascribe to the work of his coming?

Nie. I do not see what else can be said.

Ara. I will now depart a little from this point, but I shall return to it: What do you suppose they thought of the son when he first appeared among men?

Nie. You have said that he was clad in the garb of the evil world. I do not suppose that he would be discerned.

Ara. No! not in his outward garb, for he had on the semblance of the evil world. Now the evil world is a world of men, and he appeared as man: in that you have answered correctly.

Ara. But did we not say something more in the beginning: that he was from the bosom of God, God of very God, and could not be different? Then was not the very nature of God in him?

Nie. You, thus, would make him divine and human at the same time.

Ara. Yes; but I have made myself clear, and there should be no confusion; two natures in one being, yet in truth there might be said to be two

beings, but in that he took the evil world up into himself, there ceased to be this world apart from God, and it is clear there was really one being.

Nie. I will not argue further.

Ara. Then you will admit, as human, he would be received as human : there would be no conflict there.

Nie. Yes, he would be as any other.

Ara. But, then, as God divine, he would not be as what was around him, and therefore he would be noticed, and though the difference might be a difference of additional virtues, yet it would be a difference which is hard to be understood, and would not be understood by the evil world, hence it seems to me there would be rejection.

Nie. I agree ; as I think anyone must.

Nie. What would you say, Arazenos, would be the quality that would distinguish him from the evil world ?

Ara. I think we must say, love, since we have decided that to be the pure essence of the Father.

Nie. Then why would there be a rejection on an account ?

Ara. I see no reason in a good world, but, in an evil world, the love would not be understood as it is, and besides the operation of love would begin to upset some of the old conditions, and thus cause jealousy and fears in high places.

Nie. I see this, but there is one point : How did that love ever get the first foothold in the evil world ? Since, as you stated, the world was evil and hostile in attitude, it would not, and could not, come of itself, nor would God force it, since he had

cast it off. If he did so there would be an inconsistency in his actions, making a decree at one time and reverting it at another.

Ara. I thought that ground covered before, and that point settled. You must remember it was not the will of God that the evil world should exist. It was what he could not help: no more than the painter wishes to be judged by the grime that falls while he works, does God wish to be judged by what he cannot help. The evil world must not be taken as what is, by the pleasure or will of God, but it is the grime that falls from the brush of God in his painting of the great world picture.

Nie. But it is ultimately his will: since he chose to paint, he knew what must fall, and therefore it is the result of his willing to a certain course.

Ara. You argue well, but may not the painter return and gather up the grime, and attempt to make it into a picture also? So may God return to redeem the evil world. It is the master stroke of the painter, when he tries to make a good work out of the cast-away paint. It is the ingenious sculptor, indeed, who can make a good statue out of a stone already cast to one side; so the incarnation must be considered the masterpiece of God's painting.

Nie. I see what thou meanest: but how can that which is wholly good form any bond of union with that which is wholly evil? That is what troubles me in the whole discussion; that must be explained before, "the dying with him and the rising with him also," can be anything more than a jingle of words and phrases.

Ara. This is the point; I see the difficulty, clearly, now; this is where the master stroke of the artist, God, comes in: you will admit the possibility of evil uniting with evil?

Nie. Yes.

Ara. You will also admit the uniting power of good with good?

Nie. Certainly, that is to be admitted also.

Ara. I now have you where I desire—here is where the master stroke comes in, the evil world, at least in part, united with him in that he was as the evil world, but he was not of the evil world, in that God was in him, but in so uniting, the evil world partook of the eternal good of the divine God, and in that partaking the gulf was bridged, and eternity was planted in time, man having a place in the redeemer and creator of all things.

Nie. You then as much as say that Christ became evil to gain the evil?

Ara. I believe it is so written by one, Paul, who said, "He hath made him to be sin for us." (2 Cor 5:21.)

Nie. When was not the work done? Why did he die the death of the cross?

Ara. In that sin was now in him he must die to get rid of sin. Does not one, Paul, again say that he endured the curse of the cross, "being made a curse for us"? (Gal. iii. 13.)

Nie. But, in that he died, he was not different from evil men.

Ara. He was no different in that he died, but has not one, Paul, again said, "In that he died, he

died unto sin once, but in that he liveth he liveth unto God" ? (Rom. vi. 10.)

He died as sinful man, but being as I said two natures in one being, he was raised up again unto God, and unto eternal life.

Nie. I see, but why does not an evil man, when he dies, die unto sin ?

Ara. He dies unto sin, being the victim of sin, but Christ was not the victim of sin, in that God eternal was in him, and raised him up superior to death, and conqueror of sin and the grave.

The old man known to harass the race through the centuries died, and the new man was raised up instead ; a corrupt body went down, but a glorified body arose ; the old man was put off, and the new man, the son, who is called Christ Jesus, found his rightful place in the bosom of humanity.

Nie. But was the whole world redeemed by that one act ?

Ara. It is even so, good friend Nietzsche. But only such as had faith in him went down to death with him, being united in his death, and only they arose with him. It was they who went forth preaching repentance to the rest of the world, repentance and salvation by faith in his life, or as they said, in his blood ; as the blood was, and is, the essence of his life, of all life for that part, and only those of the past ages and of the present day, who are united with him by faith, have put off the old man and have the hope of a rising as he arose, which is rising in him ; and it behoves us to-day to preach repentance, and faith. Arise, friend Nietzsche ! we have now spent a long time in this

case, let us go to preach this truth, for the world, truly, is in need. Do you remember the words of Christ when he said: "When the son of man cometh, shall he find faith upon the earth?"

Again he said: "I am come to send fire on the earth; and what will I, if it be already kindled?"

I fear for the faith of the earth. Let us go, friend Nietzsche, that we may kindle a fire, for lo! the son of man shall return, as he said.

Arazenos arose, but Nietzsche desired him to come yet one other day, till he learn some of the doings of Christ upon the earth, leading to this great tragedy.

But before we part, said Nietzsche, tell me under what head would you put the work of Christ:

First. You said he represented God.

Ans. True; I said that.

Second. He may be said to have represented man, but since it was God in him that represented man, this may be omitted. We cannot conceive of God not knowing man, and therefore man did not need to be represented before God.

But the first is very important in that man did not know God.

As I have said, the evil world misunderstood God, and rejected him in that they put him to death. You may imagine their guilt and dismay, therefore, when, after the noise and gloom of Calvary, they found that they had put God to death, and that God had meekly died in love for them, even uttering a prayer for them in his death. There is therefore just cause for men to-day to

repent and grieve on account of that, *i.e.*, the things done to Christ, in that those that are in sin to-day are partakers of that crime, in that they are the faithless ones.

Nie. How meanest thou, the faithless ones?

Ara. I mean so, in that they have not been redeemed from the evil by faith in the son who died and arose again; in that they are in the same state as the faithless ones at the time of Christ's death; in that they have neither died unto sin nor have they arisen unto life: It is to such we must preach, friend Nietzsche.

Second. As human, and divine, Christ died our death: He died as we all would have died had he not been sent. In that he died as a substitute for us, but had we died we should have been bound by the chains of death forever, but in that he died, being divine in essence, he arose, or was raised up, on the third day. In that he went through the whole tragedy as substitute for us; therefore his whole work must be spoken of as:—

(1) Representative.

(2) Substitutionary.

Nie. I have heard men make much of the exemplary side of the life of Christ.

Ara. That was not his work, yet he did much, and also taught much, and many things, but these are understood best by the heart purified by death to sin as Christ died, then he may return and understand these examples and sayings; but otherwise it is hopeless to understand them, though they may be good aids to lead a man to the cross (the death).

But it is the dying to sin, in faith, and the repentance preceding such we must preach, for how can a man die to sin, if he does not repent of sin? Arise! let us go forward! we can discourse on other matters by the way: the climax has been reached.

Then did Arazenos leave Nietzsche, but, turning from him, he saw the tears roll down his face, and a bright light seemed to illumine the brow of Nietzsche, as he said, "Lord, I believe."

Then did Arazenos know truly that he had seen God on the night before: This truly has been a long day, but the threshold is won; faith has come upon the earth, said Arazenos.

16.

Slowly did Arazenos wend his way over the nether hills: behind, his home and friends: before, the valley of his experience: beyond the valley, the high plains, which appeared as hills. It was as starting on a career anew; but this time none of the men of the plains attempted to accompany him: they knew the prowess of Arazenos, and gave up the pursuit. One lone soul now journeyed by his side, the friend with whom he had conversed, Nietzsche the son of a miner, who had sunk his shafts far below any of his ancestors; yea, any of his race: yea, and without those well-sunken shafts, Arazenos might never have penetrated to the depths as he had done, but in truth, Arazenos had really gone below Nietzsche, but Nietzsche was not envious, and it was in this last conversation that Nietzsche was, so to speak, brought to his knees,

and he now gladly acknowledged the superiority of Arazenos, though Arazenos, on the other hand, felt the great debt he owed to Nietzsche, and was loath to claim any superiority.

17.

Silently the two trod side by side ; the hills were reached, the first ascent made ; each went up independently and pursued his course as though the other were absent. Over the nether hills they went : sunrise and sunset beheld the two together, sleeping and waking, side by side, yet little was said.

18.

At length the last great peak was reached, and the valley lay before, and beyond the valley the high plain. Then did Arazenos remember how he had trod the road many years before, but all alone : now Nietzsche was with him.

19.

On the last hill they took a long rest, and seated one night by a bright fire, in a sheltered spot, Nietzsche spoke thus : Since our last discussion, good Arazenos, I have wished to ask many questions, but have deferred, hoping that I might find answer within myself, but since I have not, would you be so good as to instruct me on these matters ?

Ara. I am not certain that I shall be able, but such answers as I am able to give I shall do so willingly, for I have gone deep into the earth, and

have seen, but not sufficiently clear is my mind on these matters yet, but I know it shall be clearer later. Meantime proceed! and we will seek to solve the difficulties together; what we cannot answer now we may be able to answer when the years have brought the seed to maturity, planted in our souls.

Nie. There is a great weight upon my mind. You spoke of the master stroke of God in saving the world: would you call that a miracle or not?

Ara. It depends on the true meaning of miracle. If miracle mean something beyond the conception of man forever; *i.e.*, eternally apart from the mind of man, I should have to say that the act is not a miracle.

Nie. Then you think that this great work of God can and will be understood by man?

Ara. I believe so.

Nie. How long is it since it occurred?

Ara. About nineteen centuries it is reckoned.

Nie. Then why is it not understood now?

Ara. It is not fair to say that it is not understood now, but there is a tendency on account of prepossession, and prejudice to fall into error regarding these matters, and then nineteen centuries is a short period of history after all.

Nie. Do you believe anyone has ever understood this so great a work?

Ara. I believe one, Paul, who lived at the time of the event, and who afterwards gained great visions, understood, but he found difficulty in giving utterance to the facts.

Nie. Do you think he ever gave utterance to the facts?

Ara. I believe he did, but he is difficult to interpret, and has been misinterpreted oft, and often not interpreted at all.

Nie. Could you explain why he is so difficult to interpret?

Ara. It must be remembered Paul had very deep experiences, and was smitten to the ground near a city called Damascus, and that he afterwards retired into Arabia, into the desert, we know not where; that he there, so to speak, descended to the depths until his body had been purified, and the old man that was in him burned out of him as with a fire, and the new man had taken full possession of his soul; then, having come from Arabia, he preached, but to understand his preaching it is necessary to go to the depths as he did, that the old man may be taken away, then shall a man see with the eye of a pure and lasting faith in the eternal, and thus seeing shall be able to gain a deeper insight into the truths set forth by Paul.

Nie. That is very good, friend Arazenos, but answer me this: Do you deem Paul has ever been truly interpreted to mankind?

Ara. I am assured that many useful doctrines have come from his teaching, and that he has been a vital force, but it is doubtful if anyone has arrived at a faithful interpretation of his doctrine as a whole, and especially of his sayings concerning the death of the Lord.

Nie. We shall leave our discourse on Paul to one side for the present. What would you call the act of God in sending his son into the world?

Ara. It matters little what it is called, but, for

myself, I should say it was his supreme work of grace.

Nie. You will consider it wholly done by God ; but first let me see if we both have the same idea of grace. It is something bestowed apart from any merit in the receiver, is it not ?

Ara. That is the conception held by many.

Nie. Then, the incarnation was entirely a work of grace. Do you deem that a just statement of the relation of man and God ?

Ara. I deem it to be a just and fair statement of the relation as it seemed to stand at that moment, but to find the relation of man to God we would necessarily go to the beginning when man first took up a relation to God, or God to man, as it may be, but that is a great problem, and I should prefer not to discuss it now.

Nie. Very well, good friend Arazenos, but was the supreme act of grace, as we have called it, a calculation in the mind of God which was not there in the beginning, or was this work of grace set from the beginning ?

Ara. I think we have clearly stated before that God is eternally omnipotent, and I think we fully implied in that that so additions could come to his being and therefore that his plans are eternal, and unchangeable.

Nie. This brings many difficulties before my mind, but I feel that these shall be explained later, and I will leave aside those great questions for the present. Meantime I should desire to learn something of this life of faith. Thou hast said it first demands repentance, and I feel an inward

work of repentance has been done in my heart, and I do truly repent of past misdoings, but I see not the way to the better life, and yet I seem to myself to believe.

Arazenos loved Nietzsche, and wept for him, but he had done all he could do, and in his soul he almost hesitated to tell Nietzsche what course was necessary, since he had seen so many turn back at this point; but he knew that one duty remained, and taking Nietzsche by the hand, he pointed him to the valley, and to where he would find the soothsayer who should direct, and then blindly did he turn away, and when he regained his sight Nietzsche was gone, but Arazenos was not very sure where, but in his soul he felt he had done his duty, and he himself descended into the valley to journey to the plains beyond.

So parted Nietzsche and Arazenos after a long and splendid companionship. Yea; so they parted, and each went his way.

As Arazenos lay that night upon a hillside, looking to the east, he saw a star fall, and the brightness seemed to fill the whole earth; it lit up the hill where he was lying so that his eyes were dazzled, then his sight cleared, but the star still continued to fall, coursing towards the earth, yet never seemed to strike the earth, and it fell, and fell, and, in the light, Arazenos could peer away through the myriad million planets, dark gloomy masses that swung in space, rude chaotic forms, and through them he peered, and suddenly an opening seemed to show Arazenos something away beyond. One glimpse he gained, and then

came back the dark of night, but the star fell on, and it was not night to Arazenos: the perception remained, and he mused deep in his soul, expecting every moment that the earth would be shattered to fragments, and the beings of earth would be shaken from its surface, and thrown out upon the timeless sea. Long did he wait, assured in soul that the star was coming, and then gloomy clouds, huge masses of floating vapour, great spheroid forms, came between, and the star was hid from his sight, but Arazenos knew that the star was coming, and nothing could shake him from his firm belief, and the night passed, but little did he sleep, and when morning dawned, the sun uprose from the east, the quarter in which the star did fall, and Arazenos gazed at the sun long and steadfastly and he said: "Not thou; not thou!" Those who heard, wondered what he meant when he so addressed the sun; but Arazenos deep in his own mind knew that the mathematicians, astronomers, and scientists were wrong when they said the sun was the centre of the world, yet he praised the man who had so postulated, and he remembered that at one time the earth had been postulated as the centre, and some very correct reckoning came therefrom. That day was past, but men looked no further than the sun, and yet Arazenos knew that he had seen further than the sun; and he said again and again, "Not thou! Not thou!"

Arazenos no longer saw the falling star, and yet he knew it was falling, and he knew that it must overtake the earth some day; how long hence, he did not know, but the star is coming, said Arazenos,

and to the sun as it rose to midday heat, and stood full over the earth, as a conqueror, Arazenos said, "Not thou!" and he thought of his friend, Nietzsche, from whom he had parted so suddenly, and he wondered if he had seen the star. That day, as he travelled, he asked many by the way what they had seen, and many said they had seen a light in the night time, but further they had seen nothing unusual.

It seemed to Arazenos that his work was well over, and he went on to the high plains and exhorted all who had not gone down to do so. He told them of the star, but they little heeded, and he descended into the valley where he had seen men putting an invisible string, and more dead lay before him, and he called to them to arise, but they arose not, and he reached the top of the plain and was descending into the valley by a long and circuitous route, and spent a long time therein, but had nearly gained the bottom when he suddenly met a man hastening up. Arazenos beheld him at once, and he knew by his countenance that he had been to the depths, and he discoursed with him, but whether he had been led by the soothsayer to the lake, or whether his course had been more easy or more difficult, Arazenos knew not, nor did he question, but he knew that Nietzsche was white, whereas once he was black, and he praised God, and said, "Even so, O Lord! many and various are the regions I have visited; vast and deep are the fields I have explored; rocky and rugged are the ways which I have gone, but I have seen, O Lord, I have heard; yea, and another

hath borne witness with me, and it all is true, and the rest shall be revealed in the white light of eternity."

Then did Arazenos take his leave of Nietzsche, and he feared not for his fate, for he knew that, though Nietzsche should visit the high plain and the valley therein, and the plain of his birth, and though trial should beset him, he would not be left alone; and Arazenos knew that the down-going of man had begun, and who shall say but that the whole race may have gone down before the star reaches the earth?

Arazenos was now advanced to a good age, his physical form had been shaken by the inward conflicts, his outer appearance showed that flames had raged around him; he had spent his life mostly alone in tracking the regions where too few had gone; in fact so few that Arazenos was looked upon as a pioneer: and a solitary pioneer he was, yet never in his whole course did Arazenos feel himself alone, even the robber in the night, and the bandit by day, shunned Arazenos, and though they never said why, they must have felt that a mysterious presence went with him, and my reader, I think, must join with me in saying that their postulate was not incorrect, Arazenos was never alone.

PART III.

I.

ARAZENOS and Nietzsche met as Arazenos had come from the high plain, when Nietzsche had not long completed his descending and ascending. They knew each other as never before, and for that reason they said little, but there, where they suddenly met, they parted; they parted, but each had a confidence in the other, and did not fear for his course, so, there, they parted. Yet each thought as though the other were present to question and criticise, and in such a mood did Arazenos often address himself, while abiding in the forest; often did he sit by a gurgling stream, and chafe to the water as though to a person, and more freely did he speak to it, because he knew no one who could tell him the origin or end of the stream. He felt that it had the imprint of eternity upon it. To the sun did he often speak by day; to the moon and stars by night oft did he utter his voice in soliloquy, and he used feign hear them answer.

To the sun, one day, did he say: "Thou burning orb! for what purpose wast thou created? To give light only? to give heat? But what use is either the heat, or the light? Canst thou reply, oh sun? When thou wast created, was there any addition to the powers that be? Was light brought into being

that was not before thou wert? Or didst the light of the universe collect and form thee? If so, then why did God so make the adjustment?" Then did Arazenos, as though his other person spoke, make answer: "Thou wast born to create, wast thou not? The Creator created thee to create for him; likewise did he create the earth; yea, and the moon and the stars, and all life that is." But again his heart spoke, and said: "But did not the Creator when he created, bring forces from chaos and plant power, life, and form, where it was not before?" "Very well, be it so; but if he drew it from where it was not, then where was it that he should draw it; and if it was not, then he must make it, and if he make it, he must make it out of something, and if that something did not exist, with what then did he make it?"

It seems to me we must change our idea of creation, said Arazenos.

When I talked with one Nietzsche, we concluded, and I think rightly, that two things existed in regard to God, Eternity, and Omnipotence, and that the one could not vary in the least degree without varying the other; yea, without one or both being destroyed. Is it not so, Arazenos? said he to himself. But if you admit him adding to himself by creation, is he not then adding to himself? said Arazenos.

If then he add to himself, he becomes more, then he was less before, but God cannot be less or more, nor can time have any effect upon him; yea, not even his own act of creation, but he is eternally the same in power, said Arazenos.

If then God created the sun, the moon, and the stars ; yea, if he created all things, what then constituted that act a creation ? Was it not a collecting together, a giving of form ? When they had assumed form, the divine essence was within them, because the Creator had put his own power into the act of creating them, and it was acting in them continually, and never did it cease, else they should have fallen to pieces and chaos ensued, said Arazenos.

Then creation is nothing but change ; the light, so dispersed, is collected ; the powers of the deep become concrete and orderly. Is this not so, Arazenos ? Yea, it is even so, Arazenos. Life is process, and process is change. Yea, God is life, and God is process and change. This seems to me true also, said Arazenos.

Then the objects created are God of very God, having partaken of his nature and essence, and for that reason are creating powers in themselves. Is this not so also ?

Then God created, that the created might create, having his essence within them.

But from chaos began his creation ; yea, and chaos became subject unto him, that he might make it his roadway, therefore he bestowed life throughout chaos as he saw fit in his divine wisdom, said Arazenos.

For, said Arazenos, he that buildeth a house, and buildeth wisely, layeth well his foundation ; yea, he diggeth deep, and placeth solid stone within the deep, and buiideth on these ; yea, and if man so work hath he not thus learned to create

from him who created all things? Doth not then the wisdom of man but bespeak a miniature of the wisdom of God? It seemeth to me so, said Arazenos.

Then there is evidently for the use of God the road, and the roadway, and the stones deep beneath, and the vehicles that travel over the road. Yea, the vehicles are the pilgrims of eternity, are they not? Then, of all that God created, there is that which goeth down and that which goeth over. But I like not the expression "goeth over," for in so doing it goeth up; yea, there is that which goeth up, but only that goeth up which goeth down first, but is there not that which neither goeth up nor down, the roadways of God? Are they not eternal in themselves? Do they undergo change? If so, then they are not eternally in one condition, and if they progress, they are life, and if life, their course changeth as life changeth. It seemeth not so, said Arazenos. It seems to me there is that in the universe which knoweth neither life nor death: these are the great roadways, the laws which govern all, and are fixed, eternal, and unchangeable, as God himself is unchangeable. But it seems to me, said Arazenos, that we concluded that life was change and God was life, therefore God was change. We did even so, Arazenos. But did we not determine this also that God was omnipotent, and in this we implied all-seeing, that is, seeing all things, and that sight could not be limited to time, but he is eternally all-seeing? Therefore, said Arazenos, since the end was seen from the beginning, and the exigencies

of the course, do you not deem that God would determine within himself that his course must be just, and if just, then just in relation to something, viz., in relation to himself? said Arazenos.

But then he must penetrate his standards of justice out through the ages; yea, even to the other border of eternity, though we can only imagine that border, not see it. These standards are the set principles by which life must be guided, the great laws, or as we said before, the roadways.

At this point one Pelmiedes joined Arazenos, and on hearing him thus soliloquise, asked:—

How many such laws do you judge to be?

That is difficult to answer, there may be many, or few, but I think we are settled that it is the just and wise course for God to adopt, and that he has done justly and wisely in so setting his laws.

Pel. But about how many would you say there were of such roadways, or laws?

I prefer not to answer, but since you press it, I would, on the one hand, say myriad millions, and again, on the other, I would say, but one, that is God himself, for, though he may be discerned unmistakably in the myriad million unmistakable ways, and may be seen on the many roadways, yet it is all God; and as such we must recognise his power or law as it is seen.

Pel. It seems to me thou hast answered well, and I see with much clearer vision than before, but this more; since this law, or these laws, as we may call them, are fixed, permanent, and eternal, are they not then a stringent necessity?

Ara. God has provided these roadways for life, and woe to the life that departeth from them.

Pel. I see now clearly how thou reasonest, good Arzenos, but hold one moment; I shall ask a question about life in relation to these laws, but I shall limit myself by calling life, man, for it is with man that I am concerned. Man was created by God to create, is that not so?

Ara. I agree.

Pel. Then hath he not God's power and essence within him?

Ara. I think that was stated.

Pel. Then hath he not the power and privilege to be a law unto himself?

Ara. I believe he hath to some extent.

Pel. Then of what purpose is the fixed law of God so far as he is concerned?

Ara. To perceive this, and to answer it, it is necessary to look at the nature of man as created. He was not created as the planets and orbs only, but he was made in the image of God; and into him did God breathe the soul of life. Man was given to know the law of God; it was inherent in his being, but he was also made free.

Pel. How do you reason thus?

Ara. By the very nature and history of man, as he is seen.

Pel. Then let me ask one question further. Why did God so create him?

Ara. There are many answers which might be given, but first let me question you. If God created him in his own image, would he not wish to enjoy the companionship of that which was

likest to himself, else why created he him after his own likeness?

Pel. That seems to me fair enough.

Ara. Then what companionship could that being give if it were bound by inviolable laws, and had no spontaneity of action or thought? but another question also. Did we not decide that the pure essence of God was Love?

Pel. We did.

Ara. Then what essence in the companionship must correspond to that eternal essence?

Pel. I suppose, love, also.

Ara. Then how say you there could be love, if man was bound, and had not liberty to will and act?

Pel. I suppose that is fair reasoning. And I presume you mean that man was put on one of the roadways of life; and there he was perfectly balanced, as a rope walker when he stands erect without swaying.

Ara. I like not the plural use of the word. I conceive all the roadways (laws) as making one, and I chose to call that God, God eternal, without beginning and end, yet seen in space and time.

Pel. Then man was in God; but first what do you mean by time? When man was perfectly balanced in God was he then in time?

Ara. I will state what I think time to be, then you can answer your question for yourself. Time cannot, it seems to me, belong to God in the proper sense of our idea of God, before established, and I think correctly. God we said was wholly eternal. Time is the opposite of eternal, therefore not of God.

Pel. Then can you give me a further statement of what time really is in relation to God?

Ara. I think I spoke of the grime that falls from a painter's brush, and said it was no part of the picture, and bore no real relation to the painter and his work, but it was that which occurred as he worked, apart from his work, and that which he could not help. It was the accident or tragedy of his work. Had the picture been spoiled and thrown down with the grime, then his work could be said to be all accident, or tragedy: or again, if the painter made a tragedy of all his work, what could he be but tragedy or accident himself? Yea, you would say his essence was tragedy or accident, would you not?

Pel. I think we should fairly assume that.

Ara. It seems to me then that time is that which God could not help, it is that which fell from his brush, as he painted, though I like not the analogy. But time is tragedy, and began in tragedy, and shall end in tragedy. We spoke also of space, but that is easily set in relation to time, therefore I leave it for the present.

Pel. Then if I may make answer as you suggested, I should say time began with a tragedy. I have many conceptions of tragedy that might begin in any time, but, lest I should err in my statements and be humbled, would you state what you consider the supreme tragedy which began time?

Ara. I will do so, but first let me ask a question regarding something that is seen by us; for the tragedy of man was not seen by us.

What do you deem the closest human relation? Would you say the marriage state, or the relation of the mother to the child previous to its birth, constituted that relationship?

Pel. I would say the latter. Man and wife may be interfused spirits, but previous to birth, the child spirit is a lesser spirit absorbed in a greater; interfused; yea, a very part.

Ara. You say truly: I have deemed it so myself. Yet in that interfusion of spirits, do you think the child can be said truly to love its mother in the sense that a free spirit loves?

Pel. It seems to me there is perfect harmony and love.

Ara. Yes; but does the mother feel the heart throb of that love, seeing that she clearly conceives that the child is so situated that it cannot but love? Do you not think the mother would prize the love of the child most who had been from her for some years, and returns home with the whole passion of its being?

Pel. I should deem so; but then you say "absent," do you mean that the child did not love?

Ara. I mean that.

Pel. Then do you think that the child must fall from its harmonious state, and return to the mother, ere the mother can trust its love?

Ara. I do not mean that, good friend, but you will agree with me in this, that the mother would desire to test such love, and, if it stood the test, I think she would value it most of all, but if it stood not the test, then she should look to the day

of its returning to assure her that it could stand any test.

Pel. Would not the motherly instinct assure her that the child love was sincere? Where did she get the thought of it being otherwise?

Ara. You have come to the point now; we have been admitting some force in the world that we have not explained, not even stated.

Pel. Do you not remember in your discussions with Nietzsche long ago you assigned evil its place, and we are talking now as though some such force was at work, yet we have never traced it to its source. We assume that the mother is aware of its existence: and did we not call that evil, the opposite of love, viz., hate? That is what the mother so fears until the child has been thoroughly tested.

Ara. That is now my difficulty, and it seems to me not unimportant that it be explained.

Pel. It is indeed important, but we have come into time, and the affairs of time, to explain something which may be eternal in its origin; so we had better begin at the beginning. In our discussion we left man, as a rope walker, standing erect on a rope, that rope was the roadway of God. Now did man in such an erect position, held by God, really love God?

Ara. I should say he did.

Pel. But did God value that love, any more than the mother did the love of the unborn or untested child? assuming that the mother knew hate to exist.

Ara. I cannot here allow the analogy, for we

have no right to say that God knew hate to exist.

Pel. Then, good friend, let us just see where we stand. The world has been created, all very good ; that is, God has his canvas spread, and the outline of his picture on it, but the polishing is yet to be made more perfect, yea, the paint is to be applied.

Ara. Very well ; but we said God could not add anything to himself, and we must not contradict that.

Pel. I see no contradiction : We said, *God was life, and life was change*, and the polishing of the picture is just change, process, as we said.

Ara. Very well : Then can we say that any grime has yet fallen from his brush? That is, can there be said to be any chaos, or as we might call it, evil?

Pel. Will you answer me this? When a surface or boundary, or cube, is outlined by a mathematician, would he theoretically allow any space to the lines and dots used in the operation?

Ara. I think not.

Pel. Do we not conceive that to advance theoretically is the highest mode of thought, since we must, in discussing God, admit him to be a perfect workman? And when a mathematician speaks of the dust that falls from his crayons of chalk, is he not then admitting the human inability to work without such occurring?

Ara. That is true ; but that leaves another question in my mind, but I shall defer it for a moment, so that we may proceed.

Pel. Very well, then in creation God has just set the bare outlines, and we cannot admit of dust or any other substance resulting since God is a perfect workman.

Ara. Proceed, good friend!

Pel. Then answer me a question! Do we conceive the act of creation as a process, or an immediate result of command that cannot be set in time or eternity, so to be called change, process, or in other words, life?

Ara. That question is very important; but how do you conceive life?

Pel. Life we said was change, or process, or God.

Ara. Can God be said to be change, or process?

Pel. It seems so according to our reasoning.

Ara. Ah! very well; I have been advancing by degrees. I wish now to get a clearer idea of life, God, and change, though, before, I said they were one.

When we see a bud open, and the flower forming, we see change, do we not?

Pel. I think so. We also see process, do we not?

Ara. Very well, let that be. Do we see life?

Pel. I think so.

Ara. Then what is life?

Pel. Is it not that which we see in the bud and flower?

Ara. Very well; we see the bud and flower, and we see them change, but what relation does this bear to the power that causes the change?

Pel. The two are one, are they not?

Ara. If so, answer me this!

When the flower fades, and falls, and dies, we see change, but do we see life there?

Pel. It is possibly life that causes this change.

Ara. Then, life can cause death, and . . . Does that seem reasonable? Would you not rather say it was the absence of life which caused the death of the flower? Life had departed to work in another substance.

Pel. I see now, good friend, how thou reasonest: You would make the flower, in its change and process, the outer appearance of life; the flower is moved by the great essence life, but we do not see life.

Ara. That is my argument. I mean we do not see life. Life is the vital, the moving, and the controlling force, but we never see it.

Pel. I will not dispute with thee further, since thou seemest to me to reason fairly.

Ara. I should like to ask one more question: Do we consider that even if life is seen, we have seen God?

Pel. I see nothing to dispute that, but let me hear what thou thinkest?

Ara. In the same way, I reason that God is behind life, as life is behind change. God is the controlling force of life, and life is the controlling force of the universe or world. God created life, or put it forth, that it might create or give forth, and we are the offspring of that life, hence we are life's and we are God's.

Pel. Very well; I am agreed to let it stand.

Ara. Then since God is not seen, and life is not seen, no more than the lines of the mathematician

are seen, then the putting forth of life into the world could cause no dust nor chaos to result, that is, the act in itself. That is, we have now the bare lines of the picture, but when life as a force began to play on the world, then the grime began to fall from the painter's brush.

Pel. But in this you are assuming a world of matter; and, truly, we have often spoken of it before, but now that we are beginning at the beginning, it behoves us to explain it. Our postulate has just given us God, invisible, and life, the possession of God, invisible! They are both eternal.

Ara. Then you force me to explain the whence and wherefore of matter: Have you any suggestion to make?

Pel. I may offer a suggestion later, but first, we have arrived at God as invisible: Invisible to what, might I ask, surely not to himself?

Ara. Certainly not: we have spoken of him as omnipotent, which implied omniscience, etc. Therefore if he is all-knowing, or knowing all things, he must know himself. And since likewise he is all-seeing, he must be able to see himself, and I should think it follows, well able to explain himself; yea, to reveal himself.

Pel. That is very true; but how explain and reveal himself?

Ara. Well! since life is his great agent, he would perform the task through life.

Pel. Then it seems to me we are at the chief difficulty. Life is the controlling force but it must have something to control; therefore since

life and God are both invisible, if God, or life as God's supreme agent, acted on itself, how could a visible world ever come into being, since invisible acting upon invisible could not produce the visible?

Ara. You reason well, my friend, but you have been confusing two things, the quantitative, and the qualitative! God and life are qualitative, the eternalness, the omnipotence, are all qualitative, just as the mathematician's lines are qualitative; we cannot measure God in space that is quantitative.

Pel. Very well; I do not think we need stop to discuss the meaning of these terms, but what right have we to assume the quantitative, beyond the fact that experience tells us that it is here now; but that gives us nothing of the origin.

Ara. Let us see, good friend, if we cannot come to a conclusion on this matter. This quantitative; is it eternal, or is it not?

Pel. It must be eternal in origin, since everything originated in God, but I cannot conceive it as eternal in the form in which it exists.

Ara. Then you admit it may have been eternal in essence; that is, that it sprang from God, that is, that a quantitative element, say a germ, existed in God.

Pel. I believe that is the truth; then what could make this quantitative element real and visible?

Ara. I suppose it must have become so of its own nature, that is, the quantitative element in God must have begun,

Pel. Can we speak of a beginning in that sense?

Ara. Only, I perceive, through life; it is not a beginning in the proper sense, but it is change, the outcome of life working.

Pel. Then what relation could life have to this quantitative element?

Ara. I do not like the term, element; God is a unity, one; life his supreme agent, and subject to him: and all other forces subject to life.

Pel. Then you would affirm the quantitative to be an agent subject to life?

Ara. That is my opinion: Thus the qualitative, though it may have been as unseen, may have had the germ of the seen in it, and so became quantitative.

Pel. But it seems to me such a germ must be visible. Must it not? And, if so, God must have been visible to that extent, and if visible to any extent, wholly visible, or else both visible and invisible; which it seems to me is a contradiction. How sayest thou?

Ara. I should prefer to let it stand at the contradiction. I like the thought expressed in both.

Pel. But, would God be visible, were it not for his agent life? and would life be visible were it not for its agent matter or quantity?

Ara. It seems not.

Pel. Then it seems to me that God is invisible, but, by nature of his method of work, he becomes visible; but God has free choice of his method of work, and he chose to reveal himself; therefore,

it seems to me thus: "He chose to reveal himself, but he could not do what was not in his nature, therefore his essence: therefore the quantitative is in his essence also; and therefore we see God when we see the flower, do we not?"

Ara. Would you leave it at that?

Pel. I would gladly do so; but this must be added: that when we have seen the flower, etc., we have seen only the outer wall, and not the inner essence, though we have seen the essence at work; but to see God truly, we must penetrate our minds far through the outer wall and through layer on layer, then we shall perceive him as spirit, that cannot be handled, but which is real and permanent, and to be communicated with, yet we may penetrate far and see only life, his agent. To me, it seems, God is to be seen some day, though I do believe he has not yet been seen; but I should say when he had penetrated and permeated all this outer vesture, then he shall be seen as spirit more plainly, and as he really is, and I would say that he has power to incarnate himself as he wishes, and so he doth (or hath done) (or did).

Ara. Very well, it seems to me our position must remain unshaken in that regard, but what was the result of the quantitative development?

Pel. I should say all things that we see, flowers, animals, man, and all things.

Ara. I should say so also, but that the quantitative development did not begin as man; do you not think that it began as large and more or less shapeless mass? The artist does not get a statue

by rolling the stone over, but by a process, and God does not get a world at once perfect. That there is development in this present, shows that there was development in the past, and from the beginning. At least it so seems to me: How sayest thou?

Pel. It seems true. But did you not speak of God as a flawless workman?

Ara. Yes; but he set himself a task equal to his powers, and the task is truly great; yet it does not mean he is not master of it, any more than the fact that a sculptor does not get a statue by turning the stone, but must work patiently, so God must give his best else he would not be seen at his full powers, and we cannot think of God as an idler.

Pel. Very true; then the quantitative may have developed long ere God put forth life to shape it?

Ara. I trow not, but it seems to me that life must have been the basis of the development, and increase of the quantitative, but we cannot think of life as having a perfect control over the matter or mass at all times. Hence the matter may seem to be greater than the life that controls it, as it appears even at this stage, but I should say that God put life out in the beginning, meaning by the beginning the point at which visible change began, though change was going on for ever, since life, God's supreme agent, is eternal.

Pel. Very well, we have got this all cleared fairly, but we have not yet explained evil in the world.

Ara. I do not think we can speak of any evil as yet existing, as all is born of God, and controlled by him, and nothing has yet gained freedom, nor does there seem any tendency to anything but to a better state, therefore a tendency towards good, and I do not think we can say that evil exists until we find a tendency in matter towards hostility to God, and hence towards a worse state.

Pel. Then at what time did God draw the outlines of the picture he wished to paint?

Ara. The outline is as eternal as God himself: it is God as he revealeth himself.

Pel. Then what time began he to paint?

Ara. His beginning to paint is also eternal.

Pel. Then when began the grime to fall from his brush?

Ara. I should say when life and matter came into conflict.

Pel. But you said such to be eternal; then the grime began to fall from eternity.

Ara. Very well, be it so.

Pel. Then was the grime evil?

Ara. I would say not, since it was not so of its own will.

Pel. Then could it be said to be so by the will of God?

Ara. I have said it was what he could not help; therefore he neither blamed it nor himself.

Pel. Then when do we find evil in the world first?

Ara. When free will chose to depart from God.

Pel. Then where did free will come from?

When was it first bestowed? and on whom or what?

Ara. On man, I should say, as we have said before, for he was the highest of God's creatures.

Pel. And you say man departed from God, having been given free will?

Ara. We said so before.

Pel. What was the condition of his departing? Briefly!

Ara. This is the great question, and we must face it resolutely.

We left man, in our last notice of him, as the highest of God's creatures, the friend of God, created in the likeness of God, bound to God, suspended on a rope, erect, being held by God, and supported that he could not fall, but, by analogy of the mother, we affirmed that God could not enjoy a companionship which could not be otherwise; so that he saw good to release man, and leave him to his own will, as the mother sees good to release the child from her womb.

Pel. Can a child be said to be released, or doth it not of itself desire life and freedom, and hence burst the womb, causing the mother pains, which cannot be described; and could it not be said that man of his own desire wished to be free, and burst the womb of God and came forth to light, to do as he wished? Is this not true?

Ara. It may seem so, but you are saying that God did not have supreme control over man; therefore, my statement must, it seems to me, be correct, first; that God bestowed upon man the power to be free, and man then burst the womb,

causing pain and grief, and went forth of himself. This freedom given to man I conceive to be eternal, and always was so, but at a certain definite time, man came to realise his possession of freedom, and broke forth ; so the freedom of the child is eternal, and likewise does the child make use of its freedom.

Pel. Very well : Man, in erect poise on the rope, realised his freedom, and jumped, falling to death. Now that leap ! was it a decision eternal in itself, or was it counteracted by any other force ?

Ara. God, who had willed eternal freedom, that he might be truly loved by the free will of man, willed eternally a power to teach that love. This power was even greater than life, it was his very essence moving in life, and I think we said his greatest essence was love, therefore, it was love moving in life, unseen almost, yet there. Therefore when man had fallen, being a creature of life, this essence in life began to stir in him, but he heeded it little, and went his own way.

Pel. Then you would say, in that leap evil began, since there was the will to depart from God, as well as the act of departing.

Ara. Yes, that is the outcome, and that evil was sin ; but from the time of that sin redemption began, in that the love began to move in life to bring man back, and effect a reconciliation, for God must have been deeply offended by the act, and must have demanded sorrow and penitence of man.

Pel. He truly did demand sorrow and penitence. But was that all he demanded, since the wounds must have been deep in his spiritual body, by this rending of spirits ?

Ara. That is true, but true sorrow and penitence can heal any wound ; the tears of the penitent are the most healing balm the world can know, but they must be truly, of the penitent.

Pel. Then what would be the condition of their regaining their former position in his favour ?

Ara. I say nothing but repentance, but it must be a repentance unto death, that is, it must be such a sorrow as the soul cannot forget, and the response of God is sure to be such a response also as the soul cannot forget ; it is a response unto death ; therefore, the reconciliation is unto death. We cannot conceive of God being deluded, and saying to a soul : "The sorrow of thy soul is unto death," and finding afterwards that the sorrow was but superficial, and having to cast the soul out again, making his decree of none effect ; therefore true salvation is eternal, since God is eternal.

Such then is the statement of the case ! God granted man his free will, and man, of his own free will, departed from God, but God, by eternal decree, had made provision for this in that he had placed his supreme essence, love, in life to win all partaking of it back to him.

Pel. How did man treat this love ?

Ara. He despised it, and turned his back upon it ; yet there were some few who did otherwise ; but as a race they journeyed from God.

Pel. I wish to ask a few questions aside from this : When do you say time began ?

Ara. This was the beginning of time. When man fell, the lower world fell with him and all were steeped in this fall. Time is the grime from the

painter's brush ; it is that which God could not help, and must endure until it is swallowed up again into eternity. Life, now, was seen in time, and sin in life ; and love striving to overcome sin, God, in love, striving to win man back to himself, and such as turned again to him he sent to preach to the rest, but the many put the few to death, till last he made love incarnate, and sent it forth among them, but they plotted that this too might be put to death, that their separate existence might be complete, but not all had a part in putting him to death, yet some, by reason of love and righteousness, had a part in his death, and went to the grave with him, but God raised him up, and they arose with him, and this arising was to eternal life.

Pel. What is then the condition of those sinful, gaining a part in that life ?

Ara. I will ask you what was the condition then ?

Pel. Faith in him, I suppose : belief in the love of God, and sorrow for past sins, which was sorrow unto a true repentance.

Ara. That is true, and such is the condition of returning to God to-day.

That, we discussed quite in detail some time ago ; but we have now related it to the situation of the world. Man fell of his own free will, and by his own free will may arise again, therefore we do well to preach the love that gave a manifestation of itself in blood, and we do well to preach repentance to man, sorrow for his wandering from God, and for his despising of that love and his killing of the incarnate being, who so manifested that

love, suffering the pains and agonies of both the human and divine, that he might unite them in love for ever. Should we not so suffer and so preach as he did, seeing that it leadeth to eternal life? Let us even so do.

Pel. But shall God ever fully conquer the race, and win them to himself in love for ever?

Ara. It shall indeed be, when the Son, who was incarnated, shall be preached from one end of the earth to the other, and all shall bow in reverence and love to him, and through him to the Father, then shall the Father feel the great work has been done, and those who thus have bowed in love, shall form the saved of the earth, and shall inhabit the fair regions of the upper world. While those, who, stubbornly, of their own will, refuse to believe and to love, shall go down amid the crash of the grime that has fallen from the painter's brush, and there shall be wailing for eternity. But God, the artist, has painted his picture, and has set it high, where it shall shine for ever in the white light of eternity, said Arazenos.

And he prayed in deep tones of love and reverence, and the earth heard, but awakened not, though some did; nevertheless Arazenos was crowned a conqueror by the Great King of Kings. He had descended to the depths, and was white, yea; and so he appeared in the white light of eternity.

2.

Pel. You spoke of man's fall as tragedy: in what sense do you apply the term?

Ara. In the ordinary sense of tragedy; as death, calamity.

Pel. But did he not bring it on himself.

Ara. He did.

Pel. Tragedy always seemed to me to be a result of fate, laws over which the being had no control; a certain nobleness always appeared to me in tragedy, even when voluntary death was the result. Was there any such in man's death? did he fall on account of love for some being or force of the universe, and not through mere desire for evil of selfish purpose?

Ara. What noble purpose could he have?

Pel. Then it seems to me no tragedy, but an act to be despised and condemned.

Ara. I have always looked much that way at sin, either in beginning, or in the inheritors of that sin. There are those, who strive to make a tragedy out of it, according to your definition; that is, they willingly yield themselves as though they could not do otherwise. Such need to be awakened to see that it is but a deadly serpent that is gently and soothingly coiling itself around them, as though in friendship, but once it has its coils around, it suddenly tightens, and bites to kill.

Pel. That is quite true. Man was not born for sin, but for bliss, hence sin is not his element, and hence is there deep misery therein.

Now when you speak of the incarnation of the son, does not the same hold true? Is there not real tragedy there? Was he born for that purpose, or was it an accident?

Ara. It seems to me that the death was tragic

according to your idea. He knew from eternity that his power must sustain mankind, and when once man had fallen, he anticipated his fate ; yet he could have avoided it, but he did not, but really gave up his life, knowing that he should take it again, but he gave it up in agony of spirit. Man sinned to gratify his own desires. In that there was not the elevating sense of tragedy of which you speak. Christ subdued his own desires, and died that man might live. In that there seems to be a real tragedy, but it differs from tragedy in this that he knew he should arise conqueror, whereas according to your definition of tragic death, the person yields in a blind trust, knowing not where the soul will end. In Christ there was the freedom of man and also the free will of God, and both he used to save mankind. He used his freedom, and became bound that he might break the bands of death for man.

Pel. You spoke, once before, of the master stroke of God, in sending Christ. You did not wish to use the term, miracle. Now according to your statement that master stroke was begun in eternity ; that is, it is an eternal master stroke, without beginning and without end.

Ara. It is without beginning and end as related to eternity, but it has beginning and end as related to time. It is the swooping of eternity upon time, and the swallowing up of time, which includes death, sin, decay ; and the bringing back of time into eternity. The incarnation was eternity penetrated into time as conqueror of time.

3.

Pel. You have discussed pretty fully the coming of the Lord, but of the human stories attached thereto what credit do you give them, born of Mary and Joseph, in a manger, etc.?

Ara. I consider these well taken literally. It is the master stroke of eternity.

Pel. But why select a dweller of that region?

Ara. Know you not the history of the race?

Pel. I know it as it is recorded.

Ara. Does it not reveal the work of eternity, a revelation? I have no further argument to advance than to direct you to the reading of the history of that nation.

Pel. But of the statement, "conceived by the Holy Ghost." Is there not such a phenomenon as spontaneous generation? or did she become pregnant by the Holy Ghost?

Ara. There is such a phenomenon as spontaneous generation, but it merely means that the cause lies within itself. This is just another way of saying that life acted on itself. Is it not more reasonable that God acted? If you say there was spontaneous generation on the part of Mary, are you not merely saying that something thus acted, and is it not most reasonable that that something was God? Now since we have traced the powers of God and gained a clear conception of him do we doubt his power to unite with a virgin?

Pel. I see no reason to doubt, but it is much doubted.

Ara. What is the difference between pregnat-

ing the womb, and pregnating the heart or the brain?

Pel. I deem the one as possible as the other.

Ara. Have we not many examples of men who have confessed having their heart pierced as with a shaft and their life changed? Hath not the mind of man been similarly affected?

Pel. I believe so.

Ara. Then if a man so confess such experience, would we not look to the life to see if the fruit was the same as the seed sown?

Pel. I deem so.

Ara. And hath it not often been exemplified to us in good men, beyond a doubt?

Pel. I will agree.

Ara. Then in this case it was stated that the seed, so planted in the womb of Mary, was planted by the Holy Ghost.

Pel. That was the statement.

Ara. Was not the offspring the Holy Ghost in himself?

Pel. It appears so.

Ara. Then there seems no reason to doubt that the Holy Ghost united with her on a certain occasion.

Pel. Very well; I will agree.

Ara. If you would wish it otherwise, then suppose that Joseph had lain with his wife, when asleep, and knew it not. Then would you not feel that the Holy Ghost had made Joseph pregnant first? in which case you are going but one step farther back, and rendering it all the more miraculous, for the child in his purity of

holiness leads us to seek an explanation of the phenomenon somewhere.

Further, if you reject all such, and say that the holiness began many generations back, and that it was carried down, and found its perfection here, are you not making matters worse by allowing of so many possibilities of error in a long line of generations?

Again, that Mary was pure and good no one seems to question; and even the character of Joseph seems to stand above criticism. "Was Christ the first born? and what constituted a virgin in those times?" may well be asked. And even if Christ were not the first born? if Mary was not a virgin according to our idea of virgin, she was pure in heart, and she could not be if she was not pure otherwise according to the light of the time; therefore, to one pure in heart, at least, and hence all pure, did the Holy Ghost appear. It savours nothing whatever of the miraculous to me.

Pel. Very well! I should like to ask a question on another matter. You have stated that Christ went down in death! How long did he remain thus?

Ara. We do not know, but he was laid in the tomb on the evening of one day, having then been dead a couple of hours. The next day passed, and on the next morning when the tomb was visited, he had arisen. Whether he had just arisen that morning, or on the morning before, we do not know, as we have no evidence of anyone visiting the tomb the day before. Certain remarks, however, by himself and others, regarding being in

the earth three days, have established the belief generally, that he arose on that morning.

Pel. Very well! Where do you deem his spirit resided during those nights and days?

Ara. In a state of death, I suppose.

Pel. What do you deem death, or that state?

Ara. I should like to have your suggestion. Is death a state or the ending of a state, viz., life? Is it the last sinking of the chest, when the last breath expires through the nostrils, and the body ceases to move, or is that the beginning of the state of death?

Pel. It seems to me life is over when the last breath is gone, and that the soul ceases to control the body, or the body the soul, I know not which, but in any case the body lies still as though no life were present; and I perceive the soul to be life. Do you not also?

Ara. I do, either life, or death.

Pel. What could constitute a soul dead? It seems to me if it is life it must be life, and death cannot be life. That is, the soul cannot live in death. That would be a contradiction of fact.

Ara. Then answer me this: The soul is life, you say; Life cannot be destroyed: that is fundamental in our conception of God and life.

Pel. I agree.

Ara. But life can go from one thing to another, that is, when the flower fades and falls, it means that life has gone out of it, not that the life has died. But when we say that, we mean that the chaotic matter which the force life has collected into form has been vacated by the force that

collected it, and supported it ; therefore the matter collapses, and decays.

Pel. That is true.

Ara. Why did the force, life, thus leave it ? Is it not because the home was unworthy of the life ? Life as a force is the most economical of powers, and will not waste itself in a useless case ; therefore, the life goeth out of the body, because it knows a more suitable environment, and is fit for it.

Pel. Very well ! Life is a force of God, his supreme agent. Can it ever be said to die ?

Ara. We said that God constituted man with a free will.

Pel. Yes.

Ara. In so doing he gave to man life to use as he willed.

Pel. Truly.

Ara. Then, whatever may be the fate of other life, the life in man is controlled by the will of man.

Pel. Truly, also.

Ara. Then he may choose to separate that life from God, which he has the power to do ; then he places that life in a state apart from God, at least indifferent to God, which is the same. What would you say was the condition of that life ?

Pel. I would say it meets our definition of what existed in the evil world.

Ara. We said that it became separate from the good, did we not ?

Pel. Yes.

Ara. Then would not this life become chaotic ?

Pel. I deem so.

Ara. But it would still be eternal, that is,

eternally chaotic, if it were never restored to God by repentance ?

Pel. It seems so.

Ara. Then that is not death, but a life without purpose, light, strength, hope, love, beauty, order : It is not death, but disorderly, separated life.

Pel. But a being may live apart from God, and be scarcely differentiated from one living in God.

Ara. True, there seems to be a certain strength in the human to bear a harmonious appearance, but there comes the time when the life of disorder seeks the region of disorder to live in, but the life of order, likewise, seeks the realms of higher order.

Pel. But where went the life of Christ in relation to all this ?

Ara. How died Christ ? As a sinful man, did he not ? He was made sin, and endured the curse of the cross, and the pains of hell got hold of him. That is, he went down to the regions of disorder.

Pel. How say you so ? Doth not the Christian soul (life) enter the realms of order when it leaves the body ?

Ara. Very well ; but Christ died not as those who die after him, in him. When Christ died the grave was conqueror, and death in Satan had dominion over man, and he was borne to the infernal regions ; but God was with him, and raised him, and the bands of sin were broken ; and the chains of death were loosed ; he came forth, having been made a curse to release us for ever from the curse. He arose conqueror of death, sin, and the grave, and all united in his life, arose with him : the condition of their having united being

faith. Therefore it was in the pit that Christ spent his season of death.

Pel. Then what became of all who had lived and died before he came to earth?

Ara. I shall deal with that question later; but for the present I wish to speak of those who die since Christ. Would they not go down to the region of disordered life as Christ went down?

Pel. It seems so, and would they remain for a day or two as Christ remained?

Ara. I should say not. Christ broke up the depths, and Satan lost hold of man; therefore, those who are united by faith to Christ do not taste of death as Christ did, but share in his victory, having died to sin in the flesh before; therefore, they immediately go to the abode of the redeemed souls.

Pel. Where is that?

Ara. It is with Christ; where Christ went, hence with the Father; to everlasting bliss.

Pel. Very well! One difficulty remains: you have spoken of Satan, yet we have not proved his existence. Whence has he origin?

Ara. I would deem him ruler of the world of disorder, yet is there always a certain order in disorder; yet it is the accidental region, is it not? God is not responsible for it.

Pel. It is the grime from the painter's brush, as you say.

Ara. Then you would make me say that Satan began when God began to paint; which is truly, when he gave man his free will: before that he had just set his invisible lines on the canvas, not

even any dust falling from his crayons of chalk, because he used none, being a perfect workman.

Pel. Then was free will, Satan?

Ara. Howsay you so, since man of his free will hath sometimes loved God, and Satan cannot love God?

Pel. But man was given his free will that he might learn to love; this suggests the possibility of something else than love, viz., hate. How came this hate to be? It is Satan undoubtedly.

Ara. Then we must admit some force, in the world, less than God, that is able to draw man the other way.

Pel. Very well, I will admit such force, but it must be of God, according to our reasoning, therefore it cannot be less than God, since God in his essence cannot be less or more.

Ara. But we have really got love and hate into God: it is there according to history, and it now remains for us to prove it, and assign it its proper place.

Pel. I know not how to do so.

Ara. Well! suppose, as we have reasoned, God wished to be assured of the love of man; and the only way he could assure himself was to test man. Now, we have got two moving forces in the world, a unity, but yet two, quality, God's spirit, also quantity, his world to act upon. Now suppose man knew God as quality, as spirit, then God opened the eyes of man to the quantitative side of his nature, would it not be a test, since man would be tested whether he would leave the invisible for the visible, that which was spirit for that which was matter? and, according to our

reasoning, man chose to leave the qualitative and sought the quantitative; that is, he preferred God's footstool to God's throne, and sat thereon, making himself unworthy of God: thus man took the quantitative into his own being, and left the world of spirit for the world of matter.

Pel. You seem to reason well.

Ara. But the son, preincarnate, sought to lure man back to the invisible, being love in life, and finally did so by leaving the world of spirit, and going into the world of matter to conquer it.

Pel. Would you say the lower world was the grime from the painter's brush?

Ara. I would say so.

Pel. Then the quantitative world began with man's fall?

Ara. I would say so.

Pel. But the quantitative world is eternal. It is eternal, since it is one aspect of God's nature, and God is eternal. Is man then eternal?

Ara. I would say so, but both he and the quantitative have undergone change where the qualitative has not changed but has played on the lower.

Pel. Then the quantitative came from God as an agent to test man, and man mistook it, and chose it rather than God.

Ara. It is so.

Pel. Then what relation has life to the quantitative?

Ara. The quantitative is life's agent, God's footstool, and must finally be subjected to God.

Pel. Therefore Satan and evil is the fallen man life which man carried into the quantitative.

Ara. I deem it so, man permeated God's footstool with evil passions, begat from desire for something that was not highest God.

Pel. Then Christ sought to show man how to conquer these passions, and find highest God.

Ara. That was the work of Christ, so let it be, good friend ; I see not what more we can say.

So spake Arazenos.

Pel. There is one point I should desire to hear your opinion on a little more explicitly. Man fell by his own act : the bosom of God was deserted, yea even rent. If that wound healed of itself, that is, of God himself, man having no part in the healing, then would not man be without a part in God ?

Ara. Your question is well stated ; and I should say in reply there would be no relationship whatever, but God would have closed his breast against man, and man would be left to himself for ever. But the history shows us that such did not occur.

Pel. Then we must say that the wound of God was not healed until Christ healed it.

Ara. I think that is correct both in theory, and fact.

Pel. Then we stand, that God demanded that the wound be healed. What could heal it ?

Ara. Since by man the rent was made, by man, only, could the rent be healed. This is the critical question, and must be answered. Since man must heal it, and since man, that is, the absence of man and all he took with him when he fell, was the cause of the wound, then it seems to me the returning of man, and all, is the only power able to heal the wound.

Pel. Very well! then let man of his own will return, as he departed, and the transaction is ended.

Ara. That sounds very well, but man is not now the being that he was when he fell, for now the powers of evil have taken root, and he is bound by evil to a course of death; therefore, he must slay the dragon ere he can return. If it is once slain, then of his own free will he may return.

Pel. But why should man wish to return?

Ara. His miserable condition as he is, and his knowledge of the wounded God; and further, a knowledge of the love of God which yearns for him.

Pel. How is he aware of all this?

Ara. This can be explained only by the germ of love in life that permeates the being, man, and makes known the yearning of the Father. It reveals to him the Father, and shows him himself in relation to the Father.

Pel. Did man acknowledge this love?

Ara. A part did, but as a race he paid no heed, but wandered farther away.

Pel. It seems that we now leave man in a hopeless condition. He wills not to return, and has not power to slay the dragon, even if he willed. But it seems clear that if he slew death, and, by free will, returned, the wound in God's bosom would be healed, and the evil of man's fall undone, and all restored to its former condition.

Ara. This, it seems to me, is indisputable.

Pel. Then we have to find a power to aid man in this work, since he is not able to do so himself. That seems to me the question, and we must find God's relationship to that power.

Ara. When that is done, it seems to me little more remains to be said.

Pel. But one question : Was God just in giving man the freedom by which he fell ?

Ara. I deem so. I do not see how we can say otherwise.

Pel. Then if he was just in the act, why need he trouble himself further ? there was no fault on his part.

Ara. There was, truly, no fault, but did we not say, God is love ? and did we not say that love is compassion, tenderness, and pity ?

Pel. Yes we did, but when justice has been done, what more can love do, for love cannot transcend or nullify justice, since love must be just.

Ara. What do you conceive justice to be ?

Pel. The giving of equal for equal ; an equal operation of the laws (of his universe), I should say.

Ara. But what so prompts that justice to be just ? Is it not the essence of God that so does ? And is not that essence, love ? Must not, then, justice be subject to love ? Therefore since love is compassion, tenderness, and pity, it would only be in justice to itself that love would go out after man. Therefore, in God's yearning after man, is highest justice, yea, very God. It seems to me, good friend, you err in mistaking that barren and artificial balancing of one law against another, for the real essence, and justice, when truly known, differ nothing from love. Therefore, though man fell, God, in justice to himself, went out after man, and 't seems to me we would have little purpose in seeking God, if he was justice as you define it.

God is spirit, highest life, very love, companionship, favour, tenderness. All these excellencies of quality belong to him, and if they did not, where would we stand even though the work of Christ hath been done? By his very nature he overlooks our weakness; and accounts us good, even when we must appear to ourselves evil.

Pel. And why does he so account us good? Doth not an overlooking injure us, taking responsibility off us?

Ara. Not at all! He knows our weakness, and knows it is only by the spirit of love we can be led to overcome these human weaknesses.

Pel. Very well; you speak eloquently of God; but are you not describing him as he is, not as he was? Hath not his nature been changed by the work of Christ?

Ara. Not so: We cannot admit such change, or any change. We have come to know him through Christ, hence he appears to us differently; but he was always thus, else he would never have sent Christ: for, in love, he sent him to us.

Pel. Very well! I see my error, and I think there are many who have fallen into the same error. Then you would consider that the great service Christ rendered to mankind is, making God known, and giving man thus a desire to return to God.

Ara. It is even so; but even with this knowledge and desire so implanted in man, I do not conceive man as having power to release himself from death; therefore, the necessity of another work done by Christ.

Pel. You would call that other work the slaying of death, and the releasing, thus, of man?

Ara. When this is done, then man is in a position to restore himself, and I should say he is eternally so.

Pel. Then, when this is done by Christ, is the wound in God's bosom healed? Or is it healed only when all the race of man has returned?

Ara. This is also a question of great difficulty! I should say that the wound was not healed until the whole race had returned, but a something enters in to prevent such a conclusion. We have asserted, and I think truly, that Christ was the type of all men, and died the death of all men, and rose to the life of all men; therefore, healing the wound of God for ever, making assurance, through his life and death, and rising, that man would return, and there would no more be a falling away. This was the atoning work of Christ.

Pel. Then God has finished with man; that is, man is no longer responsible to God, since Christ bears this responsibility for man, and the Father hath accepted the work of Christ as sufficient.

Ara. This, I perceive to be a true statement; our relation is then to Christ, and in Christ we live, move, and have our being. It is he with whom we talk. It is he who ministers to our needs.

Pel. Is there any limitation to his power of restoring?

Ara. There is none. God hath bestowed all upon him.

Pel. Then Christ hath taken man's place. In that he died our death, but he did what we could

not do, being of God. He conquered death for us. Hath he not also taken God's place in that he doeth for man what God was wont to do before man fell?

Ara. That seemeth true, and cannot be disputed.

Pel. Then doth Christ bear in his bosom the wound of God? and shall he bear it till all man hath returned?

Ara. He doth indeed bear the wound of God in his bosom, and bore it when nailed to the cross.

Pel. Then, can Christ be said to live in that state of suffering?

Ara. I believe so.

Pel. And did God so suffer before Christ took upon him the wound of God for man's sake?

Ara. Yes, such is true.

Pel. Then I am glad that the suffering has been taken from the bosom of God, but I am sorry that it remains to the Son. Is there no way of healing the wound?

Ara. There is. By man, of his own free will, returning to God in Christ: that giveth Christ a pleasure not to be described in words; likewise when a soul sinneth of its own free will, and wandereth, there is sorrow to Christ; he is crucified afresh; his bosom is rent again, when it was healing.

Pel. Such seems reasonable and the inevitable conclusion from our reasoning, but I like it not. Would God allow the Son who had thus done him service to continue in a suffering state? Would not his faith in the atoning work of Christ, and his love for him, cause him to heal the Son's wounds, and end the transaction so far as man is

concerned? By your own reasoning, you said that if the wound was closed without man doing it, then would man have no part in the Father, but, now, you say Christ to be the type of all man; therefore, through Christ did man heal the wound, and make full atonement for his sin in departing. Therefore is not the wound healed, and the transaction ended for ever?

Ara. I do not see how the conclusion can be avoided; the work truly has been done.

Pel. Then what remains to be done?

Ara. We must make known to men the love of Christ, by the preaching of his love, and the relating of his death on the cross.

Pel. And for what purpose, since man is restored and the transaction ended?

Ara. The transaction is ended by anticipation only; that is, by faith Christ yielded his life on the cross for man; by faith the Father accepted that gift; by faith must man be partaker of that gift and that life; hence the race is saved in anticipation. But the faith of each individual must determine his place in relation to that work. Man must, by faith, put himself into a relation to Christ, that he may live, and that Christ may live in him. The whole structure of the world hangs on faith.

Pel. I see it all clearly, but, truly, it is the mystery of mysteries; yet it can be understood.

Ara. It is more easily understood by the heart than by the head; it is where the heart of God spoke to the heart of man, and therefore it demands a listening heart to understand. The head can aid the heart nevertheless

Pel. Then what would you say was the attitude of God towards man at present, since we have said that God no longer suffers?

Ara. It is the attitude of calm confidence, yet is there anxiety on the part of God and of the Son. They both work, and demand that men, as followers, give their whole effort to the work, yet is there certainty as to the result. This certainty is given to the followers, yet is every effort demanded, and every soul needed for the work, and great rejoicing is evidenced when a soul is brought to God.

Pel. Since the whole race fell and was the cause of the wound, the whole race hath returned by anticipation; and hence nothing less than the whole race returning in reality can satisfy God and Christ, and heal the wound. This means that not one soul must remain apart from God.

Pel. Is that a true doctrine? Is it not generally conceived that a part will be lost, and never return?

Ara. You stagger me with the question, yet we must be honest: and be logical in the highest sense.

Note.—I conclude here, but the circle of thought is not complete. The logic of the thought will lead to one of two goals: (1) To belief in probation in the so-called hereafter; or (2) We will come to view the Fall and Redemption in a new way. Many theories of atonement make much of the fact, "It does cost God to forgive sins." The statement is true, but the cost is not of a nature comprehensible to any but a spirit divine in itself. Christ was able to make good unto God the essential of atonement. What that essential was, and what it involved, is the problem. It was not merely a Blood Sacrifice. Part IV., here following, is a production of over two years' later date than the former parts, and seeks to explain the difficulty with which Part III. ends.

PART IV.

ON a great peak did Nietzsche and Arazenos meet ; high up were they, yet they seemed to themselves to be in a valley.

Nie. We have been long separated, but I cannot now tell the beauties my life of trial hath unfolded to me. We have theorised much on life and on God, good Arazenos, we have reasoned well, but what would all our reasoning be worth, if we had not found life by experience as we reasoned it to be? What could avail our postulate of God as love, if he had not truly revealed himself to us, in our trials, as love?

Ara. Yea ; the fiery furnace of God burneth in love ; its very roar speaks the love of God :

Yea ; God is love, said Nietzsche, and PHILOSOPHY clasped hands with CHRISTIANITY for ever, and said, "God is love."

So greeted Nietzsche and Arazenos on the lofty peak, and, there, by a cool fountain, they began their long discourse.

Nie. You assert that redemption is selective.

Ara. It is so believed. Doth not the geologist find great beds of rock? yet he must classify as building stone and statue quarry ; and doth he not there find the diamond and the ruby? yet these were formed by the long process : could the Creator have got the diamonds and rubies from the poor rock, except by submitting all to the

wash of the sea of time? Is not the same true of man? The creature, man, as related to God, was but a biological production subject to the wash of the tides of generic existence.

Ara. You speak well, friend Nietzsche, but you are now looking at man from a new angle. Before, we pictured him as wholly qualitative, and existing with the qualitative God, being granted free will, and being drawn to the quantitative; now, you have him wholly set in the quantitative, and God the qualitative apart from him.

Nie. It has appeared to me that we were possibly looking at man from the wrong view-point, and thus I am led to question, that we may get to more certain grounds.

Ara. Then we must retrace our steps, and seek the quantitative origin of man elsewhere.

Nie. It seemed to me we might take man as a pure product of natural quantitative forces.

Ara. We would then begin with a world of floating vapour; though we cannot well define the elements in that vapour, there may be smoke and ether.

Nie. You would then seek to define the first principle of life as vapour, which is the primitive form of water, as well of fuel and food, that in the two quantitative essentials of life are water and fuel, food we may include with water as it is but a product.

Ara. Then we have a world of vapour moving and floating, containing all necessary elements of life as yet unseen, yet there, and the product of it all being water and fuel, you would continue to

think of an essential separation, uniting and moulding of elements. That is a postulate, which history seems to justify, that is, the smoke coming out of the vapour leaves water, the water coming wholly out of the smoke, leaves dark and cloudy substances which gradually become solid.

Nie. The logic is fair, but you have been speaking of motion which effects separation. Have we any right to postulate such?

Ara. I see our difficulty. We are again getting a world outside of God, and postulating God, though we have no reason to do so. This has ever been a difficulty, and will ever be.

Ara. Let me ask you a question: What do we call this whole structure we have been framing?

Nie. A world, I deem.

Ara. Then our two main conceptions of existence are, God and a world, the world as moving and intelligent apart from God. God, as supreme intelligence, apart from, and independent of the world.

Nie. What is the general teaching of man concerning the world, and God?

Ara. Thought has varied greatly; we cannot define it exactly, but there has been a tendency of man to look on the world as apart from God, and again, the world of life, vast and complex, has been said to be all which exists, and God is seen in his world, in the flower and stream; that is, all we experience, from the highest to the lowest sensations of life, is God to us; that is, God is life universal, and we are but parts of the great cosmic God, and around and between these views, the history of thought may be said to range.

Nie. Then we are but traversing a well-beaten track?

Ara. I deem so, but in our past discussions, we based theories on the idea of opposites, good and evil, God and world, though we traced all back to God. Now we annul the Fall, as we termed it, of man, and find him but as a floating product of vapour; that is, as a product of quantitative development subject to quality, God. As to whether God is outside of this world of which we speak or totally absorbed in it, I care not. We have the world, and God playing upon it with his qualitative forces, have we not?

Nie. It seems so, and that we thus stand much as we did before, except that we implied the fall of man as occurring when he was highly developed in God. Now we have him fallen, and apart from highest God, subject to nature as the ruby in the rock.

Ara. Then our problem is to explain the fall of man in relation to our theory. If man was but a product of nature, whence came the fall from divine perfection?

Nie. I do not think we can postulate a fall, if man is not a divine and special creation. Granted, as is recorded, that God breathed into man the soul of life, granting further that this occurred anywhere in time and development between the primitive monocell stage, and the highly developed stage of existence as found in early Biblical records, the creation of that divine spiritual animal, man, was a special act on the part of God. Then you have a being supreme, have you not?

Ara. This line of reasoning is not only possible but probable. But, looked at in its most comprehensive way, you have now arrived at man as a being unique, having within him a subtle spiritual essence, which makes him conscious of a free display of power. He is of the quantitative, quantitative, and of the qualitative, spiritual. By his spiritual essence, he is master of the things of matter, and by his quantitative essence, he is able to lead the spiritual to degradation. Hence he is master of the spiritual life within him.

Nie. But you have postulated free will in him, whereas the assumption was simply that there was God-life.

Ara. Very true, but we have continually assigned to God-life free will, as we must, as we cannot think of God as bound.

Nie. If God is but the grand system of laws of the universe, he is undoubtedly bound, and has free will along the roadways only.

Ara. What did we say the roadways to be?

Nie. The laws of God, or God as a whole, and God as the great roadway of existence, was eternally the same.

Ara. But did we not say these roadways were invisible?

Nie. Yes, but invisible to what?

Ara. To all but God himself.

Nie. But God is all; then how invisible to a part of the all?

Ara. I see the difficulty. But we have kept separate the two aspects of God's nature, the quantitative and the qualitative, and we must not

overlook that in this case. There is that separation of which we are conscious, and we must keep it in mind.

Nie. But, granting these roadways invisible, they are invisible to all but God: how then do we discern them?

Ara. They are discernible to the God-spirit that is in us.

Nie. Then you get, in us, two natures, and in God, two natures. Shall we leave it at that?

Ara. It seems we must.

Nie. Then there is in God a source of strife.

Ara. Verily; and in us also.

Nie. I like not the conclusion. We have then made the quantitative evil world to be a part of God. We are then but small Gods, rockets of matter and spirit, thrown out from the great head of the human family, and of the God of nature.

Ara. So it appears we are.

Nie. Then why need God have sent his Son to conquer us if the God-life was then in us?

Ara. Did we not say the Son was born of an earthly mother?

Nie. We did, but of the Father, God, as well.

Ara. Then Christ came to us from three sources. He was of the quantitative, flesh. He was of the human God-spirit, God-man, but he was further of the pure essence of God, wholly Divine.

Nie. Then you would make him but the third step in the progress of the world—Divine—human? That is, first, God put out, from his essence, the quantitative. Second, when that quantitative had followed a long course of development, he breathed

into the highest organism the breath of life. Third, after a long and uncertain course, in which there is recorded a fall, there came the Son of God as a result of Divine intervention, and man was restored to the condition of his being before the fall.

Ara. That is what appears.

Nie. Was he only restored? or was he advanced beyond his state preceding the fall?

Ara. Before the fall, he was a creature in whom pure spirit reigned supreme, and with the death and arising of Christ, he was restored to a spiritual existence; the one cannot be greater than the other, since spirit is absolute.

Nie. That seems clear. We have discussed the necessity of Christ's death, and the work done thereby. But, now, it appears to me, the fall stands in a different relation to the redemption, than in our former discussion it stood. In our previous discourses, we said man took God-life into the quantitative, losing himself and wounding God. Now, the sin of man is much the same, but he was already in the quantitative, when the God-life came to him. There is, therefore, more to be pleaded on his part.

Ara. You reason well, but the sin was the same, was it not?

Nie. There is a difference. Here we are tracing a course where rise is the motive of progress. Man, having previously known a chaotic life, was attracted to his former state, and led the new life captive to it. In the discourse of some time ago, the background assigned to his life was a pure back-

ground; that is, by the two different courses we make the acts the same, but, by the one, we get the inherent tendencies of the flesh as evil. By the other, we get these tendencies taken on by an act of will.

Ara. I see the case clearly. In the one case, the temptation was to return to a previous state. In the other a test was held before him, and he was weak, and fell. I desire to add that the most definite period we may assign to any of these events, may be of great duration, but historically the events are timeless.

Nie. We have thus traced, from another hypothesis, the course of man's history, and have him redeemed to God-life; that is, Christ is risen, and man has the power, by faith, to come into relation to that life, so as to secure his own freedom from the bonds of death, that is, his own salvation.

Ara. That I deem our former position.

Nie. My assertion was, that, if the whole race had returned in Christ, healing the wound of God, then by anticipation all were saved.

Ara. That was your question, and I could not see how it could be otherwise. Christ had, by his life, made guarantee to God, of the future allegiance of man; this guarantee embraced the whole of man, hence all man must return to make good the guarantee.

Nie. That, I deemed to be the logical outcome of our argument; but you agreed with me that a part would never return, but would go down to the regions of disorder.

Ara. I did verily agree thus, and do not see that the difficulty is yet removed.

Nie. According to our theory, now, man has a different history. Will this not have a bearing on the relation of man to Christ? Let us see where we stand. Man fell; the fall was a misuse of powers by an act of will (free). There was a rending of God-spirit in the act, a displacement; that displacement was made good in Christ; that is, the quantity of quality, thus displaced, was again restored.

Ara. I agree with you, and, as we said before, all was restored. That is, it was restored, and not restored, at the same time. Do you deem our second view of man's history removes the contradiction?

Nie. I cannot see how it does affect the question.

Ara. Then, God, through the whole process of history, has gained nothing. He arrives at the goal as he set out, a spiritual entity complete, nothing more.

Nie. Is that true to history? What shall become of all the quantitative development? Is it but the instrument of fate, a toy of Divinity, a non-essential of eternal existence?

Ara. You are coming now to a question which my mind has harboured for a long time, but now we approach it from a true angle. Is the ultimate end of all existence only a spiritual end?

Nie. We began with vapour and smoke. We find ourselves in mid-career with, diamond quarry, herbage, well-formed beast and bird, the field and flower, and man supreme. Is all this growth and progress to be annulled, and a spiritual existence to ensue as in the beginning?

Ara. Such, I believe, to be written.

Nie. Hath it not been predicted concerning a future home of amazing beauty, streets, walls, thronging people, and angel hosts?

Ara. It is so written. There are clearly the two trends of thought in what we call Holy Writ.

Nie. But what believest thou?

Ara. This we cannot settle definitely. There are many forms of the quantitative. We know that the highest and greatest material is that which relies most on the spiritual, and pledges greatest allegiance thereto. Can we not think of a highly glorified material, like unto the body Christ appeared to have during the days of his ascension sojourn on earth?

Nie. We can indeed. It is highly probable that such was the great purpose of the spiritual descent.

Ara. Then the redemption was a sifting of the quantitative!

Nie. It seems to me thus.

Ara. Then that sifting began from eternity, but was discernible since creation only.

Nie. We seem to be now on a more certain footing.

Ara. I would deem so. Spirit is eternal, and cannot be lost nor destroyed.

Nie. That is fair, according to our early postulates.

Ara. Then, the descent of the spirit was a descent of form and quality among the chaotic quantitative.

Nie. I deem so.

Ara. Then, since we assume the redemption quantitative, was the fall quantitative?

Nie. We must say so.

Ara. Then you would say that, the quantitative had a power in itself to lead the qualitative captive.

Nie. We must say so.

Ara. Then the redemption was an act of the quantitative, was it not?

Nie. That is a fair inference.

Ara. Then, if we so argue, are we not contradicting our previous statements?

Nie. We appear to do so, but we must not fear thus to do, if the truth demand it.

Ara. Then we have got a force in the quantitative to be explained. It is verily the force, life, is it not?

Nie. We said life to be God's agent, but now we have it first working against God (in the fall), then working for God in redemption; that is, life acts a double part under a different preponderance of influence.

Ara. That is the conclusion.

Nie. Then life is God's agent, but possesses a free will of its own, and can oppose God, or cooperate with him.

Ara. That is a fair inference.

Nie. Then the Apostle who exhorts us to devote our lives unto God has a true idea of the relation of life to God.

Ara. I deem so. Did not Christ speak against those who would save their life; that is, withhold it from service for him, and again of those who

gave their life to him? Had he not then the same idea?

Nie. I deem it correct, then we have changed in this, that life is now both for and against God as it wills; before it was wholly with him.

Ara. Not so. Life chose to depart from him, according to our former theory, and remained apart until restored. There is no contradiction, but a different statement of the facts.

Nie. Very well! Let it thus stand!

Ara. Then to come to a conclusion. God is in life, as air in water. When God enters man, there are two natures in one being; the one, leading to highest being; the other liable to sway from lowest to highest, or from highest to lower.

Nie. I assent.

Ara. Then the relation of God to life is one of dilation. Life is the wayward steed of existence, and must be continually impelled and lured.

Nie. That is a fair conclusion.

Ara. Are we not so established in belief by our experience? Doth not the whole history of man reveal to us a feeling as of a "fallen state" in man? Do we know any race or tribe who has not a belief in a power beyond itself? Hath not the being, man, continually aspired unto a Deity, whether it were personal or otherwise, one or many?

Nie. I believe such to be a true statement.

Ara. Then the whole of man and nature has, by history, been indicative of a low estate, and conscious of a higher estate as well!

Nie. Is it not true that certain nations have not

only postulated a Divinity, but a second creature of Divinity?

Ara. It is indeed so.

Nie. How did they arrive at such idea?

Ara. Possibly through the personal experience of their greatest men, their prophets.

Nie. Then was not the being experienced a pre-incarnate Son?

Ara. I would judge so.

Nie. Then was there more than one Son?

Ara. I trow not, for the one spoke of himself as the only-begotten.

Nie. Then was he able to be "Wisdom" to one nation, "Reason" to another, "The Word" to another, yet remain, one?

Ara. He was of the Father omnipotent, was he not?

Nie. I deem so.

Ara. Then did we not say that applied to the "Here and There" of his being?

Nie. We did.

Ara. Then he could be to all nations, could he not?

Nie. I will so agree.

Ara. That allows me to answer your question of some time ago, as to the fate of those who died before Christ. You asked, if they were lost!

Nie. I did.

Ara. The prophets were conscious of a voice speaking to them from Divinity, as were also the writers of other countries, were they not?

Nie. We have it so written.

Ara. Did they not build to this "Revealing Self," temples, and consecrate festivals?

Nie. I believe so.

Ara. Then the wise-ones thus believed, and the lower ones of the race assented.

Nie. It is so.

Ara. Then was not their salvation based in holy fidelity to this being?

Nie. It is true.

Ara. What could make them feel themselves lost?

Nie. Refusal to conform to the worship and laws.

Ara. Then by such refusal they were lost souls.

Nie. I deem so.

Ara. Then previous to Christ there were the millions of saved and millions of lost, were there not?

Nie. It is true.

Ara. Let me question you, where did they reside?

Nie. The saved would be with the Christ (pre-incarnate), would they not?

Ara. And the lost, where dwelt they?

Nie. Hath not Homer pictured them as dwelling in an underworld, striving at tasks endless, and, on the whole, in a state of misery?

Ara. But that applies to his own race only.

Nie. Hath not the Sacred Writings so described, for the people of that nation, a similar fate?

Ara. It is so described—a shadowy underworld of faded existence.

Nie. None have well argued extinction of soul, have they?

Ara. It hath been argued, but the idea hath

never held place in a nation, or even among any great number.

Nie. Then the prevailing theory of life hath ever been based on the capability of man to redeem himself, and his pitiable condition, if he availed himself not of this power.

Ara. It seemeth to be true.

Nie. Then the coming of Christ was but the climax of his continual revelation.

Ara. It is evident.

Nie. Hence, his work is related to the whole race of man, past, present, and future.

Ara. It is so.

Nie. Then were those condemned to the underworld, previous to Christ's descent to earth, eternally condemned? Did not the work of Christ effect redemption for them?

Ara. If for the violation of the laws of truth, as revealed by the incarnate Christ, they were condemned, could his death and arising revoke the decree?

Nie. You stagger me with the question. Let me ask you a question: Were not a part of those living at the time of Christ condemned to death for hardness of heart, his persecutors, executioners, judges who sentenced, and those who scoffed?

Ara. It verily seems so.

Nie. Then, if he condemned while on earth, it was but a revelation of his eternal character.

Ara. It seems so.

Nie. Did not his cursing of the fig tree but reveal his attitude towards all that bore not fruit?

Ara. You reason well.

Nie. Then, is it not a certainty that some are condemned for ever?

Ara. It would appear so, but was not there a change effected in Divine nature, by his death? Was not the wrath of God, which would have destroyed man, turned back, and a fountain of love opened to man by his death?

Nie. I do not think we can change our former decision, that Divinity is eternally the same.

Ara. But, was not the death necessary to the forgiveness of sins?

Nie. How say you so, since Christ forgave sins before his death!

Ara. Then we stand on the firm ground, that previous to his death he was able to forgive or condemn.

Nie. It seems so, but his attitude was one of unforgiving except where there was repentance, was it not?

Ara. But did he not pray forgiveness on his persecutors, saying, "they know not what they do"?

Nie. He did truly.

Ara. Was that a mere prayer for those present? or was it a prayer which extended to all his persecutors from the beginning to the end?

Nie. I would deem it thus, since he must take the whole race into account in his acts.

Ara. Then how much was implied in that prayer is a question to be considered.

Nie. Was it not merely a sigh of good will to even his enemies, now that he was about to depart? Doth not the idea of departure make us forgiving?

Ara. It does, truly, but that is on account of a

human weakness. Had we Divine strength we would have forgiven previously, or not at all.

Nie. Then we must assign to this prayer the quality of eternity in its application.

Ara. Very well! why did he make it thus on the brink of the tomb? Is it not that he saw death before him, and, realising its awfulness, in Divine sympathy, did not wish anyone else to encounter it? hence his prayer.

Nie. But that is assigning to him a human character, and in all his acts we must look on him as wholly Divine. And, as Divine, he knew all things, even the pangs of death.

Ara. Then you conclude that there is no local quality to this prayer, but it is of the eternal, eternal; and must be looked on as a breath of eternity applied to time, and who knows how healing that breath?

Nie. Then, there is hope that an eternal forgiveness was effected for man by the events of the death and arising.

Ara. That is the hope of fallen life.

Nie. Then, if that last sigh redeemed those condemned, there was redemption beyond the grave; and may it not be true, that there is still redemption beyond the grave?

Ara. Such may well be, but it is mystery indeed. I can go no farther at present.

2.

Nie. We seemed to be at an end of our discussion, when last we ceased. It occurred to me, that, by

another analogy, we might arrive at Truth. Our knowledge of the underworld of condemnation is pre-Christian, is it not?

Ara. It is.

Nie. We concluded that the death of Christ broke up the grave, did we not?

Ara. We did.

Nie. Then, all of the past condemned, were released by that act.

Ara. We did not assume that; but proceed!

Nie. We did assume that death was no more victor.

Ara. Truly; but only in relation to those who had faith in Christ.

Nie. Could those have faith in Christ who knew not of his presence, or of his promised appearance on earth?

Ara. We said all nations had had a trust in a voice of nature, a second God, or whatever they called it, and their salvation had depended on their relation to that power, faith!

Nie. Then, when they were once condemned, they were for ever condemned, you would say?

Ara. It seems to me the death of Christ could effect nothing in relation to them.

Nie. Then, you say the power of death to hold the righteous was broken, but death itself remained.

Ara. I would thus assert.

Nie. Then, the condemned of Christ, are eternally condemned; they are not the victims of death but death itself, since they are thus condemned.

Ara. I would say so.

Nie. We defined death, as the absence of life, did we not ?

Ara. We did, finding the evidence of death in the decayed flower ; the withered hand might also be reckoned as evidence.

Nie. But, since we have changed our idea of life in relation to God, and have set life in a more definite relation to the quantitative, then is not death disordered life, life that wills to be apart from God? verily, life that becomes death of its own free will, the paint that would not cling to the brush of the painter, God, and hence fell and formed the evil world.

Ara. That is a true statement of the case, and not in contradiction to our former theory of life. Hence we have arrived at no new conclusions.

Nie. Then we have arrived at the conclusion, that, so far as the past may be reckoned, Christ could only utter a prayer for those who had rejected him.

Ara. That, and nothing more, yet the grip of the power (Satan) which held men in death was broken. Hence the past was somewhat different to what it was before.

Nie. Very well! Let me hear what more thou thinkest!

Ara. There has occurred to me the thought oftentimes, that death is dying, that is, historically the powers of death have waned, and are waning.

Nie. But with the fall, did not death gain a more complete dominion? Can we say that the dominion, having become great, began, from that moment, to decline? Did not death continually gain control

through the centuries, and become incarnate upon the earth? Did not Christ in early manhood encounter such a one?

Ara. History would thus reveal it, though the good was still strong.

Nie. But there was a supreme crisis, when the omnipotence of God was threatened. Can we deem it possible for extinction to threaten the Divine, so called, Omnipotence?

Ara. It seems an impossibility, but, if we assert evil could not triumph there is little meaning in the struggle of the good.

Nie. Then the appearance of Christ on earth was but the appearance of a king among troops, far from home, to lead them to victory when his best generals had failed!

Ara. It appears so.

Nie. Then Satanic power was on the increase until Christ came to fight for man!

Ara. That appears a true statement of the case.

Nie. Then, since the death and arising of Christ, the powers of death grow less.

Ara. That, I believe also. Doth not Paul speak: "the last enemy which shall be destroyed is death"? (1 Cor. xv. 26.)

Nie. Then, we have a real circle of world progress, beginning with qualitative spiritual Divinity, and crude, floating, mixed, and confused vapour. These are separated and collected, shaped and polished, but, through all this cosmos, there reigned a power called death, and a will towards that power, which interposed and baffled progress, but progress went on, until victory was won by

Christ ; then, there is in existence the pale form of death, beaten and retreating, which, finally subdued, there exists for God a world of glory, glorified quantitative, purified, illuminated by the Divine radiance, while there remains still the grime from the Divine painter's brush, grime which became eternally so, through its own act of will. This, lo ! is the end. And the history reveals a long and tragic struggle, Arazenos, as our struggle has been long and tragic, but are we not purified, brightened, and rendered more fit for glory? Hath not the struggle itself been glorious, though bitterness hath also been ours?

Ara. You speak eloquently, friend, and we have now discoursed a great deal, and have arrived at some very important grounds, but we have not cleared up the main aspect of the question, which was in our minds at the beginning. We must proceed steadily.

Ara. We have got a glorified quantitative, thereby God has added to his real self, has he not?

Nie. It would appear so, but we cannot admit him thus doing.

Ara. Hath he not in the process lost something, which makes the gain and loss balance against each other?

Nie. Then where there is gain and loss, there is clearly change, and we denied to God, change.

Ara. We did, truly, but we would now seem to contradict our first idea.

Nie. We would then destroy the eternal nature of God.

Ara. Very well! if we must do so, we must

not be discourgeous in thought. Christ was born of God, was he not ?

Nie. Indeed.

Ara. Then, he is later in beginning than God.

Nie. That would follow.

Ara. Doth not Paul speak of him that hath made all things subject unto him, becoming subject unto the Father, that God may be all in all ? (1 Cor. xv. 28.)

Nie. He doth.

Ara. Would it not then appear that Christ ceased to exist, then ; that is, was absorbed into God when his work was done ?

Nie. I agree, it doth appear so.

Ara. Doth Christ not speak of the end as unknown both to himself and the angels of glory ? Yet he says it is known to the Father. (Matt. xxiv. 36.)

Nie. He doth so speak, but he also says " I, and the Father are one." " He that hath the Son hath the Father," and many other statements thus are made by him.

Ara. Then, are we not thus led to believe, that Christ is both equal to and less than the Father ?

Nie. That is very true, but we must take into account the possible view-points. From our point of view, Christ is equal to the Father. From his own point of view, as well as from the Father's, he is less than God. Therefore, he is equal to and less than, the Father, at one and the same period, though the only period of which we can speak is the whole period of his existence.

Ara. That is very true, but how represent him as "less than, and equal to"?

Nie. It is so, making us the centre of the wheel of existence, and God the outer rim, Christ the circle between.

Ara. Then Christ is a mediatory circle.

Nie. Indeed.

Ara. And God the outer rim, and boundary of all existence.

Nie. It is so.

Ara. Then God is truly outside his world (what we have defined as his world).

Nie. Indeed.

Ara. Then, that gives him easy access, since he is thus omnipresent.

Nie. But since Christ is the inner circle, God cannot come to us, except through Christ, nor we to God, but through Christ.

Ara. That is verily as Christ instructed us.

Nie. Christ is then a mediatory power, since he protects us from the consuming power of God, until we have become strong enough to bear the scorching rays of eternal love.

Ara. Yes. It is by his expanding wings of existence that he thus covers our infirmities, and makes us appear as himself in beauty. If we were not thus sheltered, we would be consumed by love that is all perfection.

Is it not written, "Himself took our infirmities" ?
(Matt. viii. 17.)

Nie. Is that the only sense in which he is our mediator?

Ara. No ; he represents our goodness unto God, and thus lifts us to the favour of God.

Nie. Then he fought our fight, and still fights it for us.

Ara. He hath verily adopted us to be heirs of the Father's kingdom.

Nie. Then, let us see if we can answer the original question. Since Christ stands guarantee to God for the whole of mankind, type of all who fell, must all return to justify Christ's claim? We have before established the fact that all fell in Adam. At least, we have to deal only with those who fell.

Ara. When you thus questioned me some time ago, it was concluded, that, upon one of two lines, or possibly both, it might be answered. I do not see that we can now change our view of the question. We said that an answer might be found: (1) By accepting a view, held by a certain sect, of a state of probation beyond the grave ; that is, the redeeming work still goes on among the dead ; (2) We held that the fall was spiritual and qualitative, and that there was a possibility that we knew not how to measure such force, and when we said that the total of "Return Entity," must be the same in quantity of quality, we possibly did not understand the method of Divine measure. We have now to face the same problem, from either or both of these hypotheses.

Nie. Let me question you : (1) Doth the sect called Romanists, for it is they of whom you speak, hold to a total redemption ; (2) We have changed our idea of redemption : we admit, now, a quantita-

tive redemption ; that is, the last result will not be wholly spiritual, but a glorified quantitative : we understand that the spiritual will be in complete control.

Ara. I do not know when the process of redemption would end, according to Romanist Doctrine, but the succession of descending prayers is of long duration : and I believe there is no end to such.

Nie. Accepting such a doctrine, the redemption is of eternal duration, and must result in a full return.

Ara. I agree with you, that once you admit the redemption proceeding, beyond the limits of what we term "Time," it may justify your conclusion.

Nie. If we accept that line of belief, we have settled the question in all but details.

Ara. I do not agree, but will leave it thus standing until we have discussed the second theory, for our second is but a theory, and not a fixed doctrine.

Nie. Very well, we may thus do, though, as for me, I feel the matter settled.

Ara. Let me then test your foundation with some questions: (1) How could the past (the period before Christ) have any part in the redemption ?

Nie. We decided the lost were eternally lost, having been condemned by the pre-incarnate Christ, for unbelief, lack of faith, and sin as a result.

Ara. We did. But we found one element in their favour, the prayer of Christ.

Nie. That we said to be an eternal prayer, did we not ?

Ara. We must let that stand in their favour. There is also an assertion, that the period of Christ's death was spent among the dead, and possibly was a mission to them, and thus argues for their redemption.

Nie. Then we have two elements in their favour. But let us take an explicit case of sin, that we may find the Divine relation thereto.

Ara. Very well. We may turn aside to do so.

Nie. Our premise was, that forgiveness was an act of grace.

Ara. Indeed.

Nie. All forgiveness is such?

Ara. True.

Nie. It is the overlooking of an injury done.

Ara. It is that at least.

Nie. To forgive is, in analogy, to say, after a severe and painful injury has been done you, "I forgive him who was the cause of the pain."

Ara. Just so, I reason.

Nie. We did not assume forgiveness reasonable, if there was not repentance on the part of the injurer.

Ara. We concluded it thus not to be.

Nie. But we felt that once the injurer truly repented, coming with tears, that was all necessary to gain him forgiveness.

Ara. We did, but we are speaking of things eternal, and we said the repentance was an eternal repentance, and the forgiveness likewise eternal, and must be so, else we could not think of eternal forgiveness.

Nie. We thus argued, and justly ; but now, when

we deal with what is eternal, we are assuming God the ruler of eternity to have been injured, and man, in Christ, repents, hence attains to forgiveness eternal.

Ara. That is our assumption.

Nie. That injury we have discussed, as injury to God.

Ara. It was verily.

Nie. Can God be injured?

Ara. He was injured by man's free will departure to lower life.

Nie. I would fain have argued injury to be impossible to God, but I yield the argument, since we have clearly defined him, as, in his supreme essence, love, and have set love in relation to hate; but it seems fair that the injury was in the feeling aspect, so to speak; that is, unreturned love. Therefore, is it not fair to say, that it is purely the feeling aspect which must be made atonement to for the original sin?

Ara. Then we are getting to some conception of the qualitative; it is not matter, or substance, nor is it yet connected with the spirit, but is a fine, indiscernible vibration-sensation, difficult to describe, or locate, yet it is the purest element of life. In that sense, the fall was qualitative, and the return qualitative.

Nie. Very well, but did not the earth tremble when Christ died, and went to the deep?

Ara. It is true, but the earth is a small orb in relation to the universe, and the heart throb of God could not but shake this orb.

Nie. Then we are getting the actions of Fall and

Atonement, down to their pure essence, the feeling essence, the pure sensation of life.

Ara. Doth not our experience support us in the theory? Are not the most racking pains the result of words and attitudes? And, likewise, doth not our most excellent feelings of joy arise from an indescribable consciousness of fine attitude towards us?

Nie. We have now reduced the history of man's relation to God and vice versa, to the true and sublime essence, and I feel we may now advance with much more certainty.

Ara. I am assured of that myself; and have longed to get a clear conception of life in this way. God is in life as air in water. If a fish take not the air of the water unto itself, then the water is death unto it. If a man take not the fine and pure thrill of God unto himself, then life is death unto him. "He that saveth his life," meaneth then he that clingeth to life, and doth not yield to the finer sensation given by God, "shall lose it"; that is, shall choke and gasp for want of sustenance as a fish choketh and gaspeth, that getteth not the air out of the water. Is that not a fair conclusion?

Nie. It seems so. You say that life then is opposed to the spirit of God.

Ara. I would say so. "To be carnally minded is death" must then have reference to be minded towards life. "To be spiritually minded is life and peace" is to be minded towards God. But a difficulty I see here: We have set life as in opposition to God, and here it is set as a reward of devotion to God.

Nie. There is a contradiction ; that is, a double meaning assigned to the word.

Ara. I see that contradiction clearly, and have examined many passages, and conclude that there is not a consistent use made of the terms by writers, even if the original language be referred to. All seem conscious of the duality of existence, nevertheless.

There is in Paul, a Pseuchikon and a Pneumatikon set in opposition and relation, the one, having the transcendence here, the other the transcendence hereafter. Paul also refers to the corruptible here, and the incorruptible hereafter. But, though he speaks of spiritual and carnal, it is not clear that the carnal shall be wholly extinct hereafter according to him.

Nie. Is not there a statement of the exclusion of flesh and blood from the kingdom ?

Ara. But that does not exclude body. Christ risen, had the wounds which could be felt by the finger of an apostle.

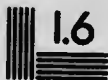
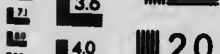
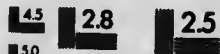
Nie. That is very true ; then life is variously defined. We have it : (1) as God's agent, invisible ; (2) as God's agent, identified with the quantitative, visible ; (3) then, by free will, opposed to God, hence his agent becomes his enemy.

Then in regard to God, we have him defined as, being in his highest and supreme essence, love. And we placed love at one value only, and that we called the germ which went out in life to lure man back. That conception we have maintained without seeing necessity for change. Therefore we leave it so.



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We have, nevertheless, changed our conception of God.

Without definitely giving him bounds, we assigned to him eternity and omnipotence.

Does it now appear that we have contradicted this statement?

Ara. I trow not. He still retains these attributes. We did, nevertheless, assign to him quality or spirit nature only.

Nie. Yes, truly, but we found the germ of quantity to exist there also. Hence that which fills all that can be comprehended, is from him.

Ara. But we found a part which we may, on the basis of past discourse, call quantity plus life, which is hostile to him, and the combination of life plus quantity results in death, as water and fish results in no fish and polluted water. Hence life without God is death, or the death state.

Nie. Will a fish, in water, where no air is, decay as thou sayest? I deem not. Again will life plus quantity, where no God is, become death? These premises I dispute.

Ara. You will admit that once the fish has died for want of air, the air, which it refused to take in, will then act upon it so as to cause decay.

Nie. It is true.

Ara. The case we want is not water without air, but a fish that will not take the air. There is death to it, then decay, is there not?

Nie. I agree.

Ara. As an analogy, we want not a region where God is not, but where the being or creature (man) refuses to take God into his being. That causes

death, then God, acting from the outside, causes decay.

Nie. That is analogy not to be disputed.

Ara. Then fulness of life results from the willingness of the being to give God entrance ; that is, God within, is the roadway to lasting life. God, kept without, is the roadway to death and decay.

Nie. I agree.

Ara. Then we have God, as the finest essence, permeating all life, and willing to give life to all.

Nie. True.

Ara. Then God is a searching and sifting power, Life, to the willing ones ; death to those of set and contrary will.

Nie. It seems so.

Ara. Then there is ever a force working, causing life and death. There is an eternal decree of death among us, and an eternal power of life.

Nie. That is true also.

Ara. Then we are back to our first theories, that there is an eternal separation going on amongst us, a brush sweeping over the canvas, grime falling, because of sinful will, yet the lines are set, the painter paints, the vehicles roll along the great roadways, and the picture is being painted to be set in the white light of eternity.

So spake Arazenos.

3

Nie. We have, truly, cleared much ground, and now I deem we may fair'y state without fear of contradiction, that we have chosen to ally life with

the quantitative, and term it all life, and to ally likewise God and love, and from henceforth work with the terms God and life, deeming it a just conclusion, that where God is absent from life there is death, therefore, though we separate, we cannot speak of life where God is not present, though his presence is that of the invader. Though invading in love, yet sentencing to death when love has failed.

Ara. This has been a long case, but we have arrived at solid ground at last. Now the supreme presence of God in the midst of life was seen in Christ on earth. Therefore we return to that event, that we may discover the highest secret of that work.

Nie. Now I have come to the place when I wish to ask questions which I spoke of some time ago. The first rejection met by Christ, while on earth, may be spoken of as Judas' rejection. Assuming, as it is somewhere recorded, that Judas died on the day on which Christ died, their descent would be to the same region, the region of death, at a similar period. Would not the disbelief of Judas in his master, appear justified to him?

Ara. Indeed.

Nie. Then what sorrow could there be to him for having betrayed his master? Would he not have felt that he had done a good deed?

Ara. How do you reason, thus?

Nie. I reason thus on the grounds that Judas had not faith in the work of Christ, and now in the pit of death, his lack of belief was justified.

Ara. Very well! let it so stand!

Nie. Then what would be the relation of Christ to Judas? Was Christ really injured by Judas, since he must of necessity have reached the deep? Was not Judas "a vessel of dishonour" that glory might be manifested?

Ara. The same discussion might be entered into regarding all evil men, might it not?

Nie. It might, indeed, but since Judas is the most outstanding character in the race of mankind, through a study of him we may arrive at a universal truth.

Ara. It is possible. But what is the truth sought by you in this connection?

Nie. It is verily this: If a snake bite a man, sleeping, and awake him so that it save him from a greater calamity, should the man chide the snake, though it did not awake him intending thus to save him?

Ara. Then since you deem the man is not worse for the bite, but on the whole better, the man doth well not to chide the snake.

Nie. It is so I argue.

Ara. Then you deem progress made justifies pains endured.

Nie. I deem so.

Ara. Then you think that Judas was the snake unto Christ.

Nie. I do; but the analogy is not exact. Judas plunged Christ into calamity that greater glory might result, but there is the analogy, that both Judas and the snake acted to kill.

Ara. Then neither act was planned to be beneficent.

Nie. Verily.

Ara. Then, so far as they are concerned, they both answer definition of a real sinning one, do they not?

Nie. I deem so.

Ara. Then must we not say that the bitten man and Christ accidentally got in the way of this power?

Nie. It is true of the man, but did not Christ call into his group one who should be evil to a good end?

Ara. That is a question.

1. We have concluded that, since God is, in his essence, pure feeling, it is easily possible to injure him.

2. He cannot be injured and not know it.

3. The injury which had a cause outside himself, must be removed by a cause outside, so to speak.

4. If the injury is not removed by the original cause, there is sin to be answered for by that cause.

Nie. On this last, let me question you. If sin is then imputed to that cause, is God's favour withdrawn?

Ara. I say not, but since earthly life is measured by time, and we consider this to have occurred in time, there is a time limit to the bestowal of that favour, and when that time limit expires, if he is not restored to favour, then he passes to the beyond (either the object still of mercy, or with his doom for ever sealed). We have a weight of evidence in favour of both.

Nie. Then we must call Judas truly an injurer, who, though he repented, yet died in despair, that is, without favour.

Ara. I believe so.

Nie. Then there was for him eithe. mercy, or the eternal sentence of death!

Ara. Verily so. There was possibly the sentence to him, when he met Christ in the depths, "I know you not." And we are agreed that whom Christ condemned was condemned indeed.

Nie. I agree. Then, if you so say, you conclude there is a limit to God's love, that the three score years and ten, are given man to devote himself to highest God, and if he does not, then he is a victim of death.

Ara. I do not see that the question as to whether there is mercy beyond this earthly existence, can ever be fully settled. But this seems clear, that Judas was a sinner, and must be regarded as such. It was but the excellence of the soul he injured, relying on the boundless mercy of God, which turned the sin to good account, and no quality of good in Judas. What other case can be made out for his redemption, I know not at present.

Nie. But the Father is bound to answer the prayer of Christ, since Christ is his Son, and our intercessor. Then the "Father, forgive them," may have extended to Judas. Again might not Judas be able to put before us a good motive for his act?

Ara. I have heard arguments advanced to thus

prove it, but the apostles never seem to have heard those arguments, besides Judas took money, which goes to reveal a man of no spiritual insight. The God spirit entered not his soul, but pressed on him from the outside, and he was driven to death. It seems to me the decree cannot be otherwise than eternal. He was the man who knew not Christ; and must have been confronted with the eternal "I know you not." The statement of Christ, "Pray for them who despitefully use you," cannot apply to existence in the deep, though it might be a good gospel to the fiends of that region, and might in time regenerate those regions. The good and Godlike souls go to glory where none despitefully use them. Therefore the gospel has no more application to them, nor can I see how, even taking the most liberal view, it can, resting upon all the evidence in its favour, have application to the pit of death. The gospel of time is for the creatures of time. Besides we have explicit statement, that the wicked are condemned to an eternal state. Much as the call of the suffering weeps in my soul, much as the cry of wailing throbs through me, such as the days and the nights of endless chains and scorching torment rack my brain when I apprehend it; vastly contrary as it may seem to the idea of a God of love. Yet life is tragic. Birth is pain. No birth is worse than pain. Progress is racking and straining. Death is woe and calamity; and the man who knows of this must take account of the two sides of existence, and cling to the higher as a wrecked sailor to a yard-arm, in the

blue waters of the ocean, upon the surging waves of the briny deep. Below is death, to cling is life; verily, to aspire is to know. To know is to possess, and possession is God.

Said Arazenos.

Thus he ended speaking for the time being, and Nietzsche hearkened to his words. The discussion had been long, but the one aspect seemed to be in clear relief before them, "and, well is it, when such is accomplished."

Said Arazenos.

4.

Nie. The ground on which we stand is now the following:—

1. We hold to a quantitative redemption.
2. We hold to an evil world when all is done that can be done.
3. All injuries have been removed from the Father's bosom by his faith in the work of Christ.
4. Christ is the type of all men, as Adam was in the fall.
5. There was no evil world before Adam fell. There is one when the work of Christ is complete.
6. There was no glorified quantitative before Adam. There is such a world after Christ.

Conclusion:—

1. The qualitative which fell has been restored, not a fraction less as "Entity" than it was when it went down.
2. The remaining evil world is wholly quantitative, living in decay and death.

3. That, added unto the pure qualitative of God, there is a glorified quantitative.

Nie. God then must be conceived qualitatively, must he not?

Ara. I.. his pure essence.

Nie. Potentially qualitative, I would deem.

Ara. He is the germ essence of all potency in existence.

Nie. You mean by that, that his course in history has been a course of surpassing power! He was the one germ from which others originated.

Ara. I do not mean that so especially as I see in him, in the beginning, mind among formless matter.

Nie. You would place him as a radiating centre.

Ara. I deem him such indeed.

Of all the molecules of space, he was the one greater in potentiality than all others, reckoned as a totality. It seems to me a correct assumption that he gave birth to all. But that does not affect the position I wish to arrive at, viz., that, looking at the relation of God to all in space at a reasonably long period of years, from his beginning to unfold himself, the potentiality of all of space, qualitatively, does not outweigh him, nor can any growth, through any period of years, change his relation thus. You may argue that an earthly father, when his sons are grown, might easily be in danger from the strength of any one, or from all together. But not thus can it occur to God. His personal potentiality is infinite. By that I mean potentiality, not incomprehensibility.

in itself, but potentially equal to or greater than all else that can by any action come into space.

Nie. You well speak in that regard, and the world history now becomes clear to me. Granted, you would say, that God, in beginning, was but a cell of small dimensions spacially, and that outside of him existed a world of grey mist, we should say, incomprehensible; yet, potentially, God outweighs it all.

Ara. True.

Nie. Then granted, that God began to put himself forth steadily until the grey mist was beginning to take on colour, and shape, and, as compared with the first cell, called God, the outgoing world began to appear very great; it would not be greater than God, the cause.

Ara. I hold it just so.

Nie. Then all the colour and shapes which now appear, were not seen at first, but potentially, they are all in God. Likewise, all fatherhood, and all maternity are in him, and these he unfolds, through his long history, until he has his world portrait complete.

Ara. That is how we have many times represented it. He thus gives out from a potentiality which never grows less.

Nie. But it does thus grow to be more, does it not?

Ara. We evidently arrived at that conclusion, did we not?

Nie. I deem so.

Ara. But we have now explained it by defining clearly qualitative. In his potentiality, he is

qualitatively the same ; but in his shaping of the world his potentiality finds substances to act upon ; these it creates into principles, and from principles into personalities, like unto himself. Yet, in his kingdom, remains ever the original type from which these personalities evolved. Thus we are, in experience, constantly allured to the type. We may add that Christ is the author of all type, and the possibility of all type.

Nie. I agree that such is a consistent following out of our thought, and, in verity, Truth ; but how relate the type, Adam, to this irradiation of Divinity ?

Ara. It is clearly evident that such outgoing of potentiality was entirely a God-controlled existence. The highest personality, involving the Divine principle, was Adam. To him, that there might be companionship for Divinity, was there given free will, and he used it to selfish ends, and thus became the type of an underworld, which had not God's favour, yet was there mercy and love shown towards him.

Nie. Christ was then the type of free will obedience, and arose thus from the underworld to glory !

Ara. Verily.

Nie. Our habitation at present is then the underworld, is it not ?

Ara. It is, but for the God spirit which has pursued us all the way, and reigns partially among us now.

Nie. Then, Christ was the perfect type from which Adam was formed ; and, when Adam fell,

God had still the original and perfect type to rely upon for Redemption. Christ was the perfect free will type as Adam was the imperfect free will type.

Ara. The "As in Adam all died, so, in Christ, shall all be made alive," is significant to the whole aspect of the question, and if we take the "all" at its full force, then we have an answer to our original question. But how can all be saved, and the underworld of sin and woe remain?

Nie. We have it asserted that all do return, but we have no explanation of the fact.

Ara. In the potentiality of God and of man, the explanation is found, and the fact that grime falls from a painter's brush, as he paints his masterpiece, does not detract from the portrait. The picture is potential and qualitative, the grime is ephemeral and quantitative.

Nie. Then when this long life process is over, and the great picture has been painted, there will be left an underworld for another descent of an eternal son; and a new redemption necessary!

Ara. I trow the underworld, left at last, will be an underworld without the germs of existence which were contained in the world of grey mist from which we began. Besides, we have concluded that the sentence is eternal and not to be revoked; to the underworld, begun by Adam, there was never given the sentence of death.

Therefore we have traced the history of the world painting, and we have a new Jerusalem of great personalities, unique and distinct from each other, yet bound by a feeling relator to the great

type. A world of glorified bodies, on their own definite unity revolving, amid a world of constellations which never fade. We have the scene laid among flowers and fields, which bloom and bear eternally, and whose fruit knows no decay, and whose blossoms fade not. The rivers there are clear and cool, yet warm and mellow are the waters. There are springing fountains over all the land, whose spray is ever refreshing, ever a joy; yet never danger cometh from stream or tree. The men are stalwart and thoughtful, yet happy, and of great intellect. They are companionship to themselves, and to God. The women are serene of countenance. Lily white are their hands, golden their hair, lithely they walk about, ever a charm, ever a delight; not only to themselves are they a delight, but to the men, and unto the Father, God, who fashioned Eve. Here, now, are many Eves, pure and spotless. It is the dawn of life, if that can be said to have a dawn which is eternal. It is the high noon tide. It is evening. It is calm midnight. For, here, the splendours of the revolving day are woven into one golden hue. The season is the year. The year is eternity. Eternity is God.

So spake Arazenos, the golden haired from the Lake of Eternity. But it was not the same Arazenos, for now he had ceased to explore dark ways, and deep forests: no more did he meet with the fiends or hear them laugh. Their laughter had ceased. The wheeling noises of space jarred no more upon the ears. But here, where all was delight and rapture, where the swelling and

melodious, yet tender and deep music of eternity welled on the pure airs, did Arazenos bring his wreath, and lay it on the eternal stream, and standing by that stream gaze on the grand array of noble men and tender women. Lulled by the soft murmur of the stream, soothed by the voices of the saints, did he gaze on the ever unfolding glory of an eternity of bliss, and, upon the soft banks, he laid him down, and there, where glory had become incarnate in glorified bodies, did Arazenos behold the great lake as a vast garden, and that garden was the garden of God.

THE following poem, written about two years later, is possibly the best and most brief commentary I have been able to write on the foregoing work. The poem is the result of an effort to write a much longer one, but, short as it is, there is elucidating expression given to the ideas of Arazenos on the Universe as a cosmos. Compare lines 40-43 with page 160 ff.

I am aware that certain comparisons will reveal some inconsistencies, even contradictions, but there is sometimes highest truth expressed, where inconsistencies most abound. Human thought is ever moving on, and progress demands that the orthodox idea of God and Christ in relation to each other, and both in relation to man, be examined by a mind unchained and unembarrassed by dogma and creed. This is demanded by the profound student of Science; but to a much greater degree by the searching light which the writings of Paul constantly pour upon us, and to a lesser degree the voice of John bids us awake.

A POEM ON DIVINE MUTABILITY

*Being a further Exposition of the
Doctrine of Arasenos*

- I MET a traveller by the Euxine sea,
Who said, "This marks the bounds of mystery ;
These waters dark have fed on human bones,
Changing them from the human into stone ;
5 And here, where nature doth so vehemently roar,
Is earth's horizon, and the mystic shore."
"Alas," said I, "these waters dark and cold,
Unveil a mystery as Creation old :
This ceaseless craving, and this ceaseless lapping,
10 Is but a relic of primeval tapping
Upon the walls of destiny, and cleaving
At progress' doors, to rend them, and a weaving
Of granite ; and the quarry upward teeming
Is statue making :—
15 Man and beast are dreaming
O'erlander fields, and shepherd flocks at night
Look to the regions of more lasting light,—
Earth, Ocean, Air, Man, Spirit, all are moulding
Things grander, and the scenes thou art beholding
20 Are never seen again, even the eye
That views them changeth, and the destiny
Is not affixed or permanent, but moving
Forever onward is the spirit proving
That all in time is changing : naught remains :
25 The prisoner changeth, likewise doth his chains ;
The king and crown pass on, and though another
May be called king, descendant, cousin, brother,
The crown is not the same, nor the same meaning
Attached unto the symbol :—stars are beaming,

- 30 Yet not the same ; the ocean and creation
 Roll onward ever finding new relation ;
 Sun, moon, and many orbits wheel in space,
 Yet never circle to their former place ;
 There is the power that fashioneth and formeth,
 35 And it, too, changeth, for the contact warmeth ;
 And ever onward all things make and move,
 Upheld or cast down by power of inward Love ;
 And Love, too, changeth, gaining human breath,
 Reclaiming waste from regions of dark death.
- 40 What changeth not ? I know not, nor discern
 What from creation born, to it doth return,
 Unchanged, except it be Eternity,
 A mingled force of hope and ecstasy,
 That maketh fun among the merry flowers,
 45 And danceth with the stars, and in the showers
 Of crystal dew, and rain, or snow descending
 Or rising, a rotation without ending.
 What is more lovely than at early morning
 To thus behold the crystal flakes adorning
 50 The trees and hedges, and the many bushes,
 Or plover wading 'mong the many rushes ?
 Yet gaze once, it is gone, and in each night
 We pass to different quality of light ;
 The eye that sees it, too, is swiftly ranging,
 55 The eye of time to the Eternal changing ;
 The germ eternal of the flower casting,
 The fading beauty for a lustre lasting :
 What is more melancholy than at noon
 To see the morning glory wilted down ?
 60 Pride now her wings in wreathing beauty expanding,
 Now as a dry stalk at the evening standing.
 The plaster bust, reared beauteous as stone,
 Crumbling to dust : one day it stood, alone ?

- The stone hewn by the artist's soul-trained hand,
 65 Stands proud above the shifting plain of sand ;
 E'en though the artist lieth in the tomb,
 His Life is planted in Creation's womb ;
 It groweth and inspireth as a star,
 That, twinkling in the firmament afar,
 70 Beckons the traveller to its blest abode,
 Yet, as he neareth, passeth on its road.
 Thus art unveiled that cost the artist's life,
 Leads us beyond the vale of petty strife ;
 And as we nearer draw, it grander grows,
 75 Till last a universe of life it shows ;
 Where Life is felt, the Universe is known :—
 Drink ! drink ! and turn again, and, turning, come
 To know the waters of one crystal glass,
 Which known, is knowledge of the heaving mass !
 80 Know one drop well, and that explains the rest :
 Who knows one heart, to him is God exprest :
 Strive to perfect one art, and in the night,
 That art, though small, revealeth realms of light,
 And leadeth to a Universe of good,
 85 And filleth with the Universal mood.
 Earth, Ocean, Air, the pregnant quarry, teem
 With one impelling force, they different seem ;
 The difference lieth in the containing husk ;
 The pervading Spirit is the same : the musk
 90 Takes not its smell from God's controlling spirit,
 But from vile earth, which lieth at or near it ;
 Pure Spirit knows not colour nor appearance,
 Odour nor taste, but mixed, as it must,
 With forces earthly, may appear as rust,
 95 Which is but formed from elements amixing,
 And to a form in space sternly affixing
 Its claws to cling, till spirit or pure water
 Come to retard or stay this form of slaughter.

What is more glaring than the sun at evening?
 100 Yet what is more of food our souls bereaving?
 Judge not this world by show, for true appearance
 Is that we seldom see, whose countenance
 Blushes to be beholden, yet perchance,
 Beheld, makes merry constellations dance.
 105 What is more true to Truth than to be hiding
 From Time's ungainly stare, for far abiding
 Is the Eternal, and where Time is not
 There is wealth, virtue, joy, truth to be sought?
 That which comes forth to dance in face of Time,
 110 May friendship find from creatures of the clime:—
 Yet virtue lies in truthful modesty,
 That flees from Time to seek Eternity:—
 Turn thou, O soul, that would know life, and run
 Beyond the realm of the fructifying sun!
 115 Go where upon the Eternal thou mayest gaze!
 Count not, as Plato, Eternal the starry maze!
 Seek! seek! there is a bound and resting centre:
 Fair is the door, and Truth with Joy may enter;
 There, is the Home of the Eternal Soul,
 120 Beyond the sun's blast or the ocean's roll;
 There, is the Father of all Life; and far
 As liest that region beyond the remotest star,
 Thou mayest attain thereto, when in thy breast,
 The Universal Passion is exprest."

FINIS.

REVIEW

(Poems : J. J. PEARSON. Published by William Briggs, Toronto, \$1.25 net.)

In this small, compact, and attractive volume the author has presented some very searching and pregnant thoughts on the highest ends and values of life, together with a few short stanzas of deep insight and feeling on some of our greater poets. A profound religious sentiment is observable throughout, though the poems are not religious in the common acceptance of the term. The lofty conceptions of the author are permeated by a spirit of mysticism—so characteristic of those who look at life from the philosophic religious viewpoint—which captivates the mind, but in nowise obscures the thought. The diction is rich and varied, and, with few exceptions, in harmony with the lofty feelings of the poems. A few words such as "stowd" and "perst" are difficult to explain except as misprints. The author has taken advantage of the poet's licence to adopt a number of archaic forms, which, to the mind of the writer, are too frequently used, and in most cases could have been avoided with profit. A more manifest tendency to obscure the thought by the form is observable in the profuse imagery of the longer poems, which diverts the attention from the main purpose and issue. Nevertheless, the author's ideas are richly adorned, and eloquently and feelingly expressed.

It is impossible in this short review to touch on more than a few of the more important poems. Of the shorter ones, "Thought on Calvary," "On Visiting Burns' Home," "Evening Thought," and "Nunc Scio Quid Amor Sit," are perhaps the best, though the last two are profound. Of the longer poems, "Reciprocus" and "Euvenesis," a tale of life, after the form of Spenser's Allegory, express the loftiest thought of the book.

The volume is a very excellent one, and well deserving of careful study.

T. J. M'V.,
M'Gill University Daily.

PRESS NOTICES

(Poems: J. J. PEARSON. Published by William Briggs,
Toronto, \$1.25 net.)

"His verse has somewhat of the calm full sweep of the Elizabethan master (Spenser), passing on with slight regard for tyrant and monster, but with eyes firm set on the final victory of the good and true. Something we feel, too, of the interest of the master in the story, which is the medium of his teaching, a story whose interest is such that it tends to obscure the truth it is intended to teach. . . . I would not leave the volume without mention of the verses beginning: 'Awake once more, the sunlight falling tender,' in which he has voiced anew the Horatian rule for a brave life,

'Omnem crede diem tibi diluxisse supremum.'"

A. J. B.—*Acta Victoriana, Toronto.*

"Mr Pearson's verse is expressive of culture, and of infinite pains."—*The Mail, Montreal.*

"Shows sustained imagination, and uses the Spenserian stanza with ease and richness."—*The Whig, Kingston, Canada.*

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