

The uninitiated should regard with a liberal degree of suspicion the machinations of certain pirates who are vendors of 'magics and spells' and hypnotic wisdom and psychic power.

Occult brotherhoods and secret societies should be regarded with a wary eye, and the antecedents of those who pose as hierophants of the same should be carefully investigated. It is easily possible to pay many dollars for miraculous power, and discover that *the other man has it*.

### The Fool's Prayer.

The royal feast was done; the King  
Sought some new sport to banish care  
And to his jester cried, "Sir fool,  
Kneel now, and make for us a prayer."  
The jester doffed his cap and bells,  
And stood the mocking court before  
They could not see the bitter smile  
Behind the patient grin he wore.  
He bowed his head and bent the knee,  
Upon the monarch's silken stool,  
His pleading voice arose—"O Lord,  
Be merciful to me a fool.  
"Tis not by guilt the onward sweep  
Of Truth and Right, O Lord, we stay;  
Tis by our follies that so long  
We hold the Earth from Heaven away.  
"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heartstrings of a friend.  
"No pity, Lord, could change the heart  
From red with wrong to white as wool;  
The rod must heal the sin; but, Lord,  
Be merciful to me a fool,  
"The ill-timed truth we might have kept—  
Who knows how sharp it pierced and stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?  
"Our faults no tenderness should ask;  
The chastening stripe must cleanse them all,  
But for our blunders—oh, in shame  
Before the eyes of Heaven we fall.  
"Earth bears no balsam for mistakes;  
Men crown the knave and scourge the tool  
That did his will;—but thou, O Lord,  
Be merciful to me a fool."  
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The room was hushed; in silence rose  
The King, and sought his garden cool,  
And walked apart, and murmured low  
"Be merciful to me, a Fool."

### The Expanding Vision.

Every day the world appears more beautiful to me. By this same sign I know that I am growing. The fact that I see more beauty to-day than I saw yesterday proves that I am on the direct road to that realm of immortal life and power that we call Heaven. How many times it has been said 'Heaven is a condition,' and I did not understand it. It is a condition, and it is a condition of intelligence, too. It manifests only to the intelligent sight.

Helen Wilmans.

## The Divine Man.

A perfect life is the flower of a regenerate soul, the glory of a man begotten of God. We are all to attain unto the fulness of the Christ. The Christ in us is to attain unto all fulness of Being, to realise the most perfect development.



This Vision of Life leads a true soul on to the fullest consecration of the body to the purest habits and noblest purposes; for there opens out to the aspirant, as the goal of all effort, the possibility of Divine Manhood.

### The Idea has been the Dream of Ages.

Such perfect manhood was the dream of the prophets of Israel. It has been the dream of every prophet in every age and land. The whole religious culture of the Hebrews was intended to train the individual to attain this sublime end. The prophet's ideal fell nothing or little short of that of the highest Christian faith, for it aimed at fashioning *true Men*, and through them making righteousness regnant.

That the Hebrew nation failed to realize this manhood we know from history. What brought about that failure? Was it not the loss of the mystic sense of their faith through materializing the sacred and spiritual meanings of their religion?

The priest prevailed over the prophet, the ecclesiastic over the seer, till the triumph of external rites and ceremonies shut the door of the Inner Temple of the Intuition.

Then began a fresh descent in life, in which the nation went down to the lower plains, ate the flesh of animals, offered the blood of these creatures in sacrifice to the Eternal God, as if the Infinite Love could be satisfied by such things, or be delighted with the barbarism of His children. So the carnivorous habits of the people grew upon them till the nation became too dull to be touched and inspired by the finest influences. Even the prophets became less luminant. The Light shone; but the Darkness apprehended it not!

### What the Idea Stands For.

Emerson wrote "We ask for *long* life, but it is *deep* life or grand moments that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal character, what ample borrowers of eternity they are!"

Yes! It is Being, not mere existence that is of value. We want souls to live and shed their lustre through their material environment, not mere animal lives whose importance is magnified till their proportions completely veil the soul within. Grand moments signify when they are the pulses of divine energy as that flows from our heart. Such moments are worth years of empty dreams.

There are many who dream dreams of what they will become and how much they will accomplish. The creations of their imagination are exquisite and mighty.

But alas! they remain dreams, poor insentient creatures, dead visions of the night. The things of beauty and the

acts of grace take not the form of humane acts, and the majestic deeds fail to grow concrete in character and heroism. The dreamer's visions and works are mere illusions.

So many are content to dream their opportunities away. They have an idea that they will do great things in the world beyond. But it is out of the materials we have *here and now* that we are to fashion the Divine within us. We have to love our dreams into acts. We are to become spiritual Pygmalsions and love our creations into true being! We must bring down into actual experience those kindling fires of Heaven that light the flame of Divine ardour in the seeking soul.

Praxiteles may create the most exquisite forms out of the marble block, and Michael Angelo fashion his mighty Moses out of stone, but the Graces of Praxiteles and the Moses of Angelo are not *living forms*. There is beauty and majesty, but they do not pulse with the majesty of Divine Being. They are dead forms. Pygmalion's show is less, but his gain is more. Love triumphs!

We, too, are sculptors set by the Great Master to fashion out of the rough conditions of existence forms of divine beauty and strength. We are to transform the world. But how shall we do this if we are not ourselves transformed? We are to chisel off the rough parts and reform the ungainly proportions of life; but how shall we accomplish it unless we ourselves are obedient to the Laws of Divine Being?

We are to create heavenly forms and people our Churches with denizens of the Kingdom of Heaven; but do we not court failure if we ourselves fail to illustrate our meaning and embody our intentions in our own manner of living and our service to humanity?



Dream no more of millennial days when the city of God shall be among men, ye who still love the flesh-pots, the venison, the low, physical conditions of existence!

Or if ye will still dream of transformed society, of a regenerate humanity, of a real and palpable Kingdom of Heaven amongst men, then, be the thing ye dream!

Turn the visions of the night into deeds of the day! Let the ideal you have for the world be also your own!

We can only help the world to the extent that we possess divine succour.

We can do no more to redeem the world than the divine power we possess may enable us, and no further can we lead men than we ourselves have gone. *We must always be the vanguard.*

The leader who sees the enemy and calls to his followers to go forward to battle, may be a great man, honoured by the religious world for his genius and adroitness; but the leader who on approaching the enemy's ramparts calls to his men—"Comrades! the citadel must be taken! follow me!" and so leads his followers and inspires and encourages them by example, he is a far grander man. *He is the thing he desires his followers to be.*

Wanted in the Churches and the world are such men today. Men who have divine convictions and have courage to live up to them!

Men who can dream Regeneration and awaken to turn it into Reality through the divine forces within!

Men who can open out themselves Christ-like to be as a hiding-place to faltering souls from the evil winds of life, and a covert from the tempest of passion and temptation!

Men in whom the Divine Being wells up as an everlasting spring of inspiration from which other souls may drink and find new life!

Men who have learnt through the secret of the Almighty how to spread forth the divine within, till they, too, become as the resting-places of the weary souls, shadows of shelter from the fiery trials of the world!

#### How to Realise the Idea.

This sublime manhood has been the dream of the nations. It was the end of the faith of the ancients. It is to be realised under the dynasty of Christ. If there is any difference between the ideal of the ancient faiths and that of the Christian it consists in this, *that the Christian faith makes the ideal concrete, and so realises it in actual life.*

This is the ideal man wanted to-day. It is the man of the Christian faith. It is the man of self-denial and self-sacrifice who renounces that *Age-Geist* which ministers to the flesh.

The question is asked frequently, Is it possible in this life? Many there are who say it is Utopian. Such manhood seems too high above them, far out of their reach.

It is quite true that when we measure our own attainment in the light of the Highest we see how far we have yet to travel ere we reach the summit. But people so often call things Utopian that are well within their reach, especially when these things relate to spiritual conditions; *for the most appalling indifference meets us where the ideals interfere too much with the sensuous enjoyments of life.*

Did not Jesus Christ reach the ideal? He was Man written with a capital—the Divine Man—the express image of the Eternal Love.

What He did we are to do. He counselled His disciples to become as He was. John, Peter, and Paul approached Him. Some of the Saints nearly scaled the heights. And what they have done we can do.

If it is impossible of attainment let us close our Bibles upon the ideals therein set forth; let us pray no more for the coming of the Kingdom of God; for the coming of that Kingdom is the advent of personal righteousness, and the birth of the ideal is the manifestation of the Christ in ourselves.

But if we believe in these ideals, then let us seek to realise them; and if we pray "Thy Kingdom come," let us work to make it a living fact. Heaven will work no miracles for us to which we do not co-operatively respond. But if we lend ourselves to the influences of Heaven, "great and marvellous" shall be the works accomplished through us.

Surely if the old-world faiths encouraged man to strive after the Divine Ideal, and filled him with a great hope of ultimate attainment, our faith should be so much more to us, that it would not only be a possibility, but enable us to make it an accomplished fact!

And the great hope which fills the heart responding to the Heavenly Vision also bears it up to the Realization!

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J. Todd Ferrier.