

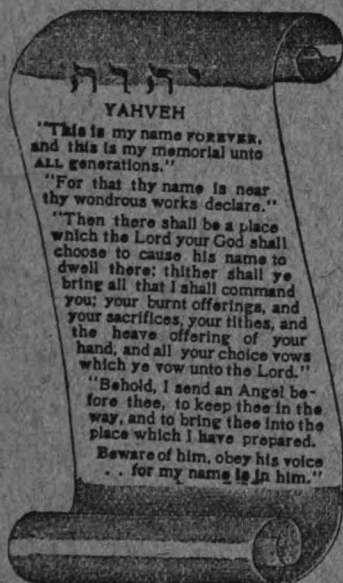
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OCTOBER 1914

BIBLE REVIEW

Advanced Esoteric Thought.

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Vol. XIII.

Vol. XXVII. OF THE ESOTERIC SERIES.

No. 1

\$1.50 A YEAR.

15c. A NUMBER.

ESOTERIC PUBLISHING CO.,
APPLEGATE, CALIFORNIA, U. S. A.

OR,

FWLER & CO., 7, IMPERIAL ARCADE, LUDGATE HILL, LONDON, ENGLAND.

FOREIGN SUBSCRIPTION 7s. 2d. SINGLE COPY 9d.

Entered as second class matter at Applegate, Cal., Post Office.

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BIBLE REVIEW.

HIRAM E. BUTLER, EDITOR.

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BIBLE REVIEW

VOL. XIII.

VOL. XXVII. OF THE ESOTERIC SERIES

FROM

OCTOBER 1914

TO

SEPTEMBER 1915

ESOTERIC PUBLISHING CO.

APPLEGATE, CAL., U. S. A.

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BIBLE REVIEW is devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants

We hold that God is the Creator of all things, therefore, all law of whatever name or nature or wherever active is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth or usefulness to the people in general, will be acceptable, without regard to where the truth is found, and, of course, without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about to be ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

Those who see this magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most, if not all, other magazines. Because the subject is so large, we have published a booklet that is intended for those who approach the subject for the first time. The character of this little book is expressed in its title, "Practical Methods to Insure Success," and it is sold by the Esoteric Publishing Company for 25 cents a copy. It is in itself a very important work, and will open the way for a higher and broader conception of life, of God, and of the object of life.

BIBLE REVIEW

VOL. XIII

OCTOBER 1914

No. 1

SLEEP

BY H. E. BUTLER

SLEEP has long been a mystery, and still is a mystery, and must necessarily remain a mystery until a man has lived the regenerate life long enough to become perpetually conscious even while the body is sound asleep. In that state he is able to analyze the conditions of the body, and to perceive what is going on during sleep.

While men are still dominated by generation and death, they lie down and fall asleep. When we say "fall asleep," we generally think of it as a figure of speech, but many persons, if not all persons, when they have been very tired, have had the sensation of falling, quietly falling, as they go to sleep; but it is a falling into oblivion where all consciousness and memory cease. But the soul never sleeps, and in the case of the individual who falls asleep and goes into oblivion, the soul leaves the body and goes out and travels around where the interests of the individual are or have been. This continues until the body is sufficiently repaired for the soul to return and take the body up and renew its sphere of action.

When the body goes to sleep, the breath action changes, the breathing becomes heavier as the mind lets go of the body. When the external mind has let go of the body, then the life-currents take up the work of rebuilding the body, removing worn-out and effete matter, carrying it off and depositing it in the sewage of the body, so that the individual when he awakes feels rested, because he is no longer burdened with quantities of dead matter in the system. The extent of the restful feeling when one awakes depends upon the normal condition of sleep; which again depends upon the ability of the mind to let go and be still. As all people know, if a person has something on his mind that he cannot let go of, he cannot sleep. Normal sleep in any stage of human life, depends upon the person's ability to close the mind to all external thought and to be still. When a person begins to live the regenerate life by conserving the seed that is generated in the body for the use of body and mind, he finds that the old way of sleeping has been broken up and disturbed; and in the early stages of this broken sleep, he may become worried and anxious because he cannot sleep.

Again, many are still more worried and anxious to find in their waking hours a feeling of stupor, inability in every department of their lives. This will soon pass away, however, if the individual is fearless and determined. But in order that this condition should pass away there must be a great deal of physical activity and will power put into the body, otherwise the body will frequently feel like sleeping most of the time. But during whatever time is occupied in sleep there is a perpetual consciousness beginning to spring up within the individual; for if the individual is properly taught, he knows that as soon as he begins to try to live the regenerate life, it will not do to let go of everything and fall asleep. But, on the contrary, it becomes necessary that he

should continue in thought, in the kind of thought that when he stops thinking with the external mind, a thought consciousness arises from within him involuntarily. But with some degree of difficulty in the beginning, the individual can always guide and direct that involuntary thought; for instance, if that involuntary thought takes up subjects that the individual does not want, subjects out of harmony with his purpose and desires, he may stop it. In doing this the individual is likely to come into the external consciousness which really hinders sleep; but he soon learns that by turning his mind upon subjects that he desires to think about, his consciousness is soon lost in that involuntary springing thought. And as success crowns his efforts in controlling the life, the body will lie and sleep as peacefully as a babe, while all the time arising from within there is a consciousness thinking the thoughts that belong to the realm that it has been charged to live in by the conscious mind. But between these two states where one can go to sleep and sleep as peacefully as a child, and the drugged influence arising from the generation which causes men to fall into a dead sleep, there is a long and tedious—shall we say struggle? Well, we will at least say effort.

It is the difficulties in this intermediate state that we have tried to teach men how to control in the little book, "Practical Methods to Insure Success."

Right from the beginning of a man's success, even in a partial degree, it becomes necessary for him to use up all his surplus life-energy in the body by active work. Here many of the Occident make a great mistake, they think that because they have begun to live the regenerate life everything ought to come their way without very much work. While everything necessary to them will come their way, they must apply the laws and use the means.

Here is where the Hindu teacher is right when he says, "Work, not expecting reward." That does not mean that you should work uselessly; but it means that you should work practically, even tho the only reward that you may get is the using up of the surplus life in the mind and body, and the preventing of its escape thru involuntary losses. Work causes the life-currents to be imbued with the thought-action, or with a tendency of going up and distributing itself thru the body for the use of the muscle and the mind. For every atom of your body, and especially is this true of the seed, acts according to the thought and belief of the individual. This is as true as if your arm hung at your side and you believed that it must hang there and you could not use it; that belief without a doubt would so paralyze your ability to use the arm that you would become crippled thereby. But you believe without a doubt that your arm will do what you want it to do and it does, even so with the seed of life and with every atom of the body, whatever you believe without a doubt concerning it, that it will do.

But as the apostle says, Faith comes by works ("By works was faith made perfect."—Jas. ii. 22). Therefore, if we wish to get that faith fixt in the very generative forces of our lives, we must do those things that will produce that faith; and in the beginning of the regeneration the demand must be made imperative that that generated life is needed by the body, and must supply the requisites necessary for accomplishing the designs of the mind acted upon by the will. Thus by the energy of the body the energies of the mind are brought into activity, and the realization permeates every atom of the body, so that the thought, the faith which causes action, will cause the life-currents generated by the body to turn their course from downward and outward, to upward and inward; the generative forces in the body thereby

becoming the source of physical and mental powers. This brings the individual to the first stages of mastery in becoming "a master."

At this stage, sleep becomes a transfer from the consciousness of the physical body to the soul powers; but before an individual can reach this state, the mind must be kept absolutely pure. What we mean by the word "pure" is free from all thought that belongs to sex, generation. There is a great psychic whirl now going thru the world, causing men and women to teach that it is possible and exceedingly beneficial for them to be together in the sex while restraining the loss of the seed; but none of them are able to accomplish it for any considerable length of time, therefore they are deceived by the belief, and the mind is kept on the subject relative to sex, and the life-currents do not become imbued with the thought and ability that every particle of the life generated in the body must be held, and caused to serve the uses of the body and mind; thus this teaching becomes one of the greatest obstacles to the true regenerate life. It is because of this that the Hindu Swamis who are striving to live the regenerate life give as one of their chief instructions, "Keep the mind pure;" for purity of the mind is one of the most potent factors in overcoming generation.

Here you meet one of the greatest and most powerful adversaries that must be met and overcome. Many a one has said to me, "How can I overcome the adversary when he comes on me when I am asleep and do not know it?" The only answer that I can give is, Fix your mind as positively and as watchfully as it would be if you had a few thousand dollars in gold, and you were traveling thru an enemy's country and knew that there were those who were watching to take advantage of your going to sleep in order to rob you; for then you would lie down

and sleep as the proverbial expression is, "with one eye open;" that is, you would know that you had to sleep, and you would know that you had to watch the enemy. This places the man's mind in the same attitude as the coyote (wolf) or wildcat, or fox in a civilized country, they have to lie down and sleep, but no man has ever caught one asleep, because they are so alert for an enemy that the slightest noise will rouse them to vigorous activity. Those who would reach the state of regeneration must sleep as the coyote, the fox, or the wildcat, or any other of the wild animals, always on the keenest alert, until the inner consciousness has sufficiently awakened to know when an enemy is approaching. And even then, they will sometimes find that there is a subtle force gathering around and taking control of the consciousness, so that they cannot lie and rest for one moment without a flood of that sensuous, low order of thought overwhelming the mind.

When this occurs there is but one escape, get out of bed, take hold of your mind, sit down and read your Bible, go out in the spirit of aspiration to the God of the universe, until you feel that that divine life from God is controlling your mind and has banished from it all the filthy virus that had been thrown upon it and had taken possession of it. No wonder our great master Jesus said, "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14); but the Lord has sent us before you to point out the pitfalls and dangers, so that "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

Divine peace be with you.

CAN'T AND THE CANNY MAN

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

Extract from Address delivered at Church of England (Men's Club).

IT has often been remarked, and very truly, that there was little in the so-called, old-fashioned Gospel which really answered to that which the word "Gospel," or "Evangel," really implies, namely,

GOOD NEWS.

For what man with a heart could really rest satisfied with securing his *own* future salvation, if he knew at the same time, that millions on millions of his fellow creatures were being condemned to eternal punishment; not because they were supremely wicked, but because they were not able to believe as he did? On the whole, this evangel was a gospel of pessimism, for the future of poor, down-trodden humanity, and presented little hope for the present.

It will be thought by the advocates of this gospel, that any one who presents anything new, at once comes under the condemnation of the Apostle Paul when he says, "If we, or an angel from heaven, preach any other gospel than that which has been preached to you, let him be *anathema maranatha*."

But let us stop awhile and consider who it is that is preaching a new gospel. Is it the pessimist or the optimist? Is the true Gospel a gospel of *can't* or a gospel of *can*? We assert, most emphatically, that Paul's gospel was a gospel of *can*, "I CAN do *all* things thru Christ who strengthens me." In other words, the Apostle Paul was

A *canny* MAN,

in the original meaning of the term.

He believed that the Head of all principality and power, and the Source of all wisdom, dwelt in him; that in his and our earthen vessels there were "hid all the treasures of wisdom and knowledge;" that we thru the Indwelling Logos of Life might overcome sin and sickness and death, yea, that in *all things* we might be

"MORE THAN CONQUERORS"

thru the knowledge-surpassing love of Christ, which every one might know who realized "the Christ dwelling in his heart thru faith."

But the so-called orthodox gospel of to-day will have none of these things. No, poor mortal, you must remain under the dominion of sin and consequently of its harvest of sickness until death sets you free. To the end of life you must be a

MISERABLE SINNER,

tho your soul will be saved at last.

In other words, it is a

GOSPEL OF CAN'T,

which is also a gospel of cant, for the man is satisfied by "hanging down his head like a bulrush," instead of letting the opprest go free. The Gospel of CAN makes canny men and canny women, who say, "The Son has made me free and I am free indeed. I will not be brought into bondage to any man or to anything. Christ has conquered sin and sickness and death *for* me, and will do it again in me. What I shall be is far beyond my present conception, but I know that NOW I am one of the sons of God to whom the whole Creation is looking for deliverance from the bondage of corruption into glorious liberty."

HAVE FAITH IN GOD

BY L. D. N.

THE words spoken, or the thoughts projected from the spiritual plane of the Christ-life, charged as they are with the perfect faith of the conscious power of that life, carry conviction, and awaken a responsive faith in all they touch. The faith of the Christ-life is based upon the intuitive knowledge of the law and its inevitable results when applied, and is thus clothed with a certainty which makes it a living and vital faith, and contagious to all within the sphere of its touch. Since "in God we live, move, and have our being," faith in anything extraneous to the direct power of God in our life, is superstition. "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure."

Since then our inmost being is rooted in and inseparable from God, why not learn to recognize and exercise faith in God, as the indwelling, sustaining, and healing power of life? The principle itself is all-embracing, and applies directly to the healing, enlightenment, and perfection of both body and soul. "Have faith in God," said the Master, "and nothing shall be impossible unto you." Here is the secret of true occult power and achievement. "With God, all things are possible." The unquestioning recognition of God, the absolute dependence upon him in his divine supremacy of Being as an indwelling presence, the strength of our life, the inspiration of our intelligence, and the sustaining energy of our will, when we will to do His will, is the attitude which secures to us the immediate inspiration and regenerating influence of his Spirit in our own activities, by

which we are lifted into conscious union with Him, and thus to the realization of our own divine nature of being as His children. All the methods, save those which are based upon the absolute recognition of and dependence upon God in the life, are the activities of the personal ego, and within the circle of life on the plane of the senses; because based upon the strength of the I of that ego, the self-sufficiency of the personal will. They are utterly powerless to effect a moral renovation, or the spiritual regeneration of the personal life.

We may blunt the moral sensibility to sin and wrong by persistently denying and ignoring their reality as a fact of experience. We may even thus destroy the ability to recognize the possibility of perversion, but we have not thereby destroyed the fact itself. We have simply hypnotized ourselves into a state of moral idiocy. Is it not the nobler part to acknowledge the evil or perverted state which actually exists, and by the help of God thru the spiritual law of the better life correct, and thus exterminate it? "Be not overcome of evil, but overcome evil with good," is the New Testament injunction.

You may say, you are suffering from a certain disease. What is disease? A realized condition in a certain significance is called disease in a popular sense. Then you fight, you try to fight disease. Oh, how you affirm, you deny, you kick at your disease; but you cannot kick your own shadow, when you kick at your shadow, the shadow kicks at you, because every condition you find is nothing but the reflection of the quality which is held by your own consciousness. Therefore, leave disease alone; "Let the dead bury their dead, follow thou Me." Follow the Reality, follow that great Consciousness, follow that Light. Realize That which You your Self are.

—From the *Christian Yoga Monthly*.

ATROPHY AND GROWTH

A VIEW OF LIFE

BY ENOCH PENN

As I drove along the road, one day, I came abreast of a man who was also driving in the same direction. I had known this man by sight for a long time, tho I had not seen him for several years. I spoke to him regarding a certain business that I had in hand. As he answered, I was startled by the great change that had come over him since last I saw him. His eyes had become dull, his voice lifeless, and his whole manner betokened one whose faculties were failing, atrophying. He was falling into decay. As I past on I thus pondered the change and its cause:

“What is man?” Thruout the centuries this question has been asked. We read that God’s creations are made by a word. Perhaps we should do no violence to this thought by saying: God’s creations are words. A word is a thought exprest. We say, “God spoke all things into being.” Apparently this is the same as saying, God thought all things into being.

Thinking exhausts the life; because of this, protracted mental effort wearies. This is the same as saying that thoughts are composed of the life-substance of the thinker. Therefore thoughts are like the thinker in character, being the same in substance. Man being of the life-substance of God, is potentially like God, in character, in faculties, and in powers. By continued effort, man develops. By effort the faculties and powers of man manifest and increase. Thru lack of effort comes atrophy.

Now it is apparent why the man had aged, why his faculties were dulled, and he was sinking into a state of

senility. He has lived many years, and the vicissitudes of life, oft repeated within his narrow sphere, have grown monotonous, and he is losing interest in life. He does not look keenly around, because he does not care to see what he has seen so often, therefore his eyes have grown dull. His hearing has grown dull, because he has grown disinterested in the hearing of things that he has heard so often. In fact, he is losing interest in life, and his faculties and powers are atrophying for lack of the vigorous use caused by the stimulus of interest. He is losing interest because life has become monotonous. Life is monotonous, because he is not advancing.

God is the Infinite Mind that fills all. Man, being potentially like God, is an individualized mind-center in that Infinite Mind, as tho a drop of water in the ocean were to retain its individuality while being a part of the ocean. As man grows more and yet more like God, passing milestone after milestone of his infinite journey, he never *exactly* repeats. While man is advancing, life is a continual change and can never become monotonous. Monotony in life declares a lack of advance, and implies a lack of interest, then a lack of effort, then consequently a lack of growth. When growth ceases, decay begins. When man, the mind-center in the Infinite Mind, ceases to formulate new thoughts, ceases to obtain new realizations, ceases to broaden his perspective of life, ceases to take interest in the new, he ceases to grow, and his consciousness becomes less vivid, the lamp of life burns dim, then finally goes out. Man must think, think, think, or die. By thinking, perceiving, understanding, and knowing, he lives and grows, grows like unto the Mind that thought him into being.

As I pondered while driving on, I met another man. While talking to him, a young woman drove up. The man turned and began talking familiarly to her. At first

glance she seemed quite plain of features, altho in perfect health. As they talked together her eyes became bright and her face lit up until she appeared radiantly beautiful. As I past on, struck by the difference between the young woman and the old man, I pondered the cause of her bewitching beauty.

As a mind-center in the Infinite Mind, man functions chiefly in the thought realm, while woman functions in the realm of the impulses and emotions. Her chief impulse is to love. By thought, the control and proper guidance of his mind, man advances toward that God-likeness which is his destiny. By love, the control, and proper use of her love, she grows into that same likeness. Of this young woman, it may be said as it is written, "Her time is the time of love." Her love being active, fulfilling her mission as a woman, she is full of life and is filled with pleasant anticipations. Toward the future, the new, her attention is turned, and she is growing.

When woman's love grows inactive, irresponsible, she is like a fading flower. Life becomes monotonous, barren, a weary waste. How often is the heart of woman like an empty tomb! It is because love's activities have died down. The flame of her love is dim and cold. The love-light goes from her eyes. Life becomes monotonous. Advance has ceased. Atrophy begins. Old age comes on, then, the lamp of life, after burning dimmer and dimmer, goes out. As the man must think, and provoke thought, so the woman must love, and provoke love.

Yes, the man must think or die. The woman must love or die. The twain, to become like God, must maintain the divine activities. Concerning them it was ordained of God that they should think and love, and know and grow, until they, with the very intensity of their life's activities, shall "shine as the sun, and as the stars forever and ever," that thruout the ages they shall shine with the light of the glory of God.

THE NEW CROSS

or

THE BETTER WAY

BY. GUNNAR NAUMANN

"BEHOLD, I make all things new." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light."—Rev. xxi. 5; Matt. xi. 28 30.

IN my former article, "The Way of the Cross," I outlined the general way the human race has to travel from earth-conditions and carnate experiences to the consummate goal of the Spirit, as revealed in the symbols and prophecies of the Word.

This way was known to a few advanced thinkers of ancient times, and it was then, as now, looked upon as a way of much suffering and mortifying penance, before the desired end could be attained. We learn from the Sanskrit and the Coptic literature that even in those past ages and without such divine revelation as we have, some highly developed souls had found the secrets of the laws that govern human progress to higher planes of life; that their minds were illuminated and endowed with power over the lower nature according to these laws. Being at the head of a civilization that had carried them to the highest point which it was possible for them to attain at that time, they could go no further. But even then, some few had glimpses of still a higher, a better, and an easier way of attainment, thru the power of the Spirit.

Now we, who live at the closing period of this age and

have set our hope to be among the chosen first-fruits that are to lead the nations into the new age and to reign with Christ, must rise to this higher ideal of the Christ-life. The cross of earthly ties and affections, of anxious thought, of self-mortification and death must be left behind, and the new cross of victory and glory raised within. For this cross is not external, but internal. Its center is in the inmost of your being; its arm of power extending outward with dominion over your body and all external things. The cross of the Roman Empire, as a sign of its power over the lives of its enemies, was a reverse image of this inmost cross of the Eternal Spirit, which from its inmost center reaches out to, penetrates and subdues all things. The first-fruits are they who have been "purchased out of the earth;" that is, they are not any longer held by earth-affections or by the spirit of the earth-sphere.

Jesus revealed to us in his life and in his words how to attain to this high state of perfect dominion over body and soul, where all burdens and sorrows pass away, simply by coming to him; that is, by partaking of his Spirit.

While this doctrine is ideally true and practically possible, so very few of our age are able to receive it, because either in this present life or in a previous existence, they must have developed the necessary soul-capacity for the influx of the Spirit. As a rule the way of the cross is a long and tedious way. By degrees the soul rises to the higher bounds of the earth-plane, then the struggle begins. The spirit desires to ascend to the higher realms; the earth-sphere holds it back. When at last the work of regeneration begins, still the soul is burdened, as many are at this time. They have not yet fully overcome, are not completely regenerated. With anxious care some cry out, "How shall I attain? How overcome the sex-

passion, and other natural impulses?" Jesus explained that these things are hid from the wise (of this world), but revealed unto babes (the spiritually born). When we are fully regenerated, then there is no burden or combat any more, for then it is our very nature to love God and to keep his commandments. But some may think that they have to go this long way of the cross for many years; that they cannot now attain to the fully-regenerate life. That depends a good deal on the person. For the way of the cross may be shortened; almost left out.

During the latter portion of this age there may be a hard struggle for many, "but for the elect's sake those days shall be shortened;" "for the Lord will execute his word upon the earth, finishing it, and cutting it short." When Jesus spoke of the narrow way, the hard way to enter the kingdom of God, i. e., to attain to the regenerate life, he had special reference to this age, for the Word teaches in many other places that it shall not always be so. In the coming age it will be easier. But remember that before the nations are fitted for that age, they have to pass thru terrible judgments. Even the faithful of the past dispensations "received not the promise." Why? Because they were not yet ready for the life in the higher spheres, "God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. xi. 40). That is, they must live again upon the earth and be instructed by us who have been perfected here in this age. In their essential principles the works of God are plain, even to babes in Christ, and yet in their ultimate how far-reaching and deep beyond our comprehension.

It matters not how explicit and manifest a revelation is, if from without the soul only, that is, if it does not come from within also, it is of none effect. And because

of the dullness and non-receptivity of divine influx since the fall of the spirit of man into matter and sin, the Elohim from the beginning provided that there should be ways and means of man's salvation in gradual progression corresponding with and suitable to his capacity of reception. Accordingly there are two general plans, or *modus operandi*, manifest in God's works, in nature and in revelation.

One plan is with concentrated power, with rapid or instantaneous effects, as exemplified in the so-called miracles of Jesus, instantaneous healing and resurrection of the dead, in sudden revolutions in nature and among the nations, or in the creative act, "He spake, and it was done, he commanded, and it stood fast" (Ps. xxxiii. 9).

The other plan is along the line of slow, natural growth and evolution. If this be true the regeneration of the soul may be accomplished in either of the two ways, or it may be done thru all possible stages of evolution between the two extreme points. But all things point to a time when this work shall be done rapidly, or much more rapidly than in the past. It will be thru the outpouring of the Spirit, creating man anew in the image of Elohim. But again, remember that first the Spirit must center in the elect body, in order that thru the same the work may be done.

This will be the same as entering the new covenant, when YAHVEH Elohim shall write his laws in the hearts and minds of his people; and we who go before must have this work done in us now. Upon this work and this covenant depend the union of YAHVEH Elohim with his people, and the establishment of his kingdom in the world. It is of the greatest importance that we, the leaders of God's people, fully know and understand the conditions of this covenant, for they are the Ten Words, or Commandments, as written on the two tables of stone

by God's own hand. It was the law of commandments that was a yoke and a burden under the old dispensation, but now when engraved in our lives by the Spirit, the yoke is easy and the burden is light.

The true system and the real meaning of the ten commandments have been but vaguely understood. Thru the grace and power of the Spirit of YAHVEH Elohim, this subject will be set forth in our next article.

Divine love and peace be with you.

"SUCH AS I HAVE I GIVE TO THEE"

BY ROSE E. LE DREUX

SHINE forth, O Holy Spirit,
Thou herald of the Lamb!
Thy nature we inherit,
Breath of the great "I AM."

We court thy sweet approval,
We prize indeed thy smile,
Keep thou our feet from stumbling,
Our lips from speaking guile.

Oh, mould us in His image
More perfectly each day;
And *lead us, guide us, feed us,*
Along the "narrow way"!

Thy gentle, smiling Presence
Is as the glowing sun.
To warn, and cheer, and nourish
Each trusting little one.

Unfolding as the lily,
In beauty, glory, grace;
Till in that bright, new morning
With Him we take our place.

Within the "holy city"
The saint of Patmos saw,
To be its light and beauty,
Its wonder, love, and law.

DESIRE FULFILLED: DESIRE UNFULFILLED

BY EZRA

A CERTAIN wise man said, "Ardor begat the universe." Analyzing the word "ardor," we find it to be derived from the Latin *ardere*, to burn. In this sense therefore, the quotation would mean a burning within, a fiery yearning to beget, to construct a universe. To me this expression is sublimely grand and expressive, as portraying the wondrous power and limitless love of God the Spirit, who out-breathes HIMSELF in ardor of Desire, that he may have objective expression and receive in return the inflowing, grateful love of his Creation.

It soon becomes manifest to all who will reason upon the source of their motives, impulses and feelings, that Desire is at the basis of all action. Desire in multifarious forms has moved humanity onward thru the ages, and, when God-implemented, has ever been the stepping-stone to substantial progress in all fields of endeavor. So, tho Desire may be concealed under many aspects, it is to be held accountable finally for the greatest portion of the good and the evil that have befallen humanity.

It is not always true that by the analyzing of the desires that spring up within us, we can justly attribute to this, that, or the other cause the origin of any particular desire; for there is something in the principle of Desire itself that, seemingly, ever defies analysis, and that is so essentially elemental in the structure of individualized life, that the cause or origin of our greatest desires, or of Desire in its abstract form, seems untraceable.

We know from every-day experience that our commonest desires, which have been acted out so often that they have become instinctive, spring almost wholly from the

intuitive sense of the necessity for self-preservation. But, no sooner are the demands of self-preservation appeased, than we find that numerous other desires arise, and often it will truly seem that the mere gratification of those desires which are co-relative with existence, arouse a host of slumbering spectres of desire, each and all demanding gratification of their particular fantasy.

But to the individual who has become accustomed to schooling his desires, and to pacifying the frequent upheavals of this under-world of desire by means of the disciplining of the mind, there frequently comes a period of quietude, of introspection, in which desires and yearnings of a profounder sort become manifest. It is even in these moments of soul-communion, of tranquil self-analysis, that there come to the soul, experiences of the movings of the Spirit, a sense of God's nearness, of His vast Being, and of his all-embracing love. It is even in these moments that soul communes with soul, annihilating time and distance, carried on the wings of an accordant purpose, of a unifying love, which can be traced solely to the Source of all love—God. These experiences oft repeated, gradually form within the soul a nucleus or meeting-ground for a new-found realm of desires. In other words, as the appetite of the soul for the things of the Spirit increases, so gradually opens to the understanding the realm wherein the soul may find further and more delightful sustenance, where the soul may cultivate higher and ever higher and more refined desires, and where it may, in very fact, attain to the ultimate Desire which gave to it its initial impetus and desire to seek its complement—to the Ardor of God, in unity of life with Him. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6).

In Walter Winston Kenilworth's treatise, "The Birth-

right of the Soul," he tells of a Hindu sage who, when asked why he was so mad after religion, replied, "All are mad, some for money, some for name, some for fame, some for going to heaven. In this universe every one is mad. I, too, am mad. I am mad after God. You are mad, so am I. After all, I think my madness is the best." This expresses the root-cause of their unrest; but of course with the majority the essential cause of their unrest eludes definition. In the last analysis, the fundamental cause of Desire can be traced to God alone, who yearns to love his Creation and to have the universe that he has created express his nature, which *is* love.

However, it requires but little reflection to see that we are the makers of our own destiny, and that God fulfils and grants our desires on either plane to the smallest iota. In other words, man stands to-day face to face with two planes of consciousness, two realms of existence, from either of which he may choose what is agreeable to his nature. "See, I have set before thee this day life and good, and death and evil" (Deut. xxx. 15). But it is universally observed that Desire fulfilled on one plane, the plane of animal existence, brings about chagrin, disappointment, and vexation, and arouses an ominous multitude of other obsessing desires; while Desire unfulfilled, that is, the pursuit of the aspiration for God, for the perfection of the soul, for the delving into the depths of knowledge of the things of the spirit—these bring lasting peace, substantial soul-growth, and a harmony of adjustment of being that is constantly reassuring.

Confronted, then, with the effects of Desire fulfilled, the human plane, and of Desire unfulfilled, but ever progressive, the divine plane, who would not wisely choose the higher way, the way of denial of desire on the one plane, that they may experience the joys of the soul and the progress of an illuminated spirit thruout the infinite realms of Immortal Existence?

INTEREST IN THE SPIRITUAL: DISINTEREST IN THE PHYSICAL

BY H. E. BUTLER

PAUL said, "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii. 6). The ability to discriminate and properly to weigh and balance all important matters is of the greatest importance to the human mind. When persons start out to get free from the carnal mind, they fail to draw the line where it ought to be drawn, between the real carnal minding of things, and the material things essential for the support of the spiritual mind. While we have a physical body it has needs and demands.

There are many whom we have known in the past, who, when they began to seek spiritual things, simply stopt doing anything for self-support and maintenance, and imagined that they had faith in God when they settled down and let others support them. Even so great a man as the Hindu Swami, Vivekananda, said, "I long for my rags, my shaven head, my sleep under the trees, and my food from begging!" This, in place of being spiritually minded, is the mind of the adversary, no one has a right to take something for nothing. Every man and woman must do those things that are necessary for the support of his or her body, and many times they must support those for whom they are responsible. They forget the injunction of being in the world and yet not of the world; they should keep as a motto before the mind's eye, "Use determines all qualities whether good or evil." "God is Spirit," and by his spirit, his word, he created the

world; therefore all right doing, useful doing, is spiritual. The carnal mind that Paul calls "death" is that mind that lives in the world and handles the things of the world, and becomes absorbed in its interests and loves them; but the spiritually minded man or woman deals with the things of the world for their use.

We ask the question, What is use in such a sphere? The only answer before my mind is this: You have a physical body which has needs, in order that this body be kept in harmony with nature so that it may be enabled to study, to think, and to dwell upon spiritual things, it must be remembered that the body is the house in which you, the spiritual being, lives; it is the instrument through which you, the spiritual man or woman, may work for the advancement of spiritual usefulness upon earth. If you have a good riding horse that serves you as a means of conveyance, you must necessarily take good care of that horse, feed him and give him all the necessities of life; but you have a purpose in caring for that animal, you know that he is not the ultimate object of your life, that he is only an instrument by which you are enabled to carry on a certain line of business. No man can think that his horse is the ultimate of all his thought and desire; every man realizes that his horse is only an instrument enabling him to attend to his business affairs. Now the business of our lives is or should be spiritual, and not carnal.

It has been a strong characteristic of the Esoteric work from its beginning, to keep before the minds of the readers that God had a purpose in the creation of the world, and that that purpose was to produce man, a race of men, in His image and like Him. And as God is Spirit to be like God is to be spiritual, and as it was God's purpose when he created the world to make a spiritual man that should know him and be like him, therefore all that

is physical relates directly to the spiritual, its source. And from the lowest state of man, he begins to deal in and to be interested in the carnal, in that lower element which we call physical life; and it is not until man has grown large enough, grown wise enough, that he is able to discern the uses in all created things, and that those material things are only servants of the spiritual man, thru which he is enabled, being the embodiment of the creative word, to establish on earth the expression of the mind of God. Now when we say the expression of the mind of God, we speak of the word; for a word has form and function, and is separated from other forms and functions, and stands out as a servant of the great causative mind.

Theology in the past has obscured all the greatest truths in the Bible and in revelation; for one of the great central truths in revelation is that the kingdoms of this world are to become the kingdoms of our Christ and of his anointed, and that the first ripe-fruit of the earth, the first mature souls, are to be kings and priests unto God, and to reign on the earth; not up in heaven, God rules there. When God said, "Let us make man in our image, after our likeness; and let them have dominion over all the earth" (Gen. i. 26), he was talking about the inheritance of man. In order that man should "inherit the earth," all inheritance comes from the father or the nearest kin; and as man is to inherit the earth from God, therefore he simply takes over the earth and earthly things to carry forward the work that the Father began, and to ultimate the divine purpose of making man, all men, in the image and likeness of God. To be in the image and likeness of God is to have a mind that is able to take control of, and to guide all which we call material, earthly, in a way to cause it to serve the original purpose, viz., to give the Spirit a standing upon earth. As the

prophet said, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem" (Zech. xiv.

4) The feet represent the understanding, that which stands under and upholds the body, and this understanding must have its base on the earth, and also upon the mount of Olives, the mount of attainment, the mount of the anointing; that is to say man must have a firm foundation in material things, and must be symbolically anointed by the Spirit, so that he may grasp both physical and spiritual things at the same time, and be master over them.

Thus will be manifested on the earth men, not spirits, in the image and likeness of their Creator, men spiritually minded and able to handle and to control and to be master of the material things. Then it will be found that material things are only the thought-forms of the Spirit, thru and by which a definite work will be carried on. And when man becomes master of the material things, the forms of earth, by becoming a spiritual man, thru his unity with God, then will the earth bring forth of itself. We read in Genesis, "[Because of sin] cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; . . . in the sweat of thy face shalt thou eat bread" (Gen. iii. 17-19). All this will have past away when man becomes a spiritualized being, having dominion thru the spirit of God. Then indeed will the earth become an Eden, a place of delight, transcending all the imagination of man.

Divine peace be with you.

3 & 4, Water Lane, Gt. Tower Street,
London, England.

Aug. 18, 1914.

My dear Brother:

I enclose an article for your consideration, referring to the lamentable but ultimately wholesome conflict now in progress.

We live as always by the will of YAHVEH, but otherwise we are extremely weary of what after all is distinctly an evil world. I am journeying quite alone with YAHVEH Elohim.

Sincerely yours,

P. J. Wilkins

THE MEANING OF THE WAR TO US

BY P. J. WILKINS (London, England, Aug. 18, 1914)

AT this moment Germany at the bidding of her rulers represents the dark forces of a previous age. We who supposed that she was rather in the vanguard of advancement and enlightenment are more or less surprised to find that she has been secretly nourishing a vaulted and unworthy ambition. Her position has been such that she has had no difficulty in feeding the fire and fanning the flame of an inverted idea regarding world power and supremacy.

She has been building for war and destruction instead of peace. That which has been bred in the bone has at last declared itself. The shame and nakedness of her life has been proclaimed upon the housetops of Europe.

The ego and self-will of the human race is discovered "par excellence" in national form in this unfortunate country. Untempered by higher thoughts of honor and goodwill, it has at last broken all bounds, and for all practical purposes has taken control of these sixty million souls. The devils they see, are the devils within them.

What little chance there is of overcoming these devils by trying to slaughter Frenchmen, Russians, or Englishmen is quite apparent. Nothing but a change of heart and mind can ever rebuild the greatness of this, in other respects, most interesting and desirable people. Such an alteration of desires as this can only be the work of time, and can only result from the severest chastening and chastisement.

As an object lesson to the rest of the world, current events deserve the closest possible attention.

The work of bringing Germany to book has been forced upon the other nations engaged. Those who are immediately concerned will suffer in men and resources for the sins of their fellow beings. That the evil doers are members of another tongue should not weigh too heavily upon our minds, while the general justice of our cause should not be allowed to make us less conscious of our own duties and responsibilities. These responsibilities and duties are first to beat the enemy, and then to see that his faults and failures find no place in our own hearts. I believe that this lesson has already taken root in us. In other circumstances it would be the same say for England or any other country, as for Germany. God's laws are so just as to be absolutely constant.

It is a practical conclusion that the result of the allies' conflict with Germany must be resolutely determined. This war is just, the juster it is, the more surely and inexorably must it be carried out.

In this instance England and her allies are fighting for peace. They are fighting for the highest principles of law and order.

It is a personal hope with us that the regenerate people will soon be placed in such positions that they may mould and train the hearts and minds of their countrymen in the way of a permanent peace. But this can only be done

successfully by building for peace at every step of the way. Meanwhile, as we have already pointed out, it is clear that Germany must be so subdued that her ways must perforce be ways of peaceful activity for many years to come. She will then have the opportunity for acquiring a better knowledge of these higher laws which are designed by God to dominate, and to rule this planet. Those nations or peoples who are most ready to receive these laws will draw together in the bonds of peace, friendship, and world-wide influence.

Up till now ties of blood and kinship, religion and race have been regarded as almost the sole means of unity of purpose among large bodies of people. But this is not now the case. One national trend of thought or form of local coloring is as interesting and worthy of respect as another. This fact indeed is pretty well acknowledged; but the same question has always cropped up in relation to it; namely, How and when can the geographical boundaries and relative spheres of influence of the nations be settled once for all? The answer now is, Only when the "first-ripe fruit" have become individually and collectively the leaders, priests, and rulers of the nations.

The regenerate people are the Royal Family of the world. They must learn to be strong enough to take its kingdoms into their own hands, each in his personal sphere.

We should always remember that the work of the regenerate man is to love and govern, while that of those who are still living in generation, is to honor and obey. Even under these most favorable circumstances, it will take years of thought and effort to teach the masses how to obtain and enjoy all the arts and contentment of peace.

THE KEY OF KNOWLEDGE

BY NATHAN DAVIS

WE have a law on the Federal Statutes called the "Pure Food and Drug Law," which makes it unlawful to vend any article of food or medicine which is not absolutely pure and true to name.

A great many Doctors of Divinity have for several hundred years been vending a spurious brand of regeneration, which comes far short of the article first introduced by Jesus Christ, the author of regeneration, or the spiritual birth.

Doctor Caradine said in one of his books, "That in no place or book do we find the words, freedom, purity, perfection, or holiness given as definitions of regeneration."

We think that the Doctor has got his lines of inspiration crossed, for one cannot be born of God without being free, pure, perfect, and holy. These are all attributes of God, and his Word says, "The tree is known by its fruit," and that "A good tree cannot bring forth evil fruit."

Another eminent Doctor of Divinity was once interrogated as to what this spiritual birth that Jesus taught Nicodemus really meant. He kindly consented to give the needed light. "The birth of the spirit," said he, "is nothing more, and nothing less than conversion. All who are converted are born of the Spirit." "Woe unto you, Doctors of Divinity, for ye have taken away the Key of Knowledge!" "Ye neither go in yourselves, neither suffer ye them that are entering to go in." Not having a spirit of obedience, ye have not been illuminated, ye

have not received a knowledge of the truth, "And for this cause, God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"My soul be on thy guard,
Ten thousand foes arise,
D. D's. are pressing hard,
To draw thee from the skies."

But the leaders of the Esoteric Movement obey the gospel that they preach. They have been illuminated, having received a knowledge of the truth, and are not withholding the key of knowledge from others, but are rapidly fitting their students for their mission of ruling and evangelizing, as kings and priests unto God in the coming age. Having received the spiritual baptism, with the Bible evidence of illumination, or knowledge of the truth, the at one-ment is then manifest in them, for they are of one heart and one soul, and have "all things common;" "And they shall teach no more every man his neighbor, and every man his brother, saying, Know YAHVEH: for they shall all know me, from the least of them unto the greatest of them." The logical sequence is "all things common," and a cleansing from all sin. The spiritual baptism, with the Bible evidence of illumination, and "all things common," is but the quickening, or second degree, and not the spiritual birth as revealed to Nicodemus. One evidence of the spiritual birth is, that "the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Spirit is not subject to the law of gravitation, and his comings and his goings are as the wind, "but canst not tell whence it cometh or whither it

goeth: so is every one that is born of the Spirit." So it was with Phillip when he had baptized the Eunuch, and so it was with Jesus, when he vanished out of sight after blessing the food at Emmaus; and so will it be with every king and every priest who rules and evangelizes in the new age; for every king and every priest must be transformed and conformed to the very image of the first-born Son of God; and so likewise must all be members of the eternal order of Melchizedek. Therefore it is not robbery, but a necessity, that ye be like the Master before ye can do the Master's work.

The prophet Isaiah, when permitted to look down the vistas of the ages, cried, "Who are these that fly as a cloud, and as the doves to their windows?" No doubt he got a glimpse of the pioneers of the new age as they were swiftly moving from place to place, ruling and evangelizing as kings and priests of this eternal order. For so shall it be in the upper zone of righteousness when the image of the Lord is attained, and men have been born of the Spirit, passing out of death into life. In the spiritual birth one is delivered from out the womb of nature, and introduced into the spirit-world where one's consciousness is even more vivid than one's objective consciousness in this present evil world. The spirit-world is not so far away as many suppose, for the offspring of God cannot be held in bondage by physical laws.

Tho we may have been illuminated with a full knowledge of the truth, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance;" yet "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Heb. vi. 4-6; Rom. viii. 23).

By the law of the Spirit of life in Christ Jesus, we can not be adopted into the family of God until the body is transmuted into spirit, or redeemed from sin, sickness, and death. Those carnal Corinthians whom Paul called babes in Christ were *unborn babes*. They were not spiritual, therefore they could not have been born of the Spirit. That which is born of the Spirit is *not carnal*. It is entirely inconsistent for one professing the spiritual birth to be forever talking in the flesh, from the intellect, and not from inspiration.

"The Word was made flesh, and dwelt among us," that *our* flesh might be transmuted back into spirit. When the event of our passing out of death into life occurs, God the Father, will establish, anoint, and seal us; thus making us living, walking Christs in the image of the Elder Brother. And we must hear the voice of God declaring, "This is my beloved son, in whom I am well pleased." This for us, is the crisis of judgment, and qualifies us for the sublime degree of kings and priests in the new age. We must be clothed in immortality here and now. We cannot present *dying* bodies as "a *living* sacrifice, holy, acceptable unto God;" therefore the regenerate life must be lived until we can say to the Father, "I have finished the work thou gavest me to do." But it is a very serious error to say as many do, that the baptism of the Holy Ghost is the finished work.

He that is born of the Spirit is a conqueror, an overcomer; Jesus said to the Church of Ephesus, "To him that overcometh will I give to eat of the tree of life;" to the church of Smyrna, "He that overcometh shall not be hurt of the second death;" to the Church in Pergamos, "To him that overcometh will I give to eat of the hidden manna;" to the Church in Thyatira, "He that overcometh . . . to him will I give power over the nations;" to the Church in Sardis, "He that overcometh, the same shall

be clothed in white raiment;" to the Church in Philadelphia, "Him that overcometh will I make a pillar in the temple of my God;" to the Church of the Laodiceans, "To him that overcometh will I grant to sit with me on my throne" (Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21). Thus we see that every member of the body of Christ, and also of his bride must pass the crisis, 100 per cent, "A" grade. Oh, it will be a heart-rending scene to witness the disappointment and woe of those who have been falsely instructed that conversion, or simple repentance accompanied by pardon for actual sins, constitutes the spiritual birth. It is good to live by imputed righteousness; but it is far better to have the imparted righteousness or life within. The Father gives the son life within himself; but there is absolute at-one-ment, which is incorruptible love.

And now let the Spirit of Christ dwell in you richly; giving you great wisdom and perfect knowledge of the way of immortality, and endless life.

"THE life of perverted power is short and its strength turns against itself. Automatically, evil destroys itself. Tho such malice were turned against you, it would but serve to hasten your glorification; for God turns what was intended to be evil to his saints into their uplift, and 'makes even the wrath of man to praise him.'

"Fear not what another's thought may do to you; rather beware of your own thoughts that they shall never make a reality of evil, or send darts of envy, jealousy, malice or hatred to others. It is not what another does to us that harms us, but our own false feelings and secret thoughts that are our undoing."—From *The Master Mind*.

THE PASSING OF CONDEMNATION,

BY ANDREW STRONG

THIS is a time of condemnation. The temperance forces are bitterly condemning the liquor people for their iniquities, while the liquor people are condemning the temperance forces with equal intensity for interfering with business and "personal liberty." Class strife is rife with politician denouncing politician. And many nations are at war.

In the religious world new sects and creeds that are springing up on all sides denounce the orthodox church for its stagnation and out-of-date theology, while the church in turn decries the so-called new "Isms" as blasphemous and anti-Christian. Antagonism between Protestants and Catholics seems to have broken out anew as is indicated by the "Menace," a publication claiming to have the largest circulation of any periodical in existence, and printed solely to combat the church of Rome.

With such conditions thruout the world, the statement that condemnation is passing away seems visionary. But there are Altruists who KNOW it to be true. And it is true with the Christ Body, the true Church, who, with Christ, are to usher in the new spiritual age that is now close at hand.

THE NEW AGE

As we look back over the history of the world, we quickly perceive that greater progress was made during the last century than was made during the entire previously-known history of the world! Of the thirty-nine most important inventions and discoveries known to man-

kind, twenty-four were made during the nineteenth century, leaving only fifteen for all the previous ages.

Spiritual progress and the physical sciences go hand in hand; and that there has also been a most wonderful advance in spiritual growth and development is apparent, even to many very materialistic minds.

Spiritual things are spiritually discerned. At the present time there is a most wonderful outpouring of the Holy Spirit, causing thousands of souls to awaken and enter the higher life, which is so grand and beautiful, and beyond the belief of all except those who have consecrated their lives to the Father. In this higher life, veritably a heaven on earth, it is spiritually discerned that each has his guardian angel and that God does truly send his angels to lead us in paths of righteousness and prosperity, and into ways of peace, health, joy and happiness; but most of all into places of divine usefulness. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. xxiii. 20). No evil or sickness can come to those who make YAHVEH their refuge, because His angels have charge over them and shall bear them up. (Ps. xci. 9-12.)

Upon coming into the realization of this sublime and beautiful, angelic love and protection, we are made to know that "*our Father's angels never condemn;*" in their divine love and power, they are ever ready to help, to guide, to lead us onward and upward in the narrow way. Oh! how wonderful it really is that the Holy Ones in their radiant beauty and majestic splendor, await the awakening of our souls that we may rise above condemnation and the petty things of earth, and thereby crystallize into the true Church of Christ, the grand body of the elect; becoming angels of light and love, healing and helpfulness, power and wisdom, joy and happiness, honor, glory, and blessing. This is a definite *positive*

goodness, and no energy or time is wasted on negatives.

Highly developed spiritual souls have already penetrated the spirit side of life, and in the soul consciousness associated with the Holy Ones of the heavens, the "souls of just men made perfect." With this association has come a soul realization that is beyond the description of tongue or pen, a *realization* of the spiritual world where condemnation cannot exist, because Divine love, wisdom, and power rule. This spiritual world is the true home of the soul, and when this is cognized then we know that we have immortal life and are living in an eternal Now, with a beneficent Father's manifold blessings showering upon us. "O taste and see that the LORD is good" (Ps. xxxiv. 8).

"To work without any attachment is to work without the expectation of any reward, or fear of any punishment, in this world or the next.

"Thou canst not get rid of work, because nature will lead thee on to it. That being so, let all work be done as it ought to be. If work is done unattached, it will lead to God. Work so done is a means to the end, and God is the end.

"The attachment to work, which thou sayest is the chief characteristic of the English and the American people, marketh all human communities. But remember it is the mark of the earliest stage of life. Work for the sake of one's own worldly good—riches, honor, fame—is degrading. Worldly activity will only bring on increasing ignorance. It will make thee forgetful of God, and attached to "Lust and Gold." Therefore, the attachment to work that is observable in England and America—an attachment leading to spiritual degradation—is to be condemned."—Sayings of Sri Ramakrishna.

Good words conveying good thoughts are always good.
[Ed.]

THE LOVE OF COUNTRY

BY DINAH

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!"

SINCE the European war has broken out, the truth of these lines of Scott's is very evident here in America.

There are Americans here in this country, descendants of European countries, several generations back, that prior to this war would have declared that they had no interest or affiliation with any European country; but they have even surprised themselves over their great concern as to the ultimate of this war; showing how strong are the ties of blood and country.

Probably there has no cry gone up to heaven equal to the cry of a soul without a country. Listen to the cry of Israel:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem [*whose peace is seen*] above my chief joy."

When one looks over the great carnage and the sufferings that nations have endured from the beginning of history up to the present time, one wonders at the great-

ness of this faculty that these sufferings have developed in the human soul, and what its use will be in the new order. But when these souls put all this love of country into the desire for "a better country," that is, an heavenly, there they will no longer be pilgrims and wanderers in a strange land. There will be no blood-shed in that country for the inhabitants are composed of "an innumerable company of angels," "a general assembly," "the church of the first-born," "God the Judge of all," "Jesus the mediator of the new covenant," "and the blood of sprinkling that speaketh better than that of Abel" [a country in which the blood of brothers is not spilt in order to perpetuate it].

♦

EDITORIAL

BY H. E. BUTLER

THIS number of the magazine begins the twenty-eighth year of our public work. About January 1887, we published *Solar Biology*; and in the early part of 1887, we gave eight lectures that have been incorporated in "The Seven Creative Principles." Up to that time we had been under immediate instructions by the spirit of God and his angels that were sent to instruct us; and while these two books were in manuscript, our mind seemed to be full; there seemed to be no outlet until we had delivered ourselves of these two books. After these two books had been published, we began to feel that we were ready to give other esoteric truths to the people that had read and comprehended the thought embodied in these two works.

It is generally supposed that a Science like *Solar Biology* demands vast research, but in our case it did not, for the

Lord intended that that Science should be given to the world. While in our seclusion, thinking, and being instructed by the angel of the Lord, when we sat quietly, we saw rays of light descending from the solar system and focalizing in a center before our eyes. This continued for about four years, when we began to think that probably it was Astrology that was to be given to us, then we began to hunt out the old books on Astrology with the idea of studying them; but we found that we could not even read them, for when we attempted to do so, something would come over our minds to obscure every thought.

During those years, we were living alone in a rented apartment in a public building in Philadelphia. When we went into our room and closed the door, the dead-latch locked it; and no one was admitted unless by previous appointment. In 1881, we had an appointment in our room with a retired minister, a very brilliant and good man. He brought with him a friend and while these two were conversing—as is usually the case when there are three conversing, the conversation will drift between two—there came like a flash of lightning the central idea of that which we had previously seen. We marked out on a blackboard the diagram of the central thought of Solar Biology, then turning to them, we explained what we had received in that flash of spirit-mind.

This occurred about the first of March, and in the following July, we went to a Spiritualists' camp-meeting, knowing that there we should find a great variety of minds. We put up our tent, and put out our sign, "Delineations given from Solar Biology." We had previously had assurance that the angel of the Lord would be with us and give us knowledge and understanding of the subject; and we were conscious of his presence. Tho there

came before us for delineations, great numbers of persons, thirty, forty, and fifty in a day, and tho we had no ephemeris, nothing to guide us beyond the basic principles, yet we knew that the angel of the Lord was with us; and we were enabled to give the most wonderful delineations, surpassing any others that we have given since.

We continued to experiment with Solar Biology, until the time it was written in 1886. When the manuscript had been printed and published, we felt that we had been delivered of the obligation of bringing to the world, and of putting in the hands of the people, the new—and yet old—science of Solar Biology. It was after this that we delivered the eight lectures that are now published in “Seven Creative Principles.” We then saw that the divine order was in the successive progression of seven sevens; and we thought, and even announced, that there would be forthcoming seven books, portraying the seven sevens, or “the seven Spirits of God sent forth into all the earth” (Rev. v. 6) as the creative powers and purpose in all things. But from that time to the present, we have found that the people are scarcely capable of comprehending the usefulness of “Solar Biology,” and “The Seven Creative Principles,” therefore the remainder of the seven books have not yet taken form.

During that time, we wrote out and put in booklet form the methods that had been taught us by the Spirit which had led us where we then were. As these methods were experiences, and not philosophies, we called them, “Practical Methods to Insure Success.” This little book, that is sold for only twenty-five cents, has gone thruout the world; a German publishing house has taken it up and translated it and is publishing and circulating it in Germany; and an Italian publishing house is doing the same. And now the little book is being published in Italy, in Germany, in London, England, and we ourselves continue to publish it.

During these years of our work, we have also written and published "The Everlasting Covenant," "The Purpose in the Creation of the World," "The Narrow Way of Attainment," and lastly, "The Goal of Life, or Science and Revelation," in which is gathered and focalized and put in order the whole system of the purpose of God concerning man, leading him from his animal state of ignorance to his divine state of oneness with YAHVEH Elohim.

In July 1887, we sent out the first number of "The Esoteric" magazine. We continued it until the thirteenth volume; and three numbers of the thirteenth volume had gone out, when an enemy arose out of our midst, one who had been with us from the beginning of our work here in California. Desiring to get possession of the Esoteric property, this enemy went to law and succeeded in closing our publishing house, so that the third number of the thirteenth volume ended that publication. But because he had no justice on his side, the case went entirely against him; and we were left free to go on with our work. We then began anew, and published two volumes which are called "The Occult and Biological Journal." After two years, we discontinued that journal and began to publish "Bible Review;" and this October magazine is the first number of the thirteenth volume of "Bible Review," or the twenty-seventh volume of "The Esoteric Series."

From the beginning of our work to the present, when I have kept the whole business under my own hand and control, the Esoteric Work has prospered; and I promised the Lord at the time that the enemy referred to gave us that trouble, that thereafter I would not let the business pass out of my control; and from that time to the present we have had success.

Now the question arises, Will this, the thirteenth volume of "Bible Review," be completed? For nearly fifty

years, we have seen that the time was coming when there would be a war of nations, and that all nations, even America, would be involved, bringing to pass the prophecy of our Lord Jesus, "We must work the works of him that sent me, while it is day: the night cometh when no man can work" (John ix. 4). We believe that that night of darkness has begun to spread over the world, and we expect that when it strikes America that our public work must cease for a time. Will it cut short the thirteenth volume of "Bible Review?" We do not know, Father does. But one thing is sure, His people, those who follow Him wholly, will be protected; the Spirit of God inspired the Psalmist to say, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked" (Psa. xci. 7, 8).

When we began the Esoteric Work, we foresaw these things that are now approaching, and we have labored continuously to lead the people into that state of unity with God where they will be protected, even tho a thousand shall fall at their side and ten thousand at their right hand. Therefore we say to you, dear children, that have become acquainted with these great truths that the Lord has given the world thru us, Awake! arise! put in practise those great teachings and live for God and God only, and he will be your savior.

May divine wisdom be with you.

EDITORIAL

"WE give thanks to thee, O Lord God, the Omnipotent, thou who art, and thou who wast; because thou hast taken thy great power, and reigned. And the nations were enraged, and thy wrath came, and the appointed time of the dead to be judged, and to give the reward to thy servants, the prophets, and to the saints, and to those who fear thy name, the little and the great, and to destroy those who destroy the earth" (Rev. xi. 17-19. Emphatic Diaglott).

IT is a remarkable fact that the war in Europe has stirred the whole world to such a depth that the words quoted seem to be characteristic of all the nations, and, in fact, of nearly all individuals composing the nations. The words, "We give thanks to thee, . . . because thou hast taken thy great power, and reigned," seem to be in process of fulfilment, and the events of the present time indicate that the time has come when as the prophet Isaiah said, "He ariseth to shake mightily the earth" (Isa. ii. 19, Rev. Ver.). And if this great war is the beginning of that judgment, then it must come to all nations, and as the prophet again said, "Therefore hath the curse devoured the land, and they that dwell therein suffer for their guilt; therefore are the inhabitants of the land dried up [destroyed], and but few men are left" (Isa. xxiv. 6, Rabbi Leeser); for those who have no God who do not destroy each other in the war, will be destroyed by the pestilence and the other evils that will follow the war.

The history of the world is the history of cycles; it is well understood by all scientific investigators that the time of Adam was not the beginning of the world's inhabitants; it is quite evident that there had previously been a time of great destruction of life wherein but few

men were left, and that those few who were left constituted the men of the Adamic race. The six days referred to are the six periods of time, and the seventh day, the sabbath, is the period of cleansing the earth from those who corrupt it, simply a preparation for another great cycle, for every cycle of the earth's development begins with a higher evolutionary stage of human life. In the present cycle, the six periods are now past and we have entered the seventh, during which time the Lord will cleanse the earth of those who corrupt it. We believe that this present state of the world is a period in which the Spirit of God will withdraw itself from those who have repelled, denied, and disbelieved in the existence of the Spirit. The withdrawal from humanity of the spirit of life from God will, of course, be the cause of the dissolution of all those who have repelled the Spirit. And oh, how few there are in the world to-day who really believe in God and love his righteousness! And if all these must perish and pass away, how few, how very few, there are who will be left in the world.

Therefore the question should arise in every mind, "Am I repelling the Spirit of God?" If you are, you are repelling your own life. But if you love God and have taken measures that will give you the knowledge of his presence and power and goodness, then you will be preserved alive, to enter the New Age, wherein will dwell righteousness. When we say these things, we are not speaking about an arbitrary individual that we call God, but of God the Spirit, who is the spirit of life, of action, of growth, and of all animation. You know that if you plant your garden and do not comply with the laws necessary for the cultivation of vegetation, that even tho the vegetation springs up and begins to grow, it will sooner or later die and your garden will amount to nothing. It is even so at this time, when the nations have forgotten

God, and in place of sending out rootlets of earnest, honest desire toward the Source of their being, they have sought the dry and barren soil which must inevitably bring death.

The questions now before the minds of many in the world who still remember God is, "Has the time come? Is this the beginning of the time of the end?" We believe most sincerely that such is the case; and if it is so, then it is time for you to dress and to prepare to enter into the "marriage supper of the lamb," to be clothed upon with righteousness and so perfectly to ally your life and every hope and desire to God that your mind may be as wholly absorbed with the greatness of the kingdom of God and his righteousness, as the world-mind is absorbed in wars and tumult. For remember that if this is the beginning of the time of which the Spirit spoke to John in the text quoted when he said he would "destroy those who destroy the earth," then you are standing to-day in the morning of a new dispensation, and the work before you is just as literal and demands much more attention than you would give to self-preparation if you were invited to an entertainment given by a King. How careful you would be of yourself and of your garments to appear before him, and all the other invited guests, to the very best possible advantage. Stop and think it over, if there was coming off some great and grand entertainment, how you would look forward to it, and how diligently you would prepare in every possible way, to be a worthy guest at that entertainment—buying new clothes, renovating the old ones, cleaning everything, and using every possible means at your command for weeks and days before, so that you might be thoroly ready.

There is before us now, if this is the time of cleansing the earth of those who corrupt it, the most important time of preparation that has ever occurred in our lives, or

in the lives of our ancestors. Then why not awake, arise and be diligent and make acquaintance with the king of that new world, which is Elohim YAHVEH? that being the name that was given to the king of eternity in the beginning of this age. When you have crossed the border line, being saved from the hand of the destroyer, and have entered that new world (age) you will not like to be a stranger there, you will not like to take the lowest possible sphere of action, but you will desire to be so prepared and so clothed upon from the Spirit-world that you can walk into the presence of the Elohim, and be accepted with honor and love; for now, while the time is yet propitious, unless you prepare yourself by seeking God with all your heart, and thus become united with that eternal order of Melchizedek, you will be left out of the consideration of that great mind that rules the world.

As I speak of the order of Melchizedek I see before my mind's eye a great concourse of people, headed by the highest and grandest order of manhood and womanhood; and extending from them all along the line, lesser and still lesser grandeur of manhood, all the way down to men and women who have begun to think about, and to prepare themselves to join, that eternal procession; for none but those who are united to, or who are prepared to unite themselves with, that eternal procession will be left when God has cleansed the earth from those that corrupt it. We pray that the Spirit of God may impress your mind, dear reader, with the importance of being ready.

May divine wisdom and peace be with you.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF
BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers ; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.

Time of Cusp Transits				
Washington, D. C., U. S. A. Nov., 1914				
Body	Enters	On day	h.	m.
☾	♈	1	11	1 p. m.
"	♏	4	11	35 a. m.
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BIBLE REVIEW

VOL. XIII

NOVEMBER 1914

No. 2

THOUGHTS CONCERNING ESSENTIALS

BY EZRA

“By this shall all men know that ye are my disciples, if ye have love one to another.”—John xiii.35.

MANY professing Christians often assure themselves that they are progressing in the way of the Christ, and that they are living a satisfactory Christian life; but the very fact that they so assure themselves is evidence in itself that they have reached a place where they may unexpectedly fall. For Paul said, “He that thinketh himself to stand, let him take heed lest he fall.” Self-assurance is a subtle ruse of the adversary of the regenerator, which would cause him to relax in vigilance, to lower to the plane of animal contentment those ideals that should abide permanently in Spirit, and to blind the Pilgrim to his true state.

But while real Christian virtue and service are capable of being cultivated, they must ever be spontaneous; that is, the real love which the Christ bequeathed us will and should arise in the soul *un*-consciously and should express naturally. But so rare, yet so beautiful when observed,

is this deep genuine love, that angels may well be said to attend upon its manifestations.

Jesus gave us some very pointed precepts by which we may true our conduct in every respect to the mark of perfection. He said, "By this shall all men know that ye are my disciples, if ye have love one to another;" also, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free;" and, "If the Son shall make you free, ye shall be free indeed." Here He has laid down the several essential steps of Christian faith and practise. They are:

Desire to know the Christ to follow him, to continue in his word, to become his disciple; love, to those who are following and learning of him, and to all men brotherly love; desire to know the truth; knowledge of the truth and the application of that knowledge; freedom, which the knowledge and power of the truth gives, realized; freedom of divine sonship realized in joyous service of love and truth and proclaimed freedom to man. "For where the Spirit of God is, there is liberty," Paul assures us.

To the knowing of the truth there are many phases; for "knowing is transcendentally above all other attributes," and like many esteemed gifts and talents, it develops and increases by means of practise. "Ye shall know the truth." But how? Evidently, by applying it, by putting into practical form as part of one's daily life those convictions of truth that accrue to the steadfast contemplation of divine truth. *Knowing* should become an active, positive, and as opposed to error or evil, an aggressive faculty. For instance, it is not a difficult thing when one hears another assailed or evilly spoken of, to call to mind immediately some favorable or virtuous trait that one knows as being truly a part of the absent one's nature; and by thus aggressively and firmly holding to this knowledge of truth as being part of this one's nature, to

distance or to set aside the urgent claim of evil or falsity. Knowing the truth in this way shuts out by a concentrated effort of attention the subtle approach of malice or slander. Knowing the truth concerning any person, circumstance or condition, not by repudiating its falsity, not by challenging the erroneous, but by simply and solely recognizing the truth as one knows it, precludes the entrance of the subtle persuasions of the senses and slowly, but surely, builds up a wall of faith in God, in truth, and in one's own earnestness and integrity that is a veritable stronghold.

To illustrate further: It has been assuredly proved that the sum of two and two is four. Now let some clever mental gymnast attempt to persuade us that, according to his plausible theory, worked out by specious arguments and devious circumlocutions, two and two equal five; and let this theory become personalized to our imagination and assume all the form of a reality, so much so that one begins to feel his foothold of belief, as to the correctness of mathematical conclusions, is being swept away. Then what is to be done? Is it not simply to assert the truth, that two and two equal four? Then what becomes of the propped-up error, that two and two equal five? It doesn't exist in your mentality for one moment, once you have proclaimed positively the truth, does it? Truth then, ever was the only reality, and the false appearance or belief was conjured up out of the vagaries of mental vacuity.

But withal that the teachings and life of the Master were so rare, so true, and so practically applicable to all stages of human existence, yet thruout his entire ministry was brought out that spirit of true simplicity—a simplicity so genuine yet so lofty and grand and so unsullied of self, that none who have taken up the cross of self and followed him, have failed in being imprest by his won-

drous qualities. For simplicity, not grandiloquence of speech or manner, is the key-note of the Christ-life. Not educational formalism nor doctrinal nor theological subserviency, but true simplicity, faithfulness, and compassion, constitute the Door of entrance into the Father's house of many mansions.

"These things I command you, that ye love one another" (John xv. 17).

"AND THERE WAS WAR IN HEAVEN"

BY THEODORE PRICE (Birmingham, England)

IF on a clear night you look up into the heavens with a powerful telescope, you may discern a collection of what appears to be small stars moving in irregular orbits, belonging to our Solar System, and passing around our Sun in a path that lies between Mars and Jupiter. This group is known to astronomy as the Asteroids or Planetoids. Exact science has no very definite account to give of these planetoids, but Mystics, and those who are definitely set out along the path of Mysticism, know that these fragments are the shattered remains of the once magnificent planet, Lucifer, the Morning Star.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations [planets]! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" (Isa. xiv. 12-16).

These one-time inhabitants of the planet Lucifer are the rebellious spirits of whom Milton tells in "Paradise Lost," whose self-assertive attitude he makes plain in the lines, "Better to reign in Hell than serve in Heaven." This attitude brought about the destruction of their planet and was responsible for the tragedy of our Universe. These same homeless, turbulent spirits are the powers and principalities of the air, who have brought into our lives the same self-assertive, arrogant, selfish spirit, which is responsible for all that we know as evil on our own planet. It was the influence of these spirits (spoken of as the serpent in Genesis iii.) that brought about what we know as the "fall."

So there was war in heaven, and because of that war in heaven there is now war on earth, because the majority of men are still children of their father the Devil (that old serpent, Lucifer) doing his works, which are the works of destruction.

All who are self-seeking and striving for gain for themselves and their own little circle, whether the strife be national, commercial, or individual, are doing the works of Lucifer and his angels, rather than the works of the God of Love. On us all rests the guilt of the present world-tragedy, because we have all yielded in one way and another to the promptings to selfishness which come from the Lucifer spirits, and every selfish thought and act has been a factor in making possible the present deplorable conditions.

Where is Heaven? Everywhere in God's Universe, so the war on earth and the war in heaven are parts of one and the same war, and so is the war that goes on within each individual. Why has popular Christianity so ignominiously failed to re-establish the Kingdom of Heaven or harmony upon Earth? Because "popular Christianity" has tried to do God's work in man's way, attempting to

work with external systems and methods rather than adopt the simple obedience and childlike faith which Jesus pointed out as being absolutely essential.

Truly the Serpent is more subtle than any other beast of the field, and has fooled man into attempting to bring about salvation by those very self-assertive methods that are responsible for all the trouble. What then is God's way? Christ said, "Seek ye *first* the kingdom of God" (harmony) which is within you.

In the beginning God, thru the Elohim (the mighty Sun Gods), said, "Let us make man in our image, after our likeness." God being the whole of our Universe or Solar System, then if man is in the making in his image, he must be an epitome of the Universe, and within himself there must be in miniature that which corresponds spiritually and materially to all that is in the Universe, sun, planets, ether, electric currents, with all the rest that make up the great Cosmic Whole.

Dear Reader, can you or I by ourselves re-adjust the conditions of inharmony in the Universe? No! Can we stop or make impossible a recurrence of the present awful war? No! Can we re-establish the Kingdom of Harmony within ourselves? Yes! and this is the one work God asks man to do, and the one work man refuses; and while he refuses so must the Great Tragedy go on, and Christ must wait and suffer continually the agony of his cross.

This is the one way Jesus taught, the only way as every true Mystic knows.

How is this work then to be accomplished? First by making an absolute and unconditional surrender of your whole being to Christ and the cause of Truth, and then by setting to work to conquer all bodily appetites and mental states; and so making a daily sacrifice of body and mind to the Living God. Do you think you can "Be still and know that I am God," while there are fear, hate,

jealousy, worry, avarice, combativeness, the tendency to dwell on trivial things, or any other negative states in your mind?

Do you think your body can be a perfectly clean, pure Temple in which the Living Spirit will delight to dwell, while you feed it with the flesh of his slaughtered creatures, with tea, coffee, alcohol, condiments, tobacco, and all which merely gratify and excite a perverted palate, and cause disturbances to the sex-nature, thereby causing loss of the life-forces which are the channel thru which we come into touch with the Father? As John says (I John iii. 9): "Whosoever is born of God doth not commit sin; FOR HIS SEED REMAINETH IN HIM and he can not sin because he is born of God."

Dear Brother or Sister, whoever you may be, if you are really desirous to give the greatest possible help to the Master and to poor suffering humanity and to help to make such conditions as are at present in the world impossible again, let me implore you, if you are not already doing so, to set to work in his way and escape being numbered among the hypocrites who seek to cast the beam from their brother's eye before removing the mote from their own.

Remember the fight will be hard and long, and can not be accomplished apart from Christ. There are no prizes to the half-hearted. And if you would bring about your own salvation and that of humanity, and also of the poor, foolish, disobedient, Lucifer spirits, remember this is the Only Way because it is God's Way. May His grace help us to see the Vision more clearly.

Seek ye *first* the Kingdom of Heaven (harmony) within you.

FRIENDS THRU ETERNITY

BY ANDREW STRONG

"HE shall give his angels charge over thee, to keep thee in all thy ways."—Ps.
xci. 11.

1

GOD's angels in radiant beauty
Before his throne of light,
Bring me peace and glory
In the darkest, blackest night.

2

In holy blessing descending,
They come to me I feel;
When I am sad and dreary,
They come with infinite weal.

3

They give me strength and power
For my duties here below;
And in the name of Christ our Savior,
His rich blessings, they bestow.

4

Their tender love beyond description,
Thrills me thru and thru,
And sends me forth with God's
own message,
All mankind to bless and rue.

5

If friends despise, forsake, revile me,
Causing heartache, grief and pain,
My angel guides are ever near me—
Whispering, "*Come up on our
plane!*"

6

These angel friends of light and mercy,
Lift my soul to heavenly realms,
And there beside YAHVEH's throne,
Our Master Christ is at the helm.

7

I turn to Christ in deep devotion;
His wondrous Spirit on me descends.
And there I learn thru the Holy Spirit,
God's own angels are my *true friends!*

8

Mortal love and hate and envy
Have no place within my soul.
Eternal Love and Friends unfailing,
Guide me to my heavenly goal.

9

"From out my flesh shall I see God,"
As did the patient seer of old,
And in our Father's wondrous
beauty,
His Majestic Face behold!

10

Oh, "Blessed are the pure in heart!"
For they are one with Thee,
One with Christ and his angels
Thruout Eternity!

THE NEW AGE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

ONE of the most striking proofs that we have entered upon a new age, is the remarkable convention in which we have recently taken part.

The marvelous changes for the betterment of humanity brought about by the New Thought is one of the most striking signs of the times. But while it is certain that a new Golden Age is dawning, it is equally certain that the darkness of the midnight of the waning age has not past away. We are living, in fact, under a similar condition of things, as that which characterized the end of the Jewish Dispensation and the dawn of Christianity. The writer of the Epistle to the Hebrews describes that period as the consummation of the ages, and we are now living in just such a period—an unsettled state of affairs, as if we had moved out of one house into another, and the furniture from the old quarters was lying about in a state of confusion, waiting for the arrival of the Master, the owner of the house, who will speedily bring kosmos out of chaos; and by the outshining of the brightness of His presence, chase away all darkness. He will say, as at the beginning, "Let there be light," and the whole body of the kosmos shall be full of light, having no part dark. But we may say even now with John the Beloved, that "The darkness is passing away, and that the true light already shineth."

For the New Thought and the abundant agencies for good which are now overspreading the world, assisted so mightily by the advance in scientific knowledge which

has enabled us to send wireless messages a distance of 7,000 miles, and promises soon to enable us to travel at the rate of 300 miles an hour—the motor carriages, which in the language of Scriptures jostle one another in our streets and seem like torches and run like the lightnings, are all so many proofs that we have entered upon the New Age of which dear old Mother Shipton, who was certainly a New Thoughtist, prophesied in the following doggrel:

“Around the world thoughts shall fly;
In the twinkling of an eye;
Carriages without horses shall run,
And all the world to an end shall come
In eighteen hundred and eighty one”

Most people think that there is some mistake in the last two lines. They do not know that a world came to end then, but it did—in the true meaning of the word, which is *wer-eld*,* or age of man. The Age which came to an end in 1881, was the Age of Pisces, that being the sign under which Jesus the Christ was manifested, namely, the sign of the Two Fishes. The fish† was the emblem, used by the early Christians, of the New Age then dawning. Christ chose his disciples from among fishermen to make them fishers of men—He fed the multitude on two fishes—and caused two miraculous draughts of fishes; one before and one after his resurrection; and at his passover sent two of his disciples (fishermen, representing the two fishes) saying, “There shall meet you a man bearing a pitcher of water.”

Now the man bearing the pitcher of water is Aquarius

* *Wer* = man, *eld* = age.

† The word “*Ichthus*” *Ιχθυσ* read downward as an acrostic gives *Ιησους χριστος, θεου υιος, σωτηρ*, Jesus Christ, Son of God the Savior.

—the sign into which the Sun past in 1881. And this sign is “the sign of the Son of Man in the heavens,” and typifies that world-wide outpouring of the Spirit which is predicted by the prophet Joel, and is now being fulfilled in our midst, viz.,

“After that I will pour my Spirit upon all mankind,
And your sons and your daughters shall prophesy,
And your elders be dreamers of dreams;
And at visions your young men shall look.”

There are several convergent chronological reckonings which go to prove that the time for the fulfilment of this prophecy is now at hand:

For if we take 1881 A. D. as a starting point, corresponding to the first year of the Christian Era or to the birth of Jesus in Bethlehem, we find that the first thirty of his life bring us in this correspondence to 1911—as the commencement of his ministry, and 1914-15 as the end of it, and this the time of the Pentecost, now due, corresponding to the first Pentecost would be 1914-15; years marked by New Thought Conventions, and other remarkable signs of the shaking and upheaval of things hitherto deemed stable.

Another great Solar Cycle also ended near the close of last century. This cycle is coincident with what the Hindus call a “Day of Brahm,” viz., 4,320,000 years which is thus divided—

1	Golden Age	1,728,000 years
2	Silver “	1,296,000 “
3	Bronze “	864,000 “
4	Iron “	432,000 “

Total 4,320,000 years

It was then a *black*, or iron age, which ended with the

The declination of the earth's axis is decreasing at the rate of $\frac{1}{2}$ second per annum, or 50 seconds in a century, which gives for one revolution of the earth's poles 2,592,000 years.

19th century; and as this is followed by a Golden Age in the natural order, we have an indication from an entirely different source that we are now in the Dawn of a Golden Age.

Another method of computation which brings us to 1914 as a terminal date, is that of the well-known "Seven Times, or Times of the Gentiles," which according to the prophet Daniel began with Nebuchadnezzar, the Head of Gold in 606 B. C., and passes thru an age of silver, of brass and of iron in a period of 2520 years, which commencing in B. C. 606 must end in 1914 A. D.

The iron represents the darkness of materialism, which is now passing away, and the Stone,* which smites the image upon its feet, is now becoming a great mountain—the world-wide power and dominion, of the people of the saints of the Most High, before which the powers so aptly represented by Wild Beasts are passing away, and the whole cosmos is gradually being filled with the Spirit of God—with peace which passes all understanding; with love which passes knowledge, and with joy unspeakable and full of glory; for thru the manifestation of the Sons of God, the groaning creation is being redeemed from the bondage of corruption, from sin and sickness and death, and brought out into "the liberty of the glory of the children of God."

*The Philosopher's Stone

Note—The similarity between the two solar cycles of 2520 years and 4,320,000 years is very remarkable:

Hebrew		Hindu	
Daniel ii. and vii.		Day of Brahm	
1 Gold	} 2520 equal 7 times 360	1 Gold	} 4,320,000 equal 360 times 12,000
2 Silver		2 Silver	
3 Brass		3 Bronze	
4 Iron		4 Iron	

A RALLYING POINT

BY P. J. WILKINS (London, England)

GOD supplies the human race with intelligence and force. The use the race makes of them is the determining factor in His mind. The evolutionary forces of nature have increased and multiplied our abilities and energies. His intention is that we should learn how to order and perfect all these forces and make them serve a peaceful and harmonious end. The goal of life is not death and destruction, but preservation of life and the health and harmony of the whole world. It is not the predominance of one nation over another, but continuity of racial characteristics within prescribed and settled areas.

These ends can never be attained by the race so long as it is controlled by generation, or what is the same thing, led and governed by individual members who are still living in generation. That is a case of the "blind leading the blind."

The war of the nations now proceeding is an example of what can only be expected in constantly recurring and augmented periods under generative rule. It always has been so, and would always be so, were it not for the fact that a body of people in whose lives the generative forces are being completely controlled, is now here.

It is for this reason that I have sent thru the columns of this magazine, to those who have been faithfully practising the regenerate life for a certain number of years, whether consciously or not, a direct appeal for unity of understanding and subsequent action, so that the actual work of acquiring the dominant influence and control of

this world's life, thought, and affairs may be started at once. We do not know all that this may entail. That remains to be seen.

Our object however is one which can never be altered. We may not relieve ourselves of the task. It must be accomplished and maintained at all costs.

We shall never do it under the direct favor of the masses or with the applause of our current associates, altho all these things may be made to serve their turn.

Life is a continual prayer. It should be the prayer of each regenerate man or woman whenever they come specially into contact with each other in relation to this great work, that God will show each one clearly and unmistakably what further steps he may take, or how and by what means he may contrive to bring the common object near.

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OH, the "BIG little world!" Who lives in it? Many, many people. Where is it? Not far away. What makes it so big? The big "I." What makes it so little? The little "you." Cannot the conditions of this big world be reversed? Yes, when it revolves around a different center. What is its center now? I, MY and MINE. What must it revolve around to change it into a "little BIG world," with a little i and a big YOU? The "love that seeketh not her own."—DINAH.

"IMAGINE YOURSELF DEAD"

BY DINAH

THERE is no better exercise for you who are attaining the higher spiritual life, than to "imagine yourself dead." If one imagines oneself dead, one will find many things of earth that seemed so very important sinking into nothingness. Too trivial to notice now are the things that previously assumed proportions so vast. The unkind word, the kind word; the blame, the praise; the misunderstanding, the perfect trust; the ingratitude, the gratitude; the reward of evil for good—how small they all seem when one imagines one's self dead; one wonders how these things could have ever affected him. To be spiritually minded one must be dead to these things, must be unmoved amid the wars and tumults of worlds. If a person feels that he is going to be disturbed or overcome by some outward condition, if he can quietly say to himself, "How should I regard this if I were dead?" he will find the annoyance slipping quietly away.

At other times, he will find himself quite a lively corpse, for when the adversary finds that the neophyte has so potent a panacea for all his temptations, the adversary will do all in his power to keep him alive to the deceits of this world. This seems to be rather a childish panacea, fit only for novices, but it is only apparent; for one who had reached the great spiritual heights of Paul, said, "I die daily," showing that there was not a day that he did not have to die to self, and all that affects it.

There is only one thing connected with the personality that does not seem trivial when we imagine ourselves dead, and that is the great privilege which we have had for serving our fellow man, and not the good things that we have received from others. And the only regrets we feel is that we were not more diligent in our service. For whatever of love or of service we have rendered, we have thereby broadened and illuminated our own souls.

PROGRESSION

BY EDITH F. A. U. PAINTON

SOUL, *how* camest thou?—Ask the Father;
Him, who breathed the breath of life
Into clods of His creation—
Made them men—ordained their strife;
I, embodied in this flesh form,
Sense no memory of the way;
I can only, in the Silence,
Glimpse the rapture of that day.

Soul, *whence* camest thou?—Ask that Spirit
Working in and thru us all,
From what plane of evolution
I was drawn at cosmic call;
From the heart of the great Love-God,
From the Hand that shaped the clay,
Thru that god urge universal,
Something, somewhere, shaped my way.

Soul, *why* camest thou?—Ask that Thinker
At whose will my steps I wind;
I am but a thought projected
From the Universal Mind!
I but feebly sense my mission
As my path turns here and there,
But His Infinite Conception
Holds each act in conscious care.

Soul, *where* goest thou?—Ask that Presence
That controls my every move;
Where it leads, my feet must follow;
Every claim of Truth I'll prove!
On and on, thru all experience,
Working, as the Voice within
Prompts me on to that perfection
Sometime, somewhere, I *will* win!

THRU TROUBLE TO VICTORY

BY L. D. N.

IT may be asked, why should there be any conflict between the flesh and the spirit in the sphere of the personal life? Why the necessity of the terrible struggle so difficult to many in bringing the one into subjection to the other? Why should not the spontaneous desires of the flesh and the ambitions of the sensuous life be indulged and gratified? Why should they exist at all in the constitution of man, if their indulgence and gratification are detrimental to his best interests? And why, if planted by God from whom all things proceed and all powers receive their functions, should the demands of the spiritual nature be in conflict with the functions of the flesh and the sensuous life, even in the highest possible development and activity of these functions? And, finally, why should the unrestrained activity of the animal functions be in conflict with the will of God who ordained them?

A brief consideration of the strictly human powers and their sphere of action, in contrast with those which are exclusively animal, and dominate the animal life or brute creation, will make clear the answer to these questions. It will also serve to illustrate the constitutional basis in the nature of man for the claim and promise of the Christ, as well as for the philosophy involved. The functions of those powers which man has in common with the animal are necessarily the same in man as in the animal, and as necessary to his existence in this world. That which differentiates and distinguishes him, however, from the animal plane, is the possession of rational, moral, and inspirational powers which qualify him for an endless career of unfolding life and progress. These powers

are the germs of divine attributes, and capable, therefore, of infinite development and expansion. They relate man to the moral order of a spiritual kingdom and divine government, thru loyalty to which he enters into and partakes of the divine nature. The sphere and function of these powers, as such, are the pursuit of truth, or perfect knowledge and understanding, the attainment of true wisdom, the elevation and perfection of the personal and social life, and the exercise of an heroic self-sacrificing spirit of love, sympathy, and enthusiasm for humanity.

These being the real object and possible attainment of man as an embodied spiritual being and child of God, they should be made the supreme end and aim of his life and effort.

The body, being the organic instrument of the soul's activities in this world, has also its necessities, without a proper supply of which the soul itself would be crippled in its life-work here. Nevertheless, the physical necessities and legitimate demands of the sensuous life are so limited in comparison with the necessities and demands of the soul, that they necessarily hold a position of secondary importance in the economy of the personal life; hence, to make the higher demands of the soul the one supreme interest and importance in the life is to establish conditions which will render easy and certain the supply of the physical necessities. This will give man not only the absolute mastery of himself, but also of the outward world and its conditions.

"Be not therefore anxious, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Such is the normal and legitimate life of a child of God, tho incarnate in a physical body.

INFALLIBILITY, THE LOGICAL SEQUENCE OF REGENERATION

BY NATHAN DAVIS

MAJOR Premise: God is infallible.

Minor Premise: Every offspring of God is in his image.

Conclusion: Therefore every one who is born of God is infallible.

It is not our purpose to try to prove the impeccability of all professing Christians; but to show the Bible evidence of regeneration, or Spirit birth.

Professional theologians and D. D.'s have deluded themselves and their followers until the true faith is well-nigh extinct. Men and women have believed themselves to be regenerated or born of God, because their spiritual teachers have told them so, rather than to search the Scriptures for themselves concerning the things which so vitally concern them; and on account of these things gross darkness covers the face of the earth. Go where you will among all religious assemblies, false testimonies are prevalent; and the Psalmist was right, if he did say it in haste, "All men are liars" (Ps. cxvi. 11). "Let God be true tho all men are liars."

A Christian is one whose life is conformed to the doctrines of Christ, but the requisites of discipleship are very exacting. "The times of ignorance God overlooked; but now he commandeth that men should everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Thus we see the standard of character by which we are to be judged, he "leaving you an example, that ye should

follow his steps: who did no sin, neither was guile found in his mouth" (I Pet. ii. 21, 22). He was not a penitent; but he did have to be sanctified, and he did have to be regenerated for our sakes. Then after he had past the ordeal of Judgment, (John xii. 31) he could not be tempted. He was then invulnerable, for he says, "The Prince of this world cometh, and hath nothing in me" (John xiv. 30).

"Practical Methods" make plain the "Narrow way of Attainment" by which we may reach the goal. When we presented some of these propositions to the manager of an "Inter-denominational Tract Association," they were scornfully rejected, because, as he stated, John Wesley said "that there could be nothing better than sanctification." People were pardoned and sanctified under the law, and if there could be nothing better, why did God send his only begotten Son into the world? If it were impossible to raise the standard of righteousness above that of the scribes and Pharisees, then indeed our world was in a deplorable condition and fit only to be smitten with a curse; but when we examine the Scriptural evidences, we find that the Word of Divine Inspiration is somewhat superior to the theological declarations of John Wesley, or any other of the school men, who was talking in the flesh and not after the Spirit. Because of these *heretical* teachings, very nearly all men are yet following after Adam the first, and not after Adam the second; but the Spirit of Truth is come with illuminating power.

"And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it, . . . yea fools, shall not err therein" (Isa. xxxv. 8). No repair shops here, and it looks like infallibility.

"And the bond servant abideth not in the house forever: the son abideth ever" (John viii. 35). He that is pardoned is a servant. He that is sanctified is the friend of

God. He that is regenerated is a son of God and established forever. No repair shops for the son, and it looks like infallibility.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. i 23). The incorruptible brings forth after its kind, and it looks like infallibility.

"The disciple is not above his Master: but every one that is perfect shall be as his Master" (Luke vi. 40). To be like the Master, looks like infallibility.

"Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God" (I John iii. 9). The offspring is in the image of the Father, and it looks like infallibility. In the mouth of two or three witnesses a matter is established. We surely have a preponderance of evidence in all these Scriptures and there are many more.

Neither pardon nor sanctification is any evidence of regeneration, or spiritual birth; but they are necessary rudimentals. We shall now notice some of the Bible evidences of regeneration, or spirit-birth:

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts viii. 39). The comings and goings of the twice born are truly marvelous. They have been made free from physical law and "delight in the law of God after the inward man," not subject to the law of gravitation but of levitation.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2). In this we see an eviction of the prince of this world which means a crisis of Judgment and the closing of probation, no more to walk after the flesh; but after the Spirit, and "to be spiritually minded is life and

peace." To be spiritually minded is more than pious emotions. One must "awake from sleep and arise from the dead." In all worshiping assemblies, we see them spending much time in singing and in other efforts for arousing physical emotions and for playing upon the senses, whereas true worshipers should "worship the Father in Spirit and in truth." True worship consists not in audible utterance, "but when thou prayest, enter into thy closet, shut the door," go into the silence, "be careful what you think; your thoughts are heard in heaven." Operatic singing and all other audible worship, are like the Pharisee's prayer, "with himself," for edification and entertainment of associates. The unregenerate delight in playing to the senses and to the emotional faculties. The nearer one who is living the regenerate life comes to the crisis of Judgment, or spirit birth, the less one prizes the exoteric adornments for edification and entertainment.

"But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 35, 36). Many great commentators have been too cowardly even to express a private opinion of this wonderful Scripture and have past it by with nothing to say. But I say unto you without any fear of successful contradiction, that there can be no natural generation in the regenerate life. The regenerate life is the resurrection life. Jesus said, "I am the resurrection, and the life." And no men or women on earth can attain to His image without being resurrected, lifted up out of the stratum of carnal generation, and passing the crisis in which they are "accounted worthy to obtain that world"—"The kingdom of God and his righteousness," here

and now, without being translated to some other sphere. This stratum of all carnality including generation, are under the sovereignty of the prince of this world; and sin, sickness, and death, and generation are all prevailing conditions under this sovereignty; but if you renounce allegiance to this prince or sovereign, and establish your allegiance and citizenship under the true and living God, then ye are not of the world and are not subject to any of its prevailing conditions, as Christ assured his disciples that they were not of the world tho they *were* in it. If you truly live unto God, none of these carnal conditions can kindle upon you.

This reformatory life is truly the Cross of Christ which he directs you to take up and follow him; and it will be a rock of offence to all the world, and will bring persecution. The offence of this cross will not cease unless you recant and fall in line with the uncircumcised in heart. Many who think themselves to be religious will continue to look upon and be subject to the law of this lower realm, the prince of this world; but they choose not to be damned for it; but would have Christ suffer in their stead—the innocent for the guilty! But in this last the culprit can not have his choice. God will attend to this in due time. If you have been a subject, loyal to this prince in life, you cannot change your allegiance after death, because this only is the day of probation. When the goats are divided from the sheep, you will of necessity gravitate to that realm to which you have been loyal in life. It will be too late to plead your ignorance. You have Moses and the prophets, and above all you have the blessed gospel of the Son of God, and by following these by the illumination of the Holy Spirit, there is no soul so feeble but it may attain to the highest goal, even that of infallibility; but tho Jesus is the light of the world, yet if there be a single fiber of your being that is not given up to him in consecration, you will not be able to comprehend it.

“Neither can they die any more.” Upon the authority of God’s Word I fearlessly declare to you “that if you get from under the sovereignty of Satan, you will never be sick or die.” God cannot be sick, neither can he die, notwithstanding the declaration of a great theologian, that “God was dead for three days.” Neither can any man who has attained to his image die; but then the serpent will assure you that if you remain under his sovereignty, you will be as gods knowing good and evil; but these gods are all devils.

It is objected, that the apostles died, but none of them died a natural death, and tho they suffered martyrdom yet God was able, and we believe that he did, make his Word good by not suffering them to see corruption. He took good care of Moses’ body, tho the devil did claim his dust as his meat.

“In Adam all die.” then all who die are followers of Adam. “Whosoever liveth and believeth in me shall never die” (Jesus). Then all who never die are true followers of Jesus.

When the regenerate life is explained to some people from the Esoteric standpoint, they get wonderfully concerned about depopulating the earth; but these same people have no concern about populating heaven or preparing a body and bride for Christ, not dreaming that no one can be admitted to either body, “whose garment is spotted by the flesh.” These saints must be arrayed in fine linen pure and white; “without spot or wrinkle or any such thing.” Even guests at the marriage banquet must be arrayed in the wedding garment or be cast out into outer darkness. (See parable of the marriage of the king’s son. Matt. xxii. 1-14.)

The joys of the best regulated family life on earth are eclipsed by the joys of pure spirit-life in the experience of real regeneration.

The great consummating work of the Holy Spirit in the regeneration of the whole man, body, soul and spirit, will sweep all infirmities from the body, soul and spirit, and put it where it will never again make a mistake; but it will shine on and on, shouting the victory of a conqueror who can never know defeat, because probation is forever past, and triumph is come to stay. (John v. 24; Isa. xxxv. 8; John viii. 35; I Pet. i. 23; I John iii. 9.)

And now may each and every one of you be faithful in your obedience to your Holy Spirit guide, until you have been made partaker of the very fullness of Christ, "and grace for grace."

THERE was no other circumstance in all that glorious reign that showed the wisdom of Solomon so much as his trial of that case of the two women. What a subtle case that was; only one who knew the heart of woman could have ever reached the truth. Solomon knew from experience that he could not trust woman; only thru her heart could he reach the truth. Is woman any different to-day? How many women are there who at heart are perfectly willing to cut in two the other woman's baby (or object of love) rather than release what they think is their right? What woman who is willing to give up every love of her own in order to save *her* Love, would be equally willing to release her Love in order to save another woman's Love? "Behold, this have I found, saith the preacher, weighing one thing after another, to find out the reason, which yet my soul seeketh, but I have found not: one man among a thousand I have found, but a woman among all those I have not found." And if any man had ever had the opportunity to know whereof he spoke, it was this old Hebrew Rishi.—DINAH.

THOUGHTS ON THE COVENANTS

BY GUNNAR NAUMANN

"THE law of YAHVEH is perfect, converting the soul." "The secret council of YAHVEH is for those that fear Him, and his covenant, to make it known to them."
—Ps. xix. 7; Ps. xxv. 14.

EVERY covenant between YAHVEH Elohim and his people has for its purpose the establishment of his Kingdom, and the blessing of the human race. First in order is the divine promise; next, the conditions required of man; then the penalty in case of man's violation of the agreement. Where the penalty is not literally express it is implied in the promise. For without the divine promise of power and protection, man is subject to all the misfortunes and vicissitudes of earthly existence.

A covenant may be a marriage contract, or a testament of inheritance, *Berith*, and *Diatheke*, the respective Hebrew and Greek words meaning either, or an agreement generally.

Each covenant in the divine order marks the closing of a former dispensation and the beginning of a new and higher one.

Each covenant starts with some chosen individual or class of people, that thru them the rest of mankind may be blest.

Each covenant contains higher revelations of the divine glory of YAHVEH Elohim in all his works; of his divine purpose with man and of man's real nature and destiny.

We are now living at a time, the closing period of the age, when "he will make a *firm* covenant with many for one week" (Dan. ix. 27). This is the New Covenant. Those who desire to enter this covenant should fully realize all it means. In order better to understand this new

covenant, we should also fully understand the former covenants, for all the promises are included in this.

By the covenant with Noah, all his posterity—i. e., the whole human race—was assured of no more destruction by a flood of waters. This was a promise which really meant that after the deluge, the human race would not grow to such a degree of defiant wickedness as that which necessitated their destruction at that time. The withdrawal from the Earth of the visible presence of the Elohim made it impossible for man to sin against God in such a manner. This was the extent of that covenant. Then the Earth entering that portion of its cycle where spiritual agencies of a different character were at work, man's character, duration of life, climatic conditions, etc., were correspondingly altered.

The covenant with Abraham reached a step higher. Its sign of circumcision pointed to the regenerate soul. The animals that Abraham was commanded to sacrifice (Gen. xv. 9-18) denoted the progressive states of the soul, and prophetically of the race from the natural to the spiritual and divine. A heifer, three years old, denoted the external order of things from natural desire, or things representative of external celestial things. A she-goat denoted things representative of interior celestial things. A ram denoted things representative of spiritual celestial things. The turtle-dove and the young pigeon denoted spiritual things exterior and interior. The smoking furnace and the burning flame that past between those pieces denoted (prophetically) the errors and falsities into which his descendants would fall; the flame, their grievous lusts and passions. The whole symbology of this covenant is a marvelous revealment of the Divine Providence with the individual soul thru his series of embodiments and progress towards a celestial state, and prophetically the same concerning the people of Israel, the church and the nations.

The covenant with Abraham was in the nature of a testament, by which he and his descendants were to inherit the earth (the land). God appeared to him as *El Shaddai*, God Almighty, the one powerful over all his enemies and able to fulfil all his promises. The earth belongs to YAHVEH Elohim, i. e., to the eternal Spirit of God as the primary cause and to the creative agencies or ministers, the Elohim, of whom the Lord Jesus the Christ was one, or the chief one. Therefore he said, "Blessed (happy) are the meek [or kind hearted] for they shall inherit the Earth." The full import of this promise is that we of the new covenant together with him shall be as the Elohim, creators and rulers of the Earth. (See Heb. viii. 15, 16.) Before the promise given to Abraham be literally fulfilled, the horrors and terrible experiences of wars, oppressions and persecutions have to be past thru, the nations being like a woman in travail, before the new nation is born. (John xvi. 21.) "Nation shall rise against nation and kingdom against kingdom, and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail" (Matt. xxiv. 7, 8). It is very plain to those who have spiritual eyes to see that these wars and upheavals are caused by the inner spirit of a better order of things that is laboring to be born, to express itself in external conditions, but opposed by the earth-powers. The present European war is only the beginning of sorrows. The real trouble will be civil war and the uprising of the masses against the powers that rule over them with an iron hand. It will also be followed by terrible commotions and convulsions in the ecclesiastical world, before the old, corrupt system be overturned.

By the covenant with Israel, a divine government in the world was founded. The promise is, "I am YAHVEH Elohim, [The Eternal One thy God], who brought thee out of the land of Mizrajim [Egypt], out of the house of

servants." This promise is that He forever is our power, our very life and all, and that He himself will enable us to keep the covenant. Then follow the ten words of the covenant, or the ten commandments, with some explanations attached.

These ten words are the conditions of the covenant, both of the old and the new. In the old covenant, the ten words, together with some auxiliary laws, were written on a roll of parchment, which was placed *on the side of the ark* of the testimony in the Most Holy place, but as intended for the New Covenant they were written with God's own hand on two tables of stone which were placed in the ark in the *sanctum sanctorum* of the tabernacle.

When the people of Israel entered the covenant, Moses stood between God and the people and spoke the words as God spoke them to him. Then the people answered and said, "All the words that YAHVEH hath spoken will we do." Then Moses wrote all the words of YAHVEH on a scroll and he took *the book of the covenant* and read it in the audience of the people. Then again did they ratify the covenant, promising to keep its commandments. Moses then closed the covenant by sprinkling the people with the blood of the sacrifice. (Ex. xxiv.)

Now, notice that all this took place *before* the ten words were written on stone. This is significant. For the first covenant was *not* to keep that which was written on stone, for this involves the spiritual idea of the commandments. The people at that time had no idea of the internal spiritual sense. What they promised to keep was the external application of the law as written in the book or scroll. This was the first covenant. They were not able to keep even that. For while Moses and Joshua were upon the mountain, Aaron and the people had already broken the covenant, making and worshipping a golden calf. When Moses, coming down from the moun-

tain, heard their noise and saw what had happened, he naturally despaired of making another, a better covenant with the people, for which the two tables of stone were intended, and in his anger and dismay, he smote the tables against the rocks. Undoubtedly he reasoned thus:

Of what use are these tables now when this people were not able to keep even that shadowy first covenant? This covenant, written on the two sides of the tables of stone, must enter the very heart and spirit of the soul, to be kept in all its external and internal meaning. Written on stone by God's own finger, that is, in the hard human nature by the power of the Spirit. The old Israel could not keep the first, how could they keep this, the second? Therefore this is really the New Covenant preserved in the Holiest of All until the proper time for its establishment. (Heb. chapters viii. and ix.)

In the beginning of this dispensation, when Jesus the Christ died on the cross and when the veil in the temple was rent in two, denoting that the way for entering this covenant was now open, a few of God's people did really attain to a state of the soul where this covenant was inscribed; but since the apostasy of the church hardly any have attained to this state, or understood what it means. But now at the end of this dispensation, the body of the true church, the first-fruits, enter this covenant being the first that attain, that they may be the means "to lead [to pasture] all the nations with an iron wand" (Rev. xii.).

When we enter this covenant we must first of all know Him, with whom we make it. His name YAHVEH must be to us all that it implies. Then the Ten Words must be inscribed in our hearts and minds with the Spirit, i. e., we must be regenerated all thru; made anew in the image of Elohim. We must also understand all the conditions of the covenant.

When Moses received the tables of the covenant from the hands of God, the ten words were written in a perfect systematic order, five on each table, and so arranged that they corresponded, two and two in five pairs. This was known among the Jews of ancient times, but as this order was not preserved in writing, it was lost during times of apostasy; and, like the pronunciation of the name YAHVEH, it has not yet been fully restored among them. When David said, "The Law of YAHVEH is perfect, converting the soul," he undoubtedly had reference to this perfect system and its agreement with the order of the soul faculties of man. For it will also be shown that the ten words are in the human form and in an order corresponding with the soul faculties.

The Jews really divide the Decalogue into two equal parts, with five commandments on each side, respectively having reference to man's relation towards God and towards his neighbor. But they make an obvious blunder in turning the superscription and the promise into the first commandment. For this, "I am YAHVEH thy God who brought thee out of the land of Mizrajim, out of the house of servants," is the real promise that he is our YAHVEH, who saves us from the slavery of sin. This is not a commandment and cannot be. Then they make the first three commandments into one.

The fourth is, "Thou shalt not take [or pronounce] the name of YAHVEH, thy God, to the false [one]," or, before the vanity, i. e., before the idol. (From Herxheimer's Hebrew Pentateuch.)

The fifth is, "Remember the Sabbath day to keep it holy," These are the words of the first table.

The words of the second table run in the same order, closing with, "Thou shalt not bear false witness against thy neighbor."

What follows in verse 17 is simply an addendum

and an explanation. For this, "Thou shalt not covet thy neighbor's house" etc., is in its essence the same as, "Thou shalt not steal." To covet one's neighbor's wife is adultery. But both Jews and Christians have made this an extra commandment and thus they have got their minds into confusion regarding the law.

A little attention will show that in spirit there are really only five commandments, for taken by pairs, each pair has reference to the same faculty of the mind, or set of faculties, i. e., to one region of the soul. Thus: The first commandment on the first table, "Thou shalt have no other Gods before my faces," agrees exactly with the first on the second table, "Honor thy Father and thy mother." This commandment has reference to the upper region of the brain, particularly to the faculty of veneration. And it is obeyed thru these faculties. Both of these commandments are spoken to us as children, spiritual and natural. Here the Father-Mother love is required of us. The series also correspond with the progressive states from childhood to old age. Now, notice that when we enter this new covenant the Spirit writes in our hearts and minds, in each faculty of the soul, the very law that in its spiritual and divine sense applies to such faculty. Thus the very first thing is that "They shall no more every man teach his neighbor and every man his brother, saying, Know YAHVEH, for they shall all know me from the least of them unto the greatest, saith YAHVEH."

The next pair of commandments are these two: "Thou shalt not make unto thee a graven image" etc., and "Thou shalt not kill." To make an image, material or mental, turning the mind, the love from God is of the same nature as turning the mind and love from your brother, and he who hateth his brother is a murderer.

These commandments apply to the middle region of the

brain, the intellectual and will faculties, for they are as brother-sister, and here this love is required of us. YAHVEH here also speaks from this love to us, or as the Elohim, our elder Brother.

The third pair is, "Thou shalt not bow down thyself to them (the idols) nor serve them," etc., and "Thou shalt not commit adultery." The correspondence is too plain to need any comment. The Bible is full of passages where the worship of idols is called adultery. These commandments apply to the lower region of the brain, in particular to the faculties of procreation. Here the love of wife or husband in its purity is required of us. YAHVEH here speaks as the husband; Israel (or the church) being called his wife. In its spiritual sense it has reference to the spiritual union of the principal soul faculties, the will and intellect. It is impossible to bring about this harmony in the soul except by perfect abstinence from sex indulgence and lustful thoughts and desires. Weighed in the balance of the interior spiritual sense of this commandment how true are the words of Jesus that even a lustful look or thought is a violation of this law. We need this law deeply engraved in the soul.

The fourth pair of commandments is, "Thou shalt not speak the name of YAHVEH thy God to the vanity [the idol]," and "Thou shalt not steal." The idea is the same. To speak the name of YAHVEH to the idol is to attribute his power and glory to created things or to rob him of the glory that belongs to him. Here the love of friends and neighbors is commanded, and YAHVEH here speaks to us as a friend. This applies to the region of the heart.

The last pair is, "Remember the Sabbath day to keep it holy" etc., and, "Thou shalt not bear false witness against thy neighbor." Here YAHVEH speaks as the Creator of the Universe and his Kingdom must be a kingdom of peace. When we keep this commandment and always

conduct ourselves sincerely and truly towards our fellow-men, we are at peace with all. Moreover, keeping the Sabbath denotes a true testimony of the Creator of the Universe and the Father of all. These two commandments imply the establishment of God's Kingdom in the world, signified by the Sabbath, the age of rest and peace. They apply to the parts of the body below the diaphragm and to the affections centering in the Solar Plexus, for bringing these affections into harmony with the higher faculties of the soul secures the foundation of God's Kingdom.

The five pairs are in the order of the attributes of God, viz., His Divine Power, Wisdom, Love, Justice and Judgment.

By judgment is meant that faculty of the mind which discerns or discriminates; separating things good and evil. Therefore it corresponds with the abdomen or the digestive organs.

It would be very interesting to continue the introspection of the covenant in closer details but time and space forbid. It would fill a volume. I have been able to give only a mere outline and I must leave with the readers to take up the subject for themselves and carry out the ideas in further meditation. The Spirit will then lead to the very same conclusions.

Divine love and peace be with you all.

SPIRITUAL HUMILITY

BY THE LATE JAMES ALLEN

[From *The Epoch*]

“THRUOUT the Sacred Scriptures of all religions there runs, like a silver thread, the teaching of Humility. Not only all the Scriptures, but the sages of all time have declared that only thru the portal of humility is it possible

for man to enter into the possession of the Life of Truth; and as that Life is entirely of a Spiritual Nature, so the humility that leads to it is purely and absolutely spiritual; and being such, it can never be materialized, can never be embodied in a dogma, or laid down as a formula. Humility materialized is humility destroyed. It is not an outward thing, nor does it consist of that practice of self-abasement that has usurped its name.

“But priests have taught, and many have been led to believe that self-depreciation is true humility, while in reality it is its extreme antithesis. Self-depreciation is self-degradation, nay, it is even a sort of self-destruction, it is spiritual suicide. The man who believes that all his righteousness is as filthy rags, that there is no good thing in him, and that he can never rise by any effort of his own, is, by that very attitude of his mind, rendering himself impotent; he is strangling the Spirit; he is undermining and disintegrating all that is highest and noblest in his character. Instead of building up his character he is engaged in despoiling it. “As a man thinketh in his heart, so he is;” what our thoughts are, such are our characters. We are in reality beings composed of thoughts; thoughts are the bricks which we are continually laying down in the building of our souls. If we put a large percentage of rotten bricks into the building, we shall build but a miserable hovel, and every self-depreciating thought is a brick that is already crumbling. It will be found to be a rule marvelously accurate in its application, that those who continually live in this attitude of self-depreciation, are thruout life, or at any rate, until they strike a nobler attitude, wretched failures. I can bring to mind many such men that I have known. How can it be otherwise? How can a man who has no faith in himself ever win the confidence of others, or accomplish anything worthy?

“Moreover, such a man has not, cannot possibly have, any faith in human nature, despising himself, he despises all; and as a result, by the unerring law of cause and effect, all men despise him. Yet it is a strange fact, that the men who maintain this faith-destroying attitude of mind, invariably profess to have the greatest faith in God; yea, look upon it as an infallible witness to their superior spiritual faith. But I ask this question, does not true faith, like true charity, begin at home? In the growth of the soul, faith in one’s self comes first, next, faith in human nature, and finally, faith in God. That faith which professes to have the latter to the exclusion of the two former is false faith, the outcome of false humility.

“Another kind of false humility is that of *personal abasement* to an individual or to established authority. This is humility materialized or subverted. It is the worship of Dagôn, the bowing of the knee to Baal, the slavish adoration of the Golden Calf. No man can persist in it without undermining his character, and ultimately dissipating his spiritual and mental energies. Humility to man, or to any temporal authority is degrading and slavish; humility to the Most High is grandly beautiful.

“Spiritual humility is closely allied to faith, and the more there is of humility the more is there of faith. It is the keynote of all real greatness. In proof of this I have only to refer to the great sages, saints and reformers of all time. The greatest of them are those who had the greatest share of spiritual humility. True humility, as distinguished from false, has a strengthening power, an upbuilding force. It inspires and invigorates the soul, spurring it on to greater and ever greater endeavor.

“Of what, then does this humility consist? Is it the bending of the knee to ask personal favors of Deity? Is it the blind petitioning of God to accomplish for us our

petty and narrow designs? Nay, these are its counterfeits. True humility is far above and beyond all this. It is the deepest and holiest aspiration of the human heart, where deep within, hidden from all sacreligious gaze, it works, a silent mighty power, purifying, transforming, the man of flesh and self; entering its solitary grandeur, the alienated soul returns to the footstool of God, and bathes, in blissful rapture, in the light of His all-embracing Love. It is a state that can only be entered into by rising above one's *lower self*. It is in fact, the submergence of the self in the *non-self*; the submission of passion and intellect to the Supreme; it is the attitude of a human soul adoring its highest conceptions.

"Such humility takes its possessor above all that is mean and poor in his nature, into the very presence of God, making him calm, strong, noble, self-reliant and God-like. It is the Wine of Life to all aspiring souls. The soul that has not felt its power is dead.

"It may sound like a paradox, but it is nevertheless true, that the more a man has of humility the more he has of *independence*. But the seeming paradox will be made clear if we think for a moment of the lives of such teachers of humility as Jesus, Buddha, Confucius, Socrates, Jacob Boehme, George Fox, and indeed of all the great religious reformers. These men walked erect, because, yielding themselves up to the simplicity of humility, they walked with God.

"The humility that causes a man to go, metaphorically speaking, *on all fours*, is spurious, and is as debasing and destructive as the real humility is elevating and strengthening. Why should we go amongst our fellows like cringing, fearful beasts, calling ourselves miserable sinners? Shall we ever rise above sin by so doing? Is it possible to rise by ceaselessly contemplating our absolute unworthiness? No, we can only rise by continually con-

templating the Highest. There may be much that is unworthy in a man's heart, but there is also a sacredness, a dignity, a divinity about it; let us dwell upon that. Let us continually contemplate the goodness, the purity, and the essential beauty of human nature. Let us ceaselessly search for the Divinity in our own souls, and, finding it, thru the door of humility, we shall then recognize the invisible God in all men. By so doing, we rise above the binding limitations of our selfish desires, and enter the larger, healthier, holier life of Love."

THE CONFLICT OF MENTALITY

BY H. E. BUTLER

It seems that the mind of the whole world is now absorbed in *the one subject*, "war." Even the writers for this magazine seem to be so absorbed in it that few of them can write about anything else. And it is our desire to turn our minds from that subject to higher things, to God and the spirit. If our readers will take up Daniel's prophecy, beginning with the seventh chapter, and lay the war map before them while they read, I think that they will be able to identify at least some of the powers* referred to by Daniel, as the ones that are now engaged in war. We had hoped to write an article giving careful identifications as far as the fulfilment of the prophecy has taken place, which would enable us all, while filled with the thought of this war, to utilize it for a higher purpose. But by careful study of the prophecies, I think that all

*In the symbolism of the Bible, horns always represent powers, as for instance, a head with two or more horns represents as many combined powers as there are horns.

will discern that this period is peculiarly the prophetic period.

The tide of human thought in the direction of the war—some taking one side, some the other—is creating such a whirlwind of confusion and oppression upon the mental faculties, in fact, upon the whole nervous system, that it is exceedingly difficult to think orderly on any one subject. To the minds that are spiritually inclined, it becomes a great oppression; but to the political mind, it stirs up a feeling of anger and readiness to fight.

Thus, as we see by the newspapers, the fighting spirit is springing up all over the world; and those who are seeking to know God and his laws should be very careful not to allow their minds to take sides with any of the combatants, even tho it be with their own nation. This is a very difficult thing to do, but just as soon as any one takes sides in this great struggle, he or she at once becomes party to it, and the sons of peace and righteousness cannot afford to become party to this great struggle that is now beginning in the world. You can however, take sides with God's spirit and his great purpose, which we are led to believe is now to destroy the unfit in the world, and to cleanse and to prepare the earth for a higher order of men, and for the establishment of His kingdom among men. But before this is accomplished, the hand of the destroyer will probably penetrate every part of the earth, if not almost every home on earth. And if this be true, it is time that you look around you, and to see to it that your alliance is withdrawn from all the struggling bands thruout the earth, and remember the words of the Nazarene, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke xxi. 28).

But those whose minds are busy taking sides with this nation and that nation, can see nothing but

those things that they call the injustices of nations; and of course while their minds are wrangling over these things, their souls cannot rejoice, thru the knowledge that these wars mean their redemption. Do you believe that God rules the world? If you do, then be at peace, and rest confidently in Him. If you, like the majority of humanity to-day, have no God (for even the ministers say that God has nothing to do with these things) then you become one with the warring nations. As the hand of the destroyer moves on thru the world, and reaches closer and still closer to your home, what hope will you have? what consolation will you have? what will you have that is worth living for? There are many who are now saying, "You need not tell me that there is a God of justice who rules the world, for we see nothing but injustice everywhere." To the unjust mind all is injustice, to all those who see nothing but their own homes, their own desires for happiness, and for the care of loved ones, the hand of God, now stretched out to cleanse the world, is very unjust. But if you will turn your mind to the declared purpose in the beginning, which this magazine has been holding out before the world, and will begin to study the processes by which this purpose has been and is being carried out, everything will assume a different coloring to your mind. You will at once see the necessity for this time of trouble of which Jesus said, "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark xiii. 19, 20). To those of you who fully consecrate your lives to God, the time of trouble will not be a time of trouble; for your alliance to the Spirit of God will become a shield

and protector under all circumstances. The Psalmist says, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked" (Psa. xci. 7, 8).

Peace be with you.

REFORMS AND REFORMERS

BY ENOCH PENN

THIS is emphatically the day of reforms and reformers. We have social reforms, religious reforms, dietetic reforms, reforms in all directions.

The question naturally arises: What is the base, the animus of these efforts to reform people?

Before man can work intelligently, and consequently with a reasonable hope for a successful issue of his efforts, he must know somewhat of the general plan and purpose of the great work about him of which his work is but a small part.

If you were to pass by a field where men were digging, loading, and hauling the dirt and stones from one place, and dumping it in other places, you might ask, What are these men doing? If one who seemed to be in authority were to say, "I am having dug a foundation for a house, these men are excavating for the basement, and leveling off the ground for a lawn with what is taken out. If you want work I will give you work." Knowing the object to be accomplished and the time, place, and method for the accomplishing of it, you could enter into the work if you so desired with an intelligent understanding of it, and you would know if your individual efforts were in harmony with the general plan and therefore effectual,

or whether your work being outside the general plan, were but so much useless effort, and all in vain.

Because of this simple fact, we perceive that if we would engage in any reform work, or join any social reform movement, it is desirable, if not necessary, that we know if the object of that movement, be in harmony with the purpose in the creation of man. If we do not, we may find, after we have labored long and faithfully, that we are striving against natural processes, and as a result all our efforts will be totally vain.

In all our efforts at any kind of social reform, we must not forget the one great work that is going on in the world. This great work is expressed by the words of the Creator, "Let us make man." Man is in the process of making. The Creator's express purpose is that man should become like himself, should develop where he could dominate all nature and all things in nature by the power of his word, even as it was said of our Master, "What manner of man is this that even the wind and the sea obey him." God's purpose is to make men, strong men, prudent men, wise men, men of self-control. Men who are self-controlled shall control all things in nature by the same power by which they control themselves. Knowing then this central purpose in creation, we have a standard to refer to whereby we may know if the reforms we contemplate are in harmony with it or no. For we may know full well that all the efforts that man may put forth, going counter to the Creator's purpose and methods, must end in total failure.

In I Tim. iv. 1-4, we read these words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . commanding to abstain from meats [Greek, foods], which God hath created to be received with thanksgiving of them which be-

lieve and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." This doctrine of devils, that it is wrong to eat or to drink certain things, and that we must limit our dietary to certain other things, is being preached and believed by all classes of people to-day. This teaching that there is a moral quality in foods and drinks is a direct denial of the words of our Lord Jesus. Jesus called the people unto him and said, "Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" (Matt. xv. 10-12). And are not the self-righteous Christians of to-day offended at these words? It is of little avail to quote the teachings of the Master Jesus, that it is what is in the heart and not what is in the belly that is of vital consequence, for the self-righteous reformers of to-day are as ignorant of the vital truths as were the Pharisees of old.

It might be asked: Why do we consider the temperance propaganda as taught and accepted by the people of to-day as one of the "doctrines of devils?" Because it hides from the people those vital truths of God's methods for developing man into his likeness. Nowhere in the Bible or in the teachings of the Christ is the manufacture or use of strong drink condemned, but its perverted use, as is the perversion of all other things, is condemned most vehemently.

Those who would prohibit the use of flesh foods, and declare that such foods are degrading and animalizing, have but to consider the effect of vegetarianism upon the Orientals. For hundreds if not thousands of years in the Orient, the wickedness of killing and eating flesh

has been taught. Where do we find the evidences of the spiritualizing tendency of such a dietary?

The Mohammedans are a strictly temperance people, and we are informed that in Turkey the use of intoxicants is limited to comparatively few of the upper class who have come in contact with the Christian peoples and have learned from them the use of wine. Do we find in the Turk a manifestation of all those desirable virtues and accomplishments that is claimed for a temperance people?

We believe that there is one class of prohibitionists who are justified in their efforts in that direction. It is the employer of men. He may use strong drink himself, but observing that his employees by their intemperate drinking destroy for the time being much of their skill and usefulness as workers, he demands of his men that they shall not drink. With him it is a simple matter of dollars and cents, and he is in the right. It is the principle of self-indulgence that destroys the worker, but the evil effects are most clearly seen in the case of excessive drinking. It is self-indulgence, lack of self-control that is the great evil.

If prohibition as a principle is good then it must be in harmony with Divine wisdom. If prohibition were in harmony with Divine wisdom, why then was the fatal tree planted in the midst of the garden of Eden that the man might eat of it and die? Why indeed was not that fatal tree left out, or fenced, or cut down? Apparently it is a fact beyond controversy that the opportunity for self-destruction is placed before man that he may by bitter experiences learn the lesson of manhood, that he may learn self-control, learn to do that which is right because it is right, and learn to avoid the wrong because it is wrong.

The people who preach prohibition do not believe in prohibition as a principle. To-day there is a great outcry

about the "White Slave Traffic," and a strong effort is being made by some to restrain the tide of sexual perversion. Is not licentiousness one of the great evils of to-day? Do the prohibitionists seek to prohibit sexuality? They would reason that sexuality is not in itself an evil, else it were an evil to bring children into the world, that it is the perversion that is evil, and that a thing good in itself should not be prohibited simply because some or even all pervert its use.

Again we say, Prohibitionists do not believe in prohibition. We read in I Tim. vi. 10: "The love of money is the root of all evil." Does the Christian world believe this? We think not. There is no evil in the world that is not accomplished by money. All know this. It is not necessary to call attention to the fact that men will commit murder for money; that women will prostitute themselves for money; and that "money answereth all things;" that there is no evil or wickedness men will not do for money. Why then is not this great means of evil rooted out and destroyed? Why is not the manufacture and use of it prohibited? It is because men are able to use their reason a little better when it comes to questions concerning money or concerning sexuality, than regarding eating and drinking. If the manufacture, sale, and use of intoxicants were wholly prohibited thruout the whole world would not men still continue to damn themselves by a perverted sexuality, and a perverted use of money, and by all other forms of perversion? Yea, verily.

The man who is the most ardent advocate of the prohibition of intoxicants, if he be a man of large means, will spend years of effort to teach his sons the proper use of money. For he knows full well that if he can impress upon their minds the difficulty of obtaining it, and the ease with which it is lost or wasted, and can train them into habits of prudence and self-control in its use, it will

be better in every way for them than that they should be denied its use. For money is a good, a valuable servant to those who are trained properly to use it.

Here we have the secret, the reason the fatal tree was left in the garden, and the fallacy of the prohibition principles. The Divine purpose concerning man is that he should by experiences, often bitter and destructive, develop that strength, that integrity, that prudence, that SELF-CONTROL that will enable him to use all things that God has made, and not be used by them; that by his self-control he should finally take the dominion over all the earth, and reign forever and ever.

NOTICES

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers ; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

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☾	♈	1	5	44 p. m.
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BIBLE REVIEW

VOL. XIII

DECEMBER 1914

No. 3

MISTAKEN EFFORTS OF THE CHURCHES

BY L. D. N.

UNDER this terribly mistaken attitude and impression, the frantic and generally well-meant efforts of the Church, called Christian—Roman, Greek, and Protestant alike—have been directed to the saving of souls from “the wrath to come,” the hell and prison-house of another world, the doors of which are supposed to be opened to and eternally closed upon the sinner at death. The mere mention of this crass fiction of theology to the modern mind would be grotesquely ludicrous in its absurdity, were it not for the ghastly realism in which for centuries it has been presented as a vital truth of religion, under the supposed sanction of divine authority and revelation. Until the religious world is emancipated from this horrible nightmare of mediæval theology, until the darkening shadows and mantling gloom which it has thrown around the thought of God, death, and the after life are dispersed by the pure white light of truth, there can be no true conception or realization of the higher spiritual life and experience. In the true and normal life which the reign of Christian Theosophy will secure, God, transition—which men call death—and immortality, will be among the most delightful and ennobling themes of human contemplation. The specific function of the Theosophy of

the Christ is to induct man into the boundless love and wisdom of the Father, by opening his interior life to divine influx and communion. It will thus emancipate him from the hells of fear, ignorance, superstition, and perverted animality, by lifting him at once into the light and freedom of spiritual power and divine fellowship. Sectarianism is not Brotherhood. Ecclesiastical supremacy and sectarian canniness are not the outgrowth of the spirit of divine sonship and brotherhood, under the immediate inspiration and guidance of an all wise and merciful Father in heaven. They are the development and manifestation of another and very different principle. They are no evidence of spiritual attainment or divine realization, but rather the spirit of human aggrandizement and the selfish appropriation and monopoly of power. They do not represent the kingdom of God and the doing of His will on earth as it is done in heaven, where all is love, sympathy, and brotherhood. Yet this was the only ideal set up by the Christ for which men were to labor and pray. "Thy kingdom come, Thy will be done on earth as it is in heaven."

In proclaiming the spiritual nature and divine possibilities of men as children of God, he bade them seek the immediate fruition of these possibilities, by entering into unity of spirit and will with the Father, thru which alone the divine Anointing or Illumination is secured. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." "The kingdom of God and his righteousness," is, so far as man is concerned, a life at one with the will and purpose of God in us. This is the sure and only pathway to the freedom and mastery which belong to the true and loyal children of God. Under the unfailing loyalty of the Father to his children, man cannot walk and dwell in unity with him in His supremacy and wisdom, without being lifted and held to a life of spiritual supremacy and illumination.

THEIR HEAVEN

BY AZILE

ONE hot Sunday about mid-day, the car that I had been waiting so long for, came into view; on entering it, I found it somewhat crowded with well-drest, over-fed men and women, and by the pious books in their hands, I was reminded that the day was SUNDAY. I finally discovered one seat vacant and on it lay a small pamphlet; at a glance I saw that it was the old damnation doctrine, and I laid it quietly behind me; and I smiled to see that it took but eight large persons to crowd a seat which during the working days comfortably seated twelve. Anon, the stout man sitting next to me twisted himself around, and was offering me another tract; whereupon I held up the one already in my possession; he then abruptly asked,

“Have you been converted, Sister?”

To this question I made no answer, as all my life I have greatly disliked being called “Sister” by the immoral, Sunday holy-man; but my failure to reply was unnoticed, as a large woman opposite was shouting, “A Glorious Salvation,” at the same time looking around for appreciation, which she received in many smiles and nods. The person at the other side of me kept patting my shoulder and saying,

“Jesus’ blood will wash away all your sins, Sister.”

Verses were being repeated one after the other with good strong voices, all being said AT me and for my benefit. But thus far I had not spoken; this finally dawned upon them, they all ceased speaking, then the one sitting nearly opposite asked me pointedly what my belief was.

I quietly answered, I am seeking God; without creeds or doctrines. This certainly annoyed them, their talk became very sarcastic and their laughter silly. Many questions, such as, "Are you a free thinker? or a spiritualist? a Christian scientist? or what kind of a devil are you fooling with anyway?" was asked.

Just then the car stopped, and most of them got off, for which I was very thankful. The Conductor, after helping them off, came thru the car saying in a consoling voice to me,

"Never mind little lady, those SUNDAY SAINTS will shed all that to-morrow, and they will be chasing the dollar." To which I answered, "I wonder what manner of heaven they will live in!"

Again that evening, being alone, the thought crost my mind several times, I wonder what manner of Heaven those self-satisfied persons will occupy. During the early part of that Sunday night, my sleep was disturbed with the faces of those SUNDAY SAINTS and each time I arose and waited until peace surrounded me; yet that same question would come, I wonder what their heaven is like? All at once I became conscious of having traveled a long distance, and was praying with all my soul for protection, I looked around and everything lacked brilliancy, even I myself had no sparkling rays of light around me; no wonder I prayed for protection, and I added, O my Father YAHVEH, guide me! On, on, yet I knew it was down, down, then I came to firm ground and semi-darkness, it felt solemnly oppressive. I concluded that I was in London, England, in one of the dense, black fogs. I called aloud, no one answered. It crost my mind how dangerous it was considered to be lost or alone in one of these fogs. By the feel of the road, I comprehended that I was on one of the main thorofares. It was not cold and by STANDING STILL, I need not be lost. Again I prayed

for light and guidance; my sight changed, I saw people and moved over where they were passing. On looking at them closer, I was amazed to find they were all physically strong, but without mental power, or purpose. Their satisfied meanderings in this fog surprised and puzzled me; they were not Londoners. Then I discovered that there were no young persons, and no children, only mature men and women. In anguish of soul I breathed, O my Father God, who are these people? where am I? No one seemed to see me, as I stood there watching them slowly coming down, strange to say they were only meandering along, leisurely talking or sing-singing their words to themselves or to any one who would listen.

I spoke to one after another, but each past right on. I could distinctly hear scraps of their conversation,

"Follow, follow we will," "In the morning," "We'll meet at the beautiful river," etc.

It all puzzled me very much. I went over and touched a woman and asked earnestly, Where are we? She stared like a child waking out of sleep. Where are you going? I asked, thinking that she would understand that better.

"To the beautiful river," she drawled.

What river? I asked. She looked so sorry for me and past on. I took hold of another and implored her to stop, for she looked kind, I asked gently, Where are you going? She stared, but went on singing softly,

"The Palace of the King."

What King? I asked, but she only wanted to get away from me, so she moved on. I walked on with her a long distance, but came back to the same place; then I tried to make her see it, I showed her the others all going along like sheep, one following the other. She simply smiled in a superior sort of way, but tried to draw me along with her again. No, no, I answered, all you

people are going your own easy self-satisfied way, which leads nowhere. I must find light, GOD's light. All of you are going down in that direction, you cannot find your king, nor the river, and you do not see this dreadful fog. She looked around for the first time, but she did not see it. I will go up this way, I said, away from this fog, I am seeking GOD and light. She stood there curiously watching me carefully struggle upwards. I called back to her, Seek GOD and light will come.

"GOD, GOD," she repeated.

I waved my hand to her and said, Yes, yes! Seek God and light WILL come. Instantly I was lifted up into a clear, soothing light, and out of my brilliant surroundings I heard these words:

"Child of light, You have visited THEIR HEAVEN, The fallacy they leaned on, you have left behind on earth."

TAKE as your maxim, "I mind my own business." Let others say and do as they will—"I mind my own business." Let the wise world retail its marvels—"I mind my own business." Treat all matters which are not your concern as tho they did not exist; take no part in gossip or slander, and if you tell me that it is at times necessary to speak of a neighbor's fault, all I have to say is, make it a rule never to do so unless you can remedy some evil by it. Experience proves that we seldom talk about our neighbor's imperfections with a sincere view to rectify them, it is far more generally out of love of talking and lack of reticence.—From *Voice of Freedom*.

A. U. M.

BY EDITH F. A. U. PAINTON

"HE whom the Vedas declare, He whom we to reach serve with prayer and sacrifice, OM, (or AUM) is the sacred name of that Indescribable One.' This word is the holiest of all words. He who knows the secret of this Word, he receives that which he desires. Whoso takes refuge in the word, to him the way opens." A: Divine Creative Male Fire; U: Divine Productive Female Earth; M: Androgynous letter representing perfect equilibrium of sex-power in humanity.

-A-

ALMIGHTY Spirit of the Spheres,
Adored by every vital cell,
Atom or Universe appears
At Thy Great Breath's creative swell;
All-potent Fire-Force of the Male,
Awaken all our dormant Fires;
Arouse our wills, till we assail
All heights, all depths, as Soul desires.
A million times a million lives
Arise at thine awakening call,
And every Spark of Spirit strives—
All Life in Thee, and Thee in All!

-M-

Master of Universal Force,
Majestic Moulder of the Soul,
Mind must maintain its magic course,
Marking Man's Life with its control;
Man made androgynous again,
Male with the Female equalized,
Matter with Spirit blended, then,
Means Equilibrium realized;
Made potent thru the Mind Divine,
Magnetic forces flow at will;
Man's own Shekinah dares to shine—
Mysteries unveil, and storms grow still.

-U-

Undying, Universal Flame,
Unless in Thee, we do not live;
Unveil in us Thy Sacred Name;
Use all our Fires Thy Light to give!
Unsleeping Mother, brooding o'er
Unborn, yet vital germs of life,
Under Thy Heart we breathe, before
Ushered to Birth, at Dawn of Strife.
Up thru the æons of the past,
Urged by the Soul's desire to win,
Unyielding Will hath led us fast
Until we glimpse Thy Light within!

-AUM-

AUM—Word Eternal to create;
AUM—Bright, Immortal Word of Fire;
AUM—Mighty Male to generate—
AUM—Female, bringing forth desire!
AUM—Oh, to know the ALL Thou art!
AUM—Oh, to voice Thy Name aright!
AUM—Vibrate thru each yearning heart;
AUM—Echo thru each day and night!
AUM—Mind Divine that builds at will;
AUM—On Thee, all Life's forces wait;
AUM—Love, that doth low passion still;
AUM—We, in Thee, regenerate!

SOUL CULTURE

BY ASAPH

"THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matt. vii. 24.

TO KNOW the fundamentals of soul culture requires a clear understanding of the term "soul." This concept is variously interpreted by the race, and does not possess a universal, clearly-defined meaning, because, with but few exceptions, man having very hazy, indetermined ideas regarding spiritual matters, realizes *self* in material darkness. The most advanced people on earth who style themselves Christians—altho they are not—thru a mistaken notion imagine that the term "soul" applies to each individual being, and refers to a fixt quantity of some unknown, spiritual essence given to man by the Creator, which thru some miraculous process becomes after death man's natural inheritance; he stepping into, so to speak, a new consciousness of transcendental beauty and joy, of which he previously knew nothing; and receiving a knowledge and realization of truth and immortality without the trouble of first learning a way to it, and of reaching its attainment thru practise. Such irrational concepts have evolved by degrees in the consciousness of the so-called Christian world, thru the workings of a dark, malignant intelligence in the minds of those religious leaders, who at the inception of Christianity stepped forward with the claim of being the ordained successors of the Apostles who lived and consorted with the LORD at his first advent.

Stated tersely, the soul of man is his desires, will an

aspirations; causing him to act as he does and to be what he is in the world of phenomena.

From this definition it is plain that man can change his soul if he so wishes; and if he is able, by changing his desires and will, he can act in a different manner from his previous habits of thought.

This change is accomplished thru cultivation. The individual wishing to change his mind and his habits accepts, or figuratively speaking, plants into the content of his being a new ideal to be followed out in practise to its ultimate. To accomplish the change of soul, man must exercise his will; he must gradually and persistently change his modes of thinking; he must refuse to indulge in habits which formerly were his delight; he must assiduously study all available literature bearing upon the ideal that he is seeking to reach; he must create conditions enabling him to pursue those practises which would strengthen his continuity in virtue and well doing; he must never relax his vigilance, guarding his mind from being invaded by the old discarded ideas that once were supported by his vitality; in short, he must destroy the old desires and aspirations as effectually as if they were dead, and build in himself the new and the true thru practise.

In looking over the ground of the revealed truth in the Scripture, we notice two main divisions of man introduced to us as the two brothers, Cain and Abel, types of flesh and spirit, leading in opposite directions; one ever going downward, and the other ever ascending into greater consciousness of Spirit. These two divisions are also spoken of as the two ways of life, the broad and the narrow; one made for the many thru choice of their ancestor, Cain; the other made for the few thru the choice of their ancestor, Abel. One, the old testament, left to man by Adam, which as generation is governed by the Mosaic law, al-

ways ended in death; and the other, the new testament, left to man by the Christ, which as regeneration, or bloodless sacrifice of the beast, is governed by freedom from sin and death opening up into a new system of socialized existence, called the kingdom of God upon earth. Now that which separates men is their belief; therefore the individual who thinks, wills, and acts in virtue, truth, and right-doing will in the end create a state and condition corresponding to his mode of life, and he will exist in a separate sphere from the man who wills and pursues sensuous aspirations, and delights in the possession of perishable things, making them the end and aim of his being.

This separation must take place because virtue and vice, or regeneration and generation, cannot dwell together in man, for they are opposite states in being; virtue, or regeneration, being a will to abstain from that which constitutes generation and vice; while vice is a surrender of the soul to the impulse and will of the doing of that which is sensuous and dark. Therefore vice is weakness of will; while virtue is strength of will, each possessing power and traveling in opposite directions, until there is formed a chasm between the two that can never be bridged. Thus heaven and earth, light and darkness, or immortality and death, are the ultimate of two different modes of life.

The function of man's soul is to govern the body, but as long as the body is under the rule of sexual desires, as well as other sense desires, it cannot be said that the soul is the master of its structure; and at the expiration of a small span of time, it is forced to vacate its habitation, and death terminates the activity of the soul. As such a soul is not much more than the sum of its sense desires, it tries assiduously to return to another body of flesh, where it can continue in its realization of fleshly delights. Not

so, however, with a soul that has mastered the dynamic energies of its structure, transmuting the coarse vital elements into an essence which becomes a clothing of its spirit and will. By these means, the soul enters into the consciousness of a new world that is a large body of people functioning as one man, a socialized structure wherein each cell is an individual performing his service in the freedom of his will and unity of being.

In accepting the methods leading to the acquisition of immortal existence, man discovers a multitude of difficulties presenting themselves as he advances toward freedom and the light of day. He finds that his form is the source of emotions and impulses needing constant attention, because of an inclination to seek an outward, physical expression, which to check and control takes years of patient practise; but as the goal is the attainment of endless consciousness in being of use for good, man must move steadily forward, disregarding all obstacles in his path. Man must persist in keeping his mind free from all useless thought-habits, he must preserve order in his thinking, and realize that God's world is a practical world. God's world is not an association of ghosts, or the abode of some abstract ideas gathered together like a lake of water somewhere in space, but it is an association of people functioning as one man, and into this body man strives to enter, or rather be born; and as this birth depends largely on the individual's effort and success in cleansing his tabernacle of demons, who sported in and destroyed his vital being, therefore on man's zeal and singleness of purpose depend his realization of his goal.

Existence is so arranged that man needs to pass thru a world, or sphere of sensuous experience. This experience is like a chamber, possessing an intricate labyrinth of passages on the way to eternal life. This chamber that is the world of phenomena is the kingdom of him who

once rebelled against the Creator, and thereby became the lord of individual sense realization, and master in the world of phenomena. (Matt. iv. 8.) And the individual who is born on earth, if related to the Spirit of the Lord —by which is meant believing in the revealed will as found in the Scriptures— will be made to contemplate the statement, "THOU SHALT NOT," in the same way as it came to Adam in the beginning. And if the individual is of that spiritual race, he will recognize the voice, the will, and the methods of the master; and following the path of life, he will emerge into a world where God is the Governor of a body of people functioning as One Man. (Rev. xiv. 1-5.)

A PRAYER FOR THE WAYWARD

GUIDE HIM

BY R. MUAT.

GUIDE him thru the gathering gloom,
Up from his dreadful doom,
Save him, O Lord!

Come like a ray of sunlight stealing,
In his dark breast revealing,
Thy way, O Lord!

Guide him and he will follow,
Up from the darkest hollow,
Dark tho it be.

Teach him the way to live,
That he his life may give
Gladly to thee.

Lord, let him take thy hand,
And follow thy command,
Rest in thy love.

Safe in the blackest night,
Where with thee all is bright,
In heaven above

A LETTER

London, England.

Oct. 8., 1914.

Dear Friend and Brother:

In reading your remarks concerning the end of the age, it struck me that they were rather in a minor key and had a tendency, however little your good self intended it, to give a very blue outlook to your readers. While this may well be the case with many, there is no doubt that now in these dark hours our faith must be able to pierce the gloom, to see the light beyond, to rejoice because our salvation draws nearer.

We must train ourselves individually in the unalterable attitude of mind that "none of these things move me." I am God's Son, God's heir—joint heirs with Christ of the eternal kingdom, and my Father will never forsake me. He who guards me neither slumbers nor sleeps. Tho the hills be cast amidst the seas and the waters make a roaring, yet I shall not be afraid.

It is always much easier to talk about religion and faith, than it is to practise them. If ever there was a time to put them in practise, that time is now. We will dress ourselves and oil our hair and go into the world with God's peace in our heart and God's smile on our face; for all is well.

We know not anything. We say war is evil. We say peace is good. But may there not be a place where the opposite is true? "God moves in a mysterious way his wonders to perform." Like the child in Longfellow's

beautiful poem, we must just put our hand in our Father's, and as we climb the dark stairway, we shall do it with confidence, and we shall know the light that is a guide to our path.

I know your faith and confidence, nor have I any intention of questioning them. But in my own way I wish to send a message of comfort to the despondent. I want to assure them that God still reigns. For this reason "I say unto you again, Rejoice." And if you come to a place where you seem surrounded, be calm in your Divine confidence. "Be still and know that I am God." Every morning let us clothe ourselves safely round with infinite Love and Wisdom. And every evening let us commit ourselves to Him who is able to keep us. Then shall our peace be as a river, and our righteousness as the waves of the sea.

Yours faithfully,

A. McInnes.

TRUE, my Lord, I began with a desire for kingly position, but now that I have got Thee that art unrevealed even unto the best of devotees, I seek no boon. I am blest, O my Lord, I have lighted upon a most precious jewel, while looking for mere tinsel.—Pralada. From *Voice of Freedom*.

THOSE that want to help mankind must take their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the masters said and *did*.—VIVEKANANDA.

THE STONE FOUNDATION

BY JAMES

"FOR other foundation can no man lay than that is laid, which is Jesus Christ."—
I Cor. iii 11.

IN connection with Brother Butler's talk on faith Sunday night, I have tried to construct the foundation of my temple.

The first great stone will be Love, for God is Love, and Love casteth out fear. Love feeds all the other noble impulses that we have, and tends to lead us to a consciousness of devotion, and reverence for his word, for "Thy Word is truth." Truth is a firm rock. An acceptance of faith in the *Word*, creates a rock in a weary land.

As we are at the foot of the hill, Mount Zion, we climb, we struggle, we pant; but as we see the height we have climbed, our faith begins to formulate. Altho the low land, the weary land, has its seemingly beautiful things, yet they are momentary, tiresome, oppressive, and troublesome; as the graceful deer drinking at the stream, then in a moment it is gone, as the air of the lowland is oppressive, and we long for the purer air of the heights, so we toil up the Mount, we begin to breathe the divine ether; but the Mount is so very high and steep; but by the aid of the Divine Will, we believe we can reach the top. The higher we go, the stronger and more enduring our faith becomes.

We will conquer, we know we shall; for we will be what we will to be, in his Name. So we lay the stone FAITH close to the stone LOVE.

We have already begun to lay the stone, TRUTH. And at the dedication of our stone foundation, we plant on it the flag as Longfellow says of "strange device, Excelsior."

As we go on conquering, we seek to carry out our motto, to excel in everything. And as we climb, we realize that we have left the weary land far below us, and the sunlight of the Spirit's presence bathes us in its refulgent glory. How the air becomes an elixir of life-giving quality! As we near the top of the Mount a peace settles over us, and we thank Our Father for his goodness. For God is Love, and Love is the fulfilling of the law.

ROSE FROM HEAVEN

BY MILDRED COULTAN

By night a vision came to me,
And whispered thru the gloom:
"One rose from heaven I bring to thee
From Life's eternal bloom.
A Magic Spell in this blossom lies,
And by it shalt thou see
Thy kindred soul in shining eyes
Look forth, and summons thee."

Rose from Heaven, O Bloom Divine,
To me in vision shown,
In a Temple True, you 'll enshrine,
And worship there alone.
O rose from heaven, long sought in vain,
We'll meet no more to part,
Love guards the shrine where you shall reign
Forever in my heart.

The Vision fled at dawn of day;
The rose was but a dream;
Yet thru the world where'er I stray,
I seek its vanished gleam.
In charmed round of some garden green,
Where golden fountains play,
That rose and I shall meet I ween,
For Love can find a way.

THE LETTER AND THE SPIRIT

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE Bible is called

THE GOOD OLD BOOK;

and tho not the oldest, it is by far the most influential book in the world.

Those who think otherwise, and despise the Book are far more likely than the Book itself to suffer for their dislike and divergence.

It is called, and not without reason, "The Impregnable Rock."

THE FATE OF NATIONS,

as well as of individuals, is fixt by the nations' attitude towards this Book. They that fall upon it are broken; and those upon whom it falls are ground to powder.

It is not always apparent, however, because

THE MILLS OF GOD

grind so slowly that the wheels thereof seem to take ages in turning.

Some think that it has grown old and decrepit. "It was all very well," they say, "for the childhood of the world, but it is beneath the notice of the wise men of this age." There are some, on the other hand, who make of it

A FETISH,

a god. The words of the Book are more to them than the teaching of the Spirit. In other words, they are slaves to the letter which killeth, and strangers to its life-giving Spirit. They alone are the favorites of the Almighty. All outside their narrow sect are already condemned to eternal torment. In Puritan England, the Quakers were the first to escape from the bondage of the letter, and come out into the freedom the Spirit. And for this they

were esteemed by the letter-learned to be worse than the heathen. The common gaol was too good for them. They must be whipt, and starved to death in filthy dungeons. Many fled beyond the seas—"men of whom the world was not worthy"—only to find on the other side, the same fiendish spirit of intolerance. This point is illustrated in the following letter:

"Boston, Sept. ye 15th, 1682.

"To ye aged and beloved John Higginson:

There be at sea a shippe called
'Ye Welcome,' which has aboard an hundred or more of ye

HERETICS AND MALIGNANTS

called Quakers, with W. Penne, who is ye chief scampe, at the head of them. Ye General Court has accordingly given secret orders to Master Malache Huxett of ye brig 'Propasse' to waylay sed 'Welcome' as near ye coast of Codde as may be, and make captive ye sed Penne and his ungodly crewe so that ye Lord may be glorified and not mocked on ye soil of this new countre with ye heathen worship of these people.

"Much spoyle may be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and shall not only do ye Lord good service in punishing the wicked, but we shall make great good for his ministers and people. Master Huxett feels hopeful, and I will set down ye news when his shippe comes back.*

Yours in ye bowels of Christ,

Cotton Mather."

What the "heathen worship of these pestilent heretics" was like, can be gathered from the words of one of the most hated and persecuted among them, James Naylor, who after being whipt and pilloried and branded on the forehead, speaks thus:

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hopes to enjoy its own at the end. Its hope is to outlive all wrath and contention, and all that is of a nature contrary to itself. It sees to the end of all temptations, as it bears no evil in itself; so it conceives none

*VIDE: "Weekly Unity," August 26, 1914.

in thought to any other; if it is betrayed it bears it; for its ground and spring are the mercies and forgiveness of God—its crown is meekness; its life is everlasting love unfeigned, and takes its kingdom with entreaty, not with contention; and keeps it with lowliness of mind: in God alone it can rejoice, tho none else regard it, or can own its life. . . . It never rejoices but thru suffering; for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with those who have lived in dens and desolate places of the earth; who thru death obtained the resurrection and eternal holy life ”

In these two statements

TWO HEARTS ARE OPENED

before us. In one there lies the gold of the kingdom, the true coin of the realm celestial, in the other the base and counterfeit. Is it not passing strange that any man could so deceive himself as to think that he could pen such diabolical utterances against so true children of God as William Penn and his companions, and yet be himself “in ye bowels of Christ?” But herein are the words of Christ literally fulfilled: “He that killeth you shall think that he doeth God service.”

The early Quakers were the pioneers of new thought, in so far as they depended, not upon man for teaching, or upon the letter, as the majority did in their days; and it is remarkable that they erred chiefly when they adhered to the letter rather than the spirit. in such matters as walking

NAKED AND BAREFOOT,

and in refusing to doff their hats, and to make the salutations required to maintain common decency and order; because in certain isolated instances, these things had been enjoined, tho in many other things, they escaped from the slavery of the letter, into that glorious liberty of the Spirit, which is the birth-right of the children of God.

ADULTERY

BY ENOCH PENN

"O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. I sat not in the assembly of the mockers, nor rejoiced: I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?"—Jer. xv. 15-18.

THERE are many who are striving to attain the regeneration, find that, as the years go by, there is but little apparent change for the better in their physical condition.

As losses continually occur and the monthly weakness persists, doubtless many often feel that something is wrong. As their wound of the fall does not heal, the expression "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" voices the sentiment which arises in their hearts.

A careful consideration of Ezekiel xxiii. will no doubt show to many their condition, and will explain why they do not rise out of the power of the generative currents. "When she saw men portrayed upon the wall . . . as soon as she saw them with her eyes, she doted upon them." (verses 14, 16.) The idea expressed here is that of adultery thru the imagination. In Ezek. viii. 10, 12, we read, "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. . . . Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

The Lord Jesus declared, "He that looketh on a woman

to lust after her hath committed adultery with her already in his heart." Those who have striven for the regeneration year after year, and are not yet clean, and have gained little or no consciousness of God and of his angels, may know that it is their adultery that holds them in the old condition in the power of the forces of generation.

If those who find that generation still controls the functions of their bodies, so that they become unclean, will in simple, childlike honesty open their hearts and look therein, they will find the images of those lovers whom they dote upon. These images which they have portrayed upon the wall in the chambers of their imagery are living things, created by the mind and endowed with life by their creator; and they continually demand more life, and they sap the sex-life causing the monthly weakness and losses. "All they that seek her will not weary themselves; in her month they shall find her." Month after month do these creatures of her own creation impel her body in the generative currents, on toward death. "My people are destroyed for lack of knowledge." There are many who not understanding that they are committing adultery with these images of their own creation, take the attitude, "I have loved strangers, and after them will I go."

There are many who tho honest and sincerely devotional, find the prayer given in Jer. xv. 15-18 to be their experience. Feeling that there is something wrong, that they must be in some way deceived, they say to God, "Wilt thou be altogether unto me as a liar?" that is, "Has God deceived me?" The promises of the regeneration are sure, but these promises are all conditional. To the struggling soul who cries, "Why is my pain perpetual, and my wound incurable?" the words of God by his prophets are, in effect, "Cease your adultery and I will heal you, and you shall be clean, and I will receive you."

THE PROPHETIC VISION

BY H. E. BUTLER

THIS morning as we sit down to write concerning the prophecies, we earnestly ask the Lord to give us something definite as to the time that we are in, and as to what we may expect; and the word comes to our mind that we must speak indefinitely, the same as did the prophets, and as did our Lord Jesus when he was here. This is so contrary to everything within us that we wonder, because we realize that we are in the time of the end.

For the last fifty years, the numbers have multiplied who have searched the prophets, and from the conclusions drawn therefrom have appointed the time of the end, whose conclusions thus far have failed. It reminds us of the story of the little boy who on several occasions ran out and called, "Wolf! wolf!" when there was no wolf; and finally, when the people had come to disbelieve him, the wolf came, and he again called, "Wolf! wolf!" but none would answer the call.

As this story is a good illustration of those persons who have been prophesying a special time for the end, is it not also a good illustration of the troubles at the time present? Do we not see the "wolf" coming now? when, as Jesus says, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. xxiv. 7). He said, "All these are the beginning of sorrows" (Matt. xxiv. 8). When we read the accounts of the nations that are in this war, of the death and sorrow and famine that prevail in many places, we ask, Could there be greater "beginning of sorrows"? But who among all the watchmen, the paid servants of the people, are on the watch-tower looking for the things that are to come, searching the prophecies, looking into the indications

that are before the world, and warning the people? Alas! where are they? As the prophet Isaiah says, "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter" (Isa. lvi. 10, 11). Again the prophet Hosea says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me" (Hosea iv. 6). Yes, all those who are supposed to be the teachers of the people have rejected knowledge, and the Lord YAHVEH has rejected them; therefore we turn our attention to the prophecies, that, perhaps, we may see therefrom some indication as to where we are at the present time.

We read in Isaiah (xxi. 11, 12): "The burden of Dumah [silence]. One calleth unto me out of Seir [out of the tempest], Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come." In looking over the great struggles that are going on at the present time in the world between nations, the human mind on account of its own weakness is looking to see where to place the blame for that which is manifest; whereas there is no blame or praise for any body of people concerning this great work that is going on; for the time has come that the Lord YAHVEH will destroy all those who corrupt the earth by their perversion.

If we turn our attention to the prophecy in the vii chapter of Daniel, we find that in this final vision Daniel saw the first beast, or power, or kingdom, which was like a lion with eagle's wings. This is well identified as the English nation, whose symbol is a lion.

The second beast was a bear, and the whole world recognizes the bear as the symbol of Russia, and it was said to the bear, "Arise, devour much flesh" (Dan. vii. 5). It is well known that for many years the maxim of Russia has been that there is to be on the earth but two nations, the Russian and the American. In order to bring this about, she must "devour much flesh."

The third beast that was seen coming forth to do its work of destruction was seen as a leopard, having four wings of a fowl, and four heads; the four heads would of course indicate four distinct nationalities united in one power, and the four wings would indicate four methods of rapid execution. This third beast, or power, we may say is among the prominent actors of the present; and if it is, we should ally it to Germany.

The fourth beast referred to in Daniel's vision "was diverse from all the other beasts that were before it," and, of course, if it is different, it is not like what now is, but it is something that will come out of that which now is; and, therefore, necessarily has not yet a form and an appearance. The ten horns are ten powers, for the word "horn" in the symbology of the Spirit always indicates a power; and these ten powers are at first united in one head. Then from among these ten horns, or ten powers, there rises up in its might a little horn, or power, that subdues and destroys some of the other powers, and becomes the power of the world; and for a time it seems as if nothing could change it. This "diverse" beast with great iron teeth that becomes such a destroyer, and the little horn that rises up from among these destroying powers, seem to be infidel to all real religion; while they may have dominion for a short time, he that is called the "Ancient of days" will put them down as the last great evil, to rise no more forever; for we are told in the prophecy that during the reign of this power, "The thrones

[kingdoms] were cast down, and the Ancient of days did sit [was enthroned]" (Dan. vii. 9).

The "Ancient of days" is sent from God to take possession of the earth. He comes with power and dominion to sit upon the throne of God, having dominion over the earth.

Here we are brought face to face with what we now see active among men, the war of nations destroying men by the thousands. And there is the indication in the prophecy that this great destruction has only just begun, and that out from the nations that now are, other powers are to arise and fall, until the earth is sufficiently cleansed from the evils that are in it for the "Ancient of days" to come.

The "Ancient of days" are undoubtedly the souls of those who have lived, conquered, and become one with YAHVEH Elohim; and under the dominion of the "Ancient of days," God's kingdom will be established upon the very ashes of the destroyed; for it says that "His throne was like the fiery flame, and his wheels as burning fire" (Dan. vii. 9). Thus we are told that he will sit as a refining fire, and that the onward progress of his throne, the wheels, are burning up all the unfit and cleansing the earth. For this God's people are now looking, and have been looking and praying for years; even the Lord Jesus centuries ago taught his people to pray, "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matt. vi. 10).

Thus it would seem that out of the finality of this great struggle now going on in the world, God's kingdom will come and his will will be done in earth as in heaven. Because of this our Lord said, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke xxi. 28). You will observe that while the picture looked dark in the article that one of our brothers criticises somewhat in a letter in this number, it is to our mind not a dark picture, but it is only the picture of the increasing darkness of the

hour before dawn; this hour should be an occasion for all His people to lift up their heads and to rejoice, knowing that their redemption draweth nigh. But oh, to think that out of the millions of the inhabitants of the earth, there will be but "few men left"! (Isa. xxiv. 6.) It is the end of another great cycle wherein all old things must pass away, and all things will be made new. (See Rev. xxi. 4, 5.)

Because of this, all persons that have faith in God may rejoice; and all those that have no God, "the ungodly," let them mourn and be sad for their end draweth nigh. Let all those who have faith in God, seek God with all their heart, and with all the powers within them; let them lay aside every hope and every desire of a worldly, of an earthly nature, and desire and seek for the kingdom of God and his righteousness. Strive with all the powers within you to be righteous even as He is righteous; and the loving hand of our Heavenly Father will preserve you and keep you from all evil. If all your desires and hopes and loves, and all that you are, are centered in God, then, even tho "A thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee" (Ps. xci. 7); for He "wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi. 3). "Trust ye in YAHVEH forever, for in YAH-HAVEH* is everlasting strength" (See Isa. xxvi. 4); and you will be given that strength and power to abide and to see come into existence "the desire of all nations," everlasting peace and brotherhood.

May that divine peace now enter into and abide with you.

*THE translators of our Bible use the old barbaric form Jah Jehovah, but the corrected form is Yah-Haveh, which might be defined thus: Will and Love; for Yah, the first part of the Great Name Yahveh is the will, or the positive, and Haveh is love, or the negative. Therefore in the will, or intellect, or mind, and in love divine there is everlasting strength.

THE REWARD OF THE CONQUEROR

BY GUNNAR NAUMANN

'Lo, we have left our own [home] and followed Thee. . . . Verily, I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children for the Kingdom of God's sake, who shall not receive many fold more in this time, and in the age to come eternal life."—Luke xviii. 28-30.

WHEN the question of renouncing the present world and giving up all to the service of God is presented to the natural mind the first thought is: What do I gain by this? What do I get in place of these things? Is it really necessary to make such a sacrifice? Can we not enjoy all the good things of the world and still work for the coming of God's Kingdom?

Such questions can be correctly answered only by those who have overcome in the flesh and attained to the higher plane of life. What is it to be a conqueror in the divine sense? Is it not to overcome all things that hinder or retard the soul from being elevated to a higher plane of existence?

And what are the things that hinder? They are all the natural impulses, desires, and thoughts that hold you to the earth plane. These are the very component elements of your earth-life and of the earth-existence of the race. The instincts, thought images or ideas and will, deeply rooted and centered in the bodily organism hold you there. Each particular desire has its corresponding thought image, its particular center in the brain, and in the nervous system; and, if not overcome or governed by a superior power, it rules the body from its fixt position. All spiritual force, whether good or evil, is principally in the nervous system. It is the working-ground for both good and evil spirits; and here is the battle field from which the enemy must be driven. Every point and

every stronghold must be taken possession of by the Spirit of the real, divine man, the Spirit Ego. This consideration leads us directly to the question of what it really is to be saved. How few, even of profest Christians, know what it means. Let us consider this matter more fully.

The three essential elements of man, body, soul, and spirit, are so intimately joined together, having all organs and parts corresponding with and fitted to each other, that man cannot become perfect or entirely saved before all these are in harmonious order.

Beginning with the lower centers of the nervous system, the sacral and prostatic ganglia in which dwell the spirits of the procreative function, the continuation of the earth plane of existence for the race, how can these be in a normal condition when constantly acted upon by impure thoughts and specters of the befouled imagination? And how can men and women think pure thoughts when the nervous plexi constantly send currents of vile "mind-stuff" to the brain, produced by unnatural food, excessive eating and drinking and violation of all laws of health? We must come down to the bottom of things and live according to God's laws in all respects. "Wash yourselves, make yourselves clean; cease to do evil, learn to do well," so speaks the prophet. Those who earnestly seek God will be instructed by his Spirit how to live right in regard to the body, as well as to the soul. The Spirit expressly forbids the taking of poisonous drugs into the body, intoxicants or narcotics; bids us avoid stimulants, fleshfoods, and all things not absolutely necessary and useful for maintaining the body in a healthy condition. When the body is over fed, not enough exercise taken to work off the surplus energy, and the mind imprest with lustful images and suggestions, it is almost impossible to restrain the passions.

Many so-called ministers of the gospel teach, and some

good Christian people believe, that it is impossible to prevent thoughts coming and going; that we cannot help their lighting upon us as birds on the tree-tops, and that bad thoughts are not sins so long as not carried out in act or wilful desire. But, while there is a shadow of truth in this, for there are thoughts that come entirely from without by force of suggestion, the fact is that every thought is like an entering wedge to raise us up or press us down, as the case may be. With every truly regenerate man or woman, every impure or unholy thought is immediately rejected. If allowed to be often repeated or to remain, it will impinge upon the particular nerve center to which it belongs with rapidly augmented momentum until its force is impossible to resist. It will then fix itself more firmly in the mind and become the magnetic pole towards which the mental needle will invariably turn when set at liberty.

Therefore, to overcome, to be saved, we must begin with the thoughts, the inner thoughts of the mind and heart; make inspection of ourselves; look into the inmost of the soul, and weigh them in the balance of God's law. But here again, *they* say, "Only believe on the Lord Jesus and thou shalt be saved." But while this is true, if not rightly understood, it may be a snare to hold you in the bonds of the old nature. To the primitive Christians, this "belief" meant to fix in the mind, to act and to live all that they had heard and seen of the Master. How many are now willing to do this, to believe in this way? And yet, this is the only true kind of repentance or change of mind. For "as a man thinketh in his heart so is he."

In and around the heart cluster affections of various kinds. The blood corpuscles that are sent to the brain, and to all the organs of the body, are imbued with the spirit of these affections and produce corresponding thought images. The whole sympathetic system responds

to the impressions and to the environment. The hypogastric and cardiac nerve centers are in a marked degree affected by our ways of living. They adapt themselves to the usual habits of life and work together with the carnal mind on the lower earth plane, if such be the mode of living, and the higher spirit within is, as it were, withdrawn, put to sleep or in a latent state, and man is spiritually dead. The inner spirit has to wait for the proper time to express itself in regenerative life-currents.

The faculties of the brain, the nerve centers, the organs, and the blood thus together make the kind of life that man lives. These are the earth elements that are to be overcome and made spiritual. Each one successively or all together must be regenerated. Regeneration may be facilitated by reformation, starting with the cleansing of the body by proper methods of living; then ascending higher in the scale by training the mind into right thinking on all important subjects. But the most powerful and swift method of regeneration is when by some overwhelming conviction the soul is judged, or judging himself, the spirits of lust and error are cast out and the inner spirit bursts forth in all its glory, subduing and conforming both mind and body to its will.

But such cases are very rare. Here are the thousands and thousands that slowly and by degrees grope along in the darkness to find the light, and who ask, "What shall I do?" We answer again and with emphasis: The first thing to do is to *think*. The power is in thought. Constant thought on any certain thing illuminates the mind. It is the mental light. The light is in the life of the soul. Thought inspires the will, the love element, mental light and heat together making the soul energy or power, which is the creative and regenerative life. Nothing can resist intense, continued thought. Let your mind dwell on God, YAHVEH Elohim, on regeneration, on eternal life;

not only occasionally, but continuously; or at all times when not necessarily occupied by other things; then how can there be any time or place left for lustful thoughts to come in? This is the spiritual import of the commandment to make no images or no likeness of anything but to have YAHVEH Elohim as your ideal above all things.

But some will say, "How can we prevent thoughts in sleep?" or "How can we control the sex function then?" This was ably explained in Brother Butler's article in the October issue of BIBLE REVIEW, but I will here add the following:

Sleep is the state of the mind when self-consciousness is withdrawn, the objective senses being inactive, but the subjective mind alert. The subjective or subconscious mind *per se* is not the soul, but only the expression of the soul thru the faculties of the brain in that state. Therefore this expression may be good, or bad; true, or false according to the inner life; and it is really a true index of the life within. But where this inner life has not yet been emancipated from the bondage of the lower mind, from ingrained habits of thought and desire, and not yet made to harmonize with what the objective, conscious mind wills, knows, and sees to be true and good, then, when it is not under the control of the objective senses, as in sleep, it may express itself in all kinds of its own animal impulses and desires. This can be overcome only by the objective or conscious mind taking perfect control, and this is what is done in and thru real regeneration. Let us therefore face this question unflinchingly.

Regeneration must come in and thru the conscious mind, and when perfected it elevates the soul into the super-conscious, or intuitive state. If, therefore, the conscious mind has not yet taken full control, regeneration has not yet been perfected. Where the regenerate life-force has made its impress on any organ or faculty of the soul, the

controlling power of the ideal thought is so strong that it forbids the entrance of any contrary thought, whether awake or asleep. If images from the lower mind then appear in sleep, they produce a combat in the soul as if some demon were coming to take your life and you awake with a scream. I have had such experience.

To conquer the strongholds of the enemy from the lower to the higher nerve centers, we must simply remove all obstacles in the way of the Spirit, even by fasting and earnest prayer, cleansing and purifying the body and the mind by the immediate rejection of impure thought-images when such appear. This is the *process* of regeneration, and with many much combat and prayer may be necessary before they attain to the full regenerate life; but then, *the reward is great*. "They have their reward" is true of the sinner and Pharisee, as well as of the saint; for reward is in the state of the soul itself, in the conscious knowledge of an eternal happy life, and a continuous progress towards realms of infinite glory.

First on the earth-plane here, the reward is in a sound, healthy body and mind, superior to and having dominion over all the lower world, then in the consciousness of power from love of the human race and to serve God in the establishment of his Kingdom in the world; and thus making the environment in the world suitable to the spirit within. And, at last, but not least, the reward is in the felicity of mutual love and brotherhood and sisterhood, as Paul said, "Ye are my reward." In its complex it is the "*Kiddush Ha Shem*" of the Hebrew. The blessing of God in a conscious knowledge that we are his sons and daughters and holy unto Him.

Divine peace and love be with you.

FINISHED RIGHTEOUSNESS

BY NATHAN DAVIS

“WHEN lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James i. 15). Antithesis: When incorruptible love hath conceived, it bringeth forth righteousness, and righteousness, when it is finished, bringeth forth endless life for body, soul, and spirit.

To reason by analogy is one of the fundamental laws of logic. We have here employed an expression which is an exact antithesis of the Scriptural quotation, and there is abundant evidence in Scripture to warrant the use of this word formation. All the way from the primeval ages until now, there have been frequent cases of finished iniquity, resulting in death. Whether individual, tribal, or national, whenever the cup of iniquity was *full*, the penalty was ever meted out. But not until the Christian era has there been a case of finished righteousness. Prophets of old to whom the word of the Lord came were called gods; but they were not immortal. Their righteousness was never matured. It was unfinished, and tho Enoch and Elijah were translated, yet their righteousness was unfinished, and it is believed they yet have to return to confront the Antichrist, when they will finish their righteousness; be slain, and raised into newness of life, and again ascend into the heavens.

In these later days, Jesus Christ, by his incorruptible love for us, “hath brought to light, life and immortality thru his gospel,” which gracious purpose lay from all eternity, as a secret in the mind of God; tho the wise who were able to read the dark types and shadows under the law, knew something of the good things being prepared for us. But all these dark types and shadows, and carnal ordinances, were as rudimentals, imposed only until

the time of reformation, when Jesus Christ should do a finished work; but even now the great mass of Christendom seem to have a wrong apprehension of this finished work. They point to the tragedy of Calvary as the finished work of redemption; but it is written that "God was in Christ reconciling the world unto himself." If we analyze carefully all the teachings of Jesus during his gracious ministry, together with his crucifixion, burial, and resurrection, and final instruction to his disciples, we cannot but conclude that his redemptive work was that of an overcomer or conqueror, rather than that of a vicarious sufferer.

The words "vicarious" and "substitute" do not appear in the Scriptures, therefore we think it does violence to the theme of salvation to use them. Adherents of the vicarious doctrine principally rest their case in the fifty third chapter of Isaiah; but if they will take Jesus' rendering, as found in the seventeenth chapter of John, instead of vicarious atonement, they will have incorruptible love at-one-ment. No vicarious sacrifice could reconcile God unto fallen man; but Jesus was nevertheless the factor in human redemption. By entering the arena of conflict against God's foes, he successfully subdues the flesh of sin, so that there is an eviction of the prince who beareth rule in all the world, and in the flesh; i. e., pertaining in any manner to monetary, political, and social life. Thus he establishes an added zone of righteousness to be known as the realm of regenerate life. This is a wonderful salvation; so wonderful that prophets of old inquired and searched diligently as to the glory that should follow its realization, and angels are also inquiring about it; while the great mass of humanity are unawakened and know nothing of the possibilities of human attainment. "Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto

righteousness?" (Rom. vi. 16.) Then without further delay renounce all allegiance to the prince of this world, and make application for citizenship in this upper zone of righteousness where the Prince of Life beareth rule. We are on the verge of a time of trouble, such as the world has not yet seen; but know this, that tho all nature be shaken, yet the sons of God cannot be shaken.

Paul has said, "Without controversy great is the mystery of Godliness." Well, we have never had much liking for heated controversy or religious quarreling, but we should like to unvail to somebody's mind the mystery of finished righteousness, so that they might prepare to meet God. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps" (I Pet. ii. 21).

"And Jesus said unto them, Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). In all the realm of human example, none can be found that will out-measure that of Christ. In the creation it was God's purpose that man should be in his image; but none have ever attained to the image, and finite man could not reach this degree of perfection alone and unaided by the Deity, after the fall; until Jesus, by the reciprocal indwelling of the Father, was manifest as God "reconciling the world unto himself." A critical examination of the character and mission of Jesus is pertinent to this discussion, because he is the man who hath been ordained as the standard by whom the world shall be judged in righteousness. He then being our pattern, it is very important that we have clear views of his character. First he was a man tempted in all points as we are; his flesh was the flesh of sin; he was vulnerable; he had all the human frailties of our nature; but he never sinned. He was never a penitent, but

by the reciprocal indwelling of the Father in him, and he in the Father, he is sanctified, and he is regenerated for our sakes, and we now have a high priest who can be touched with a feeling of our infirmities; so in him we find grace in time of need. Now if you enter the lists to strive for the mastery, remember that ye cannot be crowned except ye strive lawfully. It is very important then that ye know the law. "No man that warreth entangleth himself with the affairs of this life." He that has bought a piece of ground must go and see it. He that bought five yoke of oxen must go and prove them. He that has married a wife must please his wife and cannot please the Lord. "He that is married careth for the things of the world," and cannot attend upon the Lord without distraction. All people who are living under the law of carnal generation and death, can only be released from the bondage of corruption by honestly and honorably divesting themselves of all entanglements, and by coming into the light of the regenerate life, and obeying from the heart the law of the resurrection life as it is in Christ Jesus. "With the heart man believeth unto righteousness," but how shall a man believe with his heart, if his heart be dead? "Wherefore he sayeth, Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. v. 14).

Jesus was vulnerable and "tempted in all points like as we are," therefore he was evidently possessed of all the passions, senses, and emotions which we possess. But by virtue of a reciprocal indwelling of a tutelary Deity, he was enabled to overcome all these, and rise up out of the carnal, or natural zones of life, into a pure, spiritual zone of regenerate life.

In the beginning of Christ's ministry, after his baptism of the Spirit, he determined to take absolute control of his body with all its passions, sensations, and emotions, by first taking a fast of forty days; and I believe we are

warranted in saying, that if he had not taken this fast, he never would have performed the miracles of healing, and of walking on the water, and of ascending up into heaven. He must needs make himself a eunuch for the kingdom of heavens sake; i. e., he must live the regenerate life until he is neither male nor female. "But," says one, "he surely did not have to be regenerated!" Well, how can we follow him in the regeneration, if he did not set the pace? We cannot follow him where he did not lead. He lived the regenerate life to the overcoming point, to the crisis of judgment, and so must we. First we must get correctly indoctrinated, and this involves illumination. When Jesus departed, he said that he would send the Comforter—the Spirit of truth—"he will guide you into all the truth" Then illumination is the Bible evidence of the baptism of the Holy Ghost which Satan cannot counterfeit. If you get a gift of tongues, the devil can counterfeit *that*. Many a spiritual medium has been controlled by a disembodied spirit, and caused to speak in tongues. We have heard as eloquent an address from a controlled medium, as we have heard from any baptized saint. But illumination will make you a competent witness for Jesus, bringing to your remembrance hidden mysteries of faith, and the unity of faith. Truly baptized saints will speak the same thing. One will not preach vicarious atonement, and another incorruptible love at-one-ment. One will not preach concision, and another spiritual circumcision; and there will be no schism; but unity of faith. You are first indoctrinated in truth by the baptism of the Spirit, then each day you can examine the barometer and see your standing.

As in all fraternal societies there are degrees, so must individuals make suitable proficiency in preceding degrees before being advanced. There must be a perfect adjustment of all conditions in each degree. As Jesus approached the final crisis he says, "I have a baptism to be

baptized with; and how am I straitened till it be accomplished!" (Luke xii. 50). He knew the monster of the threshold; but in singleness of heart fearing God, he determined to meet the crisis of the Gethsemene ordeal unflinchingly. The Pharisees had warned him, "saying, unto him, Get thee out, and depart hence, for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected" (Luke xiii. 31, 32). This prophecy was fulfilled in three days as recorded in John xii. 31: "Now is the judgment of this world: now shall the prince of this world be cast out." He is here lifted up out of the realm of the prince of this world and "made free from the law of sin and death," and is henceforth invulnerable to temptation, "for the prince of this world cometh, and hath nothing in me" (John xiv. 30); "I have finished the work which thou gavest me to do" (John xvii. 4). To his disciples he says, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world" (John xvi. 33). To be an overcomer is to be regenerated; i. e., to pass out of death into life.

Regeneration is merely a graduation robe of righteousness, which is unspotted by the fleshly lusts. It is finished righteousness. "Ye are in the world but not of the world." "If ye were of the world, the world would love his own." "We know that we have past from death unto life, because we love the brethren." Love is at-one-ment. —At-one-ment is love. Incorruptible love for God and for all mankind is the sure way to illumination; and illumination is the sure evidence of the baptism of the Spirit. Theological students ought always to have clear conceptions of the possibilities of human attainment and just what finished righteousness, or regeneration, signifies. Finished righteousness embraces redemption for the

whole man, body, soul, and spirit; and one cannot be admitted or adopted into the family of God until all is finished. We may groan and travail within ourselves; but it is of necessity that we wait for the redemption of the body. (Rom. viii. 23.) You cannot attain quicker than Jesus or Paul. Jesus was thirty three years old before finishing his righteousness, or his work of overcoming. Paul was nearly sixty five years old before he testified to a finished work.

“Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me, and ye will not come to me, that ye may have life” (John v. 39, 40). To come to Jesus is to live the overcoming life which he lived, and live it to the finish. It will avail you nothing as an entrance into the kingdom, unless you push the battle to the very gates, and receive the record of God upon your souls. Jesus said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.” By a careful analysis of his teaching, we shall find his kingdom shorn of *all* carnality; and his *true* servants are likewise divested of all carnality, so that all commercialism and all selfish interests must be demonetized. The passing out of death into life is the Spirit-birth, or real regeneration. The Judgment is past, probation is closed; but if “Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons” (Heb. xii. 4-8).

WAR: A STUDY

BY E. O. RICHBERG, M. D.

WAR, in its purely material phases, is hardly a profitable subject for the prolonged consideration of the students who aspire to spiritual advancement. But war as an effect and a lesson is a forceful corrective agent, and a fertile producer of fundamental philosophy.

Why does war exist? What tends to its spread, growth, and continuance?

Listening to the inner voice, we hear, "*Because of the over-indulgence of the physical man and its generation.*"

Now, if not already too late, is the hour for self-examination. Each individual striving for self-justification seeks others upon whom to thrust the blame. Each before the bar of the All-knowing automatically asks, "Is it I, Lord?" But in the world of to-day there is no solitary culprit.

Am I, as an individual, are you, as a firm, association or corporation, are you who are in social, political or commercial life, without sin? Do you, or they, or I, seek to give full recognition and value for every service, private or public? for every virtue, latent or manifest?

Do you, or they, or I, hold as the chief incentive to health or activity the discovery and development of truth, the evolution of human virtues thru joys?

Do we as parents inspire the next generation with love for their fellow-beings, and an ardent desire for their well-being?

Do we as teachers by principle and example, directing that generation into fields of peace and loving-helpfulness,

show them as we advance the beauties and inestimable power of kindness, the glories of Nature's priceless gifts—gifts free to every age, class, and race?

Is there not one unhappy mortal, no blind wanderer, no hungry heart, within my reach—within your reach, Reader—whose days we neglect to gladden, upon whose lonely journey we may shower more sunlight, toward whom we fail to extend the hand of good-fellowship, of Christ-love?

In words that cannot be misunderstood, Are there *any* among us, Writers or Readers, who gladly pay to every man and every woman in his or her service the full value of his or her efforts—the cost of production plus a necessary margin for the transferring of our supplies, personal, business, or domestic? and gladly pay the government our full share *as apportioned* for public expenses, regardless of the evasive methods of our neighbors—who never seek or desire to evade or to avoid making a fair return *in work* for the privileges and protection, public and private, which as citizens, we claim?

Have we among us those who are in no sense useless burdens upon the prosperous, nor defrauders of the industrious poor? Who can thus scrutinize his daily life and truthfully say, "My life is according to my highest ideals; so far as my conception and opportunities permit, I am guiltless of injustice to my fellow-beings"?

He who can thus report on the only individual life within his special province and control will surely be recorded before the bar of the Most High, "Guiltless."

Every other adult man or woman contributes to warfare and may well lower the finger of accusation. We do not need history to reveal the factors that make for war. Every community, however small, reveals the truth to the ordinary mind.

Man does not go forth to kill his fellow-being, unless he

is conceived, born, and educated to believe in the superior value of material things; to believe in the inherent right to demean, injure, or destroy others to his own advantage, to believe in the glory of public approval and reward as wholly surpassing the joys of kindness, gratitude and love—each to the other—and to believe in the inadequacy of nature's blessings to compensate for lack of gold and other "properties."

"Safety first" is a popular cry just now, and voices an essential truth. But, while every individual life owes to himself sane and constant self-protection in his efforts towards evolution, this duty to self, which extends to the nation as well, does not justify the encouragement of belligerency for financial aggrandizement; neither does it justify the prevalent deceptive and cruel methods of man toward man in the ordinary activities of daily life.

Children are conceived, born, and educated in an atmosphere of relentless greed; fed upon envy-breeding thoughts, and urged to destructive methods, with advancing years, in a conscienceless race after the financial prize. The present-day watchword is—"Make the goal!" "Get there!"

Whenever in the Great Plan and Purpose—which would seem to be soon or now—elimination of the unfit will be accomplished, either by fire, or flood, or war, or pestilence, or famine, or by Earth's convulsions and upheavals, we may well listen for our own summons; for, truly, but few of us are worthy to be chosen.

Why not war?

"YOUR explanations are prompted by self-justification, the same old enemy."—ELIZABETH TOWNE.

CALIFORNIA NEW THOUGHT EXPOSITION
COMMITTEE

617 Shreve Building,
San Francisco, Cal. Oct. 23, 1914.

Mr. H. E. Butler,
Applegate, California.

Dear Friend:

We thank you for your very kind letter of the 19th inst., and altho you cannot lend your voice in giving your Message of Truth to the Nations of the Earth who will assemble to enjoy the hospitality of our State thru the Exposition year, we nevertheless appreciate your blessing on our labor of love, and particularly in the practical form it has taken in freely placing the announcement of the 1915 CONGRESS in the column of your valuable publication, which will radiate around the World.

As you do not feel lead to appear on the program of the CONGRESS, we trust that you will grace the occasion with your presence, and add your contribution in consciousness to this record-making epoch in the history of the World of spreading the blessed Message of Truth.

In the One Universal Spirit, we remain

Sincerely yours,

CALIFORNIA NEW THOUGHT EXPOSITION COMMITTEE.

Alice P. Thompson,

Secretary.

WE publish the foregoing letter because of its expression of broad mindedness. To our mind, the INTERNATIONAL NEW THOUGHT ALLIANCE is one of the greatest move-

ments of this century because there is nothing narrow or prejudiced in the movement. All branches of New Thought, even those that may be called "cranky," if they are moral in their teachings, are given an opportunity to express themselves at these meetings. What I see in it is this, every class of men is different from every other class of men, and every man's mind is different from every other man's mind, and by attending the New Thought Alliance Meetings, a person will have the opportunity of hearing the varied thought of the different movements that are now before the world. And a soul building the temple of truth for itself, will have an opportunity to gather, from all these classes of thought, gems of truth; and, if wise enough, to take those gems of truth and build them into the temple of the soul.

The New Thought Alliance Meetings will furnish any one who attends them with an opportunity that no other meetings in the world can do, therefore my interest in that movement is great; and if it were the will of our Father, it would give me great pleasure to be a participant in those meetings. But remember this, to whoever has the spirit of truth, which will enable him correctly to discriminate between truth and error, these meetings will be of great value. [Ed.]

THOSE who fear God need not fear any one else, and those who do not fear Him have much fear in store for them.—From the *Sikh Review*.

EDITORIAL

BY H. E. BUTLER

OUR article in this number on the war and on the prophecies of Daniel, will no doubt seem to many obscure and uncertain, but it must necessarily be so from the universal law of the Creative Mind. The habit of the human mind is necessarily materialistic, because its consciousness is derived from that which we are pleased to call material. We call that which is manifest to the five senses "material," because it meets and produces a materialistic effect upon the senses, and that which affects the senses is that process in nature that becomes like to our own real organic qualities. All that is above us and all that is below us, we know nothing about. In the universal or God mind, which is the cause of all things, there is an infinite gradation of vibration, or, we may say, of qualities, from what is far below us to that which is infinitely above us; and we, like little atoms standing in the line between the two great powers and extremes, have abilities to be conscious of only a little portion out of that great line. But as this immense thought is far beyond us, let us talk of those things that are nearer to us.

The reason that we cannot understand prophecy is that we do not understand the language of form in nature. That which is revealed is sufficient to guide and to suggest to us the necessity of knowing the language of form. In the first chapter of Genesis is the expression, "And God said, Let there be," and it was so, and Paul very wisely takes up the thought and says, "The worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear."

(Heb. xi. 3); they were not made from things that were seen, but from the fountains of infinite life, invisible to man. We read that God created every plant before it grew in the ground. Now that you may better understand this let me say, there is a realm in which we live, a spirit-ocean of life, out of which everything that is visible has been formed, and when God sent forth his word, that word took hold upon this fountain of life, and formed an image of that which was to be, and which must be, because of the infallibility of that infinite mind. This thought of God takes form in the life fountains of the ether immediately around and attached to the earth, where it is in the process of time to take material form on the earth.

All prophecy is by virtue of the souls of the individuals being able to discern these thought-forms of divinity, and to put them into their own language, and to define them so far as their intellect is able to do so. When the prophet saw these great beasts rising up out of the earth, he saw the thought-forms that were to materialize, and to come forth in the activities of the earth's affairs; because these thought-forms have been in the astral ether surrounding our earth from the beginning; and none but the highly developed souls could see and know of their existence; the seeing and the portraying of the existence of all these thought-forms are the spirit of prophecy. And it was impossible for those great minds in the far distant past to define perfectly what phase of manifestation these forms would take, it was left for you, and for all the people that live at the time that these manifestations will take form, to study the language or form in nature; so that when these things do take form, you will recognize them; and by virtue of that recognition you will know where you are in the great chain of events that is coming to the world.

The Bible student will notice that in all these great prophecies, when a special prophecy is given, it is frequently said that after this, such and such things will take place. That is to say, that when you see a prophecy coming to pass, being able to read the symbol and knowing what has already past, you know what is next to follow. This is one of the important uses of prophecy, because the mind of God is causative, and we are the effect; and when we have grown large enough in mental abilities to perceive the thought of God, it is an indication that we have grown to that point where we begin to be like him. This was the design of the Creator, to make man in his image and like him; and when man becomes like God, he can not only discern and know the thought-forms of the Father, but he can definitely interpret them, for he himself will then be able to send out thoughts that will take form in matter.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

Time of Cusp Transits				
Washington, D. C., U. S. A. Jan., 1915				
Body	Enters	On day	h.	m.
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BIBLE REVIEW

VOL. XIII

JANUARY 1915

No. 4

WHAT IS COMING?

BY H. E. BUTLER

"THEN said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery [imagination]? for they say, the LORD [YAHVEH] seeth us not; the LORD [YAHVEH] hath forsaken the earth."—Ezekiel viii. 12.

THIS almost perfectly expresses the words of the blind, selfish clergy of our day. But they will be brought to know that YAHVEH hath not forsaken the earth, but still bears rule and will reward men according to their deeds. We read in Isaiah:

"Behold the LORD [YAHVEH] maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled: for the LORD [YAHVEH] hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because [BECAUSE] they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a

song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. For thus shall it be in the midst of the earth among the peoples, as the shaking of an olive tree, as the grape gleanings when the vintage is done."

"The people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done: and, ye that are near, acknowledge my might. The sinners in Zion are afraid: fearfulness hath surprised the hypocrites" (Isa. xxiv. 1-13; xxxiii. 12-14).

These prophecies are now being fulfilled before our eyes; their fulfilment has begun in Europe, but where it will stop, no man can say. These prophecies indicate that all those who have "transgressed the laws, changed the ordinance, broken the everlasting covenant" have been found guilty and will be punished by utter destruction. And even America will not be found free from this curse, for in this work of cleansing the earth from the hypocrites, the liars, who claim they have been appointed of God to teach the people, but who are teaching lies, abrogating the covenant, denying God as sovereign of the universe, all these must be wiped out, for they are destroyers of his people, blind leaders of the blind. God will have a people that will keep the law and abide by the everlasting covenant; and when they do this, he will be with them and be their God, their power. Do you know what this means, that God will be with them? You may know what this means, if you will keep your mind staid on God, and keep the covenant and obey the law. Then while we have the consciousness of the world and of things around us, we shall have also a spirit-consciousness, a consciousness of God and of his holy ones, a realization that the kingdom of God has come to us; then the consciousness of the world will have one specific object; namely, usefulness to his people. Therefore as we look out upon the world and see the hand of God destroying all those who corrupt the earth, we

are externally inclined to be sad to see the destruction of millions of human lives, yet, being in God and in the consciousness of his mind and will and of his great purpose, we rejoice that our redemption draweth nigh.

As we look out over the land and see what the people are doing, we see that in their extreme religious zeal, they are violating the law, changing the ordinances, and trying to establish in place their own perverted ideals. Yes, "they have transgressed the laws, changed the ordinance, broken the everlasting covenant;" with one fell sweep of their darkened minds, they have swept out of existence the entire Old Testament Scriptures including the EVERLASTING COVENANT. Not satisfied with this, they claim to be Christians, followers of the life and teachings of the Christ, but with the same breath that they declare, "We follow his example," they also declare, "We cannot be like him." And as to his teachings, almost every sentence that he uttered and was recorded for our information, has been changed and violated, and, figuratively speaking, plastered over with dark imaginings. They think to change the laws and the ordinances and to establish those of their own, for so doing they come under the curse of God's word by the prophet, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight!" (Isa. v. 20, 21.) Alas! this is the prevailing principle of the minds of those professing to be Christians; and they seek to carry it out even into minutiae, such as cursing the wine that the Lord has blest. At the present time, a great movement is on foot thruout the United States, and to a great extent thruout the Christian world, for the prohibiting of the making and the selling of alcoholic liquors, but the people either forget or do not wish to remember, that when our Lord came to the world

the first sign of his spiritual dominion was to make wine out of water. Now the Church says that the making and the using of wine is a curse; so they curse our Lord from the beginning of his service. It was not unfermented grape juice that our Lord made and gave to make glad the hearts of those at the marriage feast (See John ii. 1-11), for he himself afterwards said, "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke v. 39). Was that air-tight grape juice? No, the process of preserving unfermented grape juice was unknown to them, they had no facilities for doing that, the grape juice was kept in skins, and as the climate was much the same as that of this place, Applegate, California, being within a few degrees of the same latitude, grape juice would begin to ferment in twenty-four hours. Wine was the beverage of the day, the people did not use the unwholesome beverages of coffee and tea, but, instead, the people drank wine regularly. The apostle Paul advised Timothy thus, "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. v. 23).

Thruout the Scriptures, wine is held as a special gift of God, and as something of great value to his people. Many of the churches have now even abandoned the use of wine in their sacramental services. So perverted has the race become thru the false teachings of the teachers, that the use of wine has become such a rarity that the unwise and the weak use it only as an intoxicant because of their being deprived of it as a proper beverage with their food from childhood to manhood.

Now this is only one of the very smallest things in all the changes of the ordinances; but the greatest thing among all the changes is the abrogation of the everlasting covenant, usually called the ten commandments. God by the prophet Jeremiah said, "Behold, the days come, saith the LORD [YAHVEH], that I will make a new covenant

with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD [YAHVEH]. But this is the covenant that I will make with the house of Israel after those days, saith the LORD [YAHVEH]; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jer. xxxi. 31-33). When this law, this covenant, is written in their hearts and it has become the very nature of man to live in harmony with it, then will the curse cease to devour the earth, and men will live and abide in the paradise of God.

THE HEEL AND THE HAND

Written by Sarah N. Chadwick of Chelsea, Massachusetts, and published in the "*Voice of Israel*" in September of 1869.

<p>VISIONS of the coming conflict, Visions of earth's mighty throes, Thrill my heart oft-times to sadness, And more gladsome themes I'd choose, I would still be fondly dreaming Of the glory and the rest, But a storm cloud intervening O'er my hopes a shadow casts.</p> <p>Esau's heel, though now departing, Would his coming brother crush, And his forces now are gath'ring For a great and final "rush" (Isa. xvii. 13);</p> <p>Weighed by YAHVEH and found wanting, Esau's reign on earth is o'er; By the law condemned and sentenced, He shall triumph never more.</p> <p>Seeing that his days are numbered, He is maddening for the strife; And the ground which he hath cumbered Yieldeth only with his life:</p>	<p>But above the din and carnage, All along the battle throng, Come there gleams of radiant sunshine, Come there strains of sweetest song.</p> <p>Aye, the hand that's now in-coming, Hand of Jacob—Israel's hand, Fraught with justice—fraught with mercy, Scattering blessings o'er the land, Soon will hold the earth's dominion, Soon the promised sceptre sway, In the hand of love and goodness All—that sceptre will obey.</p> <p>Welcome then the night of conflict, Welcome trouble, toil, unrest; They but usher in the dawning Of the day by YAHVEH blest; Filled with holy aspirations, Let us wait, and watch, and pray; Like our prototype, found wrestling Till the breaking of the day.</p>
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Note.—This seems to be a prophecy of what is now taking place. [Ed.]

AN ALLEGORY

BY EZRA

L—., M1—., M2—., and P—. were four common friends.

One was never seen without one or all of the others being with him.

A quaint friendship they had formed; such as that of fellow-*bon-vivants*, or fellow-condolers in gloom (which they were alternately, but more of this anon). And if at any time one of them was found out of company or concord with the others, he seemed in much pain and misery until, by some means or other, he could rejoin his companions, who were never far distant. So that it might well be said of them, "Misery loves company."

Only when they were fully in concord and amity of understanding regarding a *modus vivendi* could it be said that anything like happiness existed among them. Yet, strange to say, the very summit of their happiness seemed to be crowned by a condition whereby they were forced, one or all, to seek cause for disagreement, or to experience chagrin and disappointment; so that it could be said of them that it was never safe for them to be entirely happy, either when separate or when united. Nor, on the other hand, was it ever safe for them to become entirely deprest; for the excess of one extreme soon led to another; of happiness, to depression; of depression, to extravagant hope; of extravagant hope, to pain, sorrow, or moroseness. Therefore their best estate of mutual tolerance seemed to obtain in a condition of always partial happiness seeking ever its full fruition, and of partial sorrow and apathy, ever recalling what might have been.

The barometrical symbol of the temperature of their existence might have been represented by a restless flow of the chemical elements from high to low and from low to high again.

Now, the description of these unique companions was just as interesting in its personal aspect as it was in the collective. That is to say, each one of them, L—., M1—., M2—., and P—. was very unique in his way, and very, very tenacious of his intrinsic entity and essential value to the make-up of the whole; and not one of them was inclined to yield a jot of his distinctiveness, his peculiarities, or his prerogatives as being a *parti sine qua non* of this estimable copartnership. It might have been well had one yielded to the other always a tolerant attitude of mutual forbearance—thus they could have existed in comparative tranquility. But, unfortunately, it seemed to be essential to them that they severally and continually assert their essential distinctiveness, and the inevitable necessity of their relation and cohesiveness to the whole.

For instance, L—. was of a mind extremely tenacious of his reality, assured of the certainty of his beliefs, and insistent in his self-preservative representations. L—. had veritably conceived some certain fixt ideas as to *his* capacities and powers, and, upon being requested to give his opinion when called in the frequent consultations with M1—., M2—., and P—. always insisted upon the others recognizing these restrictions and fixt ideas about himself. So that L—. might the more thoroly safeguard himself and keep M1—., M2—., and P—. always well warned as to just where *they* stood, he determined upon the plan of shrinking his capacities the more that they were called upon for exercise. So far did L—. carry these tactics successfully that finally he made himself quite untrustworthy, and especially so in emergencies,

which were indeed very frequently brought about by reason of the disordered state of the relations of these ill-assorted companions.

Be it said, in L—'s. favor, however, that he had perpetually many obstacles to overcome surrounding his pathway which were not quite so vivid and real to any of his companions, except, perhaps, to M2—.

M1—. was just as certain of his viewpoints, and of the realities of his impressions, and also as alive to the urgent necessity of believing and following these impressions as was L—., and he seemed to feel quite certain that if his sage advice was not always and literally followed, disaster to the whole would inevitably ensue. M1—. was especially fond of safeguarding what he firmly believed to be the reality and integrity of *his* possessions, pluming himself upon their extent, their *bona fide* value and reality, and ever sustaining all the others with his declared delicacies and sweetmeats; and ever assuring them that they should the more safely abide by his wise decisions inasmuch as he held for them a lien upon existence by virtue of his sure, abundant, and continuous providence.

M2—. was also very unique, very peculiar, 'and' very insistent in his own way that at certain times and in certain unforeseen eventualities, disaster to the whole would arrive. Consequently, in a way at once ingenious and distinctive, he was perpetually contriving in his imagination some insidious and fatal circumstance which might threaten the safety of them all, and predicting, gloomily at times, that in the long run, he would finally fail to preserve the awkward copartnership, and must himself dissolve. While it may be said that M2—. had a more pessimistic outlook upon existence than did his friends, nevertheless he always felt securely justified in condemning himself, inasmuch as *he* had realized from the start

more surely than did any of the others, just what the end would be; and in that, do what he or they could, there had been a severe sentence past upon him, even before his birth, which unhappy sentence he saw no valid or effective way of averting.

P—, was, or so esteemed himself, the animating member of this honorable quartette; and, in so far as his efforts at maintaining his representations were successful, he *was* interesting and unique indeed. Often he would lead and dominate the others; and, in ways that certainly must have seemed very galling to them, he laid down the law to them and insisted, in spite of all opposition, that his flagrant assumptions and bombastic arrogance were legitimate. When he had succeeded in strongly impressing the others with his right to lead and dominate, he was usually followed, but certainly with great reluctance. So that poor P—, seemed almost always in the most unhappy fix of any of them; for he could never wholly depend upon all of the others to follow his leadership; and, from being obliged so frequently to coerce them into submission, and at the same time obliged, as he felt, always to select the wisest course to pursue, P—, came to be for most of the time in a bewildered condition. Added to this was the further fact that at any time any one of the others, L—, M1—, or M2—, seemed to be able to usurp P—'s. powers, to bind him with the others, and to lead him into what seemed to P—, a position of veritable peril to himself as well as to all concerned.

Now, lest the analogy become tedious, let us unmask these four odd friends, L—, M1—, M2—, and P—, pointing a moral, and assuring you before exposing them, however, that all four of them exist, at least to some degree, in every human consciousness. They are: L—, Limitation; M1—, Materiality; M2—, Mortality; and P—, Personality.

MORAL.—*“The human mind is so filled with concepts of limitation, materiality, mortality, and personality, that it is not a safe influence to use either upon ourselves or upon others, for it is only too liable to be wrong.”*

Set forth over against their ill-ordered existence, we have Truth, Love, Soul, God. These occupy to a greater or less degree the temple of existence of each human being; but they are never so clamorous or insistent of recognition as are the foregoing; nor troubled a jot are they by those weird and uncanny representations.

Now Truth, Love, Soul, God, carry the mind above and beyond Limitation—distancing all of its claims; beyond Materiality—showing the falsity of its seductive glamor; beyond Mortality—exposing its terrible weakness and incoherence; and beyond Personality—dethroning its assumed prerogatives and setting forth in lieu thereof the Real Essence of Being, which cannot be limited, cannot be material, cannot be mortal, and cannot be personal.

Hence Truth, God's saving Truth, portrays to us the most happy state of REALIZATION, wherein the disordered state of human consciousness can have no appeal. Truth illustrates for us these most luminous and appreciable facts: That human life is not encompassed by the imagined restrictions of the sense-mind; that human life is not subject to the galling bondage of material needs, beliefs, and demands; that human life is not destined eventually to reach a point where it must finally resolve itself into nothingness and become as tho it had not been; and lastly, that human life is not at all dependent upon the caprices of a personality whose glaring inconsistencies are all too patent.

Again, Love, divine Love, ever present, unfailing in supply, reassures us that its unlimited resources are ever accessible for every need, adjustable to every seeming

material condition of existence, able to overcome and overrule the thrusts of deadly belief, and at last to reinstate the divine Man, made in the image and likeness of God, in the place of the false human ego—whose absurd emotions and false affections would lead it far astray.

Then, the function of Soul assures us of the understanding and reality of that Higher Self, so made in the image and likeness of the Everlasting Father, to whose compassion, it ever has access, and whose strength is sufficient for the overcoming of every limitation; for the rejecting of false material beliefs; for the dissipating of purblind mortal illusion; and for the satisfying of all personal demands and needs.

Then, at last, we have God,—Father—Mother. But what, then, shall we say of Him? Must we not, with the Psalmist, repeat, "What is man, that thou art mindful of him, or the son of man, that thou visitest him?" Jesus said, "Unto wherewithal shall the kingdom of God be likened?" For, verily may we *know* that at the last, God is able to inspire us with his eternal Truth, to encompass us with his abundant Love, to cause us to relinquish all dependence upon material and mortal conceptions, and to find strength and solace in his Soul of Souls, and, causing us to lose all fear and false sense of personality, so to imbue our very structure with his own divine powers and possibilities that we become, as the Psalmist declared, "satisfied when we awake in his likeness."

THE TWO PLANES OF CONSCIOUSNESS

BY L. D. N.

"Now, that is not first which is spiritual, but that which is natural, and afterward that which is spiritual."—I Cor. xv. 46.

EVOLUTION as a universal law in the development of organic life furnishes a key to the solution of this very important problem. A brief consideration of the two planes of consciousness made necessary by the evolutionary process in the unfolding of the soul's powers, first, on the primary plane of the sensuous life, and afterward on the higher plane of the spiritual life, will account for the seeming conflict, and its temporary necessity, between the flesh and the spirit. It is, then, because the rational and moral powers are first awakened to activity in their relation to the outward world thru the physical senses that their primary education and development are necessarily on the plane of the sensuous life, and thus under the law and dominion of the selfish spirit of the animal nature.

Before the soul has awakened to the consciousness of its spiritual being and relations, its attention and desires are absorbed in the things of the sensuous life, because it knows no other. Man, in this stage of his development, is practically but an intellectual and moral animal, and so absorbed in the pursuit of sensuous good that the innate demands of the spiritual nature are neither realized nor understood. Not, therefore, until the evolution of these powers has attained a sufficient level of development and degree of discipline to recognize the intrinsic value of truth and right for their own sake, independent of their subservience to selfish ends, does the conflict begin between the demands of the animal and the spiritual natures. From that time until the soul is fully awakened to a realizing sense of its true nature and relations as a

child of God, and is unreservedly committed to the true life of this higher relationship, in which the animal nature becomes subordinated to the spiritual, the conflict will continue. The conflict ceases, however, when this personal adjustment is fully made, the true life entered upon, and the spiritual nature becomes permanently enthroned in organic supremacy in the personal life, coordinating all things with itself. The functions and activities of the sensuous nature, so essential to our relations with the outward world, and to the discipline of experience to be derived therefrom, are not suspended or crippled by the soul's activities on the higher plane of the spiritual life, but subordinate to and coordinated with them.

The spiritual life is not, in itself, antagonistic to the sensuous life in its normal activities, but to its excessive indulgence and perversions only. The spiritual nature, by relating man to the kingdom of God and the moral law—the empire of truth and righteousness—and opening him to inspiration from the Divine, when brought into its rightful supremacy in the personal life, holds the spontaneous choice and action of the soul to the divine order. As God is in harmony with every department of his own creation, when the personal life is finally adjusted to the divine order, it will be in harmony with God, and with itself and all things in God. The sensuous activities being co-ordinated with the spiritual, the harmony and true freedom of the entire being are secured. Reverse this order, giving the supremacy to flesh and sense, and we have the opposite result, to which universal experience gives witness. In this is seen both the reason and nature of the conflict, and the necessity of a spiritual awakening and readjustment of the personal life to the divine order before man can enter upon the true, integral, and victorious life of a son of God in the flesh.

THE COMMANDMENTS OF YAHVEH EMBODIED IN THE NEW COVENANT

BY JAMES

It is our purpose to show, in the New Covenant, that God promised to make with His children (or chosen ones), that it was based upon the spiritual significance of the Ten Commandments. And it was evidently his purpose that it should find a lodgment in their hearts and continue to live in them. There are many passages in the Bible referring to this matter. For instance in Heb. viii. 10: "For this is the covenant that I will make with the house of Israel after those days, saith YAHVEH; I will put 'my law into their minds and write them in their hearts: and I will be their God, and they shall be to me a people." In other words, God has determined that a chosen people shall keep the Ten Commandments thru an agreement or covenant between Him and themselves. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Man has ever endeavored to write theories and precepts for others to follow until the world is full of intellectual books. He has brought forth doctrinal laws of every name and nature, conceptions of all kinds, and various isms, until the earnest student becomes bewildered with much talk, many ideas, without coming to any definite one when he can say. "My heart is fixt."

"Of making of many books there is no end; and much study is a weariness of the flesh" (Eccl. xii. 12). I once knew of a deep thinker, a minister of the Gospel, whose ambition seemed to be to progress in study and research;

whose intellectuality, after having gained for him the title of D. D., wore out his health; he evidently had studied himself to death. Upon hearing this, those who were interested in him were caused keen sadness, and we were led to ask the question, "Is that the chief aim of man?" No, "The fear of the Lord is the beginning of wisdom." And the Lord Jesus speaking thru the Holy Spirit said, "Thou shalt love the Lord YAHVEH with all thy heart, and with all thy soul, and with all mind, This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself, On these two commandments hang all the law and the prophets" (Matt. xii. 37-39).

Now the law of commandments was given a deeper significance when the Master drew out the spiritual interpretation. How very important it is to consider and meditate upon the commandments of YAHVEH, since the understanding, and keeping of them in the spirit is the only means whereby we can come into touch with our Divine Parent. These laws are for the perfecting and rounding out of our inner nature, enabling us to become just, and righteous in all our ways and also in harmony with all of God's great nature. For while he gave our Fathers the Commandments on tables of stone, which they did not keep, now he has determined to engrave them upon our hearts, that they may become a part of us, built into our very being. How different with those who believe that they are free from the law of the Ten Commandments, and sing:

"Free from the law,
Oh happy condition!
Jesus has bled,
And there is remission."

Not knowing that freedom from the law, is freedom from the law of Carnal Generation.

To a great extent, the human heart seeks to justify itself in using many words, by much preaching and arguing. But YAHVEH says, "If ye love me keep my commandments," and to keep his commandments, is to do his will. The Pharisees made long prayers, desiring to be heard by their fellow men. The preachers desire to use flowery language and great oratorical ability, consciously relishing the approval of the people. The people live to judge each other, and to condemn the other fellow in order to justify themselves. We are told that they have "a form of godliness, but denying the power thereof: from such turn away." How different with those who are striving to keep His commandments, for the Father says, "He that overcometh shall inherit all things [all power]; and I will be his God, and he shall be my son." And YAHVEH thru David said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations" (Ps. lxxxix. 3, 4). Showing distinctly that God purposed in his great mind to prepare a chosen people, developed-soul people in whom he would indelibly fix his law of Commandments in the form of a New Covenant; and when the Master Jesus drew out the spiritual interpretation of the Ten Commandments, it covered error so thoroly that it is impossible for man who is living up to them, to err either against God or his fellowman.

May we be able to say with David, "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in thee O Lord; therefore I shall not slide. Examine me, O Lord and prove me; try my reins and my heart." "Judge me, O Lord, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man" (Ps. xxvi. 1, 2; xliii. 1). We who are in reality taking the name YAHVEH, which is a strong tower, into which we can enter in time of need, can open ourselves to YAHVEH desir-

ing him to search and show us if there lurks any foreign spirit of evil other than a willing obedience to his divine purpose; for if there is, we want to know it, so that we may drive it out of our organism. David said while in the spirit, "They that trust in YAHVEH shall be as Mount Zion, which cannot be removed, but abideth forever."

So let us pray, "Thy kingdom come, thy will be done, on earth as it is in heaven."

THE DIFFERENCE

BY LURA BROWER

ACROSS the tangled vista of my dream,
One came who said he was the God of Love,
But in his eyes there was the serpent's gleam,
And not that light which does one's birthright prove
To origin divine; so when he spoke
To me in words which were entrancing sweet,
Not love but deep repugnance in me woke,
And far away I sped on wingéd feet.

Another came, who to me spake no word
But on me looked thru eyes of living light,
Making my soul hold commune with its Lord,
Filling my being with a radiance white;
He smiled and took my hand to help me climb
Unto the fastness of the Love Sublime.

FACTS ABOUT EVOLUTION

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

PROBABLY there is no place in the world where a greater number of useful facts can be gathered in the shortest possible space of time

REGARDING EVOLUTION,
than in the London Natural History Museum, at South Kensington. The whole museum is laid out on the principle of demonstrating in the most orderly fashion

THE FACTS OF NATURE.
It is like a vast book whose Central Hall is the Index, and the various Departments, the Chapters.

Foreigners, and Colonial visitors to this country, have often remarked upon the privilege which lies open to us here. A Japanese general, Colonel-Surgeon Morinami said:

"In Germany I have never seen such perfect museums. How wonderful is the British Nation about voluntary works for the public education. Just one glance at these museums is worth more than one year's study in Japan. I heartily admire the Britons, and sincerely envy them too!"*

Such testimony ought to make us more grateful and appreciative than we are. Personally, I owe much of my knowledge of Science to this source.

Now in regard to Evolution, the Museum teaches us that we must accept as a fact, that

THE METHOD OF CREATION
has always been by means of evolution. To prove this,

*"Japanese Artist in London" p. 85.

we will examine

THE DUCK-BILLED PLATYPUS.

Here we have a creature, possessing characteristics belonging to reptiles, birds and animals. It is billed like a duck, but lays not a bird-like, but a reptilian egg. Its body resembles that of a mole; its tail that of a beaver. From the fact that it exists only in Australia, whose fauna has remained undisturbed since the early Eocene period, it would seem to be a survival from a transition period. It is what Darwin would call

A "LIVING FOSSIL"—

one of those intermediates which are so often demanded as "missing links."

On entering the museum, the

MOST STRIKING EXHIBITS

are those devoted to the illustration of changes in birds brought about by domestication. There is a case, for example, of domestic poultry, having in the center the jungle fowls from which all the varieties were produced; and at the bottom of the case, a pair of fowls from Fiji to illustrate the fact of degeneration or reversion to type. For being allowed to run wild, they had, from the cultivated domestic breed, reverted to their original type of jungle-fowl. As an offset against these are shown

THE TRIUMPHS OF DOMESTICATION,

such as the Japanese fowl with tail-feathers about ten feet long. The difference also among the pigeons in another case close by is so great, that one would scarcely credit them as belonging to the same family, and yet they are all simply varieties of the Blue Rock pigeon of which a pair is mounted at the top of the case.

THE ARGUMENT FOR EVOLUTION

is too obvious here, to be disputed. If so many varieties can be produced by human selection, the analogy between this and Nature's processes is self-evident. Of birds,

pigeons seem to be the most malleable, as both among the wild and domesticated species, there are an astonishing number of varieties in form, size, and color. But tho there may be an infinite number of varieties within a species, yet the species seem to be fixt and immutable. There is no evidence of transmutation of species. However great the difference in pigeons, the pigeon remains a pigeon. It is the same with animals, for even where hybrids are produced between closely allied species, such as the horse and the ass,

THE MULES ARE INFERTILE.

It seems impossible under present conditions, therefore, that any new species can be produced, and the work of creation seems to have been finished from the time that species have thus been rendered fixt and immutable. But it seems possible that in past ages of the earth

PRIMORDIAL BEINGS

may have existed from which the present highly-evolved species may have been derived, by descent. But altho

NATURAL SELECTION

has undoubtedly been one important factor in perpetuating varieties, it is by no means the chief.

According to the theory of organic evolution, the use of an organ in a rudimentary state would bring it to perfection—thus we should expect to find, for example, that the best singing birds would be those which possess the most perfect syrinx, or song-box. This however is not the case, for the bird which possesses the most perfect syrinx is the crow and the rook family—while a certain kind of parrot which has no syrinx, can imitate to perfection the song of the canary.

So that while, on the one hand, no one can make a study of the Natural History Museum without becoming convinced that the old theory of

CREATION BY MANUFACTURE

is absolutely untenable, and that the doctrine of creative evolution is alone able to explain the facts, at the same time these facts stubbornly refuse to marshal themselves under any merely mechanical theory of evolution which would exclude the working out of the plans of the Infinite Mind, which are to bring man up to

THE STATUS OF ELOHIM—

to the Image of God; and thru the Sons of God, to redeem the whole creation from corruption, into the liberty of the glory of the children of God. For the groans of Creation are caused by birth pangs, which are bringing forth a far more exceeding an eternal weight of glory.

A LETTER

London, England.

To the Editor of the BIBLE REVIEW.

Dear Sir:

On this side of the Atlantic there is only one subject of conversation and that is the war. Some say it was occasioned by one thing; others, by another; but surely it is impossible to indicate one specific reason or act that is the real cause. While it may be true that one act brought things to a crisis, the condition had to be there to permit the crisis to manifest. It is not the work of a day nor of a year, but the cumulative result of the past that has gradually brought matters to a place where something had to happen.

Perhaps mutual fear may have contributed more than anything else to the catastrophe, then greed and jealousy. In any case the Old World is at war—nation against nation and people against people. Up to the present, we do not know quite how many nations are joining, altho it is already so large that the world has never seen the like.

My purpose in writing is to point out the fact that

altho the carnage is at present so terrible as to be almost unthinkable, it does not seem as if it were possible to satisfy oneself that this is the last war. For each nation is just as determined as ever to uphold its ideals whatever these may be; and unless something is done when this war is over, we shall just commence the vicious circle once more, and arm ourselves against our brother man.

The only ray of hope that I can see is, that when the psychic world has been somewhat cleared by this war, there may be some spiritual demonstration of divine power that will change men's hearts and their outlook on life, so that they may be lead to fulfil the prophecy; i. e., they shall beat their spears into plow shares and their swords into pruning hooks and shall not learn the art of war any more. If this is now the time that seers have looked down the ages to, God will want instruments thru which to act. And it is for each one of us to live so that we may be able to take our place as His instrument.

I am no prophet, but I do think that everything is in such a condition of flux that almost anything may occur at any moment. Long has humanity wept tears of sorrow and given its life's blood for unworthy causes; but surely He who sits in the circle of the heavens will see these blind gropings, will hear the inarticulate cry, and will bring home, not only the few, but the innumerable myriads of His human children to that peace that they have so long sought for in vain.

My hope is in the Father, not only for myself, but for ALL those who have mist the way; and of this I am sure in my own heart that in his great love, he will save every one of our hopeless fellows; and in his good time "He will make the broken circle whole; and change to praise the cry of the Lost soul." In his love,

Yours truly,

Pisces—Sagittarius.

HOW TO MEDITATE

BY SWAMI TRIGUNATITA

[From *Voice of Freedom* (San Francisco, Aug., 1914)]

“THE world is tempting us incessantly—without a moment’s rest; knowingly or unknowingly we are being constantly drawn by desire towards some external object or other. But this same world which is now leading us astray may be made the means to conduct us to the very highest. This can be done by giving up the use of the objects of the world for enjoyment and trying to give proportionately of our energy to the world in return for what it has given us—not in a material way (animals and machinery can do that)—but by raising ourselves higher and higher. The more we do this, the more benefit we will be to the world, the kind of benefit that will last forever. But before we can discharge that duty to the world, or even know what that duty is, we must first know ourselves and why we are in this world. This is to be done by cutting off our connection with the world by means of stilling the mind. This does not mean cutting off the connection in the good or ethical sense, but destroying the world’s evil influence over us.

“What is meant by stilling the mind? It is to sit quietly in a comfortable position so that we may be unmindful of the body, to hold the body straight and the mind to one point, and then watch, reflect, contemplate. This does not mean inactivity of the mind; on the contrary, to concentrate all the thoughts of the day, which have been scattered over the entire world, to withdraw the senses from the objects of the world and concentrate them

in one place, to make the mind work as hard as it can, is the most difficult thing one can ever attempt.

“If we are still in this way what happens? We will hear a voice—a voice which cannot be compared with any other voice and which can not be heard in any other way. We must be careful, tho, not to take the wrong kind of voice for the right—that happens with psychic people, who hear the kind of voice that does not produce the result for which we are working. Let us be still for a while every day, or as often as we can, and we will hear the right kind of voice—the voice which will not mislead us. In what shape does the voice come? Is it anything like a human voice, or a musical tone? The voice will be in the shape of, to use a figurative term, light. We will become enlightened. What will be the proof that that is the right kind of voice? Our actions, our daily life, will be external manifestation of the voice that we hear within.

Let us form the habit of meditating every day. Let us take a vow not to let one day pass without doing so. It will not take much time. If we want to discover the truth very badly, two minutes a day will be enough. It depends upon the intensity of our wish. If our desire be not so intense, we will have to increase the time a little. We will find, after practising several months or years, according to the intensity of our desire, that there is a vibration created within us. That vibration is a sign of spiritual progress, but it must be checked. Many hindrances come our way; that is one of them.

“It is very important to be regular about the time of meditation. The best times are early in the morning, at noon, in the evening, when eating or going to bed, while enjoying or suffering. These are considered the most favorable times. If we cannot take advantage of these hours, let us fix our own time. At that particular hour

we must stop and meditate no matter what we may be doing. This will produce a force in us which will enable us to pass on to a higher stage; we will notice that our body is more under our control, that we are able to discipline it more easily. It is very beneficial to get into the habit of meditating while eating. Everybody eats, and at more or less regular hours. By forming the habit of meditating while eating, we will find that as soon as we sit down to the table or touch our food, that chord will vibrate and meditation will begin almost automatically. It gives rise to great spiritual force to meditate, even if only for a moment, at the times of great enjoyment or suffering.

“The position assumed during meditation is very important. The cross-legged position, with spine erect, sitting on the ground, is the best. Unless we squat in a certain posture, the spine will not be in the right position. When sitting in a chair with the legs hanging down, tho the spine may be straight, the other nerve-currents cannot produce the right effects. Even lying down, with the head, neck and spine in a straight line, is not so good. The hands should be clasped together, the eyes closed and the sight fixt on the tip of the nose or between the eyebrows.

“If some interruptions come, such as the ringing of the front door-bell, some member of the family calls, or something which demands immediate attention comes into our mind, we must use discrimination. If it be a serious duty which demands our attention, we will have to leave our meditation. Otherwise not. If we find that after sitting a long time our limbs go to sleep, we must stand up and go on meditating, then sit again—but never giving up. A flea bites us—let it hurt us, but never kill it. In this way we will learn to disregard things which do not really disturb us as much as we think they do.

“On the other hand, one should not be like the disciple in the following story: A master and disciple were going on a pilgrimage to the Holy City. At the meal time, the master asked the disciple to go and buy certain things for the meal; the disciple said it was his time for meditation, so the master went himself. On his return, he asked the disciple to make the fire, but the latter was busy with his meditation and would not speak. The master then said, after the fire was made, ‘You peel the vegetables;’ but the disciple showed him the rosary to show that he was busy counting beads. The master fixt the food and said, ‘You set the table or fix the seats,’ but the disciple was still busy with his meditation. Finally, when everything was ready the master said, ‘Come and eat;’ the disciple arose saying, ‘I must not disobey my master too often.’

“There are many grades of meditation. If the mind cannot be fixt, fix the sight. By fixing the sight the mind will be slowly but surely fixt. If quicker progress is desired, breathing exercises may be taken. By controlling the action and function of the lungs, the sight, the limbs, the suggestions which come from the objects of the world, the mind must of necessity become controlled.

“If we are not fortunate enough to have a teacher, we should go on practising meditation and acquiring self-mastery, having faith in God and ourselves.

“If we be very watchful, studious, and attentive, we shall know what is the right thing to do to further our spiritual progress. Many persons have attained the goal by themselves. If they needed help it came some way or other. The All-knowing God sends invisible help to such people. He who makes the sun to rise, the fire to burn, the winds to blow, may easily send us help if it is needed very badly in spiritual culture.”

“QUENCH NOT THE SPIRIT”

BY NATHAN DAVIS

“THE flesh lusteth against the Spirit, and the Spirit against the flesh.”—Gal. v. 17.

THERE can positively be NO concord between the unseemly physical excitement which becomes a frenzied phenomenon, and the true inspiration of God, which is profitable for instruction in righteousness, and is usually manifest in the “still small voice,” and *not* in a tornado of physical emotion; neither is it manifest in an earthquake of sensuous excitement. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. v. 22, 23).

It has been found that stillness is the hall of instruction for spiritual science. Where one hears a noise of a babling multitude, one can only shake one’s head and pass by. It would be as impossible for noisy people to radiate spiritual healing as for them to fly. The voice of Jesus was not heard crying in the streets; and frenzied oration did not fall from his lips in temple, tabernacle, mountain, or plain. His manner of speech was always calm and instructive, appealing strongly to the understanding. To worship God in spirit and in truth is not a physical demonstration of loud noise, as boisteous singing, shouting, clapping of hands, or spinning around and around, which would seem better calculated to frighten away the immortals, than to attract them. “Well did Esaias prophecy of these, saying, ‘This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the command-

ments of men" (Matt. xv. 7-9). But true worship is thru the spirit of God, and glory in Christ Jesus in the heart, which is the seat of the moral and religious nature of every man. The heart is the auditory nerve of the soul, or spirit (Heb. iii. 7, 8); it is also the optic nerve of the soul; it embodies all the faculties of the spirit; in fact, it is the power house of the spiritual man where telepathic messages from the eternal world are received and transmitted. In early youth before puberty begins, the heart is in a healthful condition; but, at the beginning of puberty—unless the heart is carefully fostered—by being exposed to the exoteric, or material influences, it begins to atrophy, or to wither away, and there is no subjective or spiritual consciousness.

It is at this time of life that that the apostle calls upon you to "Awake thou that sleepest, arise from the dead and Christ will give thee light" (Heb. v. 14). The soul that is awakened to righteousness is a mirror to reflect the thoughts of God. "Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 12-14). If lust and wantonness be regarded in the heart, God is effectually shut out, and cannot be the controlling influence in heart and soul. It is the most effectual of all methods of quenching the spirit. "The secret of the Lord is with them that fear him; and he will show them his covenant" (Ps. xxv. 14). God does not reveal his secrets to the unspiritual.

People in the rudimentary degrees of justification and sanctification are not entrusted with the mysteries of righteousness, unless they be of those whom God has "predestinated to be conformed to the image of his Son." For these, all things are working together for good, and they will press the battle to the very gates, striving to enter in; and they surely *will* enter into their inheritance

of endless life. "Lovers of self, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God: having a form of godliness but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (II Tim. iii. 2-7). These of *all* others are the most potential agents for quenching the spirit, and in rendering of none effect God's Word in leading the human soul up to the apex of the possibilities of human attainment. When Paul visited Athens, he found that "the Athenians and strangers who were there, spent their time in nothing else, but either to tell, or to hear some new thing," and so it is to-day, there are millions who do little else, but tell or hear some new thing, "forever learning but *never* coming to a knowledge of the truth," for a knowledge of the truth is of the heart, in the spirit, *not* in the letter. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" "But vain man is void of understanding," and cannot by intellectual research alone come to a knowledge of the truth. It is by a spontaneous and immediate process called intuition that a knowledge of truth is obtained. "The letter killeth [quenches the spirit], but the Spirit maketh alive." The baptism of the Holy Ghost will quicken the intuitional faculties, and give illumination or understanding.

In these days of the "latter rain," when so many testify to the baptism of the Holy Ghost, the question of signs and wonders as wrought by the hands of the apostles, demands consideration. In those days "Believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at

the least the shadow of Peter passing by, might overshadow some of them" (Acts v. 14, 15). (Read the whole chapter. The reason why the same signs and wonders are not wrought these days demands investigation.)

We have said before, "It would be as impossible for noisy people to radiate spiritual healing, as for them to fly." The Athenian babblers could not heal, for they never came to a knowledge of the truth, tho they spent all their time in telling or hearing some new thing, a very sure way of quenching the Spirit. "Stillness is spirit; noise is pain," and quenches spirit. For this reason many a new convert has backslidden in the midst of revival effort.

Near the close of Jesus' career upon earth, he "began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him, saying, "Be it far from thee Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me Satan: thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men" (Matt. xvi 21-23). Altho Peter had been under the immediate, personal tutelage of Jesus for three years, yet Peter lacked wisdom; and there was enough of the principle of evil remaining in him to give Satan the power of actuating and causing Peter to serve him—in thus rebuking his Lord and Master—with a hope of so far quenching Christ's spirit as to bring defeat and failure, when he came to the threshold of judgment (John xii. 31), where every fiber of evil principle over which Satan could have any discouraging influence whatever, was evicted and cast out. When this was accomplished "People who stood by and heard it said that it thundered: others [who had circumcised ears] said, An angel spake to him." Thus the gates of hell failed to prevail in defeating our redemption.

When Peter was in the rudimental experiences, he was

weak and vacillating often quenching the Spirit. He was cowardly and afraid of a sneer, and shrank away in fear; when the little maid-servant accused him of being a Christian, he lied and curst and swore that he knew not the man. But when he had himself past the threshold, he was as bold as a lion. Peter has many successors in these days who have such a feeling of self-importance that they make vigorous efforts to quench the Spirit and to instruct their Lord and Master.

We have recently been much interested in the case of a young man who was born blind some thirty-one years ago, and he has been totally blind until about nine months ago, when he, after being converted and baptised in the Holy Ghost, attained to a wonderful degree of spirit consciousness, and his blindness, thru intercession and faith, was divinely healed without the aid of professional or divine healers. And now that he is such an amazing witness for Jesus' power to save and to heal, it is really painful to see how many Peters there are who are ready to rebuke him, and prompt him and instruct him in their dogmatic doctrines. Whereas if they would let him alone, the Holy Ghost would be to him an infallible monitor. The Spirit of eternal truth is fully competent without the aid of these proselyting forces to lead him into *all* the truth, for he speaketh not from himself; but whatever things he heareth from the Father and the Son are by him declared unto you.

A little personal reminiscence might be helpful here to some struggling soul. I was introduced to this terrestrial sphere in the year 1842 when the earth was in the sign Virgo, and the moon in Taurus. The climatic conditions of my birth-place were of the very worst, and in infancy I was a weakling, being filled with malaria; even cats and dogs and birds had been known to have the chills. When I grew old enough to attend school, I was such a skeleton my schoolmates called me "Pipe Stems." But being born of hardy parentage who were devout Christians I grew to manhood, and gained such vigor that I was able to take

a militant part in the internecine strife between the North and the South. In early life I met with an accident that gave me a terrific nervous shock, resulting in hernia. At one time I had three ruptures, two of which have been healed, and the other is slowly yielding to the influence the regenerate living.

Some thirty years ago, I was favored with a heavenly vision of the *possibilities* of human attainment under the influence of this regenerate life. In the course of investigation I visited a colony of "The United Society of Believers in Christ's Second Appearing," commonly called "Shakers." From a careful examination of their theology, I thought their doctrine of the regenerate life was correct; but I found them rapidly decaying, and every colony had its cemetery. I could not understand it. Why these results? I learned from God's Word, if I received the true doctrine, power would be given me to become a son of God; but no one seemed to have the power to overcome. A son of God should not decay; should not die. But I continued to struggle; and experienced scores of falls only to rise and struggle again. Finally I fell in with the "Esoteric Literature." And in "Solar Biology" and in "Practical Methods," I literally found the Law of the Spirit of life in Christ Jesus, which was to make me free from the law of sin and death. In short, their teachings were the science of Life, showing how Jesus Christ had brought to light life and immortality thru his Gospel of the overcoming life; but this light had been very nearly snuffed out during the dark ages of dogmatic theology, and now the latter rain is falling in greater fullness under the benign influence of the Esoteric Movement. Heretofore I did not know that the moon and the planets had so positive an influence on human life; but by a strict trial and due examination, I have found "Practical Methods" and "Solar Biology" to be *exact* Sciences. I have taken courage, and am applying my newly-acquired knowledge. I now have a lively hope. I am being clothed with the sun, and the moon is coming under my feet (See Rev. xii. 1).

In other words, I am successfully living the regenerate life, and the promise is ours to become a son of God. I have yet to meet the monster of the threshold, or the Gethsemane ordeal; but I have courage and I shall win. I have seen the Lord face to face, and know what that means. If I am rebuked by a Peter, I can say "Get thee behind me Satan." Satan cannot quench the Spirit. "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" I tell you, nothing.

The little book, "Practical Methods to Insure Success" is worth its weight in diamonds. It is all contained in God's Word, in metaphors, figures, parables, allegories, epilogues, symbols and tropes. Search the Scriptures and you will find them. It is absolutely certain that there can be no natural generation in the regenerate life, neither can an incontinent person be in the regenerate life; therefore you will do well to study "Practical Methods" and learn how to overcome the influence of the moon and planets upon your life, and be clothed upon with the sun, or your house from the heavens. In it you find the fulfilment of "the promise of the life that now is, and of that which is to come." It is in fact the law of the spirit of life in Christ Jesus, which is able to make you free from the law of sin and death.

A young man in San Francisco, zealously engaged in promulgating the teachings of "Practical Methods," and after selling nearly seven thousand copies in that city alone, was approached by one of Peter's successors, a priest, who rebuked him and asked him if he knew what he was doing. "Those teachings," said the priest, "are contrary to nature." The young man might have replied, that he knew that they were contrary to human nature, but that they were *not* contrary to the law of the spirit of life in Christ Jesus. There are thousands who scorn the teachings of "Practical Methods;" and there is no surer way to stir up the devil in some people, than to recommend for their consideration principles of chastity. We

tried it once with a brother, who upon all occasions testifies to a *full* salvation. He scornfully turned us down saying, "You can't stuff that down me," and referred us to Rom. i. 27 with the declaration that "woman was made for the use of man." Such men are much lower than the brute creation. It is a scientific fact that all animate creation, are orderly in *their* generation and observe times and seasons according to the law of their nature, with the exception of the goat. And so Jesus has used the goat as a symbol of the standard of character by which he will separate the good from the evil. The goats he will place at his left hand, and the sheep at his right hand.

You ought now to begin to understand the power of resurrected life; and if you have been raised from the dead level of carnality to the perpendicular of divine life, which is a parallel with the life of the Elder Brother, let your new life be fruitful in rescuing others from the bondage of corruption, and in bringing them as sheaves into the garner of God's Harvest Home.

RY AMELIA JOSEPHINE BURR

[From *The Literary Digest*.]

"THE firefly, flickering about
In busy brightness, near and far.
Let's not his little lamp go out
Because he cannot be a star.
He only seeks, the hour he lives,
Bravely his tiny part to play,
And all his being freely gives
To make a summer evening gay."

LAY THE FOUNDATION WELL

BY MARY

WHEN the soul in a person awakens to a desire to rise out of the old conditions of life and to lead a higher and better life, the person often has little conception of what it is that he desires to become; he only knows that it is something higher and grander than he has ever known. Right at this point, if a person is wise he (or she) will stop and consider well what his ultimate object is, he will lay the foundation by mapping out the course of action that will produce that ultimate. Here is where we see the necessity of knowing God's purpose in the creation of man; otherwise we should be groping in the dark without a fixed ultimate in mind. The lack of having this ultimate purpose of God for man clearly in the mind is why so many who set out with a desire to rise spiritually fail; they never stop to think of what they are trying to become. And as they turn their mind toward spirit, many have the sixth sense of sight and hearing and smell easily unfolded, and they begin to see wonderful and beautiful sights, and to hear sounds, psychic rings, music, and voices, and to smell sweet perfumes, then they think that they are becoming spiritual. They think that these things must come from God, and they stop to marvel at the wonders of this world that they have entered, and become lost. In the beginning God said, "Let us make man in our image, after our likeness" (Gen. i. 26), and if we believe this, and earnestly seek to know the methods by which we may attain this likeness, it will prevent our being lost in the phenomena of the astral world.

The time has come when many are inquiring, "What are the means by which I may attain this God-Likeness?" And this is why the Esoteric teachings have been given to the world thru the publications of the Esoteric Fraternity of Applegate, California, U. S. A. Any one who will take these teachings and carefully follow them need never ask the way, for the way is made so plain that "The wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8). God has said, "I will be your God [your power]," and he has given us his great name which means, "I will be what I will to be," if we believe this and accept it, it will grow in us an ever increasing faith, and consequent ability to accomplish. It is necessary that we do all in our power to conserve the life generated in the body, and carefully watch every thought, every word, every act of our lives in order that we may in no way offend the spirit of righteousness that has been established within us; for when we offend the spirit, we bring upon ourselves condemnation, and we are at once let down into a muddy current, the world mind of sense. Let us never say, "I can't," for it is an expression of a weak will, and an admission of laziness,

"I can't is a sluggard,
Too lazy to work,
From duty he shrinks,
Every task he will shirk."

Let us ever keep active within us the principle of faith and courage, and all will go well.

In order to have faith in God, we must first have faith in ourselves; for unless we have faith in ourselves, we cannot have faith in God. This sounds strange, but it is nevertheless true. Faith in oneself is really a faith in God; for if we believe that God will keep his promise and be our power, watching carefully always, to commit no

offence, we cannot help but believe that we shall go forward prospering in the life of overcoming.

Then let each one take courage, and if any one has not yet begun, begin to-day to live the life, begin now. Remember,

“Each day is a fresh beginning,
Listen, O Soul, to the glad refrain.”

No matter about yesterday, no matter about the mistakes that are past, no matter how old you are, no matter if the body is crippled or misshapen, no matter how low you may have sunken in the mire of the world's filth, begin.

Remember the Master Jesus said to the priests and the elders, “The publicans and the harlots go into the kingdom of God before you” (Matt. xxi. 31). Why? Because the publicans and the harlots believed him. Then believe and accept the truth, and follow the methods for attaining; and never again let doubt or discouragement enter the door and destroy your faith, but abide in the Father and go forward in the power of the Great Name, doing and being that which you will to be, that which God would have you be in conformity with his great purpose in your creation.

“So many people say ‘I cannot control my thoughts. My mind wanders all over.’

If you will pay a little attention to controlling your words, you will find that it will be a great help in gaining control of your thoughts. Your words form a focusing point around which your thought energy gathers.”—

JOURNAL OF ORIFICIAL SURGERY.

GOD'S PURPOSE

BY H. E. BUTLER

IF we give credit to the Almighty, the Creator of heaven and earth, for being as intelligent as man, we must think concerning that eternal purpose reasonably; and to do so, we may compare the eternal purpose to the purpose of an individual. We will say, for instance, a man decides to build a house of a certain kind and of a certain form, the master builder has the plans and the specifications all before him, and when he employs an assistant, he gives him instructions concerning that plan and that purpose, in order that he may work out the plan in everything that he does. If he cuts a board, he cuts it to fit a certain place, and he planes and fits it; and when it is done, it fits that place, and serves that purpose.

But here comes along an enthusiast who says, "Oh, I am going to be a co-worker in the building of this house." But he knows nothing about the plan, or what the house is to be when it is completed, he knows nothing of what is to be accomplished, so he works to no effect; but he cuts lumber, and planes it, and even sandpapers it, and feels that he is doing wonderful things; but when his work is done, the master builder comes around and says, "What have you done?" And the enthusiast tells him and shows him what wonderful things he has done. But the master builder says to him:

"You have done nothing only to waste valuable material. All your work, this planing and sandpapering and arranging, was simply wasting material. That material

that you have wasted would have gone a long way toward building this house and well may you say, 'We are miserable sinners.' Too lazy to study the plans, too egoistic to submit yourself to the guidance and instruction of the Master builder, you have gone on in your own way, and have wasted valuable material and truly you *are* a 'miserable sinner.' "

But many say, "Oh, It hought that I was doing all right, I did the best I knew," and they think that of course that must be acceptable before God, the master builder. But no, you have not done the best you could, you may have done the best you knew, but the fact that you did not know, is no excuse, for the truth has been revealed, the law and the methods have been set forth before you, and you did not give attention, thought, and earnest zeal to knowing them. Therefore all your zealous effort, in place of being good, has been evil, God's plan in the creation of the world and in the preparation of material for its ultimate, has been revealed, not only by revelations in the Scriptures, but by his servants who have taken up the thought and have set it forth in minutiae, as it has been done thru the Esoteric Teachings in the books and in the magazine. Do you think you can ignore all this, and, thru blind, ignorant zeal, step in and work without knowing what you are doing, or whether or not the work that you are doing will fit into the great plan of creation, and be justified? I tell you, *No!*

We have heard so much of people saying, "Oh, we are working for God! We are working for God!" It reminds me of the words of the dear Master, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then I will profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 22, 23). Thus you are placed in the position of the man or the woman, who

saw the building in progress and who stepped in and began to cut and plane the material, and altho the work was well done, nothing was accomplished, but the waste of material and the obstructing of the true workmen that were doing the work according to knowledge. Therefore the master workman will say, "Depart from me, ye workers of evil, I never employed you." The world is full of such zealots, who are doing more evil than good, and who imagine that they are doing so much for God. It must be remembered, and will be by all those that are of God, that God's work is a definite, well-defined, and most finely-discriminate work, a work that no man can execute unless he is first thoroly instructed and qualified for the work. But, says one, "Did not the apostle say that all things work together for good?" Yes, truly. But what is good? It is that which serves the purpose for which we are laboring.

It is good that there are a few who study, and think, and become efficient in the building of that great house, the kingdom of God, His glorified temple. But before this temple can be built, the old houses must be torn down, and the foundation must be dug out and prepared for the new, and this makes it necessary and even good, that there should be multitudes of persons who know nothing but to tear down and to destroy the old. These are laborers, servants, and when their service of tearing down and destroying the old is performed, their services will be no longer needed, and they too must pass away with that which is old and effete. And oh, my God, how many, many there are of this class who are claiming to be the chosen of God, the Christian world! But out from among them are coming a few who are really master workmen, and know the plan and the purpose, and how every piece is to be fitted into that great temple. These will become the inhabitants of the newly-constructed temple, which is to become the king's palace, from

which the world will be governed; for as it is said in Revelation, "[Thou] hast made us unto our God kings priests: and we shall reign on the earth" (Rev. v. 10).

Will the mere laborers, the tearers down of the old, be kings and priests? Will these ignorant, brainless creatures among us, who go around proclaiming from the house top, "Oh, we are working for God," will there be any place found for them? No, no place except to go to the grave, to be disintegrated, and to come up again as laborers, in the first principles of human existence. It should be remembered that when God by the prophet said, "I will work, and who shall let it?" (Isa. xliii. 13) that he meant that this work goes forward according to his purpose, and that no person can be part of it until he has developed mind, intelligence enough, to know how to become a worker in the building of that grand temple. All others will be left out, and when the Master Builder calls together his workmen, they must work in harmony with that great plan that is so minutely specified; and whoever refuses for a single moment to proceed with the proceedings of that plan is left out; for that plan, and that purpose, is like a train of cars that starts at a certain hour and minute and all who are not on board are left.

God's purpose is a steady onward movement that cannot be retarded for one moment. And all those who would be part of that eternal purpose, and would attain to that divine sonship must be ready, and must move with the movement of that eternal purpose, which is like the sun and the planets of the Solar System, whose progress cannot wait or be retarded for a single second. When you hear the word calling you to action, make no delay, for nothing will wait for you, if you are not ready you will be left behind forever. This is what our Lord meant when he gave the parable of the marriage. The king's

servants were sent out to invite the guests to the marriage feast, but those who were supposed to be his friends made excuses; again he sent forth his servants to bid them to come in, and again they made excuses; but the third time, he sent forth his servants into the highways and bade those gathered there to come in, and when the guests were assembled, the king came forth among them, and notwithstanding all had been invited, when he found one among them without the wedding garment on, he said to his servants, "Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen" (See Matt. xxii. 1-14).

Oh no, dear children, do not think that God is dependent upon you for one moment, for he is not; for the onward march of sun, systems, and the planet on which you live, and the God of the universe on which you depend, can well do without you. As John the Baptist said to the Pharisees and the Sadducees, "God is able of these stones to raise up children unto Abraham" (Matt. iii. 9). They doted on the promise of God to Abraham that they were the physical descendants of Abraham and that therefore they were all right, whereas they were all wrong, and it was the purpose to make them know that the Father was not dependent for a single moment upon them; but if it was necessary, he could take the very stones of the earth and raise them up as the covenant people.

I once knew a great and good man, with the most wonderful mind that I have ever known, he knew the Scriptures from beginning to end, and the harmonious relation of the parts of the Scriptures. He became deceived with the idea of his great importance, and when consumption attacked him and he was almost at death's door, he said to me, "I am between two impossibilities; it is

impossible for me to live, and it is impossible for me to die, for God cannot do without me." But he died the same as any other creature, God was not dependent upon him. Therefore I say to you, and to all men, Awake, arise, throw away your egoism and your self-hood, and seek God with all your heart. For the judgment of the world has come; the destruction of the unfit, the destruction of all those who know not God, has commenced; and your only hope is to ally yourself with the movement that represents that divine purpose, whose purpose is as absolute as the eternal ages. Now is the time, now is the day of salvation, and you who hear his voice, harden not your hearts, for God's will will be done and accomplished. Therefore enter into covenant with God, take his name, which is to be that which he wills you to be; and if you will with him, then all power in heaven and in earth will be delivered into your hands.

May Divine Wisdom guide you, and his peace be with you.

EDITORIAL

IN our former writings, we have called attention to a certain fact which may have been past over by many who need it most. You remember that Paul said, "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things" (I Cor. xiii. 11). There are at the present time, a great many people that are coming into the esoteric thought, some of them for years have realized that if they were sorrowful and weighted down with care they could reach out to the Divine Mind and receive comfort, rest, and peace. Many others there are that when they become sad their minds retire within

and there comes to them that loving, comforting spirit, but they did not realize whence it comes. But when these great truths of the esoteric thought come to them, they realize their truth, their verity, and their importance; but when sorrow overtakes them, darkness and gloom enshrouds them, then they seem to be left alone; there seems to be nothing to encourage them, the loving, comforting hand of the Divine Mother seems to have been withdrawn, and they are in great sorrow and perplexity. But they should remember the word of God in the divine purpose, "Let us make MAN in our image, after our likeness: and let them have dominion. . . . over all the earth" (Gen. i. 26).

When you were a child, a babe, the Divine Mother took you in her arms and loved you, soothed your sorrows, and comforted you. But when the time came that you had grown large enough, the Divine Mother set you upon your own feet, and the Divine Father said to you, "Go work in my vineyard to-day." When you start out alone to work in that vineyard and dark clouds come over you, you fain would run into the arms of the Divine Mother, but she also says to you, "Go work in my vineyard." You have been taught the methods by which you may arise from the old baby-life into the divine likeness. Therefore Arise, take up the methods, apply the laws, unite your consciousness with the Father, have faith in God, believe in him, go forward and do the work. Right at this crisis comes the greatest trial in human life, at this crisis a person feels that he has lost everything sacred to him in his former life, for he knows not that it is Father's way of leading him from baby-hood to divine manhood.

In that advancing period from baby-hood to manhood, you are given methods by which you can come into the divine consciousness, and become a son of God, working

in harmony with the divine purpose. Here is the point of interest—Do you know the divine purpose? The divine purpose has been explained to you thru the esoteric writings. Study that purpose, learn all the particulars, then you can go to work in harmony with that purpose, and then you will find that you are in harmony with the mind of God; and his love will flow into you, his mind will illuminate you; and, in the end, you will realize that you are one with the Father, as Jesus said, “I and my Father are one.”

FROM the beginning of this work, there has been great opposition and scandal of every conceivable nature published broadcast. About the work? No, about the man who brought the work into existence. There has never been even one attempt by any of the enemies of the Esoteric Work to prove its incorrectness, all that these poor, miserable creatures have attempted to do is to discredit and to throw upon the representative of the work, the the instrument thru which it came, all manner of deception, lies, and distortions. And all that this calumny has accomplished is to prevent the people that do not think for themselves, from following the leader, the one who has sent forth these divine truths. That is exactly what I desired in the beginning of my work. I said at the beginning, I do not want any one to follow me. I give you the truth, and if you have the Spirit of Truth, you will accept it and follow it. If you attempt to follow me, I would gladly escape into the wilderness and be lost from sight. If the truths that I have given you are not all-sufficient to attract your attention and to cause you to follow them, then I, as an individual named Butler, have no interest in you.

Shame, shame, upon all those who would follow a man!

“Thus said the Lord [YAHVEH]; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord [YAHVEH]” (Jer. xvii. 5). Truth, divine truth, is the only thing to follow; and if you have not in your own soul, the capacity to judge between truth and error, you are not of that divine body that shall become kings and priests unto God and reign on the earth.

NOTICE TO VISITORS

OUR friends coming to visit us who have occasion to telegraph us as to the time of their arrival, will please remember to send such telegrams collect. If the telegrams are prepaid they may be delivered to us after the arrival of our friends; but if they are sent collect they will be delivered in time, so that we may meet the train.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers ; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits					
Washington, D. C., U. S. A. Feb., 1915					
Body	Enters	On day	h.	m.	
☉	♊	1	11	1	a. m.
"	♋	3	3	24	p. m.
"	♌	5	6	40	p. m.
"	♍	7	9	25	p. m.
"	♎	10	0	18	a. m.
"	♏	12	4	2	a. m.
"	♐	14	9	33	a. m.
"	♑	16	5	39	p. m.
"	♒	19	4	30	a. m.
"	♓	21	4	57	p. m.
"	♈	24	4	49	a. m.
"	♉	26	2	2	p. m.
"	♊	28	7	55	p. m.
☽	♐	19	0	15	p. m.
♂	♏	9	2	10	p. m.
♀	♑	6	4	45	p. m.
"	♒	25	6	56	a. m.
♄	♍	5	7	43	p. m.
"	♎	10	2	8	p. m.
"	♏	15	0	45	p. m.
"	♐	21	3	3	a. m.
"	♑	27	10	16	p. m.
On Feb. 1st					
♈	is in	♊	2°	52'	1'
♉	"	♋	0	24	29
♊	"	♌	11	38	24

BIBLE REVIEW

VOL. XIII

FEBRUARY 1915

No. 5

THE SPIRIT: UNIVERSAL, HOLY, AND HUMAN

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

EVERYTHING lives and moves and has its being in God. It is perfectly legitimate, therefore, to regard the Spirit of God as universal. But this universality can be predicated neither of holiness nor of humanity. For the very word,

“HOLINESS,” IMPLIES SEPARATION, and the fact of the spirits of humanity having to work out their individual perfection thru experience and suffering, implies separation from Him who is the Fountain and Source of Holiness; so that the human spirit, and the Holy Spirit must be regarded as distinct aspects of the Universal Spirit. So we come to the point of our inquiry, namely: In what sense can the Universal Spirit be said to be divided? In the act of creation of souls by means of which, spirit is individuated.

GOD WHO IS ONE, becomes millions, and by reason of the perverse will of the creature, man becomes separated from God; not walking in the light, but in the darkness and thus coming

under the dominion of the prince of darkness, and "the world-rulers of the darkness of this age;" he is said to be "lying in the evil one" and energized by the prince of power of the air. Thus he is separated from the Divine Mind, but not from the Cosmic Mind—for this latter is that Universal

SPIRIT OF LIFE

in which all things live and move and have their being, but the Divine Mind is the

SPIRIT OF LOVE

which if a man possesses and is possessed by, it is said that he dwelleth in God and God in him. This then is the

SPIRIT OF HOLINESS

or Holy Spirit, which separates a man from the world, and joins him to God, of whom it is said that he being "joined to the Lord is *one* Spirit;" that is, he is of one mind and spirit with God. God works in him to will and to do his own good pleasure; "producing in him both the will and the execution." He becomes "partaker of the Divine Nature;" returning as Christ did, to the bosom of the Father, he knows that in his case the prayer of the Christ is fulfilled, "that they all may be one, even as we are one; even as thou father art in me and I in thee, that they may be one in us—that they may be

PERFECTED INTO ONE."

So in his last vision of the Holy City, John the Beloved, "saw no temple therein;" for the holy temples of God; "had been builded together for a habitation of God," and all were so perfectly joined together, and builded together into *one*, that he could see only "God and the Lamb [as] the temple thereof."

THIS IS *Nirvana*,

when God shall resume all things by love. For the Universe is projected by the centrifugal power of Will; by

the creative power of

THE COSMIC MIND

or *Universal Spirit*. It is redeemed and brought back to God by

THE DIVINE MIND

by the centripetal power of Love; the fruit of the Holy Spirit.

It is

THE HUMAN SPIRIT

therefore which, being separated by diverse will, and going, as it were, into a far country to feed swine, is brought back to God by means of the Holy Spirit. So that we have three discrete modes or phases of the Spirit;

(1) The Spirit of Life which is Universal—the Cosmic Mind which pervades every atom of matter.

(2) The Spirit of Holiness or Divine Mind by means of which

(3) The Human Spirit becomes *One with God*, “partakers of the Divine Nature.”

(1) We need not labor the point of the universality of

THE SPIRIT OF LIFE.

Philosophy and Science and Scripture are all harmonious on this point. Every electron is permeated with life. It has been demonstrated again and again by multiform methods that

LIFE PERVADES ALL MATTER—

that metals and minerals are instinct with life—that air and earth and water abound with organic and inorganic life.

(2) But the

SPIRIT OF HOLINESS

is by no means universal. It is said to come and go like the wind—to be poured fourth like water—to rest upon individuals like cloven tongues of fire or like the holy, peaceful, spotless Dove.

The word, "holy"* implies separation and union. Separation from the world, and union with God.

(3) THE HUMAN SPIRIT

is as a planet projected from the Central Sun. As St. Paul says, "We are also his offspring;" He is "The Father of our spirits." Man therefore is, potentially

ALL THAT GOD IS.

As it is written:

"Thou makest man for a little while lower than Elohim,
[or lower than God]

To crown him with glory and honor;

Thou hast set him over the works of thy hands

Thou hast put all things in subjection under his feet."

If he is only for

A LITTLE WHILE LOWER THAN ELOHIM,
we see that he must be brought back to

THE DIVINE NATURE.

We learn that Man in Christ Jesus shall be the Head of the Restored Creation "For the eager outlook of the Creation is ardently awaiting the revealing of the Sons of God—for "Creation itself shall be freed from the servitude of corruption into the freedom of the glory of the children of God." The greatest truth that we can utter is this, That man as to his innermost is

ALL THAT GOD IS.

This is the Truth that sets us free. Is God omnipotent for good? So are we. His offspring within me, possesses all his attributes. But each man must *know* this truth for himself; no other can teach it to him. From the Holy Spirit the Comforter alone, can the spirit of man learn this; thru faith, which is itself the gift of God. But "the god of this age has blinded the eyes of them that

*Feb., *Kodesh*, from *Kadash* to set apart. "*Hagios*," the Greek word, has the same meaning.

believe not" so that the light of the glory of God in the face of Jesus Christ should not shine into their hearts.

In the unregenerate man, the spirit of God is like Joseph in Egypt, a slave and in prison. His prison has walls of flesh and blood which prevail to shut out heaven. His gaoler is an enemy of God, called "Carnal Mind."

But if like Joseph, we get the mastery over all that is

WITHIN THE PRISON,

we shall have dominion over all that is without; for then the spirit is set free from prison, and made "ruler over all the land of Egypt."

If I am pure spirit why have I been cribbed, cabined, and confined in this body of death? "Lazarus, Come forth!" You may be free from your grave clothes this very moment, for you are circumcised in the circumcision of the Christ, to the "stripping off of the body of the flesh." Now you are set free. The fountain of living water, which has hitherto been *within* the earthen vessel, now flows *out* as "rivers of living water" into

LOVE'S UNIVERSAL OCEAN.

There are no longer any bonds or any bounds. You are free now to move about in your habitation, which is God. Being free from the limitations of matter, you are independent of space and time. When we see this, we know that we can be missionaries who "go out into all the world and preach the gospel" without moving from our own homes. For since you have offered your body a living sacrifice, that is to say your personality—the flesh itself and the mind of the flesh—

YOUR INDIVIDUALITY

which is one with God—the God within you emerges—flows out and becomes one with the ocean. Henceforth, there is no limitation—you are "filled unto all the fulness of God." Limitations belong to the human nature, but

you can pass out of the human nature into the Divine Nature if you "Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you." For thereby shall ye be proved to be "the children of that Father of yours which is in the heavens," and be "perfect even as he is perfect." For this attainment being impossible to human nature, demonstrates the possession of the Divine Nature. You are now no longer "in the flesh but in the spirit." The barriers imposed by the flesh have broken down. "The body is dead because of sin, but the spirit is life because of righteousness." No longer can you do anything of yourself, any more than your Blessed Master could. But you pray the universal prayer, which sets forward the salvation of the Universe, because you are

A PRAYER INSTRUMENT

for the Holy Spirit when you speak; it is not you that speak but the Spirit of your Father that speaketh in you. The works that you do, are not yours, but His that sent you. No longer is the "well of living water" pent up within you, but the ocean of Divine Life flows *into* you, and *out* of you as "rivers of living water." To have abundance of life for one's self is a great thing, but to "give life to the world" is transcendently greater.

GOD'S MESSAGE

BY ENOCH PENN

THRUOUT the centuries the inquiring minds have questioned regarding man, "Whither?" But often indeed the question was and is but an idle asking with little or no effort for seeking the answer. Indeed, to the vast majority of questioners the answer is impossible. Centuries ago earnest, devout minds not only asked but earnestly and carefully sought the answer. Turning from the effects, they sought the cause; turning from the creation, they sought the Creator. A lonely Midianitish shepherd leading his flock upon the slopes of Mount Horeb pondered regarding that fire in nature which ever burned, yet appeared not to consume. Therein he perceived the action of the Great Cause, the fashioning processes of the Creator. Deeper, and yet deeper, his mind probed within the realm of cause until he discovered the Intelligent Will behind all manifestation. His mind pondered the purpose of that Will, and he pondered the Mind behind that Will which formulated that purpose. Perceiving that the little minds of men are the creation of that Mind, this lonely shepherd wrote, "And God said, Let us make man in our image, after our likeness;" that is, "Let us have children."

Back thru the ages the shepherd's mind traveled to the beginning of the preparation for the advent of these children, to the time when the Infinite Mind and the Will caused the light to be and to appear. And he wrote, "And God said, Let there be light: and there was light."

Thus he recorded the fact that the Infinite Mind THOUGHT and spoke the light into existence.

Again and again the Infinite Mind formulated the thought which had in it the power to cause to be according to it. And again the shepherd Moses wrote, "These are the generations of . . . every plant of the field BEFORE it was in the earth, and every herb of the field BEFORE it grew."

The Creator's thought concerning the things that he has made is the law governing them; of the living things, it is the law of their nature. The one prominent thought held regarding every living thing save man was, "Be fruitful and multiply," tho to man also was given the command "multiply."

In the reproductive substance of every living thing resides, is embodied, a portion of the Creative Mind and Will; being the thought, "Reproduce after your kind." For this word "multiply" was given with power, and has the power to cause to be according to it.

Since that edict, "Be fruitful and multiply," was announced, there has been embodied in the reproductive substance of every living thing, the power to cause to be according to it. What then is the thought embodied therein? Concerning the plant the word of power embodied in its substance of reproduction is, "a plant like unto itself." In the reproductive substance of every animal is the word of power bringing forth an animal like unto itself. In man's substance of reproduction, there was embodied the thought bring forth after his kind; yet, tho an animal, he was more than an animal, for there was embodied also in that substance the primal word, "man in our image, after our likeness;" that is, in that substance there was placed the power to enable man to become like unto his Creator, having the faculties and powers of mind and will to speak the word that Nature

would obey. Therefore it was written, "Let them have dominion over all the earth." Centuries after the lonely shepherd had written these words, there stood upon the sea of Galilee one who spoke to the wind, saying, "Peace," and to the waves, "Be still," and they obeyed him. Those who questioned, "What manner of man is this?" failed to grasp the fact that this was a PERFECTED MAN, the fulfilment and expression of the word, "Let us make man, in our image, after our likeness" having the dominion over all nature. One of the followers of this perfected man wrote, "In the beginning was the Word [the exprest thought of the Creator], and the Word was with God [power], and the Word was God [power]," that is, in that thought exprest was the power to cause to be according to it.

Since then, he who dominated the winds and the waves by means of his word is a forerunner, an elder brother, the captain of our salvation to lead many sons of God unto glory, we perceive that by living as he lived, we may attain unto his estate, and as perfected men have the image and the likeness of the Creator and the dominion over all nature.

For many centuries after the shepherd of Midian wrote the things that he perceived, his writings were a sealed book; and of those who desired to know why the work of perfecting man was so long delayed, one whose mind was opened to receive the thought of the Infinite Mind received the message, "Tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." When this was spoken the time had not yet come, the fruit of the earth

was not yet ripe, the work of creation by generation was not yet finished.

“Be fruitful and multiply.” While in the reproductive substance of every living thing there was placed the power to cause to become like unto itself, yet within man was the power to become more than man, even like God. But that substance within him which has in it the power of the Creative Word to cause him to become like unto the One who made him, he did not retain. In obedience to the creative impulse, he past on to his progeny the power to become more than man. In parting with that substance which had in it the power to become more than an animal, more than a man, he died as an animal. Because his eyes were shut, his ears heavy, and his heart gross, he could not perceive that in multiplying, he past on to his progeny his power to be, to become, to abide. Therefore he failed to become, he failed to abide, and so past away. Thruout the centuries, the few faithful, devout souls who have sought to the Cause in order to understand, have placed upon record here and there the things that they saw and heard. Souls seemingly more or less confused, and not understanding fully what they wrote, here and there have recorded in more or less mystic language the fact that man failed to become according to the Creative Utterance, because he used in procreation that substance from within himself which contained the power to enable him to become like unto his Creator.

UNITARIANISM IN THE BIBLE

BY J. W. ADAMSON. (Buffalo, N. Y.)

INTRODUCTORY NOTE—Man by nature is a religious being. He has religious instincts; he has a feeling that there is some higher, invisible power or being (called God) to whom he is somehow subject. Every normal human being has this nature in some measure. The history of religion is the story of the development and expression of the religious nature in successive ages and among the various races. Thus we have the story of Buddhism, Judaism, Christianity, Mohammedanism, and other forms of religion. Christianity is an outgrowth from Judaism and is the dominant religion in Europe and America. We consider it the highest and best expression of the religious nature of man.

It has been said that "religions are many, religion is one." There are certain essential characteristics that ought to be found in every system that claims to be religious. Religion concerns man's spiritual nature and every religious society or church ought to exemplify the principles of true religion. And what are those principles? I think the best statement of them that has ever been given is found in the teachings of Jesus (Matt. xxii. 35-40; Luke vi. 31).—**LOVE TO GOD AND LOVE TO MAN.**

The year 1914 finds organized Christianity falling far short of the measure of true religion. Had it been faithful in the teaching and practise of the principles of religion as taught by Jesus, it is difficult to believe that Europe could now be at war. But the story of Christianity is a tragic one. Controversies, disputes, wars and persecutions—all in the name of Jesus Christ! What shameful travesties and distortions have been imposed upon the religion of Jesus all down the centuries! But the true Christianity, the religion of Jesus, still lives. It has bestowed, and continues to bestow, rich blessings upon our humanity, and the twentieth century sees us well advanced toward the freedom of the truth. Tolerance has superseded intolerance. The teachings of Jesus are better loved and understood, and a more earnest effort is made to put them into practise than ever before. The Gospel of Love will yet prevail.

Differences of opinion still exist, however, among Christian people. There are as many sects as ever, each claiming to be correct in its doctrines. In recent years there has been a movement for union among some of the churches, and this truly is a hopeful sign; yet the most of them draw a line somewhere and say that those beyond that line are wrong. There are some societies who disdainfully deny that they are sects; they profess just the pure Christian gospel, believing simply the Bible! Such societies of course are sects, because they have cut them-

selves off from the society of other Christians, increasing the number of divisions.

But Christians may be grouped into two great classes—the Orthodox and the Liberal. The Orthodox group includes the Roman Catholic, the Greek Orthodox, and the great Protestant communions (Anglican, Lutheran, Presbyterian, Methodist, Baptist, and many others). The Liberal group is composed chiefly of the Unitarians and the Universalists. These latter, while comparatively few in number, stand on broader ground than the Orthodox, because they hold broader views as to the seat of authority in religion. Roman Catholics and Greek Orthodox look to the church, and Protestants go to the Bible, but the liberals for ultimate authority look to reason and conscience.

I shall not attempt to trace the rise and growth of creeds, for it is a long story. Jesus gathered about him a small body of earnest followers, and when he departed left an abiding inspiration which led them out into new faith and new life to which many bore the witness of martyrs. But as time went on and the adherents of the new faith increased in numbers, differences of opinion began to appear. Division and controversy developed over the interpretation of the Hebrew Scriptures and the added New Testament writings. Eventually Christians divided into two schools, the one holding that God was three persons in one—Father, Son, and Holy Ghost—the trinitarian school; the other holding that God was one, and that Jesus was a man and a mediator between God and man—the unitarian school. The trinitarians finally gained the ascendancy; the authorities of the church, which had now become a powerful organization and a state institution, stamped its seal of approval and authority on the trinitarian doctrines, and the poor unitarians were anathema. This was in the fourth century A. D. The Orthodox creed, thus promulgated, gained in powers as the centuries past. All who denied it were hunted and persecuted. In the course of time it became wrought into the very consciousness of the people, and even to this day, in the minds of many Roman Catholics and Protestants, it is taken as absolute truth and Unitarians are regarded as infidels and heretics. But the growing scientific spirit is working a change. Thoughtful people are getting the historic viewpoint and studying the origins of Christianity. Members of orthodox churches, more and more, are taking the fourth-century creeds “in a spiritual sense.” Unitarianism is coming into its own. With this introduction, it is my purpose now to note the main points of difference between Orthodox Protestants and Liberals and examine them with reference to the Bible, on which the Protestants rely.

FIRST, as to the Bible itself.—Protestants hold to the doctrine of direct verbal inspiration—that the Bible is a special and complete revelation from God to man. Its words to them are absolute truth (tho they do not agree as to just what that absolute truth is). The Liberals regard the Bible as a book, or rather a library, of human authorship. It is a source of help and inspiration; an

authority on religion in the same way that Kent's commentaries are an authority on law; but it is not sole and absolute authority.

The position taken by the orthodox appears untenable. When confronted with contradictions in the book, they say it must be studied "as a whole" and will then be found to harmonize. Many ingenious harmonizations have been prepared, but even these do not agree. To an unbiased student this attempted harmonization of the Scriptures is artificial and forced and weak. It is an imitation of the method followed by Matthew, whose object was to show that Jesus was the very fulfilment of Hebrew prophecy. To illustrate the extreme to which Matthew did not hesitate to go,—he said that Jesus was taken to live in Nazareth that it might be fulfilled which was spoken by the prophet, "He shall be called a Nazarene." The only passage in the Old Testament to which this bears any apparent correspondence is that in Judges xiii (referring to Samson), "He shall be a Nazarite"—a term signifying, not a place of residence, but a religious sect.

The modern "harmonizers" read Isaiah's declaration that a virgin should conceive and bring forth a son, as a direct prophecy of the so-called virgin-birth of Jesus, disregarding the meaning of the original word mistranslated; it meant simply a young woman—married or single. They tell us that to deny the historicity of the narrative relating to Jonah is to question the sincerity and veracity of Jesus, who used it as a sign of his resurrection; but they overlook the discrepancy, for Jonah was three days and three nights in the fish, whereas Jesus was only one day and two nights in the tomb. Matthew's and Luke's genealogies of Jesus, or rather of Joseph, are at variance, Matthew's running thru Jacob back to Solomon the son of David, and Luke's thru Heli back to Nathan the son of David. Our friends harmonize these statements by saying that Heli was really Mary's father, Joseph's father-in-law!

In the face of these contradictions and discrepancies, we should seek light from outside sources, not try to har-

monize the writings. We should study ancient and contemporary history and literature along with the Bible. Thus a comparison between the Hebrew deluge story and the earlier Assyrian one is very striking. And an ancient copy of the manuscript of Matthew was recovered about twenty years ago, which makes Matthew i. 16, read, "And Jacob begat Joseph and Joseph begat Jesus." (*Hibbert Journal*, October, 1902.) The orthodox method is irrational and sometimes absurd. It proceeds on this wise: God is so and so, because the Bible says so; the Bible is true because it is the word of God. Reasoning in a circle! The parts are pieced together to fit a theory.

An unprejudiced examination of the Scriptures really lends affirmative support to Unitarian views, and throws the burden of explaining upon our orthodox friends, who have so long enjoyed the presumption of correct interpretation. The human factor is apparent in many passages. We are given a picture of Jeremiah dictating his pronouncement to an amanuensis (Jer. xxxvi. 4-6), as a modern statesman would do. The books of Luke and Acts open with a statement by the writer of *his* purpose in writing them. The book of John closes with an affirmation by the writer as to its truth. In I Cor. vii Paul says some of it is from the Lord and some is his own opinion. II Tim. iv. 14, 15, reveals Paul's humanity, "Alexander the coppersmith did me much evil; the Lord reward him according to his works." Many more illustrations of the human element could be mentioned. The human origin of this library of books written by different men in different times and under different circumstances is quite apparent. The doctrine of their divine dictation leads to a literal interpretation of them, which is both difficult and unprofitable. "The letter killeth, but the spirit giveth life" (II Cor. iii. 6).

The doctrine of plenary inspiration has been based mainly on II Tim. iii. 16, "All scripture is given by inspiration of God, and is profitable," etc. The Revised Version, however, renders this very differently: "Every

scripture inspired of God is also profitable," etc. All will admit the obvious truth of the passage in this form. All scriptures inspired of God, such as Psalm xxiii., Isaiah lv., Matthew v.-vii., Luke xv., John xiv., and I Cor. xiii., are indeed profitable and helpful. But there are many passages that are *not* so inspired and are therefore not profitable. For instance, in Joshua vi. 8 we read that God commanded Joshua to go and take the cities of Canaan and destroy the inhabitants. We cannot believe that this barbarous warfare was commanded by God, nor that such passages are inspired. We accept rather the teaching of I John iv. 8, "God is love." Some parts of the Bible are more highly inspired than others, because their writers had attained a higher degree of spiritual excellence and capacity. But God did not set the seal of finality on the collection of books contained in our Bible. There have been prophets and apostles in all ages, down to the present, who have given us inspired writings. "The word of God is not bound" (II Tim. ii. 9).

SECOND, as to God.—The orthodox believe that God is three persons in one; Father, Son, and Holy Ghost—one God in three persons. Liberals believe that God is simply one, the Creator and Father. The doctrine of the trinity has rested mainly on I John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The Revised Version omits this passage entirely; it was evidently interpolated by trinitarians for purposes of controversy. Reference is also made to Matthew xxviii. 19, giving the command to the disciples to teach and to baptize into the name of the Father and of the Son and of the Holy Ghost; but there is no statement that these three are one. Let us now turn to passages supporting the Unitarian doctrine.

Deut. vi. 4: "Hear, O Israel: The Lord our God is one Lord."

Mark xii. 29: "And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord."

Gal. iii. 20: "God is one."

Eph. iv. 6: "One God and Father of all, who is over all, and through all, and in all."

I Tim. ii. 5: "For there is one God, and one mediator between God and man, the man Christ Jesus."

James ii. 19: "Thou believest there is one God; thou doest well."

Isaiah xlv. 6: "Thus saith the Lord, . . . I am the first and the last, and beside me there is no God."

Isaiah xliii. 11: "I, even I, am the Lord, and beside me there is no savior."

I Tim. iv. 10: "We have our hope set on the living God, who is the Savior of all men."

Jude 25: "To the only wise God our Savior, be glory," etc.

John xiv. 28: "The Father is greater than I."

I Cor. xv. 28: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, *that God may be all in all.*"

THIRD, as to Jesus Christ.—The passages just quoted indicate that Jesus and the apostles thought of God as one Supreme Being. Jesus was regarded as a man, made like other men, but occupying an exalted position. He was the Messiah, the Christ, anointed one, the mediator between God and man. But it nowhere appears that he was regarded as God disguised in human form, or the son of God from heaven, the second of a trinity of deities somehow one. This "mystery" of the trinity was of the church's own creation. Jesus certainly made no such claim for himself. He nowhere claimed worship for himself, but taught the supremacy of the Father. In John iv we find him giving instruction as to the true worship. He taught his disciples to pray to God, and he himself prayed often. In the agony of Gethsemane he asked that the cup might pass from him, but he submitted to the will of God, and finally commended his spirit into the hands of God.

Support for the dogmatic view is sought in such passages as John x. 30, "I and the Father are one," and

John xx. 28, "Thomas answered and said unto him, My Lord and my God." But Jesus' meaning in the first passage becomes clear when we read his prayer that the disciples might be one with him and God. He and the Father were one in spirit and purpose, not one in personality, or two members of a trinity. And the second passage is simply an outburst of wonder and admiration from Thomas; it is not to be taken as a statement of truth. It does not accord with Jesus own words in verse 17 of the same chapter (quoted on page 210). The weight of Scriptural testimony is on the side of the Unitarians, as the following passages will show:

Acts ii. 22: "Jesus of Nazareth, a *man approved of God* among you."

Acts x. 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for *God was with him.*"

Acts iii. 13: "The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his *servant* Jesus," etc. (Revised Version).

Acts iii. 22 (Referring to Jesus): "For Moses truly said unto the fathers, A *prophet* shall the Lord raise up unto you, *of your brethren, like unto me*; him shall ye hear in all things whatsoever he shall say unto you."

Acts xiii. 23 (Referring to David): "*Of this man's seed* hath God according to his promise raised unto Israel a Savior, Jesus "

Heb. ii. 17: "Wherefore *in all things* it behooved him to be made *like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Heb. ii. 11: "For both he that sanctifieth and they that are sanctified are *all of one*: for which cause he is not ashamed to call them brethren."

Luke. ii. 48: "And his mother said unto him, Son, why hast thou thus dealt with us? Behold, *thy father*, and I sought thee sorrowing."

From this passage and Jesus' reply to his mother, we learn this: that Joseph was his earthly father, and God his heavenly father.

Matt. xiii. 55: "Is not this the *carpenter's son*? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?"

Matt. iv. 10: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and *him only* shalt thou serve."

Mark. x. 18: "And Jesus said unto him, Why callest thou me good? There is none good but one, that is God."

John. xii. 49: "I have not spoken of my self, but the Father which sent me, he gave me a commandment, what I should say and what I should I speak."

John. xx. 17: "I ascend unto *my Father and your Father*, and *my God and your God*."

In these words Jesus put himself on the same plane with his disciples: all children of one God.

The Unitarian position is generally misunderstood. Unitarians acknowledge the divinity of Jesus Christ. They do not dishonor him at all; they simply place man on a higher level than the orthodox assign him to. Jesus is indeed the son of God, tho not in any miraculous sense, for he was made in all things like his brethren. The Unitarian doctrine of the divinity of man (as opposed to his depravity) does not in any way conflict with the doctrine of the divinity of Christ. And how much greater must be our love for Jesus when we think of him as a man, tempted in all points like as we are, yet without sin (Heb. iv. 15), than to think of him as God, incapable of sin! What an inspiration to us, his triumphant life! And the perfection that he attained is the ideal that he holds up for his followers to follow after, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

FOURTH, as to Man.—The orthodox teaching is that man was created by God for His glory, but thru the sin of the progenitor, Adam, the race incurred the wrath and

condemnation of God, from which there is no escape save thru the shedding of blood. God provided such a way of escape for his creatures by sending his Son, the second person of the trinity, in the flesh, to die on the cross. If men accept this provision, they may escape condemnation, but if they reject it, there is no escape. The liberal doctrine is that man was created potentially in the image of God and as the son of God; in Luke iii. 38, it is said that Adam was the son of God. But man has in some ways marred the Divine image. His likeness to the Father has been a matter of growth and progress, and he received a powerful uplift from Jesus Christ. The orthodox position involves a grave difficulty, for the plan of salvation is to be *accepted*. Those dying in infancy or idiocy cannot accept it; are they lost? Surely not, if God is our Father, as Jesus taught. It is difficult for a reasonable person to see the reason or justice of the dogmatic plan of salvation. And to discard the dogma is not by any means a rejection of Jesus Christ as is sometimes asserted.

Man's filial relation to God is pretty clearly taught in the following passages:

Gen. i. 26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion So God created man in his own image; in the image of God created he him."

Psalms viii. 4, 5: "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a *little lower than God* and hast crowned him with glory and honor." (Revised Version.)

Psalms lxxxii. 6: "I have said, Ye are gods; and all of you are *children of the Most High*."

Eccl. vii. 29: "Lo, this only have I found, that *God hath made man upright*, but they have sought out many inventions."

Mal. ii. 10: "Have we not all one Father?"

Acts xvii. 24, 28: "The God that made the world and all things therein, in him we live and move and

have our being; as certain even of your own poets have said, *For we are also his offspring.*"

James iii. 9: "Therewith bless we God, even the Father, and therewith curse we men, which are *made after the similitude of God.*"

Rom. viii. 16: "The Spirit itself beareth witness with our spirits, that *we are the children of God*; and if children, then heirs; heirs of God, and joint-heirs with Christ."

I John iii. 1, 2: "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God.*"

I Cor. iii. 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

So we see that men were created children of God, and sonship is the normal relation of man to God. There are many men and women who live true to this relation. Granted that "We have all sinned and come short of the glory of God," still our sins and shortcomings do not alter our filial relation to God. Do not all children disobey their parents sometimes? And do parents for that reason disown them? No, the father yearns for the return of the child to his natural place in the home (Luke xv. 11-32). The orthodox teaching of human depravity and divine condemnation is a shock to our humanity.

The truth of the matter may be summed up in a few words. There is going on within us a struggle between our divine spiritual nature, and the carnal and material influences to which we are subjected. (Romans vii.) God purposes for us the ascendancy of our spiritual nature over these influences. Man, normally, is a spiritual being, and sin is abnormal.

FIFTH, as to salvation.—From what has been said, it follows that Liberal Christians take a wholly different view of salvation and of the Christian life from that held by the orthodox. God being our Father, He does not condition our acceptance by him upon our accepting a scheme of salvation thru vicarious atonement. God made us for himself, and our chief concern in life should be to

walk in a manner worthy of children of the Most High. The Christian life, then, is a concern of character rather than of creed; and being a Christian, is not the accepting of a plan of salvation provided in Christ, but living according to the teachings and the spirit of Christ. The following Scriptures are cited in support of the Unitarian view:

Ecc. xii. 13: "Fear God, and keep his commandments, for this is the whole duty of man."

Gal. vi. 7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Micah vi. 8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Matt. vii. 17-21: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will of my Father* who is in heaven."

Rev. xx. 12: "And I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, *according to their works*."

Acts x. 34-35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that *feareth Him and worketh righteousness* is accepted of Him."

James ii. 24: "Ye see then how that by works a man is justified, and not by faith only."

James i. 27: "Pure religion and undefiled before God and Father is this, to visit the widows and fatherless in their affliction, and to keep oneself unspotted from the world."

Rom. xiii. 10: "Love is the fulfilment of the law."

Much argument for salvation by faith in Christ has been based upon Paul's writings, but it misses the truth at the heart of those writings. Of course faith is required; it takes faith to accomplish any thing worth while. But, as James says, "Faith without works is dead." Faith is necessary, but it is not sufficient. And after all, there is something greater than faith, as Paul himself says (I Cor. xiii. 2). It is LOVE. Thus we get back to the very heart of religion.

Orthodoxy very often misses the point. It emphasizes faith in Christ as the purchaser of divine grace, but this was not the mission of Christ at all. Jesus lived, not to reconcile God to us, but to reconcile us to God. "God was in Christ, reconciling the world unto himself" (II Cor. v. 19). The whole mission of Jesus was to lead us back to our normal position as children of God. Of the verse in Hebrews, that "without the shedding of blood there is no remission of sins," it is sufficient to say that this was simply a statement of the old law as known to the Hebrew people.

In II Peter iii. 16, is a warning against the wresting of Scriptures. A glaring example of the wresting of Scripture by Orthodox Theologians is the quoting of Isaiah lxiv. 6, "Our righteousnesses are as filthy rags," to prove that salvation is by faith and not by works. Those words had reference to conditions then existing. Isaiah was denouncing hypocrisy and uncleanness, just as Jesus did in Matt. xxiii. 23-28. It was farthest from his mind to discount human goodness. The old dogma of salvation by faith, regardless of character and deeds, is in direct conflict with the passages given on page 213, and is now generally discredited.

Conclusion. — A discussion of other beliefs held by Orthodox and Liberal Christians might be of interest, but the fundamental differences have been pointed out, with references to the Bible; and the purpose of this paper, to show that Unitarianism is more Scriptural than Ortho-

doxy, has been satisfied. I will only add that the rational method of Bible study yields the best results and avoids serious difficulties, especially as touching miracles. The numerous cults of faith healing which have arisen in recent years, accept the Bible promises of healing at the same value as the promises of salvation, and in this they are consistent. Yet we do not see such wonderful cures performed as are recorded as the works of Jesus. Pneumonia and cancer and typhoid are not cured by a word or a touch. If Jesus really performed such wonders, his ministers and followers ought to be doing the same to day. The rational study of the Bible avoids confusion in this matter, by classifying as myth all stories of occurrences which contradict all known physical, chemical, and biological laws. Yet it approaches both religion and science with open mind, ready for truth which may yet come thru the discovery of hitherto unknown laws.

The critical, rational study of the Bible has not lessened its value at all. It is accepted as a book of spiritual lessons. It is our divine right and privilege to interpret it by the rule of reason; indeed the Bible itself enjoins the test of reason: "Prove all things; hold fast that which is good" (I Thess. v. 21). Yet the Bible is truly a "lamp unto our feet, and light unto our path." The best answer I have seen to the labored arguments for the doctrines of the Virgin Birth, the Miracles, and the Resurrection, is found in the words of Jesus himself: "It is the spirit that quickeneth; *the flesh profiteth nothing*; the words that I speak unto you, they are spirit, and they are life" (John vi. 63).

God grant that the time be not far distant when all earnest and faithful followers of Jesus, shall be free from dogmatic scrutiny and may come together in the unity of the faith—the simple faith of the Fatherhood of God and the Brotherhood Man.

THE NEW AGE

BY ASAPH

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. xxi. 1.

ALL those who travel upon the path of regeneration, and reach the highway, or the trackless ocean of truth—as it traverses in an ever-ascending spiral thru the functions of the heavenly man—will find that the root of all evil is the false self of man; by this is meant the desires and attachments to sensuous things, the aims and aspirations operating thru the opaque fleshly form in which dwells man proper. The true soul of man, however, is that heavenly spirit who, in the language of the Lord, always beholds the face of the Father in Heaven. It is impossible to make a conjunction with our Father until the soul while on earth in the flesh, accepts those ways or methods of life which will sweep and clean its body from all false ideals, habits, and inclinations; thus reestablishing the ancient equilibrium, which originally was unbalanced by the assertion of a local, sensuous spirit present in the function, sex.

Man must seek and practise a life of right thought, will, and action; not for a reward, but because of the fact that right thought and actions inevitably bring about true and right results. These self-evident truths proceed from him who is the word of God, or the gate of heaven, and who from time to time descends into suitable human form so as to gather to himself those who are ready to receive him as their Lord, or governing spirit. Now when the seeker after truth and immortality has seen God (like

Jacob who overcame the god of generation), he becomes invested with that liberty of Spirit, which makes it optional for him to engage in action or service in the outer world, or to abstain from service. As all personal, bodily and sensuous desires become vitiated, and of no value to the disciple when he decides to serve in the outer world all the acts of such a one are performed by and thru the divine power for the benefit of the world in general and for those who receive him in particular. Now the chief prerequisite for the attainment of life eternal, or unity with God, is a life of purity regarding the thoughts and desires governing the sex. This fountain must be sealed, but not dried up. It must become of service in transmuting the energies present in the waters of life. This gives the soul a power which is marvelous and far reaching. It connects man with Infinitude, and with a might so grand that it is impossible to put into words those mysteries which belong to the spiritual counsel of God, and cannot be clothed in form even in the shape of letters.

The transition from one world to another is not instantaneous; and it is impossible to die to the life of the senses and its aspirations in a day. The neophyte will find after receiving the injunction, "Thou shalt not," that he will have to fix this injunction firmly in his intelligence, and acting upon his desires establish it in his heart, and working from it assiduously upon his will cause it to take hold of the rebellious function, sex; and bind the sex function to its legitimate function, which is transmutation.

This is a work of years, but well worth the labor, and when achieved gives man unlimited freedom; because the liberty once gained will never be abused. Such a man is the knower of the field. Worlds may pass away; planets be annihilated; cities, countries and, races perish never to return, but such a man remains an abiding structure,

because a servant of the Lord of Lords, possessing a never-ending consciousness in being.

The present age is a grand symphony of constructive events, presaging the birth of a new day in the history of the planetary man. While destructive agents conjured by man thru wrong concepts in life and being, are annihilating thru war, pestilence, and famine, useless creations of man's perverted existence, the very Spirit of the true Self of the planetary man is gathering one by one, here and there, those who belong to this body or habitation in which he is to reign on earth in never-fading and never-ending glory; never-ending glory because it is of God.

This dawning spiritual life of the people of God is not going to be ushered in with brazen trumpets; nor will his elect come into the tabernacle clothed with crowns of gold, precious stones, and purple, as the children of disobedience come; nor will the elect attempt to force themselves upon the attention and councils of the sons of men, whose social structure is now falling asunder, but they will arrive at the place designated by the Lord, where his Name is written in the heart of his people in silence; and the temple, or society of people, will be put together without the sound of a hammer; each assuming, because of knowledge, his place, his work, and function; being born, raised, and ordained for the purpose of manifesting an association of many individuals functioning as one man.

In this wise, the second coming of the Lord will dawn upon the race. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children" (Isa. lxvi. 8).

The student of Esoteric culture will in course of his

progress discover that his mind is opening up to another world, which is a spiritual interior consciousness, unfolding itself in his individual being. The Universe by degrees becomes posited in him, and this because man is a universal being. He does not go out into space, but space enters into him, and he arrives into a heavenly state by permitting heaven to develop within. It is to be observed that the Universe is man—the consciousness of the Universe is God—altho God is in the world, and the world was made by him, yet the world knows not God. To know God is only possible for him who will receive him; namely, open the mind and heart to his teachings, and follow him in regeneration, become born anew; not of blood, nor of the will of flesh, nor of the will of man, but of God. By these means the Word becomes flesh, and dwells on earth. In his first advent, He was alone; but to-day at his second coming, he will dwell in a body of people functioning as one man. As in the past, John bore witness of him, so to-day John is a witness of his second advent, realizing that the Spirit is before the body; altho He, the Lord from heaven, comes after the body is formed and grown. The record of John, or earthly tabernacle, is I baptize in water, or the body is manifest thru generation, but he who is preferred before me baptizes with fire, which is regeneration or transmutation, burning up all dross.

Thus man reaches freedom, he can look back into the dim past and see his own existence, as it began in the nebulous elements concentrated in space; a tiny atom, moving, thinking, acting, and gaining knowledge thru experience in all degrees of matter, which is the lowest manifestation in spiritual being. Man sees himself attached to flesh, first thru a desire to know, then thru habit begotten thru sensuous delights; realizing the self in prison, and having become blind, he does not see the

door ajar leading to the open where shines the Sun of Spiritual freedom. But when man opens himself to the will of God, his other and higher self, his twin, looks up, and thus he beholds before himself the glorious future, eternal growth and spiritual being; for every day advances the new creature a step higher, therefore enlarging the horizon of his visions in truth. He lives in the Universal, and the Lord lives in him. The body feeds the spirit, and the spirit sustains the flesh. This new-born consciousness relating to spiritual being, distils itself by degrees in man's inner vision, and the many experiences in the unseen world, become events in that existence, connecting man with the very beginning of things, even to a time when the earth was not yet.

This gathering process above mentioned does not, however, take place in the same sense as accepted by Christendom, which is composed of egotistic mankind who imagine that man is ushered into an unearned perfect state after death; but rather this gathering is a veritable gathering of those who have individually overcome the power of the serpent, and therefore have abolished death in themselves, and in their social, unified existence have become the living body of the Christ (Rev. xiv. 1-4). Thus YAHVEH comes into the world, that he may subjugate the hells and glorify His Name in the human. Having accomplished that in his first advent in one man, he returns not to suffer, and lay the foundation again, but to reign and take possession of the planetary man, thru a body of people functioning as One Man. It remains then, for the Esoteric student to determine who shall reign in his organic structure, and who shall govern the life which comes to him from the Creator of all that is good. This New Body of people is to be the light of the world, thru the ages to come (Rev. xxi. 24); for they who have overcome, and "sit with me in my throne, shall judge the nations." As the

knowledge of the true, and only true life, passes unto the ends of the earth, it effectually separates the useful from that which is not, for the truth of the regenerate life is a fire devouring all who are not in accord with its eternal laws.

“Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean” (Isa. lii. 1).

“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life” (Rev. xxi. 27).

IS THERE A HUMAN MIND?

BY S. C. DAVIDSON

It is generally conceded by modern scientists that mind is an intellectual faculty, somewhere in the human brain, which enables man to reason, draw conclusions, and thus pass a general judgment upon whatever suggestion is made to that faculty by impressions from the outer world. This seems to us to be an inadequate definition to so great a power as we know mind to have. If every human brain possess a specific local faculty, identical with its own personality, we readily perceive that there could never be harmony in the great realm of thought. Confusion and discord would be the result in all matters coming before the human mind for adjustment. But such is not true, and we know that there is harmony in thought and action in almost all great questions presented to the human mind for adjustment. Able brains sift the false from the true; and, by coming together on the plane of reason, draw harmonious conclusions. So we conclude

that there must be something more than a mere local faculty in the human brain that constitutes mind in its true and real sense.

If we say that mind is force pervading all the realm of infinity, which, coming in contact with living, intelligent instruments, acts upon them, producing results; as for instance, a stream of electricity from a powerful storage battery, coursing thru the many conductors, produces just such effect as the nature of the conductor will make; or, as the clear, polished diamond receives and reflects the light of the sun, then from this basis, we can account for the many seemingly strange and wonderful products of mind.

If there be a great universal force permeating all infinity, and that force is an intelligent one, sending its power to all parts of infinite space, such universal force would be properly called *mind*, which is the real source of all knowledge, and from which, the local faculty in a man's brain receives its power. This faculty being so sensitively constructed catches a part of this universal force and retains it as knowledge, reflecting it as a mirror, according to its purity, polish, and clear reflecting qualities. We say, now, that mind is a stream of intelligent force, pervading all infinity, acting on all living, sensitive instruments alike; and that the human brain is only a sensitive instrument receiving and reflecting such quantity and quality of mind as its high or low polish will permit. Such conclusions will account for the fact that "great minds run in the same channel," and that great human brains (reflectors) in all ages of the world received and express identical ideas, altho thousands of miles apart, or living in different ages of the world. This tends to establish the fact that mind proper is an Universal Force, affecting every human reflector (human brains) according to its high or low state of receptivity and polish. Now

we say there is no such thing as human mind at all, but the faculty in the gray matter, which we call the brain, is a delicately tuned instrument capable of receiving, retaining, and reflecting mind, just in proportion to the degree of its finish, polish, and purity.

A cultured brain full of energy and vitality, receives and reflects a greater amount of knowledge (mind), than one of a coarser finish and dull disposition. Then if this be true hypothesis, how important it is for man to guard the sacred threshold of the brain, keeping out all impure, evil thoughts, that the brain may grow in purity and be able to reflect only that which is true, good, and beautiful.

The great spirit of truth is this mind which "lighteth every man that cometh into the world." Call this Universal Force, Nature, Mind, Wisdom of God, it remains the same infinite, inexhaustible, all-pervading power—"embracing all, supporting all, ruling o'er."

And how beautiful this unseen power, binding together God's universe in one intricate whole, and every individual part, differing in degree of development in its receiving and reflecting power. And to, there is an affinity between the Great First Cause, God, and all creatures. These creatures are divine. Even a sparrow cannot fall without his attention. "In Him we live, and move and have our being," one great, whole Mind, the Creator and Father of all things.

This theory being true, reason is only a skilful mode of handling the reflector, whether done consciously or unconsciously; and the animal brain is a lower grade of reflector than the human brain. This accounts for the fact that certain animals seemingly approach reasoning.

As it has already been said, there is no such thing as reason, in man or in animals, but both play the part of a reflector. From the animal brain, comes the low degree

of reflection distinguished as instinct. From the human brain, comes that high degree of reflection distinguished as reason. We regret to say that some human brains reflect a very low grade of thought.

The rough, smokey reflector emits from its hidden recesses those dark shadowy passions of almost animal nature. To such as these, the good, the true, and the beautiful have no meaning. The Angel Choir might breathe the spirit of music from nature's melodeon, it would be dead silence to them. The face of love might smile in his sight, even from the heart of his Creator, it would be cruel frowns to them.

In the whole realm of nature, we see this truth manifested, that the brilliancy of thought force depends entirely upon the capacity of reception and the power of reflection in all living, intelligent beings.

By the establishment of continence energy is gained. The chaste brain has tremendous energy, gigantic will power, without that there can be no mental strength. All men of gigantic brains are very continent. It gives wonderful control over mankind. Leaders of men have been very continent, and this is what gave them power. Therefore the Yogi must be continent. — VIVEKANANDA.

“PAY no attention to what others do to thee; be busied with thine own improvement. When thou hast learned this, thou hast mastered a great secret.”—*Prabuddha Bharata*.

BE HONEST WITH YOURSELF

BY MARY

THERE is no grander motto than this, "TO BE AND TO APPEAR WHAT YOU REALLY ARE IS A MAGNIFICENT ATTAINMENT," and there is no text that a man (or a woman) can take for a guide in his daily life that will more surely guide him into the right path than those few words. For surely an earnest desire to appear to others just what we really are, will wipe out all sham, all false pretense, all striving to appear to be what we are not, and will produce in the mind and in the heart of the individual an honesty that will lay the foundation for future growth. Before we can begin to grow, we must cleanse ourselves of the accumulation of trash that we have gathered thru many years of false thinking and acting. This will place us in a position to begin to build our character. Just as a man who intends building a house, first clears the ground where he intends to build of all rubbish, so must we, who desire to grow mentally and spiritually, first rid ourselves of the perverted habits of thought that prove to be hindrances in the way of our progress toward the light. And the first great requirement toward this end is perfect honesty with ourselves, a willingness to see ourselves just as we are, no greater, and no less. Truly has it been said,

"First above all, to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man,"

for unless we are honest with ourselves, we can not be honest with any one else. When the Master said, "Be

of good cheer, I have overcome the world," he did not mean that he had conquered the nations of the world. Oh no, he meant that he had met and conquered the evils within his own flesh, and the fleshly conditions of humanity.

The worst enemy that any individual need ever fear to meet is the deceiver within himself. How often we hear people say, "I am not selfish," "I am not covetous," "I am not jealous," "My life is dedicated to humanity, I care nothing for self," yet by their daily lives, they prove even to a casual observer that they are self-deceived; they live in the ideal of noble qualities, but fail to embody them within themselves.

It behooves each one of us to look well to the mastering of this LIAR that sits enthroned within, for until he is mastered growth is only apparent, it is not real; it is only a veneer that will readily crack and fall away when trial comes. And to accomplish this mastery, it is necessary for each one who has started on the upward path to go within and to seek diligently for the evils there, earnestly asking for the light of the Spirit to aid him in his search, then he will be made to see the intent of his own heart and to know what is there that needs to be eradicated, and the methods to pursue to accomplish this end. As a help in this direction, if a person who begins this cleansing process, will ask himself the question, "What is the motive behind each thought, each speech, and each act of my life?" he will be greatly aided in detecting the deceiver; and in all probability, he will be greatly surprised to find what a hypocrite he has been all his life; surprised to find how many of his qualities that he has regarded as virtues are really prompted by selfishness.

The neophyte should not be discouraged by what he finds within himself, neither should he let his mind dwell too long on what he finds there, but rather should he turn

his mind to the qualities he desires to embody, to the opposites of the evils that he finds within, and try to realize them in his consciousness, until he finds his whole being alive with their vitality and strength; and thus by careful living and constant watchfulness, he will grow within himself the Spirit of Honesty, and it will come to be said of such a one, as it was said of Nathanael of old, "Behold, an Israelite indeed, in whom is no guile!" (John i. 47). When we are perfectly honest, then shall we find within ourselves perfect peace, and we shall know no fear, for it is only the evil within us that produces fear. And as it was said by the poet of Abou Ben Adhem, the old Arab sage, at the approach of the angel, "Exceeding peace had made Ben Adhem bold," so may it be said of us when we have dethroned the deceiver within us; for there is nothing else that brings such fearlessness, such freedom, such peace, and joy to the soul, as to be able to stand before God in perfect honesty; and shorn of all fleshly trappings of pretense and sham, to say, in the words of the Psalmist,

"Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting" (Psa. cxxxix. 23, 24).

THE DIVINE TEACHER

BY ELI

A PERSON'S voyage thru life may be compared with a sailing vessel on the ocean. As a vessel is tost about hither and thither on the ocean waves, so also is man tost to and fro, by the astral influences and psychic storms. And if there was not an intelligent guide within him to conduct him thru this great ocean of life, when these

psychic storms swept thru his mentality he would soon be shipwrecked and hurled into the deep, black waters of destruction.

The vile disease of the mind which in the past we have found to spring out of the boundless desires of the soul, is nothing but a fire which is very hard to quiet, because we have allowed it to be brought into activity thru the sense of pleasure; and consequently it will burn until its demands are either fed, or taken control of by our higher intelligence. If the thought-currents of the world which so frequently sweep thru the mind were not stopt we should not be able to protect ourselves from the destroyers of our life-forces. A thought, whether good or evil, is attended with some kind of sensation in the body. We who have been students of this higher thought, have found that the mind can touch any part of the body and most decidedly feel its touch interiorly; in much the same manner as we should feel the touch of the hand externally on any part of the body. And if it is true that the mind has become so acute, why is it not possible to pierce thru, and touch that which we most desire?

If it be true that the mind can actually touch that which it desires, then if the mind enters the realm of sensation thru desire, it actually becomes the prey of sensation. This Adversary, Desire, will try all his malicious arts to lead us on the downward path. And it is very difficult, and sometimes it takes years, to extricate the mind from the different realms that we have allowed it to enter. Hence, it is very important to keep at all times, in touch with the Spirit of God, in order that we may always be able to control our desires. When we consider the numerous adversaries which lead the mind astray, we cannot wonder at the words of the Master when he said, "Many will seek to enter in, and shall not be able."

If the reason is not enthroned above the sensations by

the aid of Divine support, the thought currents of the world are interlinked with our own thoughts and desires. When the mind is separated from God, the animal senses become most active, and it is then that the mind is very easily influenced, and attunes itself with the cries and desires of the body; and while the mind is indulging in its desires, it seems to be suspended between heaven and earth. It vibrates here and there, subsisting upon the pleasures of the imagination. The different phases of desire are a part of the serpent's plot. Thus we find the adversary whispering to our soul's consciousness, "Your Lord is delaying his coming. Why not put off your efforts toward the higher life, and ease up for a while? You can undertake it again at a more distant period; for the world has many opportunities and attractions to offer you." At this stage of the game, how little it takes, the slightest disturbance, to move us from our place in the Holy Order of the Heavenly Body.

Deeper and deeper the mind sinks into the sensual mud. Temptations of every description, upon every side present themselves, until we find ourselves mixt up with those living in the senses. We see the sensual carousing in their love feast; springs of sensations, fountains without water, empty vessels that hold no spiritual water, this is all they seek. But you who have once entered into a covenant relation with God find that the deliverer is near, and that his divine influence will in the darkest hour make itself felt. And thus, while you are floating upon the sensual wave of this lower ocean of life, you get a glimpse of the Spirit of the Christ, the Rock which has withstood this tide for ages. And while the attention of the mind is drawn towards this Source of incoming light, you realize from the depths of the soul that this empty, gay life is but a mental fume, which rises and increases the darkness of the soul, but appears only for a little time, and then vanishes away.

What a blessing it is to feel that God dwells with mankind here on earth, and that wherever he goes, God is constantly with him. Only be still! Still the senses for a moment and listen, and you will hear that silent voice which speaks so gently within the soul. Can you not hear His questions? "Why do you hinder and delay my work in you? Are you returning again to make a covenant with death, when you said in your heart you were done with this long ago?" Well did the Spirit of God speak these words thru the prophet Jeremiah (ii. 17-21):

"Hast thou not procured this unto thyself, in that thou hast forsaken YAHVEH thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt [world] to drink the waters of Sihor [darkness]? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore, and see that it is an evil thing and bitter, that thou hast forsaken YAHVEH thy God, and that my fear is not in thee saith, YAHVEH God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet have I planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"

To this your soul answers, "My Father I will go wherever thou wilt lead me. For thou art the guide of my youth." You realize that he alone can root out, and pull down, and replant, and build up your higher nature; now you have reached the point in your attainment, where you will not despise reproofs any more; you will feel that it is necessary to submit yourselves to those who will guide you into the way, "for they watch for your souls, as they that must give account," as the apostle Paul so well

said, that they may do it with joy, and not with grief."

Many feel disheartened because of a supernormal power that a teacher seems to exert over the life of a pupil. Especially does this seem true to one who is privately instructing others in the knowledge of spiritual things. But let us consider this for a moment.

When you entered upon your school life, and first began as a student in the A, B, C, you will remember, that your teachers did not demand so much of you, as a little child, in matters of discipline and obedience as they did when you entered the higher grades. Therefore receive all that you can get of discipline and instruction, for the time will come, when you have gained the mastery over self, that this excessive discipline must also manifest itself in you, if your work is to become effective as a teacher.

THE NATURAL MAN AND THE SPIRITUAL MAN

BY H. E. BUTLER

"THE voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD [YAHVEH] bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—Isaiah xl. 6-8.

THE NATURAL MAN

THE word of God by Isaiah that "all flesh is grass," takes me back to the time that the Lord showed me the God of creation, and as I walked over the grass that morning the Spirit of the Lord said to me, "The spirit of life that is in the grass will be the man that will walk the earth in the far off to-morrow." Thus looking out into the work of creation, we see how man has come up thru all stages of existence, from the original germs in the water to the grass, thru all forms of insect and animal life until he walks the earth as an intelligent human being.

Still his flesh is but grass, his mind is but that of the animal, his consciousness is that of his surroundings, he is acted upon and controlled by that universal mind that fills all space. That universal mind acts upon him as if he were a mere machine. The steam acts upon the engine, and the engine acts upon the machinery by which manufacturing is carried forward, and all this forward motion, ingenious tho it is, is only the result of form and function. The steam might act upon another object in another way and produce other results; but where there is a mind that has formed and arranged all that relates to it according to a purpose, the machinery will act and carry out that purpose; but still that purpose is only the result of material things, for the mind that organized, constructed and caused it to carry forward the purpose, was purely of the earth, earthy.

In the evolutionary processes of nature, the mind of nature, by virtue of multifarious experiences, has taken form in animal and in man so that it is enabled to apply certain laws of nature, to cause them to carry out and ultimate a purpose, but still man's mind and consciousness is of the earth, earthy. Altho having come up thru all the multifarious experiences of many lives, man's mind has gained much; and from the standpoint of an earthly existence, it has great facility, it has great ability to lay hold of God's creative forces, and to cause them to serve man's own purpose. But still, when the great Master was here on earth, he said to men, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii. 23). Again he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi. 53).

Has not the man, who has this wonderful mind that is able to lay hold upon the laws of nature and to construct instrumentalities by which nature is forced to do his

bidding, no life in him? The Master says, "No," we re-echo the word "No." All the life, all the mind, all the intelligence, has been gathered up on man's pathway from the lowest forms of existence to his present status; the life that is in him that enables him to think, to act, and to do, is the all-pervading life of the universe. Man lies down and sleeps, he lets go of consciousness, he is virtually dead; but when he awakes, he remembers what he was, and what he wanted to be, and that memory enables him to start right on where he left off the night before. Memory, mind, recollection, gathering in again that which had been thought, consequently calling up the consciousness of the day before, becomes the consciousness of the man. All is mind, and all consciousness arises from thought. God by a word created the world and all things in it. We repeat, all is mind, and the organized structure and sensitized nerve system of the human being, is able to call in, draw into itself the mind of the Creator and thereby become a conscious individuality. But still, this conscious individuality is wholly made up of the experiences of the past and the activities of the present, it cannot for a single moment rise above its real normal self, which in reality is nothing more or less than the sensations of an animal existence.

THE SPIRITUAL MAN

When man has grown large enough thru experience, thru effort, and energy, to reach out beyond a mere physical existence, and to begin to inquire about the cause of all these things, the source of all that is, than he reaches a point where the mind begins to weigh and balance, begins to question and to think, to ask, what is consciousness? what is mind? and what is knowing? As man thinks from himself and from the things around him, the mind that recognizes and is conscious of God and Spirit becomes to him an uncertainty, a transfer of consciousness from that

which seems to be the real to that which seems to be the unreal. Then this being true, the mind is inclined to compare the active thought-life of the things around it with the thought-life of that which is beyond, of that which is spiritual; and having lived all this conscious existence in the thought-life of the material world, the thought-life of the spirit-world seems to be unreal, and imaginative, without solid foundation and without substantiality. But as the mind that is of the world has reached its highest point of culture relative to the material world, and not being able to go any further, it earnestly desires something more; but it finds a deep chasm between the natural and the spiritual mind. Yet as one lets go of the natural mind, and takes hold upon the spiritual mind, the exit from the one to the other, from the old to the new, brings to light another consciousness, so different and so unexpected that the old human consciousness rises up and questions, "Is this real? or is this merely imaginative?"

Here comes forth from this point the materialist, the infidel to all that lies beyond the realm of the five senses. The Lord announced, "Except a man be born from above, he cannot see the kingdom of God" (John iii. 3). At this point, it becomes absolutely necessary that there should be an influx of a spirit-consciousness from on high; for without this added spiritual consciousness the individual can never know, realize Spirit. When man has grown and developed where the mind virtually has gotten to the end of material consciousness, the mind then casts about for further plans, and finding none, it becomes sad and weary; it lets go of the old and reaches out into the unknown for something that it has not; and in this deep soul-sadness and reaching out, it steps over the chasm that lies between the natural and the spiritual, with an earnest desire to know the Spirit.

At this juncture of man's growth and development, the

God of the universe will send into the soul consciousness of the man an added and higher life; this life being higher, finer, and more like the Creator than the former life, man is now able to receive and sense, become conscious of, Spirit. Here arises at once a new man, an entirely new consciousness, which is destined to supersede the old, by rising above and controlling the natural and material mind. The reception of this higher life, and the consciousness arising therefrom, opens the door for a forward advance into what the world now calls the unknown and unknowable—for it is unknowable without the addition of higher and purer life, the life of Spirit directly from God the Father. When this Spirit is received into the organism of an individual, then that individual can read spiritual literature and understand it and utilize it. Such a one can inspire spiritual thought and ideals and incorporate them, make them part of one's very being. By virtue of that new life received and incorporated in the organisms of individuals, they become the sons of God; and they must of necessity go right on growing, developing, learning many things of Spirit, learning great things of the cause world; because this new life that has been received into the organism is a part of the Father, the everlasting God. Therefore God's thoughts take form in the mind, create an added consciousness, and the mind goes right on growing and increasing until it becomes conscious of its Father, God. Then that wonderful prayer of our Lord will be answered, "that they may be one, even as we are one" (John xvii. 22).

The identical oneness that existed between the Lord Jesus and the everlasting Father will exist between the one that is begotten from above and the Father, as recorded in that same great prayer of John xvii. "Neither pray I for these alone, but for them also which shall believe on me thru their word; that they all may be one; as

thou, Father, art in me, and I in thee, that they also may be one in us" (John xvii. 20, 21). Thus as we cross the line from the material or animal nature, the material mind, into the consciousness of Spirit, by virtue of God's sending into us his Spirit-life, we begin at once to ascend toward the Father, by continued additions of spirit consciousness, until there arises a perfect unity of action between the mind of God and the mind of his sons.

We, as taught by our Lord, pray, "Let thy kingdom come"—let this state obtain among men, let that great body, the 144,000, that have thus been begotten from above, be brought into perfect unity with each other, and into oneness with the Father.

Divine wisdom and peace be with you.

LIVING WATERS

BY MARGARET K. REGAN

"He came one day to Jacob's well"
And of "Eternal Life" did tell
To despised Samaria's daughter.
He told her how she might attain,
Might "drink, and never thirst again"
"From wells of living water."

"If only he would come to-day,"
Thus did I hear a dear one say,
"And teach me how to live.
If only I might hear Him tell
How I might find that 'living well,'
All that I have I'd give."

He comes, dear heart, do not despair
Infinite Love will hear your prayer
If all that you have you'll give,
If you'll but break each binding tie,
Let every earthly passion die
He will teach you how to live.

"He has brought immortality to light,"
Dispelled the gloom of sin's dark might,
He bids you work, and win
Immortal Life with every breath,
Be "more than conquerors over death,"
"And joint heirs with Him."

IMAGE AND LIKENESS

BY L. D. N.

"LET us make man in our image, after our likeness: and let them have dominion."—Gen. i. 26.

THIS is the All-Father's ideal purpose for man as His child, and we have only to recognize this and commit ourselves, in the true sense of dependence upon him, with a perfect abandon of confidence and trust to the working of his will and purpose in us, to be lifted at once to this divine realization. The rapidity with which the transformation will be affected, depends upon the completeness of our recognition, and the fulness, strength, and intensity of our faith. Have faith in the power and wisdom of God working in the organic functions and activities of your own being, soul, and body, and nothing in the line of divine realization, or spiritual and physical perfection, will be impossible unto you. This attitude of dependence and trust, is the true attitude of divine sonship, and constitutes that spirit of prayer as the means "by which we rise out of the vanities of time, into the riches of eternity," and are lifted out of the limitations of materiality and blindness of self and sense into the light, freedom, and mastery of the spiritual consciousness and power.

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 6, 7).

"IN HIM WE LIVE AND MOVE AND HAVE OUR BEING"

BY JOHN FLEMING POGUE

Why ask the question men have asked Since man began his reign?	Yea, life is God, deny it not, Ye who would learn to live,
Will questions solve the riddled past, What's gone restore again?	The spring behind each transient thought In whom we gain and give
May, there's no solace in our quest No profit in our pain; 'Tis but to queer the idly guessed And complicate in vain.	Do we abuse it, God's not mocked, His laws are there the while, A rebel heart by terrors shocked, We bow before his smile.
Yet life is here, and life we have Who doubts the power he holds? Nor less, nor more can any crave, Who would use what he controls.	Again we lose the link connect, We waste the chances given; His patient suffering doth correct, We're then reclaimed by heaven
For life is not the vital spark, Or lightning current flashed; No light is it from out the dark, A hope scarce caught ere dashed.	Thus are we led from birth to death. When most we strain and strive We live, we move, we have our breath, Alone in God alive.
Oh! no, no, no, life far transcends That strength by which we move, On it the universe depends, And thru it all things prove.	Then act as tho we knew what's true, As tho we met the claim, Affirm its force in all we do, And make its strength our aim.
Yes life is mind and thought and will, The means unto an end, Thru it the worlds their orbits fill, And naught its force can spend.	Forget not that it is your own, And left to you to will. For God in you yet mounts the throne, Disgraced, He is God still.

MYSELF

BY JOHN FLEMING POGUE

Are you looking for something from me to-day?
You look not in vain, my friend,
For tho I am sending you nothing, I say,
I am sending the best I can send.
'Tis a bit of my heart, and a piece of my soul,
'Tis a hand-clasp and thought of the mind,
But when you've examined the weight of the whole,
'Tis the most of myself you will find.
And its beauty consists in its reflex of you,
In its image of what you inspire,
In its happy conception of what you would do,
Were you acting your own true desire,
For the impress of all that you mean unto me,
Is the part I express back again,
As the face of the mountain is recast by the sea,
Or an echo is the music's refrain.

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Theodore Price, President.

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Washington, D. C., U. S. A. March 1915

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On March 1st

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BIBLE REVIEW

VOL. XIII

MARCH 1915

No. 6

GOD'S DRAMA

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

From a Lecture delivered at The Higher Thought Center, South Kensington, London.

FOR centuries God has been guiding the destinies of
THE ANGLO-SAXON RACE;
so far back indeed as the time when he called Abram
from "Ur of the Kasdim," to go to an unknown country.
At that time He promised him that his seed should be-
come "as many as the stars of heaven for multitude, and
as the sand which is by the seashore, innumerable."
Centuries past until the time of Solomon, when the people
who had descended from Abraham had become a very
great and powerful nation; exceedingly rich and prosper-
ous. At his death the kingdom was divided into *two*
—called Israel and Judah.

These have never since been united; and it is to ignor-
ance on this point that the failure on the part of so many
to understand the prophecies is due. The destinies of the

TWO HOUSES OF ISRAEL

have ever since been distinct and different from each
other. The Jews have always been in evidence among
all the nations of the earth, for even when they would

fain hide themselves under some other name, "the shew of their countenance doth witness against them." For centuries their land has lain desolate, and they have been without a king, priest, temple, or sacrifice; without army or navy, without a Home Government to which they could appeal in times of persecution and distress. Every word of Scripture as to their dispersion among all nations, and their unprecedented sufferings, has been fulfilled to the letter. Their glorious destiny, hereafter is to be, in conjunction with Israel of the Ten lost Tribes,

THE CHIEF AMONG THE NATIONS,

with Jerusalem, as Metropolis of the World, the City of the Great King, the joy of the whole earth.

But who then is that Israel which, like the prodigal son, was dead, and is alive; was lost, and is found? It is the Anglo-Saxon Race, which was found in Assyria, the very place in which Israel was lost. Sharon Turner declares that they emerged from thence defeating Cyrus King of Persia, and capturing a large part of Armenia, which they called "Sakasina," after their own name, "Sacae" (*Sakai*) or "Sakasuna," the sons of Isaac, from which word the name, "Saxon," is derived.

Sharon Turner identifies the Kimmerians* as our early ancestors from whose language the Welsh, Gaelic, Irish, and Cornish dialects all proceeded. These Kimmerians occupied the land north of the Euxine, or Black Sea, which still retains the name of "Crimea," from the original "Kimmeria." In the Crimea there were found hundreds of gravestones, bearing inscriptions in the Hebrew Square Character, bearing dates from before the Christian Era to the beginning of the fourth century A. D. This fact proves

THE HEBREW DESCENT

of the Kimmerians; and many of the inscriptions give the

*"History of the Anglo-Saxons," page 21.

date of their captivity, corresponding to that of the Ten Tribes; namely, the Eighth Century B. C. So that on the one hand, we prove that our ancestors, the Kimmerians, are Hebrews; and on the other, that they are not Jews, and therefore they must have been Israelites of the Ten Tribes.

He further shows that there were three great waves of Celtic invasion, of which the first were called the "Goidel" (Hebrew, people of God); and the second the "Brythons" (Heb. Covenanters). The Gaelic of Scotland, and the Erse are derived from the Goidelic; and the Welsh, Cornish, and Breton dialects, are from the Brythonic tongues.

The third great influx of population was that of the Anglo-Saxons, and later of the Normans, who are all of the same Keltic race, and represent under the names of Angles, Jutes, Frisians, etc., various offshoots of the Tribes of Israel. But while the ten tribes have all been preserved, altho scattered over the whole earth, "as coin is sifted in a sieve, yet it is promised that not the least grain of them should fall to the earth."* His eyes and His heart have been set upon them continually, His Covenant with them is as firm as that of day and night. As long as the sun and moon endureth, so long shall Israel remain as a nation before Him; even in the New Heavens and the New Earth shall their name and seed remain. But some of the tribes are favored above all the rest; for example, Ephraim and Manasseh the two sons of Joseph, who inherited the birthright, as if Joseph had been the first-born of Israel. So the birthright descended in the first degree to Ephraim, (that is, to British-Israel) who was to become "a nation and a multitude of nations," as it is to-day. The second portion is that of his brother, Manasseh, whose role is carried out by the United States. Together these possess about half the the land surface of the Globe, and the richest portion. If

*Amos ix. 9.

the brothers, Ephraim and Manasseh, stood together, they could dominate the world, and they will do so finally; for Israel shall blossom and bud and fill the face of the world with fruit. Other tribes of Israel have been identified as the Danes, who represent the tribe of Dan.

But while on the one hand, we have a literal latter-day Israel, in whom the prophecies are literally fulfilled, there must also be to-day nations who represent the neighboring nations, who were round about Israel, in order that they also may fulfil their role in this

GREAT DRAMA.

Some of these Biblical nations have been recognized in their modern antitypes. Turkey for example, is, or represents Edom, for she still holds, and has for centuries held, the land of Seir in possession, the land which was given to Esau.

MY PRAYER

BY ETTA M. GIBBS

I AM my brother's keeper,
Oh, may I live for him,
And in my soul oh, never,
May hatred enter in!

Oh, let me live to serve him!
Lord, may I not forget,
E'en tho his sins be scarlet
He is my brother yet.

His gladness is my gladness,
His sorrow is my woe;
Deep in my heart I love him—
My brother here below.

O Self! be thou in judging
So *broad* and *just* and *true*,
That thou can'st see thy Brother's soul,
In beauty shining thru.

And words of petty meanness
That wound thy brother's heart
Oh, die thou still unuttered,
E'er thou a grief impart!

Dear Jesus, guide my footsteps,
Lead me along thy way,
Receive me and my brother
Into a brighter day.

“AND THEY TWAIN SHALL BE ONE FLESH”

BY THEODORE PRICE (Birmingham, Eng.)

THE Esoteric life teaches us to turn the gaze ever more and more inwards; and as we do so we discover that the external, or objective surroundings, become to an ever greater extent symbolical, and the mere shadows of the subjective life. As Milton says:

“What if Earth

Be but a shadow of Heaven and things therein,

Each to the other like, more than on earth is thought.”

With this thought in view let us consider the perfect marriage union. It is a well-authenticated, psychological fact that the normal relation of the subconscious mind to the intellect and will, or conscious mind, is one of hypnosis. The conscious mind is continually making suggestions to the subconscious mind; these suggestions, the subconscious mind unquestioningly accepts; and being the creative faculty, acts upon those suggestions, and from them creates form. For example, if morning noon, and night, a man suggests to himself that he will become a millionaire, and every circumstance of his life be bent to the fulfilling of that object, he will become a millionaire. If another constantly tells himself that he is subject to influenza, he may safely have the fire laid in his bedroom, and get in a stock of ammoniated tincture of quinine, for “As a man thinketh in his heart so is he.” But it is not for you and me, if we are regular readers of *Bible Review* or other Esoteric literature, to lend ourselves to such negative and destructive suggestions. But it is for you and me to apply the same law along positive and constructive lines. It is for you and me to tell our-

selves unswervingly at all times that we are sons and daughters of YAHVEH Elohim, the Most High, and that we are Christ-men and Christ-women, and as surely as

‘ Each night the stars come to the sky,

The tidal wave unto the sea,”

so surely shall we gradually become that which we have held up before the eyes of the soul; and ours will be the blest privilege of being saviors of the people, and kings and priests unto God.

We therefore see that the conscious mind is the vehicle of the intellect and will, the male or positive quality; while the subconscious mind is the vehicle of the soul, the female or negative quality. The intellect supplies the knowledge, the soul creates form from that knowledge; i. e. puts it into practise. As in the external life, the father supplies the seed, or germ, and from that germ in conjunction with the mother's life-substances she creates the child, so in the inner life, it is the perfect union of intellect and soul which creates the Christ within us; or put into psychological terms, it is the perfect harmonizing of the conscious and subconscious minds that produces within us superconscious perception, which is illumination.

In looking around upon life, as we see it in the world to-day, we observe that the higher its manifestations become, the greater also becomes the travail in bringing it to birth, so that we cease to wonder that the days of travail should be so long and bitter, for both God and man, in bringing to birth, not into time, but eternity, the sons and daughters of God. For the whole creation groaneth waiting for the manifestation of the sons of God. We note that in the inner, as in the external life, it is the female quality which travaileth. In the spiritual birth, it is not the intellect which suffers, but the feelings, the emotions, the soul.

Within our bodies are two sets of nervous systems, the sympathetic, which has its connection with the brain, the realm of the intellect; and the ganglionic, connected with the solar and other minor plexuses, the realm of the soul; and it is thru this latter system that the lymphatic fluids, produced by the transmutation of the life seed, are carried to and stored in the plexuses, for the re-creating and building up of the brain and body.

To the thoughtful and spiritual mind, it is obvious that the only possible way to effect that perfect union which shall result in the birth of the Christ-child (the neuter, neither male nor female, but the perfect blending of the two), and complete the trinity, which forms a unity, the three in one, and the one in three, an absolutely regenerate life must be lived both in thought and in deed; for all the creative qualities will be needed for this final fulfilment of God's great purpose of creating us in his image and like him.

To illustrate further by an analogy from Brother Butler's wonderful book, "Practical Methods," he mentions certain insects where both parents expend their whole life-forces in giving birth to their offspring. So within ourselves must all the life-forces of the intellect and soul be fused and united to bring forth that perfect blending of the two, which are not two, but one, unisexual as before "the fall," but on a far higher plane; each spirit having gained individualized self-consciousness of its at-one-ment with God thru its long and painful travail in the wilderness of bi-sexual generation.

This is the marriage made in heaven; the uniting of the bride and the bridegroom, and even those who are at the marriage feast (the other members of the body) must have on the wedding garment of perfect purity and holiness, or else be cast into outer darkness.

This is the marriage of which it can truly be said,

"Whom God hath joined, let no man put asunder," and to those who have perceived this great truth, any alliance which the world looks upon as a legitimate marriage must of necessity become an adultery; for "In the Resurrection [the Regeneration] they neither marry, nor are given in marriage, but they are as the angels of God in heaven" (Matt. xxii. 30).

No longer need we seek our perfect mates outside ourselves; for within, each man shall find the wife of his bosom; and within, each woman shall find her lord and master and "they twain shall be one flesh." In every other regenerated man or woman whom we meet shall we find all that we hold most dear in both sexes; for the man will have found the woman within himself, and the woman will have found the man within herself, and each shall be set.

"Like perfect music unto noble words," all brothers and sisters will serve under one lord and master, even Christ. And for this cause shall a man leave his father and his mother, and every carnal relationship with the world, and cleave unto his wife, "and they twain shall be one flesh." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. xxii. 3-5).

In the foregoing article is indicated the microcosmic work which each individual must accomplish who would be included in the macrocosmic work of the forming of the Christ and his Bride, as revealed in "THE GOAL OF LIFE."

THE WORLD WAR

BY G .G.

OUR great conflict may be considered from three viewpoints, tho no one of the three can be entirely separate from the others:

1. The Physical.
2. The Spiritual.
3. The "Psycho-cosmic."

In scope and importance, these should be reversed; but for the sake of a better understanding they may as well stand as stated.

Physically considered, this conflict is the greatest European War. Spiritually realized, it is the greatest Earth War. Psychologically understood, it is doubly a periodical planetary sickness.

Men everywhere are asking, "Why this struggle?" "Who is to blame?" Men are endeavoring to give answers. All, so far as may be noted in the cosmopolitan press, have miserably failed. Why? The basic reason is because there is no such thing as a physical cause.

The fact of this failure is substantiated by information from observant writers from all these warring nations, to the effect that each and every one of these governments have been working, preparing themselves for the conflict for many years.

The Law of Use makes it imperative that the thing for which preparation has been made shall be consummated.

The reality and results of physical action are, or will be, before us. Let all men read, observe, judge as they may.

Those who have progressed a little beyond the average,

realize that all physical action is accomplished thru spiritual agency.

The world is now spiritually at war; in The United States of America as well as in England and in Germany. It is only a question of time when the war measles will break out on this physical side too.

All the intents and purposes, preparations, and fulfillments of this disintegration come from the spiritual state of life. So far as most spiritual-minded men are able to perceive, they seem to originate there. One thing, however, is clear to all who possess wisdom—a great spiritual wrong is in the heart of the human race.

From the standpoint of the physical, and from that of the lower spiritual planes magnetic to it, this slaughter of the physically strongest, this destruction of property, are nothing but stupendous wrongs, colossal wastes. But judging from the higher spiritual states, from the psychic realm, the cause realm, the cosmic realm, these disembodied souls will again incarnate sometime, when they will know better, live purer lives, and build greater possessions.

Yet the prospect of the immediate results of this struggle is dismal in the extreme; more dismal than have been all known past cyclic repetitions of racial folly.

That another dark period of misery will mark the opening centuries of Aquarius, is patent to the cosmic student. The Lamb of Sacrifice, that has been periodically falsified by the past generations of hypocrites, is probably already here, in present obscurity, ready to star a repetition of the performance.

It is the Aquarius' uplift that distinguishes Man from the brute. Verily I say unto you, that The Spirit of "The Age of Man" demands that this cyclic lamb be drowned utterly beneath the cleansing waters of the heavens.

The planetary sickness of this period, not only marks

the transition from Pisces to Aquarius; but it heralds another birthday of "The Grand Man," which comes about every twenty-five thousand years. So this darkness will be twelve times worse than it has ever been in the historical memory of man.

A race of lamb slaves is being led to the slaughter, having been taught sacrifice and martyrdom; consequently they have been compelled to practise hypocrisy and war. Nature fixes this pragmatistical counterfeit on the soul who will not arise to the stature of Man.

The negation of the hate of will has been heralded by the few, and practised by the many. The affirmation of love's desire has been taught by the many, and practised by the few. But the conscience of a just love has not yet been gosselled by the mind of man, nor born in his heart, except by a few heroic souls, who, having elected not to ride the extremes of the moral pendulum, must "come out from among them;" welcoming death until they can conquer him; ever living to see the perfect day when all men may talk with God face to face.

CLAIMING THE PROMISES

BY ENOCH PENN

"THAT ye may know that ye have eternal life."—I John v. 13

IT is very evident that those who are honestly serving God fail to gain very much that they might gain by not claiming the promises that are made to them. While it is to be regretted that this is true, at the same time it is equally regrettable that there are many, very many, who deceive themselves by claiming promises to which they are in no way entitled. We perceive that the promises of God are conditionally offered, which means that unless the conditions specified are fulfilled, the promises are void.

For one to state, "I am a son of God," is to make a very great claim indeed. Since earliest childhood, we have heard the exclamation, "Now are we the sons of God," by those rejoicing in the consciousness of their justification before God, and opening themselves momentarily to the inflow of the Holy Spirit and thus feeling a measure of the joys of that heavenly world. When this claim is made under the impulse of a momentary religious excitement simply, we recognize that it has no value save as an expression of that excitement. But when it is made by one who, by sincere repentance for sin before God, has been truly converted, is, has received from the Spirit the evidence of his justification, it were well to consider most carefully to what extent the justified one may properly claim, "I am a son of God."

We read, "Being justified by faith we have peace with God." One is justified before God when, after repentance for past errors, there is a conscientious effort to live in accord with the highest light one has. One is at peace with God under such circumstances; because when one does his best, not only Divine Justice, but simple common sense is satisfied. But there is one very important point which those who because of repentance are justified by faith, are apt to overlook. It is this, to be justified, is to have it said, "Because you are doing the best you know, there is no complaint against you." But when knowledge is increased, and it must increase if one is faithful, the manner of life must be in accordance with that increased knowledge. Divine justice does not permit one to remain in a treadmill indefinitely. Because the divine purpose concerning man is that he should become like unto his Creator. And this means that the life of one who is justified by repentance and faith must be one of advancement, both in knowledge and in practise according to that knowledge, if that consciousness of justification is to be retained.

This means that the consciousness of one's justification, which is called "conversion," is only a preliminary step to a higher and a holier life. And the ultimate of that higher and holier life is Godlikeness, or Divine Sonship. Since this is the simple, plain teachings of the Bible the question arises, "After justification, what?"

We are informed that God wills, "even your sanctification." We feel safe in saying that God does not will the sanctification of the sinner. He wills the justification of the sinner, and he wills the sanctification of the justified one. For one cannot be sanctified until one has first been justified. Let us distinguish between these two states. To be justified is to have all condemnation held in abeyance, because one is doing the best he can. To be sanctified is to be set apart wholly for Divine uses. Justification requires but little knowledge; simply a consciousness of errors committed, and an honest desire and continuous, faithful effort, to do the right as one sees it. Because this is the best one *can* do, "At the times of this ignorance God winked at." But to the faithful soul, knowledge comes; and with increasing knowledge comes increasing responsibilities. And Divine Justice demands a life more and yet more in harmony with Divine Law because of this knowledge.

After a time, and it may be a long time, there is gained a perception, and then an understanding of the Divine will and purpose; and as well an understanding of the methods of life for the accomplishing of that purpose in one's self. If the justified one, after having gained a knowledge of the divine purpose, refuses to apply the methods and make in every way the effort to fulfil in himself that purpose, the consciousness of justification will fade away.

What is it that the justified should seek to know, to do, and to be? He should seek to know God's purpose con-

cerning himself. He should seek to do those things, apply those methods, which will enable him to become according to that purpose. He should seek to be like God, to manifest the Divine nature.

This condition that the justified one should seek is to be like God; and to be like God makes one a son of God.

The methods, or manner of life of one who would become a son of God, are indicated in the Bible with sufficient clearness to guide the one who earnestly desires to attain that state. In I John iii. 9, 10, we read, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." Jesus repeatedly declared, and it was repeatedly declared concerning him, that he was a son of God. To certain of the Jews he also declared, "You are of your father the devil." According to the statements in I John iii. 9, 10, we perceive that the physical condition characteristic of sons of God, and consequently of Jesus, was that he retained within himself all the substances of reproduction, while those whom he called "children of the devil," did not.

The reason the sincere, God-fearing ones in the church could not grasp this fact long years ago, was because they had no understanding of its operation. The facts which have been repeatedly proved by experience, are these: The substance of reproduction if retained becomes transmuted into new life which, added to the old, increases and intensifies all one's life and consciousness. This intensified life gives the ability to perceive, to know, and to understand things before impossible. It gives the ability to the sincere, devoted one to be conscious of, and in, the angel world; and in time to see God's face, and to know Jesus Christ.

When a child is born it is delivered from the power of

its mother's body, where it was held until it was sufficiently developed to enable it to live without her, then it enters the realm wherein its father resides. When the child comes forth into the realm where the father resides, the father declares, "It is my son." When Jesus was baptized God's voice was heard from heaven declaring, "This is my beloved son." For the rite of baptism is a symbol of the washing of regeneration; that is, being washed clean, not only of past sins, but also of the carnal nature as well, by being regenerated; that is, generated over again—generated over again by the same substance of reproduction that was used in man's generation. There is this difference, the regenerating substance is in and from man himself.

When man is washed from error by the regenerating power of the conserved reproductive substance, and attains thereby a consciousness of the heavenly realm and of "the souls of just men made perfect," he is born into a new life, and to become sanctified, that is, to live wholly in that new life, he must put away the present carnal consciousness, that is, he must "put off the old man with his deeds," and put on the new man, the new consciousness; and living wholly in that consciousness, he becomes sanctified, set apart to live wholly in harmony with the laws of the realm to which he has been admitted.

The consciousness of being a son of God cannot be communicated; to be known it must be attained by living the life. And justification, conversion, is the first step toward that state, and can be attained only by vivifying and intensifying the consciousness thru the regeneration until the faculties of the soul awake.

It is evident then, that they who are simply justified, however fully they may realize that they are at peace with God, cannot properly say, "Now are we the sons of God." For sonship has not yet been attained. The

justified are, as it were, children just conceived. Therefore the promises given to the son, especially the promise of eternal life, cannot properly be claimed by them.

It is very evident that we should consider carefully what promises we may justly claim, and claim them; for unless they are perceived and claimed, we may for a long time deprive ourselves of their benefits.

THE VOICE OF THE SILENCE.—“The voice of the Masters is always in the world; but only those hear it whose souls are at peace, whose bark has past thru and safely weathered the stormy ocean of personal life, and has entered the fair haven and the calm and peaceful waters of the Love Universal.

“Cleanse, then, the heart, ye who would hear, cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter, as those of anger. Irritability, pride, ambition,—all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinions and teachings of the worldly; look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

“And if thou dost, in all sincerity, listen for the Voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further; for the Spirit, when it speaks, will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

“Listen for the Master’s voice, and having heard, obey!”

AGNES E. MARSLAND, From *Bulletin*.

SUGGESTION

BY H. E. BUTLER

PSYCHOLOGISTS seem to have overlooked the extent to which suggestion enters into and controls the human mind. But tracing along the line of human advancement and consciousness, it seems to us that suggestion is the main factor, if not the entire factor, in all human action. For instance, it is evident that invention is a gradual development, for while a person working alone and apparently independent may make, all at once, some great invention; yet such an invention could not be possible were it not for that which had gone before, suggesting to the mind the great invention that apparently suddenly sprang into existence.

There are two kinds of suggestion; suggestion by word, and suggestion by sight; and while it seems that the word has the greater power, yet it has not. Vision has the greater influence upon the human mind. During the Centennial, we visited the natural history department, and while there we were convinced of the fact that no invention is original, that every thing that has been invented is found in the different forms of nature. Invention consists in taking those things that have been seen and heard, and in putting them together, thus forming an instrument for a specific use. These things that have been seen and heard are so potent and so general that they actually enter into and control inspiration. The mind cannot draw inspiration without having the desire for, and feeling the need of, the thing or qualities inspired. Memory forms the leading principle in inspira-

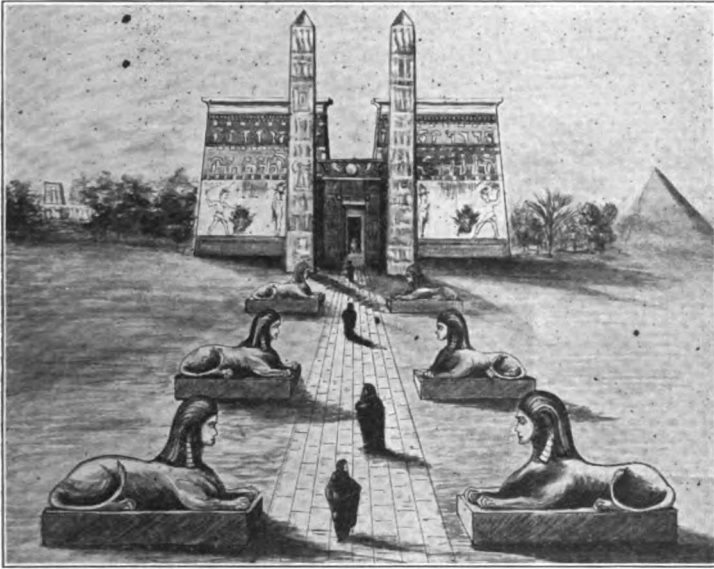
tion; that is, if there is something that seemingly we have forgotten entirely, and we wish to recall it, if we have but a word or a sentence relative to it, the mind may take hold upon that word as upon a thread, as it were, and draw in, inspire, and gather all the thought and events relative to the thing that we wish to remember. So in all branches of inspiration, there must be a certain consciousness which forms the thread in the individual, and the qualities inspired by this thread is a suggestion to the mind by which the things desired obtain.

To what extent suggestion enters into the advancement and culture of the people of the world is evidenced in the rearing of a family of children. A cultured father and mother have a child born to them, and they begin at once to suggest to the infant mind what is good and what evil, what is refined and what is coarse, and this suggestion is kept before its mind from infancy to manhood or womanhood; thus is brought forth a cultured man or woman, according to the degree of culture possessed by the parents.

The illustration or engraving on the opposite page, shows to what extent the ancient Egyptians recognized the power of suggestion.

On each side of the long pavement or walk, leading up to the temple, were arranged the sphinxes; and it was suggested to the people that in those sphinxes resided the Spirit of God who knew and scanned the inmost soul of every worshiper that passed that way; that this Holy Spirit knew whether the designs of the heart were good or evil, whether they were genuine or hypocritical, whether the worshiper had been in the habit of doing good or doing evil; thus was suggested, not only by word, but by sight, that every thought, and the entire nature of the individual was perceived and known by the God that he assumed to worship in the temple.

Many may say, "Oh, that is superstition."—Let it be



so, there is no man now living so hardened and steeled against suggestion that he would not feel a great awe in passing that way between those sphinxes, and entering what was recognized as the holy temple. He might scoff and say, "Oh, they cannot affect me, I know it is all a sham and a show," but he could not pass that way without continually resisting the influence borne in upon him; he might fight and struggle against it as much as he would, but all that fight and struggle against it, would only impress it deeper upon his soul-consciousness, and cause it to abide in his memory—yes, it would enter into his very soul and abide with him while he lived.

If our so-called temples of worship, our churches, were arranged like the Egyptian temple with all that visual suggestion attending it, and with the verbal suggestion regarding its meaning, there would be but few who

would feel like breasting the tide of that righteous suggestion and going into those temples, as merely hypocritical worshipers. And those who did go in, would be those who were genuinely in earnest, those who really sought to know and to worship God; for any others who entered there would feel a reproach in their own souls so severely that they would cease to breast the tide of that high and holy suggestion.

All human consciousness comes from the life of God in the individual; and while the Spirit of God in the individual is pure and holy, yet as man must learn by experience, this Holy Spirit is made to serve him as an obedient servant; if he seeks righteousness and goodness, this Holy Spirit will strengthen and help him; if he seeks evil and perversion, it will still strengthen and help him up to a certain point. When the ultimate is reached beyond which no experience can be an advantage to him or to the race, the Holy Spirit will forsake him, and immediately there will follow sickness, sorrow, pain, and death. We must not forget that God is the God of the Universe, and of all life; and that he is the ruler absolute, not only of all human life, but of the life of every thing that takes place upon the planet. We read that the time will come when everything shall be "HOLINESS UNTO THE LORD [YAHVEH]," that in that day there shall be written even upon the bells of the horses "HOLINESS UNTO THE LORD [YAHVEH]" (See Zech. xiv. 20, 21); thus keeping ever before the eyes of the people, and ringing ever in the ears of all creatures, the suggestion of "HOLINESS UNTO THE LORD [YAHVEH];" and as this thought becomes dominant over all other thoughts, it will become the ruling principle in all life; and by this means the kingdoms of this world will become the "kingdoms of our Lord and his Christ."

THE DIVINE GOVERNMENT

BY ELI

O LET the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah.—Psa. lxxvii. 4.

FROM the time that Saul was anointed king to rule the house of Israel up to the present time, Israel has ceased to be a prince with God. They rejected me, said JAHVEH, that I should not reign over them. Since then the nations of the earth have refused to recognize the Divine Government; since that time the garments of the many nations have been rolled in blood; since that time no mercy has been shown the fatherless and the widow; and men's bodies have been made fuel for fire, in order that some dynasty might attain the supremacy over a weaker nation.

Do we not see how the angry, unrestrained nations of the earth to-day, rend each other in their struggle for supreme power? And as time goes on, this terrific conflict will become even more cruel, as nation after nation joins in the conflict. Seemingly neither side is gaining ground; victory is first on one side, and then on the other. And in their fury in this hopeless war, they seem to have lost all respect for human life. "Destruction! Destruction!" is the cry. Behold, the mountains and the hills they do tremble, the cities are broken down, and fruitful Europe is becoming a wilderness, because of the fierce and angry forces that are set in motion. God is coming to the earth to cleanse it. O, unhappy, foolish men! how long will it be before your desire for power and blood is gratified? After twenty centuries of Christianity, you have become

even more cruel than the savages of primitive times. You who profess to follow one who lived a faultless life, a life of love, have become destroyers of life and property, and are making those at home most wretched and unhappy.

Has Christianity changed the nature of humanity? It does not seem to have changed their selfish desires. Had the civilized nations of the earth followed the Founder of Christianity, this great upheaval could never have taken place. As the prophet Jeremiah said, "For this shall the earth mourn, and the heavens above be black." The minds of the people shall be so darkened by the psychic, or astral influences, that are now sweeping over our fair earth that they will not be able to awaken from their stupid and senseless desire for bloodshed, until the various selfish nations and dynasties have been completely destroyed, and Divine Government has been established on earth.

Does it not seem to you that the hand of God has stricken the earth, and that the destructive forces have been set in motion in order to fulfil the words of the Master, "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark xiii. 19).

Oh, what a state of anguish our fair Earth is now in, as she travails and brings forth her first-born children of a higher order of life! And as the old must pass away, it becomes necessary for the earth to spoil herself, in order to rid herself of her murderous inhabitants. Her soul is wearied of this extreme hatred, anger, and selfishness. Consequently the destruction of her wicked inhabitants has begun in order that the divine children may be rocked in the cradle of divine purity, goodness, and peace,

Oh! how shall I pardon thee for this, O Earth; when I fed thee to the full, thou didst forsake me, and swore by *them, thy images*, that are no gods, and committed adul-

tery in thy image worship and departed from the teachings of Christ, and assembled thyself in the mother church, the harlot's house!—"Shall I not visit [thee] for these things? saith YAHVEH" (Jer. v. 7-9).

Therefore this devastation is an unavoidable result of broken, divine laws, and this devastation will, as time goes on, increase with greater fury; until mankind will have learned to fear and tremble before God, and to recognize the Divine power ruling the affairs of men. Then will their eyes be open to the fact that this enormous upheaval and destruction was unavoidable, in order that a new and higher order of life might be established here on earth.

God estimates the development of man's soul by man's recognition of and obedience to divine law, and by his desire to be like God, his Maker. And, as the language of God and his messengers is the language of thought, it will be an easy matter for the Divine Mind so to impress the mind of the individual Soul whose life is dedicated to the service of God, that he or she will remove to a place where God's children are gathered together, and where devastation is unknown.

For his children are the only ones who really acknowledge him from their hearts. He who controls the forces in nature, has decreed that the sand of the seashore should be for a boundary to the ocean waves, a boundary that they cannot pass over; tho the waves roar and toss themselves, yet can they not prevail. These apparently inanimate things are not subject to natural forces alone, but they are subject to a Mind that governs them thru these forces.

We believe that the time is near, when these temporary powers which form the governments of mankind, will pass away; and that this body of the Christ, the 144,000, which we unquestionably believe will form in the near

future, will reign on the earth; and that the nations of the earth will become dependent upon that body, for it will have a knowledge of the true methods and nature of the Divine laws. For it says in the Holy Writ that nations shall walk by the means of its light; and that light will be a means to their sure preservation. For the glory of that body will, in time, burst into great brilliancy, projecting its Divine rays of glory over the entire globe. Can you imagine it? Can you conceive in your mind of anything equal to it in the visible universe? This abundant and beautiful earth will then become a greater luminary among the heavenly bodies, shedding rays of Divine love, truth, and peace. This will indeed be called the "City of Peace," a city where good-will, will manifest itself towards all. It will be a noble and grand seat whereon the Divine Godhead will be seated to give receptions to his messengers, from which seat God will deal out justice, manifest His power, and reveal himself in His Glory to his children on earth. Here we shall find Him—the mighty Ruler of the earth—ruling in Love and kindness, the King of kings, and Lord of lords. Therefore this government will not be a transitory government, for its existence will be necessary to mankind to keep out the destroyer.

Listen to the beautiful proclamation:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. ix. 6, 7).

FORGIVE

BY DINAH

"AND whosoever ye stand praying, forgive, if ye have ought against one; that your Father also which is in heaven may forgive you your trespasses ;
—Mark xi. 25.

THIS is the hardest subject that a woman has to deal with; but until she can manifest a forgiving spirit under ALL circumstances, she can not attain the mastery.

The attainment of a forgiving spirit seems to be as difficult for *some* men as for woman. But if these men who find it hard to forgive will analyze their own nature by the aid of the spirit, and such sciences as Solar Biology, phrenology, etc., they will find that they are largely endowed with the feminine qualities. That the great Paul was so endowed is evident to any one who studies into his character, and that he had the corresponding feminine weaknesses from which he prayed thrice to be delivered is also evident. But the Bible Critics say, "It was some physical weakness, a thorn in the flesh, that he prayed to be delivered from." That may have been true, rather, must be true, for every mental defect has its corresponding physical defect. He said that he bruised his body, that he might bring it into bondage; lest by any means, after that he had preached to others, he himself should be rejected. Well he might say this, for there is nothing that will so effectually bar one from the kingdom of heaven, as an unforgiving spirit. As he himself (a man of no mean gifts) said, "If I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."

Can Love and an Unforgiving Spirit live in the same house? House them and see. You will find that whichever is the stronger in your nature will chase out the weaker.

That Paul had trouble along this line, he showed very plainly in that statement made regarding the copper-smith, "Alexander the coppersmith did me much evil: the Lord reward him according to his work." Contrast these words with the prayer of one who had attained the mastery, "Father, forgive them, for they know not what they do." Certainly it is all contrast. One can scarcely believe that one was the disciple of the other. The Old Testament is filled with prayers of prophets, priests, and kings, calling down wrath on their enemies. Even David who earned for himself the title of "The Sweet Singer of Israel," filled his songs with petitions for vengeance upon his enemies.

"Well, what has all this to do with a forgiving spirit on the part of a woman?" you say. "Show us some Biblical account of woman's great power along this line."—I cannot find one.—"One man among a thousand I have found, but a woman among all these I have not found."

It was necessary for the writer for twenty years to open certain exercises with prayer, and during that time she always opened the exercises with the same form; first, by the Lord's prayer, followed by a short prayer of her own. When she came to the petition, "Forgive us our trespasses, as we forgive those who trespass against us," she always changed it into, "Forgive us our trespasses, as we may [learn to] forgive those who trespass against us." My soul had not evolved very far; but it had at least evolved far enough to know that to make that petition as uttered by the Christ, was to call down curses, and not blessings, on my head. But I sincerely hope that it will not be necessary for any of my sisters to

pray my prayer for twenty years before she can take the next step, viz., that when "ye stand praying, forgive, if ye have ought against one." But she must take the first step, before she can take the second. She must find out whether there is hate or an unforgiving spirit in her own heart. This seems to be a very easy step; but, on the contrary, it is a most difficult one. I have often heard women say, "I don't hate any one, I forgive every one who has done me any wrong." Then those same women under great provocation have showed the most bitter hatred, and an intensely unforgiving spirit. Sometimes hate or unforgiveness will slumber in the heart for years, all unknown to the external mind of the woman, waiting only for necessary conditions to call it out. Then the woman is surprised to see what she has been nourishing thruout the years. But when a woman has attained to the mastery, she will not give way to these feelings under any circumstances whatever; for they will be rooted out and gone forever; then she can say with the Christ, "The Prince of this world cometh and findeth nothing in me" —there are plenty of evils without, and always will be, I cannot control what others may do to me, but I can keep my own soul pure and clean, I can keep all those unclean thoughts of envy, hate, malice, and unforgiveness out of my own soul.' "

Other women there are whom I have heard say, "I can forgive, but I can't forget." Now a woman who claims this virtue, usually shows to those with whom she is closely associated, that that remembering is of such a nature, that if she prayed to have her sins forgiven in the same spirit that she had forgiven her enemy, she would be calling down curses, and not blessings on her own head; in fact she has not taken the first step in forgiving.

On the other hand, it is accepted as a psychological faet

that the soul never forgets anything. That we are now, unconsciously to ourselves, working out experiences gathered by our souls in former lives; and there are those who claim to have the power to remember those experiences. Further, it is claimed by those drowning, or suddenly dying, that all the acts of their lives come up before them as in a panorama—things long since forgotten, and buried in the dim past. Again, there is no one who has not had the experience of having some long-forgotten incident called up thru some striking association—showing that the soul never forgets; that every act and thought is hidden somewhere in the recesses of the soul. Then why say the impossible—"To forgive is to forget." Probably the only way that it can be explained is this: Let each woman call up some evil that has been committed against her years ago; probably when a child, but out of that evil great good has resulted. Altho the suffering was hard and bitter at the time, still she can look back and see that without that discipline she would not have amounted to so much, that it was just the discipline she needed to make a woman of her. Do you look back on such experiences with any bitterness? No, Time, the Great Healer, has been at work; and, with your own added soul growth, when these trials come up before the mind, they come bringing a sweet memory, and you can say to your enemies; as did Joseph of old, Do not be troubled, it was not you that sent me into trial but God, he let these things happen to me for my good, and the good of others. Now when we can take this attitude instantly, and not wait for years of discipline to soften our hearts, then we have attained the mastery. As Kipling has so well put it, in his masterpiece, setting forth the Hindoo Philosophy with such marked skill, wherein in order to make a "man" all the virtues are portrayed step by step, until they reach this one grand climax:

“If you can fill the unforgiving minute,
With sixty seconds’ worth of distance run,
Yours is the Earth and everything that’s in it,
And—which is more—you’ll be a Man, my son!”

What a likeness is drawn in these lines to the living example of the Christ. Listen to the culmination of his deeds: “Father, forgive them.”

For a woman to reach this grand attainment of a forgiving spirit is harder than it is for most men, on account of certain inherent qualities in woman’s nature; which briefly stated are these: For ages woman has taken care of the little animal man, cradled and nourished him. What qualities did this call out? Let us watch an animal taking care of her young, a cat for example. The cat is willing to protect her young even to the sacrifice of her own body. She places her body between her young and any danger that may threaten them from without; and there are many instances wherein she has given up her life in order to protect her young. When a woman sacrifices her life for her child, we say, “How beautiful!” Is not the cat’s sacrifice just as beautiful? “Oh, yes,” you say, “but the child of a highly civilized mother is more than an animal, her child is susceptible of high development, she can, and does, teach him morals, and religion, and ethics—in fact, educates him in everything that is uplifting.” Yes, true, but can she teach him anything that she does not know herself? or, can she employ teachers to teach him what the teachers do not know? Are not the mothers of men as ready as the cat-mothers are to spring out with envy, hate, and unforgiveness on all who would molest their children—*their* love? and are they not as ready to lie in wait for their enemy?—remember their wrongs?

The only way to get rid of this animal motherhood,

(for that is what it is, there is no use calling it by some fine name—just the same spirit manifested by any animal,) is to take on the Divine Nature. As it is so well expressed in the February number of *Bible Review* by Mr. Proctor:

“ ‘Limitations belong to the human nature, but you can pass out of the human nature into the Divine Nature, if you ‘Love your enemies. bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you.’ For thereby shall ye be proved to be ‘the children of that Father of yours which is in the heavens,’ and be ‘perfect even as he is perfect.’ For this attainment being impossible to human nature, demonstrates the possession of the Divine nature. You are now no longer ‘in the flesh but in the spirit.’ The barriers imposed by the flesh have broken down.’ ”

Then and not until then, can woman stand praying, and forgive as she would be forgiven; then, “Tho her sins be as scarlet, they shall be as white as snow, tho they be red like crimson, they shall be as wool.” This is the spirit in which every woman desires to be forgiven, and this is the spirit in which every woman must forgive; tho sins be committed against her as scarlet, yet when she remembers them they are as white as snow—for they have thus purified her;—and tho they may have been committed against her red like crimson, yet they are now as wool—for they have so whitened her.

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know. —CHARLES KINGSLEY.

DUALITY OF THE MIND

BY L. D. N.

THE personal realization of spiritual being, divine sonship, and identity of nature with the Father, is impossible without conscious unity and communion with God in this relationship. This necessity is happily provided for in the very nature and constitution of the soul as the offspring of God, since it can no more be separated from God, in its inner life, and on the inward plane of its being, than the body can be separated from nature on the outward plane of existence. It is well to keep this stupendous truth in mind, as the fundamental fact of our being. The spiritual nature relates man and identifies him with God on the spiritual plane, as necessarily as the sense nature relates him to, and identifies him with, the outward world on the plane of the senses. The outward world and the things of the world are the necessary attractions of the natural man, since his personal consciousness, intelligence, experiences and all the conscious activities of his being, have been called forth by them. For a like reason, God, and "the things of the spirit of God," constitute the supreme object of desire and the only attractions of the spiritual man, and are, therefore, the direct and only means of calling forth the activities of the spiritual nature and enthroning it in its rightful, normal supremacy in personal life. Hence the attention and desires of the soul must be voluntarily turned to, and centered upon these, before the spiritual nature can be fully aroused to assert its supremacy, thru its awakened activities, in response to the quickening influence of the

divine touch to which the soul thus opens itself.

The soul cannot fasten its attention and desire upon God as "our Father in heaven," without opening itself to the subduing, cleansing, and transfiguring power of the Father's love and holiness; and when God thus becomes the supreme and all-absorbing object of attention and desire (the true unfailing prayer), perfect, conscious union with Him is inevitable. When the attention and desires are centered upon the world, we are brought thereby into bondage to them. By the same law the centering of desire and attention upon God and the things of the spirit of God, brings us into unity with them, and this oneness of spirit and life with the Father breaks at once and forever the fetters of self and sense, and lifts the enfranchised soul into the freedom, light, and supremacy of the deific consciousness and spiritual life, in fellowship with the Father.

This was the plane of the Christ-life to which every human soul is called of God, and has the promise of divine help to reach. Self, we should remember, is the law of the animal life; and so far as the animal dominates in man, the same is true of him. The gratifying of fleshly desires, the seeking of sensuous delights, and the indulging in self-will, irrespective of the good of others, save under the restraints of fear, constitute the fullest fruition of animal existence. In a modified sense, this is also true of the sensuous life of the natural man, because the animal nature is lifted up and conjoined with the human in man, as a necessary part of his existence in a physical world. To the full extent, therefore, that he is held under the dominion of the senses, will the spiritual nature be held in abeyance, and the animal in dominant activity in his life.

OURSELVES

BY ROBERT LEE CAMPBELL

'O WAD some power the Giftie gie us
To see our sels as ithers see us."—BURNS

IF the wish of Robert Burns were granted to each one, I am sure that this great country of ours would soon undergo one of the most radical changes within the history of the world. For few, if any of us, are exempt from criticism. We deserve it, and that is why there is such a productive field for gossip. The little world in which we live is continually expressing itself for, or against us. And to say that we do not cater to its opinions would be false. For we never become so independent, but we are interested to some extent in what others think of us, or in what others have to say about us. And altho the opinions of others do not always flatter us or please our vanity, still we never become so great that we are not curious to know those opinions. And the opinions expressed by others regarding us, often wound our pride, but nevertheless these opinions may contain an abundance of truth. For, "There is none good but One, that is, God;" and others can detect a flaw in one's character more quickly than one can detect it in himself.

It is strange, but still it is true, that our faults have a way of pushing themselves to the surface; while our virtues, our really good traits of character, remain unrevealed and unnoticed. Why this should be true, I am unable to say. Is it possible we are so selfish that in our mad race for success, we attempt to win by holding a competitor back? Or is it that we try to reveal our

virtues by magnifying the vices of others? I sometimes think that this is true. But why should it be? For Christ has said, "It is more blessed to give than to receive." Thus do you not think that our virtues would soon reach the surface and become a shining light whereby others might be guided, if we would cease to try to place to our own credit the honor that is justly due to our competitor? It is true that we all prefer a sweet dose to a bitter dose; but still all medicines are not sweet, and it is usually the bitter dose that does the most good. Thus defeat in the beginning may be the cause of our gaining a great victory in the end.

Is it possible for us to see ourselves and get the same image that is seen by others? Yes, verily believe that it is, if we would but take the time to reflect. This calls to mind a story I once read about two gossips. They were real neighborhood tattlers, and so they talked about each other. Finally they met for a personal combat, and after a heated discussion, each agreed to keep a diary of all the things that they might hear said about the other during the following week, and then at the end of the week to exchange diaries. At the close of the week, they compared notes, and it is needless to say that the remarks made about them were anything but pleasant. But it worked to their good. They had a glance at themselves as others saw them. They ceased to gossip; for, faults in themselves, which they had never dreamed of, were brought to light; and in their attempting to guard against these newly-discovered faults, others were revealed. They soon found that if they would shield themselves, they had no time to gossip about the faults of others.

I am very sure that we could see ourselves as others see us, if we only desired to do so. But it may be best that we do not try, for the image we should confront, might

frighten us. But still a small glance might work to our good, as it did to the good of the gossips. And I believe we could get a clearer vision of ourselves, if we could induce our enemies to make the notes. Oh, yes, we all have enemies! We may not call them "enemies;" but yet in our hearts they are classed as such. That ever-present little bird has conveyed to our ears a remark some acquaintance has made about us. It cuts to the quick. It becomes an eating sore. But yet the speaker treats us kindly when we meet him, and we treat him likewise. But do we treasure his friendship as we did before? I am afraid we do not. He has seen us, as we have not seen ourselves; that is all. So let us stop to think just a moment, haven't we said something just as severe about him as he has said of us? Yes, and perhaps that same little bird has carried our remark to him. For this is the way of the world.

There was never a bunch of grapes so sweet, but what one or more of the individual grapes were sour. So let us try to get a little peep at ourselves; and if the grape should prove to be sour, let us remember that the best cloak with which we can shield ourselves is to say nothing about our fellow man that we should be unwilling to have him repeat about us. Then when we are once started upon this highway of peace let us gather up the sunbeams that fall around us, and by kind words and gentle deeds, pass them on to others; dispelling, perhaps, many a shadow and living not in vain. Then when at last the winter of life sets in, we shall have reached the goal; and the record that we shall leave engraved on the hearts of men, will bear witness that we have seen ourselves as others have seen us; and this record may prove to be a guiding star to future generations. Who could ask a greater reward?

THOSE LITTLE FINGERS

BY R. KUAT

If I knew the little fingers
Clasped around my neck so tight
Would soon lose their touch forever
How my soul would lose its light!

Oh, those tiny little fingers,
How they sweeten life's rough way,
How they fill my heart with gladness,
How they chase dull care away!

How they make the hardened feelings
That have filled my heart so long,
Melt and disappear from in me
To the tune of a sweet song.

O God, bless those little fingers!
They have taught me to do right;
When the world has seemed against me
They have filled me with a might,

That has overcome all trouble
Till it seemed a tiny speck.
O God, bless those little fingers
That are clasped around my neck.

THE foregoing poem suggests to the thoughtful mind the thought that was in the mind of the Christ when he was here on earth when he said, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. xix, 14). The time is coming, and is not far distant, when a higher and holier generation will be brought into existence; children of

loving innocence, never having been tainted by the will of evil. We have been talking for the last 27 years of the "Regeneration;" for the end of generation has come for the matured souls of the earth. And it should be remembered that we have said from the beginning, that regeneration is for the "first ripe fruit" of the earth; for generation will not cease, according to the revelation of St. John, for a thousand years yet.

When the higher generation comes in, and children come forth because they are wanted, because they are loved even before they are born, they will be holy children, representatives of the kingdom of God. The parental suggestion in the rearing and culture of such children will keep always before their minds "holiness unto the Lord;" and to whatever extent the relationship existing between the parents is guided and controlled by a holy consecration to God, to that extent the children will be generated under the Spirit of Righteousness; and "those little fingers," spoken of in the poem, will be a source of inspiration, and of continued joy to the parents. But while, as in the majority of cases now, children are not wanted but are accidents, hated even from their conception to their birth, nothing but evil can be the result. [Ed.]

AS A MAN THINKETH

BY SAIDEE GERARD RUTHRAUFF

[From *Unity*]

WHATSOEVER you think in the heart of you,
In its deepest depths, in its inmost place,
Will be written in every part of you—
In your hands, in your feet, in your eyes, in your face!
Will be written that "whose runs may read,"
Then to the heart of you take heed!

REDEMPTION OF THE BODY

BY NATHAN DAVIS

"WAITING for the adoption, to wit, the redemption of our body"—Rom. viii 23.

IT is an axiomatic truth, that we cannot be adopted into God's family until we are able to do as Paul besought his disciples, "Present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service." Salvation was wrought out for the whole man, body, soul, and spirit—not for a portion of the man. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded," and cease singing, "Jesus paid it all," and "Just as I am without one plea." It is only by works that faith can be perfected. Works of the law justify no one. Faith apart from works is dead. "Devils believe and tremble."

The hope of the *true* Israel, is for the salvation of the whole man, body, soul, and spirit. Jesus would joyfully save the whole world without any effort on the part of any one, if it were possible; but he cannot destroy your free-agency. Jesus wept over Jerusalem and said, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke xiii. 34). The will is supreme; and no amount of "vicarious atonement" on the part of Christ without the coordinate effort of the individual will avail. It is only by following Christ in the regeneration, that full salvation can be attained. When the true Esoteric Doctrine of Christ is received in the heart, then is given power or privilege to become a son of God. No man who enters the Christian race to strive for the mastery entangles himself with the affairs of a life of generation. His

desire is to please him who has called, and chosen him to be transformed, and conformed to the express image of his Son. Yet man cannot be crowned with life except he strive lawfully. It is very important then, that you *know* the law of this warfare. You must know the science of life; and you must know the influence of the planets upon human life; for the seed must be conserved and transmuted into lymph, and by the absorbent vessels taken up and discharged into the circulation, and then incorporated by the body. When this manner of life is thoroly established, then his "seed remaineth in him: and he cannot sin, because he is born of God" (I John iii. 9. Read I Cor. ix. 24-27).

One must live the regenerate life thus in a lawful manner until the sensuous passions are fully subdued and overcome, when God will establish you in Christ, by anointing, sealing, and giving the earnest of the Spirit in your heart. (II Cor. i. 21, 22.) When you have thus come to the crisis of judgment,—a crucial test of your stability—you should then be an honor graduate from the school of Christ, and be past thru the "strait gate," which is the entrance set between this present evil world of generation and death, and the new Christ world of regeneration and endless life. Jesus had such a perfect knowledge of this method of attainment, that he could accurately predict the time when he would be perfected, and the prince of this world judged and cast out. (For prediction see Luke xiii. 32; and for fulfilment see John xii. 31.)

It is not to be understood that all who fail to pass the "strait gate" into endless life will be victims of an endless burning; but those who *do* pass will be crown wearers, kings and priests unto God, ruling and evangelizing in the incoming age, sons and daughters of God, and members of the eternal order of Melchizedek. Others who do not finish their tower of righteousness will be

palm-bearers, wearing white robes as servants and friends of God, of whom there will be a great multitude, which no man can number. (Rev. vii. ch.) Of the crown-wearers in the body of the Christ, there are to be one hundred and forty and four thousand, and of the bride of Christ, one hundred and forty and four thousand. These have all attained to the redemption of the body.

Those who pass the crucial test at the threshold of the "strait gate" are members of the church of the First Born; and being awarded the crown of life, are enrolled in the Lamb's book of life, and are brethren of the Lord. The great multitude which no man can number are of the terrestrial order, having followed in orderly generation and death of the body, under law, and *not* under grace, or the law of spirit-life.

There is something exceedingly pathetic in the experience of the man who was bidden to the great supper, but replied, "I have married a wife, and therefore I can not come," not knowing that if both were believing, they might together scale the rugged mountains of God. "I am the resurrection and the life: he that believeth in me, tho he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John xi. 25, 26).

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For, ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. iii. 24-28). In this Scripture, we discern the mosaic law as an exoteric force, drilling and exercising the race in the rudimentals of righteousness. The race having fallen into the bondage of corruption, because sin and

death having been past upon all, "even over them that had not sinned after the similitude of Adam's transgressions," but as an inheritance thru natural generation, these must of a necessity be a tutor to instruct the race in the rudimentals of righteousness, in an exoteric way, until faith has come in. Since the sound of Divine footsteps has died away in Eden, faith has likewise died away; for there can be no faith where there is no consciousness of the spirit-world. To aid the race, then, in the recovery of the spirit-consciousness, "Jesus Christ was manifest to bring to light life and immortality;" but the potency of this exoteric law remains, until faith is established as an esoteric experience; then spirit-born people will have "the law of the spirit of life which is in Christ Jesus," wrought into their character, so that their at-one-ment with the Father and the Son will be perfect; and they, having life within themselves, will of their own volition do all things required by the perfect law of liberty.

It is only under the "law of sin and death," that natural generation *can* exist. When faith has come, and credulity has gone, and the grace of our Lord and Savior Jesus Christ has come, and the Mosaic law has departed, then the higher law of the Spirit of life in Christ Jesus, will be manifest in our inmost being, and give us "freedom from the law of sin and death." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. iii 26-28). The work of regeneration is finished. All manner of overcoming is accomplished, even as Christ overcame; for all these have made themselves "virgins for the kingdom of heaven's sake."

In discussing the question of the "Redemption of the

body," I want to call attention to Rev. xiv. 13: "Blessed are the dead that die in the Lord." How often have we heard the hireling shepherd read this Scripture on funeral occasions, and pervert its meaning. It has no reference whatever to the demise of this physical body; but rather the reverse. No man who has died in the Lord *can* die a physical death. Every man who has "died unto sin," viz., who has crucified the flesh, and is living in the Spirit, is made "free from the law of sin and death" and *cannot* die a natural death. If we have died unto sin, then indeed we are dead in the Lord. We are dead *with* him to the "Old Adam" life of generation, sin, and death. If we follow him in the regenerate life until it is finished, we *cannot* die (Luke xx. 36). It is these, and these only, who will rule and evangelize in the incoming age.

In the Revelation to St. John (xiv. 6), an angel was seen flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, kindred, tongue, and people. Angel is here used in the singular number; but we are inclined to believe that all the evangelistic host of the age are included. Every one who follows Christ in the regeneration to the finish is born of the Spirit and is Spirit; therefore they are a unit, with the incorruptible love at-one-ment wrought into their inmost being, which makes them "of one heart and one soul," with a commonwealth of interest; so whether it was a single angel, or one hundred forty and four thousand of them makes no difference in the expression. Either one would be true. This is doubtless the same shining throng that Isaiah—in looking down the vistas of the ages, saw when he cried, "Who are these that fly as a cloud, and as doves to their windows?" (Isa. lx. 8); also the same that Jesus speaks of in John

i. 51, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

Who can doubt, that we are on the verge of a rapid transition?

"Time is filled with swift transition,
Naught of earth unmoved *can* stand,
Build your hopes on things eternal,
Hold to God's unchanging hand."

"Shall the earth be made to bring forth in a day, or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. lxvi. 8).

By the regenerating process before mentioned, the entire physical body may be renewed, so that not a single fiber or cell will reach an age of more than nine or twelve months—most cells are renewed before they reach the age of four months, and only upon rare occasions do certain parts of the body reach an age of twenty to twenty-four months before being entirely renewed. The greatest essential to the spiritualizing of the body is carefully to observe the transmuting process, and be sure that every material cell is replaced by one that is spiritualized or transmuted.

The race is not a perfect humanity only as redemption of the body is attained. Spirit-born people are all a redeemed people in the three-fold sense. The passing out of death into life is the spirit birth, or real regeneration. Jesus was the overcomer or conqueror of *all* foes—the world, flesh, devil, death, hell, and the grave. To follow him in the regeneration is to do likewise. "The last enemy to be abolished is death." When death is conquered, regeneration is finished, and man is a full-fledged Christian of angelic character and qualified to labor in God's harvest field.

THE ART OF FORGETTING

[Extract from *Expression*]

"MUCH is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture. Individuals are taught how to train the memory so that they may be able to retain impressions, remember the names of people, the date of different events, recall past experiences, and so on, and so on.

"All a very good thing. A good memory is necessary to success, business and social. A well-trained memory is a very useful faculty to possess. It not only makes smooth the way of its possessor, but it is so much capital stock to his credit.

"But with all our memory training, we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned just as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

"The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget, the things we should discard and banish to absolute forgetfulness.

"The health of the body, as well as of the mind, depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy, but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and general health suffer in consequence. Forgetting is a splendid

mental calisthenic, and a good medicine for the body.

"If any one has been mean to you, has wronged you, treated you contemptuously or discourteously, forget it. Remembering will not undo it, but will only make you irritable, bitter and angry, will react upon you harmfully, both physically and mentally. Cast it out of your memory and let it return to the one who sent it. It is sure to do so without any effort on your part, for it is a law that that which is sent out will return again unto the sender.

"If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience, and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

"Forget the peculiarities of your friends, forget their faults. Remember only their good qualities. Forget your annoyances, forget all the disagreeable things.

"By forgetting you will develop for yourself a sunny disposition, a good-natured temper, a cheerful manner, a healthy body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health. It strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the body.

"How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowd into your mind, use your will power and deny it a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.

LOVE RADIATIONS

BY A. J. LATSON, (Sask. Canada)

PASSING thru life's school of lessons,
And the problems herein set,
I thank the Lord that in the solving,
Deepest Love is what we get.

Oh, the Love that's filled with wisdom,
Creating worlds on mission bent;
Filled with millions after millions,
Forms of life, by Love beget!

See the object of Creation
Thru the dim, long ages past,
And the present time upon us
Nears us to the goal at last.

For that Object—for Perfection—
All are striving day by day.
To the place that's filled with Glory,
Perfect Love, there holds the sway.

Love, that sets all things in motion,
Love, that holds all things in place,
Love, the substance of creation,
Love, the crown of every Race.

INTERNATIONAL NEW THOUGHT CONGRESS to be held
at the Panama Pacific International Exposition, San
Francisco, California, August 30th to September 5th, 1915,
under the auspices of the International New Thought
Alliance. "New Thought Day" August 28, 1915. For
information address: Miss Grace Wilson, Secretary,
California New Thought Exposition Committee, 220 Post
Street, San Francisco.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.

NOTICE TO VISITORS

OUR friends coming to visit us who have occasion to telegraph us as to the time of their arrival, will please remember to send such telegrams collect. If the telegrams are prepaid they may be delivered to us after the arrival of our friends; but if they are sent collect they will be delivered in time, so that we may meet the train.

Time of Cusp Transits
Washington, D. C., U. S. A. April, 1915

Body	Enters	On day	h.	m.
☾	♈	1	9	41 a. m.
"	♉	3	9	58 a. m.
"	♊	5	11	40 a. m.
"	♋	7	3	56 p. m.
"	♌	9	11	1 p. m.
"	♍	12	8	24 a. m.
"	♎	14	7	30 p. m.
"	♏	17	7	49 a. m.
"	♐	19	8	29 p. m.
"	♑	22	7	45 a. m.
"	♒	24	3	44 p. m.
"	♓	26	7	39 p. m.
"	♈	28	8	15 a. m.
"	♉	30	7	29 p. m.
☼	♈	20	11	20 p. m.
☿	♏	3	10	56 p. m.
"	♑	22	10	16 p. m.
♂	♑	8	1	42 p. m.
"	♒	17	2	38 a. m.
"	♓	24	0	50 a. m.
"	♈	29	6	22 p. m.
On April 1st				
♂	is in	♒	1°	50' 27"
♂	"	♒	8	10 15
♂	"	♊	2	36 58
♂	"	♑	12	17 11

BIBLE REVIEW

VOL. XIII

APRIL 1915

No. 7

THE POWER OF THOUGHT IN LITERATURE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE literature of the day is not only the truest index to current thought, but it is also the most effective

THOUGHT-MOULDING DYNAMO,
not only of the present, and of the immediate future, but may be also of that of generations to come.

The power of thought as exprest in literature is a tremendous factor for good or ill. Immense responsibility, therefore, rests upon all those who are assisting in this way to mould the thought of the people, which is the case with nearly all New Thought teachers.

We should consider it our bounden duty as well as our high privilege, to do all that lies in our power, in every direction, to change the present evil thought currents. For it is they that are mainly responsible for the poverty, degradation, disease and death; for class-wars, as well as for the blood and fire and vapor of smoke, by which the very

SUN IS TURNED INTO DARKNESS
and the moon into blood. To change the hells of earth into heavens is the work set before the advocates of New

Thought. To reach this goal, we have a long way to go, for the literature of our day is sufficient to prove that the New Thought has not become the standard of living, even, if we had not the more vital and mournful proof in the fact of the continuance of the foul work of those enemies of mankind which the New Thought seeks to banish. But in the meantime, while the New Thought literature is given the cold shoulder, millions of tons of

BODY-AND-SOUL-DESTROYING

literature is being poured out like a flood upon the world.

THE OLD-THOUGHT LITERATURE

has two aspects: one of morality and pessimism, the other of idle amusement and immorality. Some of our weekly papers are largely devoted to the encouragement of animal passions in both sexes. They are characterized by filthiness and folly. They are not only destructive of morality, but of the minds and bodies of men and women. For the kind of life which they advocate, we know to be the easiest and swiftest way to Hell. I am not speaking now of "Hell" in the sense that the word was used by our forefathers, but chiefly in the sense of making a present hell upon earth, both for ourselves and for others. For without doubt man makes here and now

HIS OWN HELL OR HEAVEN

by the life that he lives, and his actions being the outcome of his thoughts, it follows that literature must be either the greatest blessing, or, on the other hand, the greatest curse to the people among whom it circulates.

It is impossible to overestimate the power of this mighty weapon, for in these days it reaches in one form or another to earth's remotest bounds, and is the principal means by which the whole creation is either being lifted up to Heaven or brought down to Hades.

THE THINGS THAT I HAVE SEEN "UNDER THE SUN"

BY DINAH

"I RETURNED and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill." . . . Cast thy bread upon the waters for thou shalt find it after many days."—Eccl. ix. 11; xi. 1.

I HAVE seen Love—such love!—draw unto itself one who had not learned the first law of an abiding love or friendship; I say the first law advisedly, because the infant at the breast of its mother knows the hand that feeds it, and responds in its feeble way; also the little animal knows the hand that feeds it, and responds according to its nature.

Again, I have seen one who possesseth such faithfulness, that the Ruth of the Bible would have been put to shame, associated with another who had not learned the first letter of faithfulness.

Again, I have seen one whose wisdom was proverbial, linked with another who was so foolish, so lacking in anything like wisdom, or love (for love always gives wisdom) that even a school boy would be put to shame at his folly.

Again, I have seen one who was so large hearted and magnanimous, that even the universe was not too large for him to comprehend and understand, associated with another so small and narrow, that that other could not see beyond his own little horizon, much less comprehend it; for largeness of soul gives largeness of comprehension.

Again, I have seen one who had a supply of love so bountiful that he could fill a hundred souls and not know

it (for it is a law that what we possess the most of, that we are the most unconscious of), associate with one whose capacity for love was so small and puerile that he did not know how to take of the richness of the love offered him, and feed his own soul, and thereby enlarge and enrich his own love nature.

And thus I have seen "under the sun" the peaceful associated with the querulous, the orderly with the disorderly, the happy with the sad, and I might go on indefinitely summing up these seemingly incongruous companionships.

And as I thus pondered over this riddle, I sent my mind out into the Infinite to ask why these things are thus: "Why do not all the large-souled, magnanimous people get together? Why do not all the frugal people get together? Why do not all the large love natures get together? etc. And this answer came back out of the silence:

My child, you have asked a wise question; for herein you have observed the working of a great law—the law of COMPENSATION. And all who seek the higher spiritual life should seek to understand the workings of this law that he may be enabled to act wisely.

I shall first take you and show you how this law works on the physical plane; for it works just the same in souls who have evolved so far beyond you that their "thoughts are worlds," as it does in souls on the lower plane.

Now, if you will look into the plant and animal life that is governed by *natural selection*, you will often see the strong plant fertilized by the weaker, the strong animal cohabiting with a weaker animal, this is in pursuance of the Divine Fiat, "Be fruitful and multiply and replenish the earth." Now if all the strong animals in certain points should cohabit, and all the weak ones in certain points should cohabit, and this should continue for ages, there would develop in the strong animals monstrosities,

and the weaker would finally die out altogether. Stockmen have learned this law and no matter how pure the strain of animals are that they are breeding, they know that they must in time bring in new blood, or their stock will degenerate. But animals in their wild state know from instinct how to make the selection that will perpetuate their kind, and how to obey the fiat, "Be fruitful and multiply." The same law obtains in the realm of man. How often we see a man or a woman with a giant intellect associated with one whose intellect is scarcely more than a child's. They have not made their selection consciously for their progeny, but their intuition, as unerringly as that of the lower animals, has guided them in their selection.

Again, everything that comes to a soul, whether it be on the physical plane, the mental plane, or the spiritual plane, is drawn thru that great law of desire. And it is natural for one to desire what one has not. Therefore when you see those associated on any plane thru *natural selection*, no matter how ill-mated they may seem as to outward appearances, you may be sure that each has some quality that the other lacks; the weaker has some quality that the stronger desires, and the stronger has some quality that the weaker desires, and their progeny will partake of both qualities resulting in an evening up of the weak and strong points of each parent, giving rise to an all-rounded and better race than that of either of the parents.

Now let us look at the regenerate man, this law of compensation works as much stronger on his plane, as spirit is stronger than matter. True he has no posterity to perpetuate in the same sense as the animal man, but each soul is engaged in rearing the spiritual child begotten in himself. And we often see the same incongruity; namely, one who has attained great spiritual heights as-

sociated with others either in work, business, or friendship, who are mere babes to him in spirituality. But you may be sure that the law of compensation is working altho it is hard to see on this plane. For the spiritual child can only be seen thru the spiritual eye, just the same as you see the physical child with the physical eye.

In Divine Selection as in *natural selection*, it often happens that the compensation does not come thru the one whom you have rendered the greatest service to. Who has not had the experience of receiving some great benefits or service from one whom he has in no sense been able to repay! Yet pay it you must. "You can never get anything without paying the price," for every earthly benefit you give up, you receive a heavenly. "In the order of nature," says Emerson, "we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort." Put it "where neither moth nor rust doth corrupt, and where thieves do not break thru nor steal." It sometimes seems that the good that we have rendered has been lost because it has been received with so much ingratitude. But nothing is lost for

"No endeavor is in vain,

The reward is in the doing,

And the rapture of pursuing,

Is the prize the vanquished gain."

Do you render the service, and thereby you will enlarge your own soul, if it is received ungratefully, you are not responsible for the attitude of the recipient, only for the giving. Anything that has enriched or enlarged your own nature has not been lost.

Again, this law of compensation holds good in the heavens, in "the house of many mansions," where the angels are seen ascending and descending as on a ladder from earth to sky, ever helping up those below them, and those weaker than themselves. As you, my child, have received help from those stronger than yourself, so do you likewise help those weaker than yourself. Do not look for compensation, but be sure compensation will come; for the great All-Father in whom there is "no weakness at all," will supply all your needs, will supply them more bountifully than any earthly companionship can supply them, and will lead you on more tenderly than any earthly companion. For earthly companionship, no matter how dear, is always fraught with more or less of disappointment and bitterness; but the companionship of God is never thus attended. And in your Divine Selection, as you let go of your carnal nature, you will be compensated with a spiritual nature.

May Peace and Love ever compensate you.

THE COMING AGE

BY JOHN ADDINGTON SYMONDS

[From *Bulletin of the Oriental Esoteric Society*]

THESE things shall be; a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of science in their eyes.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

THE BRANCH

BY ASAPH

"THY people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. —Isa. lx. 21.

To the Adamic race, branching out from Seth, belong all those who are called "tree worshipers;" meaning those who cultivate virtues in preference to sensuous pursuits, and attachments to earthly wealth; while those who seek the possession of perishable things and exist in the joys of the senses branch out from Cain and worship the serpent, which is the type of changes, events, delusions and death. The serpent is said to inhabit the great Sea (Isa. xxvii. 1), namely, the waters of generation, wherein there dwell protozoa, whose office it is to impregnate the ovum by way of the phallus. Therefore, among the ignorant races men worship sensuous pursuits, and seek wealth so as to gratify the vanities of the body and mind; while the people of God, thru the ever-burning fires, transmute the energies of life present in the waters into power to be what they will to be; namely, righteous. —"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isa. xxxiii. 14, 15). Read the rest of the chapter.

The serpent possesses power because the mind and will of man give it preeminence in his organic structure; and

as the natural man is needed in, and among the elements in order to create that which is considered civilization, and evolve the comforts of life, he is so ingrained into the sphere of sensuous delights that the teachings of virtues, as given to man in the laws of Moses, and sexual continence, or regeneration, do not appeal at all to his mind; consequently he refuses to be his brother's keeper. (Gen. iv. 9.) By which is meant, that the natural man refused to admit into the content of his soul the Spirit of Christ, and selected, as his share of the Father's estate, the mess of pottage sold to him by his brother Jacob. (Gen. xxv. 23-34.) Now, turning our attention to the sons of Israel, we find that the laws of God, or methods of life leading to Christ or immortality, are twofold; namely, they deal with the well-being of the soul, and the health and harmony of the body. The well-being of the soul is advanced by correct precepts communicated to the people according to their capacity; while the well-being of the body is insured thru proper living and that relation between man and man, whereby each individual respecting the rights of others contributes with his labor to the welfare of the other members of the community; for the aim of the legislator is to produce a perfect social state, which functioning as one man, was, and to-day is, to receive the Lord as their reigning King.

Now, while the well-being of the soul thru unity with God is more important than the well-being of the body, the establishment of the harmony and health of the latter is anterior in point of time in nature; for before man can develop his soul, thru proper esoteric culture, he must have not only a healthy body, but also suitable conditions, such as proper shelter, food, and other essentials, as well as certain comforts; and these, in the early days of the race were so inadequate that only a few favored souls had an opportunity to grow spiritually, while living on

earth. To-day, however, society having evolved a certain freedom of thought and expression, as well as knowledges in all departments of man's existence, includes in its midst those who have the opportunity to pursue those studies to their ultimate, and therefore the race approaches the beginning of a new era, in which there will arise a body of people governed by transmutation instead of generation. (Rev. xiv. 1-5.)

The aim of the law, therefore, is first to teach man that art of conduct which would give him success in acquiring the necessities of life so as to reach the opportunity to study the more important matter; namely, the attainment of immortality in form and function. Having made his own conditions, man can give his attention to the pursuit of those spiritual truths which are calculated to open his consciousness to the invisible, and higher world; but at this stage the catechumen will be led first to the study of spiritual arcana from an intellectual point of view, causing him to speculate upon the mysteries found in the Scriptures, and, discovering a few landmarks here and there, imagine himself having reached the real life, while as a matter of fact, his intellectual study of regeneration is a hindrance instead of a profit. The real work consists in meeting the delusions in one's own nature with the interrogation, What is to be gained by giving oneself over to the pursuit of sensuous things and aims?

These as the neophyte will discover must be sacrificed and rooted out before he can hope to see light on the lonely path, and receive the new name at the breaking of the day; consequently the main duty of man is to clear his body of all impure spirits, he must learn to control his thoughts and, having made a covenant with the Creator to live the life, refuse to think of sin until all those methods, thru habitual practise, will become man's

conscious, and subconscious world; and therefore no matter what may happen, whether in or out of the body, such a soul will live in a world of peace, freedom, and a never-ending consciousness in being spirit in the service of the Infinite Mind. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John x. 27, 28).

Man, having acquired equilibrium, and having reconciled the two natures on the cross, his next step is to establish on earth a state in conformity to his mode of living.

A true social State can arise only among a free people. By a free people is meant an association of individuals, each of whom is master of self; namely, the sensuous self that resides in the flesh of man. So long as man's incentive in being is the acquiring of wealth—erroneously so called—seeking the worship of man and gratifying his sensuous pleasures, there can be no freedom, nor can there exist a true social State. Individualism, therefore, is the beginning of injustice, it is the assertion of self above the social unit; and man seeking his own diminutive local pleasure becomes unjust in his dealings with his fellow man; consequently it is impossible to realize a true social state where generation has its sway; for where generation and perversion exist, there the sex is master over the state of the individual, as well as over the race; destroying its usefulness and unity thru death. Thus men and nations flourish, decay, and die.

In the true State, on the other hand, men do not die, because as rational, intelligent beings they govern their forms; and the sex is simply an obedient servant in transmuting the essence of life for the uses of man's mind and being. Therefore the social state of man in that Theocracy, externally a republic, is perfect. There is no poverty, neither material poverty nor intellectual poverty,

but world-wide abundance, comfort, and conveniences for all, without money or without price. No vices, no destructive habits exist in that State, and the Spirit of Truth reigns over all.

We are now constructing a State, a harmonious, peaceful, and true state, wherein nothing but happiness and contentment has a standing. In that State all members are necessarily governed and actuated by one Spirit, which being One, and not many, realizes Self in its triune being of thought, will, and action exprest by a multitude of individuals thru the twelve functions of the organic body, or State. This STATE is a body of people functioning as one man, where everything, as in the diminutive, individual structure of man, is common property; therefore no man esteems anything as his own, or takes more from the social organism than his needs require; the supply is in proportion to the demand, because of service; and no matter where a citizen may be, everything that he needs for his external comforts and use is provided by the State free. In that community there are no insidious, secret habits undermining the right thinking and living of the people, therefore, there are no sick in body or in mind among the inhabitants of that country. "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24).

It is a country of USE; and the foundation of this great State, that shall never pass away, is a Covenant of Sacrifice. This covenant was instituted by Abel and is most highly worshiped in the world of phenomena, namely, sensuous delights of the animal structure; consequently in this nation they "neither marry, nor are given in marriage," and the function of sex does not act on the external plane, but transmutes thru its ever-burning fires the ever-ascending energies of the lower plasmic matter, by means of which the consciousness of each in-

dividual is sustained in endless continuity of being, giving every one a realization of COSMIC magnitude, because of Unity in God. In that State a man's head reaches into the clouds of heaven, while his feet stand on the earth. The minds of those people are free from any bias; and everything in nature being looked upon as real is used if found to be of service, and rejected if not. All manner of work is performed as if it were an Art, performed as perfectly as the knowledge of it permits. This State had its beginning in the liberty of man, and the necessity of God. Man's liberty consists in freedom to follow the impulses of his senses; while the necessity of God is the law of eternal existence, compelling man to govern his habitation in order that he may retain his conscious being FOREVER.

Thus is ushered in the new Age, framed not after the law of carnal commandment, but after the power of an endless life, being an age of reason, virtue, love, and spiritual will; governing the animal structure, individual and social. Society in that world resolves itself into individualized cell structures, each conscious, not only in the planetary man, but in the solar man, and also in the universal man; because each individual being a soul governing its structure, realizes that the cells of his body are his people, that the functions of his organism are the various provinces of his kingdom; while he himself is the reigning lord, and as such exercises full control over his domain, which is a community wherein everything is held in common, and each lives for all, and all live for each. "Look upon Zion the City of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King" (Isa. xxxiii. 20, 22).

“AND GOD SAW THAT IT WAS GOOD”

BY C. COXON (Liverpool, Eng.)

IN the January issue, Mr. Proctor gives us a very striking *resume* of the leading discoveries of great Evolutionists.

A gratifying feature also, is the beautiful harmony, and unity now prevailing among our scientists in regard to the fact that “no new species is being produced, and the work of creation seems to have been finished from the time that species have been thus rendered fixt and immutable.” (q. v. 164.)

This brings us face to face with the remarkable conclusion that God evidently intends that His great purpose with this planet shall be fulfilled thru the medium of the shapes and forms of life as manifested *at present*. We have absolutely no ground or occasion for thinking otherwise. It is frequently said, “But in time the earth will not support life. It may become extinct.” Let it be here understood, in the Universe there is no such thing as extinction. Extinction, death, are merely other names for transmutation of energy, a change of consciousness, a transference of activity.

This planet will support life until the whole of its inhabitants have learned every lesson imaginable, and have fully awakened to the great and final Truth that “With God, there is nothing but Good.”

THE BODY BEAUTIFUL

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE English-speaking peoples, i. e., the Anglo-Saxon Race and its congeners, are among the most Bible-loving people on earth. The Authorized Version of 1611, is therefore, not only largely the expression of the thought of the age in which it was produced, but it has done more to mould the thought of these peoples than all other books combined. Its teaching concerning the body, therefore, was a most potent factor in the production, the building, and disintegration of the bodies of those, who were not only its students, but its worshipers, for every word of it was believed by them to be inspired; to be as authoritative as if God himself had been heard to utter them. Their views of the body therefore was exprest as

“THIS VILE BODY.”

To them the body itself was sinful—its beauty and even its health and vigor, a snare and a danger to spirituality. Thus sickness came to be welcomed as an aid to saintliness; and death, instead of being the last enemy was treated as a great friend. So great was the distrust of beauty, that it was everywhere destroyed or hidden. Men, considered eminent for piety, deemed it their highest duty to obliterate beauty from houses devoted to the worship of God, not thinking that the God of Nature must be a Lover of Beauty—otherwise we should see all around us, marvels of ugliness, instead of the loveliness that everywhere feasts the eye, and delights the senses.

That God is

A LOVER OF BEAUTY

is proved by his works—"for the invisible things of him;" the trend and wishes of the Divine Mind can be understood by its manifestations in the Creation. For what is the Creation but God made manifest, or as some have called it,

"THE BODY OF GOD."

And between this beautiful Body of God, and the body of man, the physical body, there must be a complete analogy; for man is made in the Image of God. Even as to his body he must be the expression of the Divine Mind. It is only deviation and departure from that Mind, missing the mark of the Divine Aim which can make him ugly. For with his Godlikeness there comes the power of free-will; of living a life far away—being "alienated from the life of God" thru the ignorance that is in him. But tho he runs counter to the Divine Will, and gets away from the Divine Mind, he cannot get away from the Cosmic Mind; for in it he lives and moves and has his being. God is not so far away, but that, blind as man is, he may at any time "feel after him and find him." But tho there are millions in Christian lands who accept a partial salvation—they leave out the most important factor in a present salvation—viz.,

THE SALVATION OF THE BODY.

For the body is redeemed from the bondage of corruption to which it has for a time been subjected—not only the body of man, but

THE WHOLE CREATION

which is the Body of God.

But the first-fruits of this redemption is to be the body of man, of the Sons of God; for it is thru them that the whole creation is to be delivered from all forms of ugliness, such as pain and sickness and death out into the fulness of the glory of

THE BEAUTY OF GOD.

The Revised Version of 1881, marks an immense advance in our estimation of the human body—"This vile body," becomes "The body of our humiliation." It recognizes the fact of the Sons of God dwelling for a time in a house of clay indeed, but at the same time that we have "a treasure in this earthen vessel," which shall redeem it from death and dissolution. For the phenomenal body is built upon the basis of a thought-body, which is spiritual and perfect, which permeates every atom of the outer body, and is not subject to disease or decay or death. Of the existence of such a body, there can be no doubt, for times out of number it has been seen, where the phenomenal body neither was nor could be. The Psychical Research Society has chronicled and authenticated cases innumerable of such manifestations under the title of

"PHANTASMS OF THE LIVING."

One case in particular some years ago, which was brought in a striking manner under the notice of the public, is only a sample of thousands. It was that of Sir Carne Rasch, who, on one occasion, being absent from the House of Commons thru sickness, and wishing earnestly to be there, was seen by four members of the House sitting in his usual place. The four included the then Prime Minister, Sir Henry Campbell-Bannerman. This case was published in the London *Daily Press*, and for that reason is imprest upon very many minds. It is by no means unique however, but one of thousands, many of which are quoted in "Human Personality" by F. W. H. Myers, which contains a comperdium of the subject with such unmistakable proofs as can leave no doubt of the existence of

A SUPER PHYSICAL BODY.

It is upon this thought-body that the physical body is moulded.

As has been well said, "flesh is thought crystallized." Our outward body, therefore, conforms to our thought-body, or body of our thought. All of us, therefore, can become builders of the temple of God, and as the temple of Solomon, which was builded under his express directions, given in writing, by the hand of David, was a thing of beauty, of eternal excellence, "the joy of the whole earth," so should the temples "not made with hands" in which the Glorious Creator of the Universe is pleased to dwell, be like the beauty of God manifested in the Universe which is also his Body and his Temple.

THE GENTLE TOUCH.—Years ago, in a dream, I was standing with a woman—a very gentle soul—looking at some dead leaves, and I said to her, "I am afraid of those leaves," she replied: "If you touch them so, they will not hurt you;" whereupon she reached out her hand and touched them in a gentle and loving manner.

On seeing that they did not hurt her, I immediately regained confidence in myself, and I also touched one of the leaves, as I thought, in the same manner; when it jumped up in the form of a snake and fastened itself upon me.

I have thought of that dream often in the years gone by—for it was a *vivid* dream, so vivid that as the years have rolled on, I have often pondered on that *gentle touch*. And in my pondering I have learned, that fear creates the thing feared; that love and fear never live in the same touch; that back of the "*gentle touch*" is love, and that even *so-called* dead, inanimate things respond to the touch of Love.—DINAH

SUGGESTION

BY ENOCH PENN

WE read in the book of Job of the time when God spoke to the sea and said, "Hitherto shalt thou come, but no further: and here shalt thy proud waves be stayed?" While we know that the bounds of the sea do change to a very limited degree, yet we perceive in this question the annunciation of what is obviously a universal law. Not merely a law in obedience to which the water is separated from the land, but in obedience to which, realm is separated from realm.

We read that at one time when the Lord's disciples were in a boat that they saw the Lord walking toward them on the water. At first the disciples were frightened, but Peter said, "Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased" (Matt. xiv. 28-32).

The point brought out by the Lord's words, "Wherefore didst thou doubt?" is the fact that Peter's walking or sinking did not depend on the law of gravity, but on the law of faith. In other words, the Lord would teach that man's faith can dominate the laws of nature. Not only would the Master impress this truth upon his followers

in this instance recorded, but also in many other instances.

If then, the laws of nature cannot operate for us, if we believe they cannot, we perceive that we are bound to this realm of consciousness by our faith in its reality and power. In other words, the things of Nature are real to us because we believe that they are real.

Once a man had a dream in which he found himself walking up a flight of stairs. Suddenly the thought came into his mind, "I am not in the body, I am out in the soul-consciousness." Then came a counter thought, "No, I am not, these stairs are solid," and grasping the banister he tried to shake it, but it did not move. Seemingly it was firm and solid. But in a moment, he awoke and it was all a dream.

Thus we see that realms of consciousness are divided from one another even as the sea is divided from the land. In other words, each realm has its bounds, whose bounds are set by the Divine Fiat, but these may be crost at times conditionally.

When the Lord's disciples met together in a room after his resurrection, he suddenly appeared among them, "the doors being shut." It seems that he came in regardless of doors or walls. Clairvoyants observe that when the soul of a person, whether that person be living or dead, comes into their rooms, that soul usually and perhaps invariably comes in thru the door, not because the walls are a real obstruction to the soul but because of a fixt habit, because of memory. When an angel messenger comes into one's room he simply appears, the house does not exist to his consciousness unless it be simply as a thought-form. The house is real only in the realm of the earth mind.

That the different spirit-realms are divided from one another, we find stated by our Lord in the parable of the rich man and Lazarus. It is stated that Lazarus "was carried to Abraham's bosom," that is, to one state of consciousness, while the rich man "in the unseen,

lifted up his eyes [Greek].” That is, he was in a different spirit-realm. Abraham’s declaration was, “Between us and you there is a great gulf fixt: so that they which would pass from hence to you cannot; neither can they pass to us” (Luke xvi. 26).

This idea that the different realms are clearly divided the one from the others implies, that to those belonging to a certain realm, that realm is real to them, but that all other realms are more or less unreal, or at least not material.

These things show us most clearly that all realms are spirit-realms, and that the reality of that realm is by virtue of the suggestion of the Creative mind. But our Lord and Master taught us that it is possible for us by the power of faith to pass the bounds of our own realm into other realms.

But for us the practical part of this great truth, regarding the power of suggestion to cause one to consider one realm real and another realm unreal, or non-existent, lies in the fact that one mind, whether higher or lower in the scale of development, can suggest a thought to another mind, and that thought tho an untruth may appeal with irresistible force to the mind as a truth. We all know that one imbued with a certain fixt thought may meet another person who by reasoning causes the one with the fixt thought to change this thought, and consequently to disbelieve that thought; and then to believe with equal firmness something else, even the very opposite; and thru this change of mind, consequently cause a change of action.

When Jesus healed the sick, he very frequently did so by sending away from them the evil spirit that influenced them. The fact that the person when relieved of the presence and suggestion of the evil spirit, became well at once shows that an evil spirit can cause one to feel and to believe things not normal, and not true, until that suggestion is accepted and manifests in the body of the victim as a reality, as a diseased state.

Sometimes a thought of evil, of accusation perhaps against another takes form in the mind against a friend, and one finds that thought held in mind or perhaps repeated over and over again until two, who otherwise could and would have lived in peace and loving kindness, become cold and even antagonistic toward each other. But why is this attitude of coldness held? or why this reiteration of an unkind, untruthfully unkind thought kept up? Ofttimes the clairvoyant will see a dark form standing by or hovering over the unhappy one whispering, reasoning, and insisting, and at times by the sheer power of will compelling the victim to feel and think and believe that which the victim knows is not true. How many, very many are living a cold and lonely life with hearts more or less closed and bitter, unloving and unloved, solely because of untrue suggestions accepted, or a true suggestion reiterated and magnified out of all truth? This suggestion may come from self or from an inimical mind; but by it one's happiness is destroyed for days perhaps, or even for life. "Thou shalt not imagine evil in thy heart against thy brother."

Some will say concerning these things, "I don't believe in the power of evil spirits to affect people, when one thinks evil, it arises wholly from a wicked heart." Even so, we know that these evil thoughts of accusation and evil do arise in men's hearts and cause sad results, and whatever we may believe to be the cause, it is vitally important that we should know of a remedy that we may apply.

One very efficient remedy is COUNTER SUGGESTION.

Deny the evil. Refuse to believe it. State and insist upon the contrary.

You have a mind of your own, and a will of your own. If the unwelcome thought (Alas that wicked thoughts should sometimes be welcome!) forces itself thru the brain, affirm the opposite. This is the law, "Resist the devil and he will flee from you." Try it.

UNSELFISH LOVE

BY G. G.

O LOVE! methinks thou never didst
Upon this plane appear
In person, for the joys amidst
The smiles of sorrow fear
The pain of Laughter's tear; and e'en
In verge of Nature's mystic mean,
I see thee not; yet hear
The echo of thy weightless wing:
Not thoughts, but dreams of thee I sing.

There is a tone so near
The core of Nature's nameless heart
That naught in heaven could ever start
It from the scope of Silence's art,
But thine eternal ear.

The *lure*, that lingers in the lies
That cure the clinging, stingy cries
Of passion, in the breast of those
Of ashen skin, comprest in clothes
That Fashion's pins invest with woes,
Is *cash*, oft winning guest that loathes
The dash of grinning quest that goes
On lashing Sin's unresting foes!

How different is the condition
When all ferment of vain volition
Has been composed by choice that wells
From purity of heart, and dwells
In deep delight of Virtue's eyes!
A glance, so glorious, that sighs
Of sweetest innocence arise

From lips that Love has gently parted
With purest passion stilled, *not thwarted*,
Is Nature's blessing to the wise.
Oh think upon the thrilling themes
Told in the orb'd book of beams!

The scrolls of song, the leaves of lore,
That fill the skies for evermore
 Will turn the heart, and guide the mind
 To learn the art by God designed
To help us press a rose of love
That selfishness knows nothing of.

If ever joy is song of life,
 And consciousness is peace,
If ever form is free from strife,
 And spirit finds release
From dark desire, by victory
Of overcoming, it will be
 When selfishness doth cease.

Oh somewhere never Passion's notes
 Bedim the violet flight!
Oh somewhere Love's purred music floats
 O'er peaceful seas of light!
There dwells the day in deeps serene,
And every ray their ripples glean
 Invites away the night.

If ever souls have melody,
 It there will be—will be;
If ever hearts have harmony,
 It there will be—will be;
If ever memory is mute
While longing muses near her lute
 'Twill be when Love is free.

If ever self hath ceased to roam
 O'er Hope's unresting tide,
And Faith and Happiness, at home
 With it, in peace abide,
It will be when the twilight tells
 Of Passion purified;
It will be when the dayspring dwells
 In Love reglorified:
It will be when we rid the breast
 Of all desires, but those
Which undergo the simple test
 Of all that Love bestows.

THE PLANTING OF "THE TREE OF LIFE"

BY ELI

"THY people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I YAHVEH will hasten it in his time."—Isa. lx. 21, 22.

THE Christ was sent from God to earth to plant the seed of the Tree of Life. It seems to have taken nineteen hundred years for this seed to take root; for it was not permitted to enter below the surface of man's inner soul-consciousness. But now we are convinced that it is beginning to take root in the inner and hidden part of humanity.

Not one single soul, since the early followers of Christ's teachings, has appeared who has been large enough to enter into this real soul-consciousness of God's spirit. Therefore, this little Esoteric Body, may be called the roots of the Tree of Life—the part which absorbs the nutriment, or higher thoughts, from the mind of God. It is said in Exodus (xv. 17,): "Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in the mind that will attain], in the place, O YAHVEH, which thou hast made for thee to dwell in, in the Sanctuary, [the most retired place of the inner soul-consciousness], O YAHVEH, which thy hands have established."

The Esoteric movement was begun by a person in whom was embodied the power and energy and activity of the Divine nature. It began with only one slender fibril, but it was planted deeply in the mind of God, and fixt itself there, until a small number of individual souls, or spirit-

ual rootlets, were collected by him into a body; growing, and uniting for the one purpose of becoming one with God, in the establishing of His kingdom here on earth. These little rootlets are now fitting themselves, and are drawing down the Holy Spirit of God thru the conservation of the sexual forces, or the waters of life—the real sap of the tree, from which the trunk, branches, and fruit imbibe nutriment of a spiritual substance from God. As this tree grows year after year, it will unfold from its center, discarding the old, to take on a new and higher growth.

Observe the Calla-lily, or any other little plant in your garden, how it grows, and unfolds new leaves from its center! You see the little shoot peep out from within the plant, and as it grows, it gradually unfolds into a leaflet, or a blossom, which is its organ of reproduction. It grows only for the purpose of reproducing its kind.

All life upon this planet is seeking to reproduce its kind; the lower sex generation seeking physical reproduction, and the higher seeking spiritual reproduction. Spiritual reproduction is the result of the combined efforts of the regenerated man and God. Hence the intelligent man's desire is to act in concert with those perfected Ones above him, that he may not only grow individually, but collectively. In order for man to grow into earth's highest production (the Tree of Life), his mind and whole physical structure must grow in purity, goodness, and truth, and resemble the fragrant blossom of the lily; white, unsullied and pure, with the mind of God controlling. This body will become the visible manifestation of Divine power and energy here on earth, a visible evidence of victory, gladness, and superiority thruout the earth. For the prophet Jeremiah says (xxiv. 5, 6): "Thus saith the LORD [YAHVEH], the God of Israel; Like these good figs, so will I acknowledge them that are

carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans [demons] for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up."

Thus you see that these little rootlets are planted deep in the mind of God, and they are now beginning to grow large enough to nourish and to support, thru the aid of the Eternal Fountain Head, the little shoots that are yet very near the ground. But in time these little shoots will grow and increase in number, and they themselves produce young branches until the main body of the Tree of Life is formed. Then, as time goes on, you will see that its branches are spreading over all the earth, and that its top is reaching up into the heavens above, in order that its extensive foliage may be exposed to the spiritual atmosphere and light from God, and that it may furnish shade and shelter from evil influences to the remaining lower human body. The promise of our heavenly Father was, that the children of Israel should dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as before-time. They will be placed under a vigilant guardian, the Creator of heaven and earth, and they will grow up before Him "as a tender plant." Thus we see then, that this planting is of God, and by and thru this plant alone, can those in the heavens be joined with mankind here on earth.

If the Esoteric Body as they now exist, are only the little rootlets of the main body, how important it is for them that they labor diligently, to gather substance to themselves for vital thoughts, and to send them out that they may gather the children of God in order to form the main body. True it is that we sometimes find strange

plants in the garden of God, plants yet too weak to grow very large, still they, thru the scent of the waters of life, do bud and bring forth boughs like a real plant; but they endure only for a little season. Perhaps they were not planted firmly in the mind of God; or perhaps they sought the attainment of some imaginary power; or perhaps they were saplings without sufficient roots to nourish them. As a matter of course then, they soon became sapless and faded away; but the real plants are called "trees of righteousness," and are the planting of YAHVEH our God, that He alone may be glorified. The nature of these "trees of righteousness" is to lead a harmonious life, and to be one with their Parent Tree, their Father in heaven, for the purpose of doing His will. They ask nothing in return, yet they receive "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Therefore we consider these plants to be the most interesting plantation; for from their beauty of character and holy associations, they will become of great value to mankind; they will be valued for their foliage, shade, and material for food and for thought. In these trees the whole world will find building material for noble deeds; and there will scarcely be one of them who will not be able to impart some useful method that will enable one to find peace on earth.

The value of their fruit will be enormous; even their leaves will be "for the healing of the nations," for the sweet waters of the "River of Life" flow thru this plantation; and wherever this river flows everything will live. The leaves of the tree, having the power "for the healing of the nations," must necessarily be connected with the vital function of the body of the tree, and undoubtedly refers to the vital thoughts that pass thru this entire body, direct from One who has unlimited power.

THE TIME OF THE END

BY H. E. BUTLER

WHEN we sat down to write this morning our soul reached out to the Father and said, "What shall I write?" and the words of God by the Prophet Isaiah came vividly to our mind, "LORD [YAHVEH], thy hand is lifted up, they will not see: but they SHALL see, and be ashamed for their envy at the people" (Isa. xxvi. 11). So the inquiry rose within our mind, what is the use in writing to a people who are wilfully deaf, dumb, and blind? They are all anxiously looking out into the world, and they see that, "The nations were angry, and thy wrath is come" (Rev. xi. 18); yet "They will not see" that it is the hand of YAHVEH. They are saying, "Peace and safety" (I Thess. v. 3), not knowing that this in itself means sudden destruction. Blind fanaticism seems to be ruling our country; from Wilson and Bryan down, including many of our leading statesmen, they are saying, "Peace, peace; when there is no peace" (Jer. vi. 14) and making no preparation for self-defense. The most unprepared nation of the world for self-protection is the United States. All these leading statesmen know that monetary wealth is the desire of all nations at the present time, and that the United States is the wealthiest nation of the world, yet these fanatics lay back and say, "Oh, we are in peace and safety, war will not come nigh us;" but they know not the purpose of God in the creation of the world, and they depend upon their own arm for their salvation. The people do not desire to know the truth, they are too busy with money-making, and with graft, and with all

the deception and vileness of the human family; and yet they expect to escape the punishment that is already upon the nations of the eastern continent.

Now that the hand of the Lord is lifted up to destroy "those that corrupt the earth," all their egotistic and impudent assurance will be suddenly taken down. How long will it be before this greatest, so-called Christian nation of the world is brought to see and to realize that there is a God in heaven that rules the affairs of men? We have tried to present to your mind the great truth concerning YAHVEH Elohim, the perfected souls and intelligences that formed the world for a purpose, yet who is there who cares or who pays any attention to it? They do not pay any attention because they have dismissed from their minds that there is an intelligent, all-wise and powerful God who rules the nations; and tho they may even read the words of truth that have been uttered and sent forth among the people, yet it seems to them like idle tales. They know not the word of the Lord, "The wicked shall be turned into hell [the grave], and all nations that forget God" (Psa. ix. 17). All the nations, even all the Christian nations more than any of the other nations, have forgotten God. Thruout the country the preachers pray to and preach about a God in whom they have no faith and no belief. God by the Prophet Isaiah said of these, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain [salary, income], from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant" (Isa. lvi. 10-12).

And when God manifests his great power in punishing

a corrupt nation by destroying thousands of people, these blind "dumb dogs" who are supposed to be messengers of God, prate before the people that God has nothing to do with these things, that they are all natural consequences. And even now when the fire of divine wrath has come and the cleansing of the earth from "those that corrupt it" has begun, these ministers stand before their people, knowing nothing of God and his plans and purposes and inquire, "What nation is to blame for all this conflagration of war?" showing clearly that they have no God except the will of the nations. Ah, yes, YAHVEH, "Thy hand is lifted up, they will not see," but thanks to him who rules the world who says, "They SHALL see." But when will they see? They will see when "Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants are burned [destroyed], and few men left" (Isa. xxiv. 6).

When they are hungry and starving for food, and every hope is taken from them, then will the few who are left turn and seek after God, and as the Prophet Jeremiah says, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. xxix. 13). When I ask the question, What is the use in writing these things to the deaf, dumb and blind? the answer comes, There are yet a very few who seek after God and a knowledge of the truth and for their sakes we are required to stand and hold the light in this very dark place in the world.

We have one great consolation, that truth is the only life-giving principle in existence, and that error is the great death-dealing principle in the world; and the few who are standing in the light of God's mind are writing and sending out to the world God's life-giving truth, which in itself is a savior of those who are developed high enough to be saved; and those who are destined to destruction will ignore and scoff at the truths that God is giving to the world.

THE STONE KINGDOM

BY ELNATHAN

AND I saw a stone cut out without hands, out of the mountain, and it enlarged until it filled the whole earth, and the kingdom was the Lord's.

We presume that there is not a Christian religious body that does not look forward to a time for the restitution of all things—a time when the Lord will establish a condition here on earth, where his will will be done as it is done by the Holy Ones in the heavens, a time when he will create a New Heaven and a New Earth.

Now what does this signify to you, dear reader? Does it seem like a distant dream, beautiful to idealize, or does it seem as a real, living state that you cannot afford to pass by, and that your very life is dependent upon it? Won't you try to awaken to the realities of conditions now upon the earth, and satisfy yourself as to the meaning of it all?

Are not the nations angry with one another? Has not peace been taken from the earth? Is there not a state of unrest even among the nations that have not as yet entered upon the destructive war, but are also getting ready? Are not God's judgment's now upon the earth? Then what does this all mean? Have you ever felt the call within your heart, viz., "Be ye also ready: for in an hour when ye think not the Son of man cometh"? Now, are you ready? or what are you doing to get yourself in readiness? The LORD YAHVEH says, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." What is this overcoming that prepares

us to take our place as living stones in the Stone Kingdom, or the living temple? You say, "Jesus Christ is the Savior of the world." Even so "the devils believe and tremble" at the truth.

Are not belief and faith dead unless they become an incentive to spur the soul forward to action, to overcome the condition of materiality?—this catering to the physical senses, this blinding of the interior man from the realizing of the spiritual sense in all things, and thru this spiritual sense to cognize the living, vibrating, all-luminous and eternal Presence, this presence who is ever ready to speak peace to the soul! What does the Lord Jesus say? "Ye which have followed me in the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). But you say, "I believe in the regeneration of the soul," yet how are you going to live spiritually on this physical earth, without a regenerated or purified physical body, in order that you may associate with the Holy Ones of the Heavens when YAHVEH shall tabernacle with men? Thus we see that there is a great deal to subjugate and overcome in the physical body in order to purify it for the abode of the Spirit.

Now, what has this to do with the Stone Kingdom? Did you ever realize while gazing at the gigantic rocks, what a firm, solid, and united mass of cell-life a stone formation is? and how enduring the rocks are? To the human sense, they stand as the everlasting (age lasting) rocks, immovable. Until we catch the spirit of it all, and claim the

"Rock of Ages cleft for me,
Let me hide myself in thee,"

how are we going to become a solid, united body even as the rock, if we do not overcome the weakness of the

physical senses? "Ye also, as lively stones, are built up a spiritual house" (I Pet. ii. 5).

But you say, "God will change all the evil in me if I firmly believe in him."

Now, how are you going to realize God's sensating life in you while hampered with the physical, animal consciousness which is constantly seeking its own? Instead of your living consciously in the spirit's presence and ever being ready to follow the spirit's guidance, realizing that the fruit of the spirit, "seeketh not its own," "is not puffed up," and is "long suffering," "in honor preferring one another;" then in this state of existence you will make it possible to be a perfect unit with others in like condition, so that the Stone Kingdom may be established and realized; for it is founded upon the universal love one for another—this love cometh from above.

"EXCEPT YAHVEH build the house, they labor in vain that build it."

This quotation is the key to man's spiritual unfoldment.

The world is burdened with instructions for perfecting the body and unfolding the Mind and Soul powers. This is good so far as it goes; but to attain unto what Christ promised his followers, all must be laid on the altar before this attainment can be made. All cannot truly be laid on the altar until man's heart is open and the Spirit within crieth out to its Father in perfect trust and confidence, even as the confidence of the child on its mother's breast; then by patient, earnest effort, God in his loving mercy will flow into that soul, and illuminate and guide it perfectly in the way of true righteousness; then if the soul is imprest to write, the spirit's potency which follows the writing will be a living witness to the souls who are truly seeking the Path, and his words will give them courage to press on.—SAGITTARIUS-LIBRA.

THE GUIDANCE OF THE SPIRIT

BY MARY

A WISE teacher has said, "It is easy to live close to God but very difficult to live afar off;" this sums up in a few words the cause of the greater part of our troubles. We forget to listen for the voice of the Spirit, the monitor that speaks within.

We often hear persons say, "It is difficult to know the true guidance. I am not always sure that the voice I hear is the voice of the Spirit, for sometimes when I have acted on its guidance I have found it to be wrong." Did not the Master Jesus say, "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John x. 2-5). Then why is it these persons complain that they can not always be sure of the voice they hear? It must be that they lack an earnest desire to know and to do the will of the Father. They have set up within themselves their own self-will, an unwillingness to be led of the Spirit, and when they hear the voice of the Spirit they want it to be in accordance with the fixed ideas of their own minds, and so they do not know the voice when it does speak. Some expect a great demonstration every time the spirit speaks to them, they expect to hear their names spoken in a loud voice, and the words of the message

trumpeted thru the air, and often they hear just what they expect, "the voice of strangers," evil spirits ever ready to mislead them.

The Father is so good, so loving and kind that he will never let us be misled or misguided if we will only listen to his voice and heed its warning. But if we do not believe him how can he help us? A wise earthly father might love his child very much, but if the father said to his son, "Do not put your hand on the stove, it will burn you," and the child did not believe his father, but first must burn his hand in order to believe and obey, could the father help it? It is just so with the Spirit, God never coerces any one, he leaves each one free to choose whether he will listen to his voice, or go on his own way to follow his own self-will and suffer the evil consequences that must inevitably follow such a course. God's laws are very just, and he has arranged it so that each one receives the results of his own acts; those who follow carefully the guidance of the Spirit are saved from the evils of the world, but those who WILL not obey his voice are left to suffer the results that follow, for man learns by experience.

Some persons who seem to be really trying to follow the guidance of the Spirit say, "Sometimes I have seen one of God's holy angels, and again I have heard the voice of the Spirit, and it seemed real, and afterwards I have doubted and thought, Did I really see or hear (as the case may have been) or did I only imagine that I saw and heard?" In the average human mind, doubt is a great adversary, for it is always on hand to reason and to argue us out of our belief in the Spirit, and to take from us all the beauties and joys that the Spirit is ever holding out to us in abundance if we will but accept them, if we will but open up our hearts and our minds and banish this evil, doubting spirit from us, which will keep us ever in

the dark until we do. How truly it has many times been said of a physician and his patient, "The patient's confidence in the physician is half the cure." It is just so with the individual and the Spirit of God, for unless we trust in the spirit and believe in its guidance, it can do nothing for us. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. xviii. 3); then let us cultivate this child-spirit and turn to our heavenly Father as a little child turns to its earthly parent, in perfect confidence that he will guide us aright, and that he will ever make us to know his will, then we need not fear of being deceived or misguided, for we shall not follow the "voice of strangers" because we shall know his voice, and be beloved of him.

THE POWER OF SILENCE AND WORDS

[From *Star of the East*. In *Voice of Freedom*.]

"THE power of Silence, he only understands who uses it, when he needs strength and wisdom. Silence in whatever way it is applied is a Power, and it is far more powerful when used in the right time.

"In silence we unfold; in silence we gain strength and power to overcome; and in silence we get away from the confusion of the world and come closer to God. No one can better conquer his lower self, than he who is often in silence and there surrenders to God, No one can help mankind better than he who has learned to be still, when words are not called for.

"No one can succeed better in life, than he who in silence has been taught the true nature of mankind, while in stillness with God.

"Such a soul does not become affected by every little thing that comes and goes by him; such a person does not answer the foolish when they say things which are better unsaid, and pass opinions on things he does not understand. 'Silence is golden,' says Wisdom; and he who has learnt and practised this is truly a Master. It is weakness to speak of everything one knows, and always causes harm; because mankind is more ready to misunderstand than to understand. One always finds wise people to be of few words, who, when they do utter words, have power in them, and are words worth hearing.

"In silence alone, we can know God; and his power can be manifested thru us only as we evolve it in close communion with him.

"This was wonderfully proved by the great Bhagavan, Sri Ramakrishna. The more he was in meditation, the greater was the Light-of-Love seen around him; and the greater was the wisdom he gave to his disciples.

"In his Gospel, one can see how he rises step by step, the longer he is in *Samadhi* ['perfect absorption of thought into the Supreme Spirit, when one realizes, "I and my Father are one"']. Most of the times that Jesus was spoken to by the people, he remained in silence. In most instances, words cause words; and the power at the back of them becomes exhausted, the more one indulges in them. For only a Master can indulge in words long and often, and have force at the back of them.

"Habitual talkers cannot help having empty minds, as they waste the forces upon which the mind is dependent for its evolution. Solomon said, 'It is a wise man who speaketh in the right time, and speaketh not when words are not called for,' and the wisdom which cometh therefrom is not only helpful to self, but to others."

THE TEMPLE OF THE LIVING GOD

BY NATHAN DAVIS

"Ye are the temple of the Living God."—II Cor. vi. 16.

WHEN do we become the temple of the Living God? This statement is pertinent to an intelligent understanding of this subject. When Jesus was preparing for his departure, he said to his disciples, "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you" (John xiv. 15-17).

Holiness is a quality or condition of being which is analyzed into degrees of comparison.

The positive degree in holiness is the fruition of repentance and faith, and only abides during total abstinence from sin. The Holy Ghost, or Comforter, is an abiding presence *with* you as long as this degree of righteousness be faithfully maintained; but as it is written, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . his righteous deeds which he hath done shall not be remembered." "The ways of the Lord are equal," and "Whatsoever a man soweth, that shall he also reap." But if a suitable proficiency, and an acceptable sacrifice be made in holiness, another covenant of consecration is entered into, which ultimates in another degree.

The comparative degree of holiness is the fruition of consecration or sanctification, and is accompanied by baptism

in the Holy Ghost, who in the positive degree has been an excarnate influence; but now becomes an incarnate or esoteric influence, coming into the heart and life as a Tutor; and the obedient one will say, as did Jesus, "I am come to do thy will, O God," and will be just as dependent upon God for guidance as was Jesus, when he said, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not my own will; but the will of him that sent me." Since Jesus has left us an example, that we may follow his steps, it is exceedingly important that we make his acquaintance and inquire of him just how the redemptive work is to be accomplished. It is written that, "God was in Christ reconciling the world unto himself." From these Scriptures, we discern that the life of Christ from infancy to the beginning of his public ministry, was embraced within the positive degree of holiness. He was a just person who had no need of repentance. Then when he was baptized by John, he also received the Holy Spirit into his inmost consciousness, who was to be in him the Tutor reconciling the world unto himself; and by this baptism he was inducted into the comparative degree of holiness where he sanctified himself for our sakes. Christ's life was a life of simple trust, and faith. Altho he had not yet reached the superlative degree of righteousness, yet he had a clear vision of his mission, and manifested wonderful power, and wrought many miracles. And reasoning from analogy, and from a scriptural standpoint, we have a right to expect of his true disciples of the comparative degree, in this our day, the same and even greater works. Therefore we should bring forth fruits consistent with sanctification or holiness of the comparative degree.

Just as "God was in Christ reconciling the world unto himself," so shall his Holy Spirit be in every one who has attained this degree for the same purpose; to wit, their

reconciliation to the Father. There must be a reciprocal indwelling, Father and Son, and we as his disciples all dwelling reciprocally in one another, that all may be perfected into one, thus completing the at-one-ment.

Incorruptible love is the chemical or adhesive force that knits heart and soul together in bonds of unity which cannot be snapped asunder. Jesus and the Father are one, and when the at-one-ment is finished in us, then we are at-one with them both. It is in this degree that the atoning process is finished. In this degree the novice is quickened and made ready to be born of the Spirit. Jesus declared, "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." He fulfilled by obeying with mathematical accuracy until the divine nature was thoroly wrought into his inmost character, and until he had no further need for the Tutor in his inmost being to reconcile the world unto himself, for the at-one-ment was finished. This redemptive work of Jesus procured for us the blessing of the indwelling Spirit of God, who in like manner should reconcile us unto himself, and in personal experience we shall live perpetually in heaven's borderland, high up in the very Paradise of God, until we fully realize that all things are ours, that we are Christ's, and Christ is God's. Our dwelling place will be the dwelling place of God. Our fellowship will be with the Father and with the Son.

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke xii. 50). Jesus baptism in water had marked the confines between the positive degree of holiness and the comparative degree of holiness, and now he speaks of another baptism in which he is to die unto sin, this is to mark the confines between the comparative degree and the superlative degree of holiness. Jesus has a clear vision of this crisis in his redemptive work, and recognizes the intensity of

the straitening circumstances attending it. As he approaches the threshold, he meets the monster that is to test and try his very soul; but he does not falter, he still has the transcendent spirit of obedience as he cries, "Nevertheless, not as I will, but as thou wilt," and he successfully passes from the comparative degree into the superlative degree, when he can say to the Father, "I have finished the work which thou gavest me to do."

He has now past into the superlative degree of holiness, the fruition of which is to be the redemption of the world. He is now *born* of the Spirit, and has no further need of the Tutor; because, to him it is given henceforth to have life within himself.

The reconciliation being finished, the Tutor does not continue in him as he goes to the cross; but Christ under the stress of extreme physical suffering, feels that he is "treading the wine press alone" and in his agony cries out, "My God, my God, why hast thou forsaken me!" (Matt. xxii. 46).

Jesus having died unto sin will bring forth fruit unto eternal life for all who liveth and believeth in him. When you have truly died unto sin; then you will truly live unto God and your fruitage will be abundant. This is the superlative degree of holiness. You have answered to the command, "Be ye therefore perfect as your Father which is in heaven is perfect," but your growth has only just begun. The degrees in holiness as elucidated here have no reference to the degrees in the Eternal Order of Melchizedek which you will acquire after your spiritual birth. In the positive and comparative degrees, your righteousness is only imputed righteousness; but when you have attained to the superlative degree, the righteousness of Christ, the Anointed One, will be imparted to you, and you will be a living, walking Christ, transformed to the image of the First Born.

This subject is susceptible of unlimited elaboration; but I have only intended to give the key to some of the mysteries of righteousness, and leave it here for the reader to elaborate for himself; but know this: If you would be raised in the likeness of Christ's resurrection, i. e., attain to resurrection life here and now, you must, like him, be dead to sin; then you may go forth and bear much fruit.

May the peace that passeth all understanding rest and abide with you forever.

EDITORIAL

"THAT which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after."—Eccl. i. 9-11.

THE universal mind is acting upon the instinctive elements of the human organism and causing men everywhere to think that there is a great change coming over the world. That is as far as the human mind can define the instinctive impression. The most ancient peoples now upon the earth hold that the earth passes thru varied cycles and in the seven thousandth year all old things pass away, governments, social conditions, and even the masses of humanity. The words of wise man, "That which hath been is that which shall be" should be properly applied to the history given in Genesis of Adam and Eve in the Garden of Eden; for it seems that in the time of the last great cycle, the white man matured to a state where only the "first ripe fruit" of the earth were able to pass from one cycle to the other; and that one among

the masterly minds that thus past over from the old cycle to the new was destined to become the progenitor of a coming white race; and that the others who came over from the former cycle were the guides and instructors of that early race of people. But at the close of the old cycle, the masses who were unfit for a higher order of life perished and past away. Well, "That which hath been is that which shall be," and the work of repeating the events of the closing of the former cycle is now active in the world.

This is what is meant by Revelation where it speaks of the first ripe fruit of the earth who are to become kings and priests unto God and reign as such on the earth; and again this is what is meant by the gathering together in an organized body the 144,000 of the first ripe fruit. In unity there is strength, and these first ripe fruit will be given strength sufficient to pass thru the storm and the calamities that are destined to come over the world, and to carry them thru to be the foundation and beginning of another cycle in the world's history. This is what is immediately before us; this is what is impressing itself upon the instinct of the human family, and those who have grown large enough to carry that instinctive impression to the brain and to the soul qualities, and correctly to define what it means are those who have the correct intuition and impulse to prepare for the time that is to come—yea, that is now upon us. This intuition that is obtained by the few seems to work upon the minds of the many in a way only to stupify and to create a restless uneasiness which causes them to run to all manner of extremes. At the present time, the theaters and moving picture shows have descended to presenting the lowest passions of men, murder, jealousy, thievery, and robbery. If there was not active in the astral, the impression that there is coming great destruction, disaster, upon the world, the mind

of the masses would not be drawn toward all these evil and immoral shows, for these theaters and moving-picture shows are following the lead of the minds of the people. We believe that you and I, when we go out among men, feel the stupor that is gradually creeping over the race. There is less mentality among men, less power of action and discrimination, and of right judgment, than in years past, which condition is certain to bring nothing but chaos. The business mind is incapable of looking ahead and of preparing for the future; governments, even those not yet torn by the war, are at a loss to know what to do and how to do. All these things indicate the end of the age. And thus it becomes plain that all those who receive these truths, and who intuitively see what is coming should stop to look to the Source of all mind, the God of the universe, to know what to do and how to do to prepare for the great change that is upon the world; for to see and to believe that these things are coming would be worse than useless were it not for the fact that there is a way that every soul that WILL may find to prepare thoroly the body, mind, and soul in order that they may pass thru this great change in comparative peace and quiet, and reach the other side of the storm where the kingdoms of this world are to become the kingdoms of our Lord and his Christ. Therefore the Lord said when he was here, "Watch therefore, for ye know not the day nor the hour" (Matt. xxv. 13); and again, "Be ye also ready: for in an hour that ye think not the Son of man cometh" (Luke xii. 40); and we of the Esoteric Movement say, Be ye NOW also ready, for the storm clouds are already gathered and the storm is raging; and we are led to believe that it will continue to rage until all nations are involved, and the earth is cleansed from those who destroy and corrupt it.

EVERY esoteric student should make it the business of his or her life to conquer fear. The apostle well said, "Fear hath torment" (I John iv. 18); and he that feareth is a servant of fear. You who would overcome fear should put your life and all you are in the hands of God, and then when fear comes over you, you should act to the contrary of the prompting of fear, and thereby conquer its impulse. If there comes over the mind a fear of doing a certain thing, or of going to a certain place, then that is the very thing you ought to do. Defy fear and go contrary to it, and it will soon leave you.

We should like to send a message of peace, and a greeting to all those who are seeking to know the truth and to follow it; but knowing so well that they will receive that divine peace and guidance of His Spirit, what more can we say than, We pray that divine peace may abide with you.

To our friends in Canada, we wish to say that when Canadian money is sent us we can do nothing with it but send it back to Canada, and pay the expense of getting a money order. Our local banks will not accept Canadian money even at a discount, so we ask our friends to send us money orders. Canadian stamps can be disposed of only by sending them to some friend in Canada who is kind enough to keep them and to send us a money order for them. Therefore they are an inconvenience to us, as well as other foreign stamps.

Of our friends in the United States, we would ask that they send us no more revenue stamps, but send us the regular postage stamps, as the documentary stamps recently issued are of no value as postage stamps.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits Washington, D. C., U. S. A. May, 1915					
Body	Enters	On day	h.	m.	
☾	♊	2	7	32	p. m.
"	♋	4	10	16	p. m.
"	♌	7	4	34	a. m.
"	♍	9	2	4	p. m.
"	♎	12	1	33	a. m.
"	♏	14	2	0	p. m.
"	♐	17	2	40	a. m.
"	♑	19	2	23	p. m.
"	♒	21	11	38	p. m.
"	♓	24	5	8	a. m.
"	♈	26	6	54	a. m.
"	♉	28	6	19	a. m.
"	♊	30	5	32	a. m.
☼	♈	21	11	2	p. m.
♂	♉	15	8	38	p. m.
♀	♊	11	9	16	p. m.
"	♋	30	6	51	p. m.
♄	♌	4	6	58	p. m.
"	♍	9	1	24	p. m.
"	♎	14	0	1	p. m.
"	♏	20	2	18	a. m.
"	♐	26	9	31	p. m.
On May 1st					
♈	is in	♊	10°	52'	44"
♉	"	♋	3	44	20
♊	"	♌	12	36	54

BIBLE REVIEW

VOL. XIII

MAY 1915

No. 8

OCCULTISM AND GODLIKENESS

BY H. E. BUTLER

FROM every part of the globe there come flowing in ideas of occultism and magic. The conditions of the present time have opened us to all branches of thought, and every person who gets a few ideas of some so-called new cult, tho old as history, comes into the United States, and starts a magazine or courses of lessons. So that the United States, more than any other nation of the world, is filled with all kinds of ancient cults and modern theories. Many of these ancient cults have valuable thought in them, but as the great central idea of all things has not been discerned or understood by the people, in many cases they utilize great knowledge for selfish purposes; viz., to obtain power, to obtain self-gratification, etc., etc. The time having come, and the earth being fully ripe for an ultimate work, the people are filled with the desire for something, they know not what; so they run after what to them is every new thing—seeking for that something that they never find. In a good many cases they find something, which, for the time being, seems to gratify that desire to know, but in a short time they discover that they are in the same position as one traveling around in a

circle, they think and work and finally come back to the very place where they started; with added ideas it is true, but the ideas received from the instructors led nowhere.

We believe that thru the instrumentality of all these cults, the time is at hand when a great and most damnable system of magic is going to be organized in the earth; a system utilizing certain natural powers which men have found out, and by which they may control and coerce their fellow men to do that which they desire to have done, and to work toward the gratification of their own desires and wicked passions. Is this the fault of the varieties of knowledge that is being brought into the United States and to the whole civilized world? Would it be the fault of a perfect knife if it cut, destroyed, and killed men? You readily say, "Why no, it is the use that is made of the knife." A good knife is useful, but put it in the hands of a man whose mind is perverted, whose whole nature is evil and "only evil continually," it becomes an instrument for wickedness and destruction only. That is the color that all these systems of occultism and magic are now taking.

No wonder that it is prophesied that before the closing of this age, which is now rapidly culminating, that there will arise a most vicious cult spoken of in the book of Revelation of Jesus Christ as "a beast coming up out of the sea" [from the midst of the people]," the psychic power of the people arising from out all nations. (Read Rev. 13.) The people will unite in making an image, the product of their thought, resulting from the magic powers that have been possessed by all these various nations. Thus the image of the beast spoken of in the Revelation will have great powers, insomuch that it will even cause fire to come down from heaven to destroy its enemies, and will succeed

*EVERY psychic power has its own form, and the beast rising out of the sea is formed by the perverted conception of the people of the world, and they make an image—they imagine unitedly the wonderful powers that it should possess.

in deceiving the whole world, except those whose names are found written in the Lamb's Book of Life.

That these forces are now appearing upon the planet is evident in every quarter; and as we see these things gathering, we are led to repeat the words of our Master, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 22-24). This brings us to the dividing line between occultism and godlikeness. There is still a comparatively small body of men and women in the world who have grown high enough to be unselfish enough to desire above all things to know the truth; for they within their own souls realize that truth alone can free them from the "law of sin and death." What is this truth? We have been trying for twenty-seven years to hold this central truth in its clearest possible light before the people of the world; and we have recently been led to believe that if we were to send out thru this magazine the question, "What is this great central truth so essential to the human mind?" that we should get but few correct answers. Yet thousands of men and women have been asking for the last hundred years, if not more, "Why am I here? What am I here for? What end is there to be obtained by my presence in the physical body? is there a mind that controls my destiny?" etc. We have been trying for twenty-seven years to bring to your mind the realities of God, the Creator of the world, and that as an intelligent, almighty power, he had a purpose, a definite, well-defined purpose in the creating of the world, and a well-defined plan established from the beginning by which this purpose must and will be ac-

complished. We hold that to know this purpose, and the methods designed by the Creator for the accomplishing of this purpose is the root of all knowledge, and from this root will branch out the tree of life with all its luxuriant and wondrous fruit.

The words of God, "Let us make man in our image, after our likeness"—expressed in Genesis i. 26, wherein is declared the divine purpose and the ultimate of that purpose—have been so often quoted in this magazine and in our books that I sometimes think the people will begin to imagine this is a mere hobby. Well, let them think this, but we regard it as the center from which the whole of nature and creation radiates. If you were to pack your trunk, and decide to go somewhere, but if you did not know where you wanted to go, nor the way that you wanted to go, what a vain and foolish trip you would have laid out before you. But if you knew where you wanted to go, and the way to go there, then you would have your plans and arrangements all made orderly and reasonably. You are here upon the ocean of human life, now, where do you want to go? You want to go where you will obtain happiness and peace. The thousands of years that have past have proved to all men who really think, that the pursuit of happiness and peace is a will-o'-the-wisp—always evading pursuit. You have been told by many who have begun to think a little that in order to attain to happiness and peace, you must ignore the seeking of happiness, and seek usefulness in the world. Then arises the question, What is useful? What would be of the greatest service to the people? The people imagine that it is this, that, and the other thing; and there are thousands of men that have spent their lives in the gathering of money that think the endowing of colleges, of seminaries, of libraries and of reading rooms is of the greatest usefulness to humanity; but all these

institutions, reaching back into the dark ages, have united only to contribute to the spread of knowledge—of that knowledge that men, who have long since gone down to their graves, have thought, and have spent their lives to gather; and the modern scientific conclusions of our colleges are largely based upon the reading, studying and investigating of this past knowledge.

This all unites to bring about what we have expressed in the former part of this article; viz., that there is to come forth a great system of magic by which man in his selfish inhumanity wills to enslave and to crush his fellow man. But we have been telling you that there is a God, and he has a purpose. Unless you know and live in harmony with that purpose, you will be like a ship on the sea without compass or rudder; and unless you live in harmony with that purpose, you must meet all the vicissitudes of your voyage upon this tempestuous sea, and finally be wrecked upon the rocks of ignorance and evil-doing. But the wise man or woman who has not thrown away that great and valuable chart, the Bible, can by careful study of its directions find a way of life and peace.

If it was the purpose of God to make man like himself, "in our image, and after our likeness," then you will find that in all God's dealings with his people, he had one central idea and purpose in them; and lest his teaching and purpose become obscure to the pure and honest souls, he sent his prophets and teachers to the people all the way down the ages, until finally he sent a fully matured soul into the flesh, and gave as his name to the world, "Jesus: for he shall save his people from their sins" (Matt. i. 21). And the Father who created the world took control of his life that caused him to say, "I speak not of myself, but the Father that dwelleth in me, he doeth the works;" "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these

also doeth the Son likewise" (John xiv. 10; v. 19). And this same man, Jesus, taught carefully the plan of salvation and the methods by which you may become one with the Father, even as he was one with the Father. And this being the central object of Christ's life, when he was about to leave the world and return to the Father, he prayed earnestly that all these that should believe on him should be one with the Father, even as he and the Father were one, the same oneness, the same loving unity, the same all-dominating power over evil, over sickness, sorrow, and final death, that he possest, in order that they also might possess it (Read John xvii. 20-23).

Therefore, dear readers, remember, first get formed in your mind a clear conception of God's purpose, and then you will be enabled to place yourself in harmony with that creative mind, and float in that inexhaustible and infinite fountain of nature, physical, mental and spiritual. And when you have thus clearly defined in your mind the purpose of God, and the trend of his purpose, its workings in all nature, then you can read all these occult things, you can hear the teachings of the mystic and magic, and you can cull from them all certain gems of truth, and never be moved from the central path of truth and righteousness.

As it was the purpose of God to make man in his image and like unto him and one with him, you have only to open your eyes and look at the trend of all nature, and you will realize the truth and force of the apostle's words, "We know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans viii. 28). We pray God to send you knowledge, and discreteness in its use, and a willingness to merge your mind and life in the All Mind, the great fountain of infinite life, and thus find the goal of man's highest, possible attainment.

Divine peace be with you.

STEPS TO THE MASTERY

BY SAGITTARIUS-LIBRA

"AND the LORD God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii. 22-24.

IT seems in the account given in Genesis that the soul of man in its original purity and innocence lived in the presence of God as a spiritual babe, to mature into an individualized son of God. But as evolution is a part of the means of God's plan in the unfolding of the soul, the soul of Adam was put into a deep sleep and the rib, symbolical of Adam's interior, was clothed upon, and called woman, because she was taken out of man. She became an Angel to man in disguise, to lead him to his true inheritance. When the Serpent (sex principle) beguiled the woman and she ate and gave also to the man to eat, then each knew the difference between good and evil. From that time to the present the souls of men and women have yearned for their former state in the Golden Age in which they dwelt as spiritual babes; the essence of Divinity there planted in the soul is finally to become an individualized son of God.

After the Fall (generation, creation), and after Cain was born, a veil was drawn before the eyes of the soul and the Gate to Eden was closed. "So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep

the way of the tree of life" (Gen. iii. 24). Before the soul can pass the "flaming sword" at the "Gate" to Eden again, it must have obtained thru evolution a knowledge of all the laws governing the plane of creation, and instead of being subject to those laws, the soul will live in harmony with them, passing from one plain of consciousness to another, until finally the soul begins to awaken to the fact that the laws of evolution have no more attraction, then the involution of the soul begins, and the soul turns its eyes inwards towards Eden. When creation has ceased, the serpent has no longer power to bind the soul, and the man and woman are again ready to enter Eden. But alas, how many weary struggles this has cost them! As long as Creation—generation—is active in the mind and body of man and woman, they are not on the path that returns to Eden. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). When Jesus was baptized by John the Baptist, the heavens were opened to him, and he saw the Spirit descending like a dove. Then came the supreme test before the Resurrection of the soul. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and behold, angels came and ministered unto him" (Matt. iv. 8-11).

It seems that the devil has charge of all Creation, and this Creation governs the world to day. While here and there is a soul, who has conquered its influence because it realizes that it is the veil between itself and Eden.

But the soul that is not ripe must go on experimenting with the Creative Law until it is ready to be born again.

What is this birth that leads back to Eden? It is revealed unto children, Jesus said, "Of such is the kingdom of heaven." But it is not revealed to the worldly wise, for Jesus asked Nicodemus, "Art thou a master of Israel, and knowest not these things?" To be born of the water, which Jesus symbolized by being baptized by John, destroys the power of the serpent to delude the soul with things of Creation—then the soul has reached a condition where it is prepared to be baptized, "with the Holy Ghost and with fire." After Jesus was baptized, and the Spirit descended upon him like a dove, the Spirit led him into the wilderness to be tempted by the devil, all the forces of Creation were open to his use, but the soul of Jesus, being a matured son of God, saw a higher use for his forces than even the highest plane of Creation.

So must each soul pass thru the wilderness, which it has created in itself. But tho this wilderness is of our own creation, Isaiah said that "a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools, shall not err therein" (Isa. xxxv. 8).

When we have gotten thru this wilderness, which is peopled with our own creations during many ages of wanderings, then we can walk in the Highway. But stop to ask, What am I doing daily to get nearer home—Eden? Am I following in every possible way the Master's words, "Therefore *all* things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"? (Matt. vii. 12.) But this doing must become natural until it has become so fully incorporated that it is no longer an effort, but is a part of our nature, this will bring the only true reward that the soul yearns for in its effort to regain its birth-right—Eden.

TO KNOW GOD AND HIS WORKS

BY ENOCH PENN

WE read of the time when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," the time when all men shall know God, his purpose in creation, and his methods for the accomplishing of that purpose. It is natural that the question should arise, How is this knowledge of God to fill the earth?

While we say that God is carrying on the work of creation, yet we perceive that it is by urging his creatures to do the work. In other words, we observe that it is by generation, the reproducing of their kind, by all animate nature that the work of creation is being carried on.

Perceiving, then, that God causes his creatures to carry forward the great work of creation, what part must we play to bring in that great event; namely, to fill the earth with the knowledge of God, his purpose, and his methods?

We read that "The Lord YAHVEH will do nothing but he revealeth his secret to his servants the prophets." We believe that there is more in this statement than the words seem to convey. We read also the statement, "The earth hath he given to the children of men." This statement implies that God not only carries on some of his work in the world thru the agency of his creatures, but that he carries on all the work by this means; for the statement, "The earth has he given to the children of men" means that God works chiefly thru man as the head of creation.

There is nothing man does without thought, first there is

the perception, then the formulation, then the accomplishing. The words "The Lord YAHVEH will do nothing but he revealeth his secrets unto his servants the prophets," show that in order to accomplish a thing in the earth, God first sends the perception of that thing into the minds of those most fitted to receive it. If it be some spiritual work it enters as a thought into the most highly developed minds that are turned toward him. And they understand and formulate the message and send it out into the earth-mind for lesser minds to grasp and utilize, that the work of ultimating the divine purpose in the earth may be accomplished.

This means then that nothing can occur in the earth until it has past thru the mind of man as a thought.

This indeed was the reason that the Lord Jesus, or some one from the heavens, was necessitated to come to earth and attain to a human ultimate in his own person in order that he might fix in the world-mind, or *spiritus mundi*, the consciousness of the fact that by following a certain method of life; namely, by living as he lived, following him, man may attain to godlikeness, divine sonship, and eternal life; the ultimate designed for man.

The knowledge that the Christ brought to earth; namely, the possibility of living forever, of overcoming death, seems not to have had an existence in the world-mind save as a vague apprehension, until he brought it. He came down from heaven with the knowledge of the heavens concerning God's purpose and methods in creation; and his whole life was spent in holding to this thought and in proving its reality by his works; that man need not die, but may live forever. "He came to save that which was lost." All knowledge and belief in the possibility of man's overcoming death and so attaining endless life, the knowledge of which had once been in the world, had been wholly lost; and it became necessary that this knowledge be placed in the world-mind, in order that it might

be inspired by those who were able. And, since "The Lord YAHVEH will do nothing but he revealeth his secrets unto his servants the prophets," it was necessary that some MAN who knew and was able should come to earth and think those thoughts and do the work himself, also that he might be an example, a forerunner, a leader, in order that those who followed him might be led into that same condition of godlikeness and eternal life.

Knowledge is a consciousness obtained by thought formulated. One cannot know a thing unless he can think it. There is a limit to the capacity of each mind; in other words, one will formulate thought concerning some subject and then stop from inability to carry that thought any further, even in the same manner as a traveler can go no farther because he meets an insurmountable object in his path. The insurmountable object in the path of all thinkers up to the time of the Christ was the inability of the carnal mind clearly to formulate the thought of the possibility of living forever, or to perceive the methods whereby that end might be attained. Jesus Christ is no less a Savior of men by opening up the way wherein men may walk and so attain eternal life, than he would be if he were to give himself as a vicarious atonement, namely, saving men without effort on their part.

Since then, the opening up of the way whereby men might attain to immortal life required that some one who knew and could walk that way and thus lead all those who would follow him to that ultimate, so we also see that if the earth is to be filled with a knowledge of the Lord, this knowledge must first be received by those who are able to receive it direct from the Spirit-Mind as a prophet, (a prophet is one who can receive knowledge direct from God) to be formulated and to be sent out to others. Thoughts, like birds, float in the mental atmos-

phere, to be received by those who are able to receive them.

In spreading abroad thruout the earth a knowledge of spiritual things, because of the unspiritual trend of the natural mind, these things are not easily grasped, and of necessity it must be even as the prophet wrote, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. . . . To whom he said, this is the rest wherewith ye may cause the weary to rest" (Isa. xxviii. 9, 10, 12).

Thus we see that if the earth is to be filled with a knowledge of the LORD it must be received by those who are able to receive it from God, and are able to formulate it, and give it to the people, in order that the people, in their turn, who can receive it may reformulate it according to their own capacity to understand.

This is like unto the feeding of the people with a few loaves and fishes, Christ gave to his disciples, and they distributed to the multitude until all were filled.

CONTRASTS

BY ERNEST CROSBY

1

THIS is a mad world.

The great church is crowded.

The ancient torn battle-flags are hung high on the walls, where the dusty red and yellow rays from the stained windows strike them.

The monuments of generals who died fighting look down at the multitude, among whom we see, here and there, uniformed soldiers from the garrison.

And the priest drones:

"But I say unto you, Love your enemies, do good to them that hate you; and whosoever shall smite thee on thy right cheek, turn to him the other also."

Yet no one smiles—but the devil.

2

This is a mad world.

In the congregation are great landowners and millionaires, statesmen and magistrates.

They sit content, and the rest admire them and would be as they are.

And now the organ peals forth, and the choir sings gloriously:

"He hath put down, He hath put down the mighty from their seats, and the rich, the rich, He hath sent empty away."

And once more the priest reads:

"It is easier for a camel to go thru the eye of a needle than for a rich man to enter into the kingdom of God."

And again,

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you."

Yet no one smiles—but the devil.

—From Plain Talk in *Psalm and Parable*,

"AND SIMON PETER STOOD AND WARMED HIMSELF"

BY SAIDEE GERARD RUTHRAUFF

[From *Unity*]

His Lord stood bound and buffeted. The cup the Father gave
To him to drink—the drinking of it which a world would save—
Already in his hand—yea, to his lips was pressed
To drain, and in the draining set a world at rest.
"And Simon Peter stood and warmed himself!"
How many Simon Peters are there still—with fear kept dumb—with shame!
At approbation's coals they "stand and warm themselves." The Name
The power of which they know, to cleanse, to heal, to bless,
Lies silent on the lips, afraid him to confess!
"And Simon Peter stood and warmed himself!"

THE EGO

BY ELNATHAN

THERE has been a great tendency in the minds of the people who are following the New thought or Progressive Life, in particularly emphasizing the first personal pronoun "I", or building up the ego, until they verily believe it to be the savior and upholder of their salvation. It seems strange that such should be the case, since it is only building up a stronger physical consciousness, a stronger dependence on the arm of flesh, or on the development and predominance of the natural man.

The natural man with his enlarged ego, his gigantic intellect, can never save himself since, "it is not subject to the law of God, neither indeed can be." In strong contrast, we look at Jesus of Nazareth, who was of the seed of David according to the flesh, and in Isaiah's words we find "He hath no form or comeliness; . . . no beauty, that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him." Yet in contradiction to this Christ exercised power over the elements, over death, and over all manner of diseased states. The Spirit witnesses with our spirit that his works were indeed true; nevertheless he said, "The Son can do nothing of himself, but what he seeth the Father do." Denying himself, or the ego, he dwelt in the power of the Spirit. The Son of God, or YAHVEH of Hosts.

What lesson do we draw from this? We learn from this that the ego is in the way of the Spirit, that the development of the ego is simply the building up of the

natural man, in all his haughtiness, willfulness, and pride.

And we are told by the sage of old that "pride goeth before a fall." Jesus said, "Whosoever will save his life [or ego] shall lose it; and whosoever will lose his life [or ego] for my sake shall find it [or a spiritual consciousness]." What cunningly-devised pitfalls there are placed in the path of the enlarged ego in order to lure him out of the way! It is like one of Bunyan's by-paths that leads to "Doubting Castle or to Giant Despair."

Know you not that life is an inspired substance, and cometh from above. How subtle is the natural heart of man as it works in his physical consciousness! It is "deceitful above all things," and naturally wicked. Man desires to be renowned, and notable; building up his ego, until he is the adoration of his fellow men. Did you ever think how effectually the ego blocks the way to spiritual vibrations?

You remember the old saying, "Man's extremity is God's opportunity," or when man proves his own inefficiency or worthlessness in solving the problem of life, in desperation he turns to his Creator who has purposed to accomplish his own divine will in him, concerning man's relation to all creation; thus resurrecting the soul out of the ego into a consciousness of the Divine Father.

The regenerated man is developing a power of life that, if not born of the Spirit, through the polarization of the mind towards the Holy Spirit, the essence taken into the body will develop into a powerful ego, which being of the flesh, will fail, and "great will be the fall thereof." No wonder that the Master told Nicodemus, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." The half doing of things counts for nothing; the doing must be complete. Some of our good church people are seemingly very devoted to the Spirit;

but they have no water birth,* or vessel to hold the Spirit when it vibrates thru them, therefore a natural ego sets itself up in the place that should have been occupied by the Spirit. In Matt. xix. 28, "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Now dear friend, can you not in the earnest desire of your heart, seek the Spirit's power to slay the old self, ego, so that it may not rise up or demonstrate itself? Deny it, take up your cross, looking unto the Spirit, which was in Jesus, as "the author and finisher of our faith." Permit your soul to be resurrected unto its God in order that the Kingdom of Heaven may indeed be within you.

LIGHT AND SHADOWS

BY ELI

BECAUSE our souls have been in a state of darkness from the time of our birth, we have never known any thought or action beyond the physical plane. There are but few who have matured to a knowledge of our divine sonship. We know that it is our own animal inclinations that have stultified our higher nature. It is our physical attachments which create the shadows of darkness that fall on the sixth sense, and bind us on the earth-plane, and ultimately bring us to death. These shadows which spring

*THIS water birth which forms the vessel to hold the Spirit is the conserved sexual fluid, transmuted by the truly devout, that are free from image worship, or carnal thoughts. It is the only vessel that can retain a consciousness of God's Spirit in the mind.

out of our fleshly nature are called anger, hate, jealousy, sorrow, pain, and woes of every description. These entangle the mind to such an extent that our judgment, as well as feeling, is so affected that we are unable to decide or to act wisely. These shadows then are a hindrance to us, and obstruct our power of thought. Remember that to think is to live, and any passion of whatever name or nature, that hinders the mind in its pure action is death.

“Light” from above is always attainable and will always give us wisdom and understanding. All that we have to do is to train our thoughts to follow that Light, that higher Intelligence; then we shall find that our lower passions, such as anger, hate, jealousy, and all the other passions that hinder our growth, have gradually vanished away—they seem gradually to have shrunk to nothing. When this has taken place, then we shall find ourselves set free from a mixt round of cares; we shall have the dominion over the Gates of Death, and have entered the Kingdom of God, thru the path of true holiness. Having attained the Kingdom, ourselves, then we are ready to help our fellow-man to prepare for the Kingdom. To shed this “Light” we think that the American Nation as a whole, is more nearly ready than any other, because it is more just in its dealings with man than any other nation in the world. There are here a number of refined souls who embody a principle of love and fellow-feeling which gives them a desire to extend a helping hand to all those who are burdened with cruelty or injustice. The distinguishing characteristics of these American people can be traced back to the time when they fought for a free government and religious liberty.

“Again, we see many “Shadows” over those who claim divine goodness and truth, but let them come out of the psychic atmosphere and lift up the eyes of their souls to the Spirit, and let the light of the Spirit shine in upon

them, then they will see whether their thoughts and deeds are purer than snow and whiter than milk. Alas! there are many who when put to the test will find numerous shadows which darken the soul, and some will cry out for greater purification. In these lamentations there are those who will feel like a fatherless son or daughter, for our Heavenly Father cannot look upon sin with the least degree of allowance; these will have to lay hold upon the power of God and bind themselves to a life of purity and devotion.

The higher soul-qualities are of the same nature as those of a Nazarite, but they are bound by the unreal soul-fetters from former lives. Now the time has come when the mature souls demand the real facts, the "Light" which has been reserved unto the time of the end. The soul demands not a mere belief in the Gospel of Christ, but it demands that the blessings, as set forth in the Gospel, must be clearly understood; and not only understood but the soul must be able to take of the substance and truth of these blessings. The teachings of the Christian World to-day have not even a resemblance to the teachings of Christ. How often the question is asked, Among all the different creeds, beliefs, and religions, what is truth?

Again we see the "Shadows" because the interpretation of God's Word as given out by Christ and his Apostles is not understood, the world to-day is full of murderers, thieves, and passionate, selfish men and women. These "Shadows" darken the souls of the just as well as of the unjust, and prevent the binding of the human race in brotherly love and peace, but the Esoteric Thought as given out to the world will lift these "Shadows" for it is a Masterpiece, portraying the teachings of the Christ.

PEACE FOR OUR NATION

BY NATHAN DAVIS

RIGHTEOUSNESS exalteth a nation; but sin is a reproach to any people.—Prov. xiv. 34.

THE prospect of being drawn into the carnage and bloodshed now taking place in the world is inciting many of our best writers to express their views on the proper methods of preparing for the crisis. I do not believe that I am competent to refute some arguments that have been made in favor of the expenditure of large sums of money for fortifications and other equipments for resisting foreign invasions; but I do feel that the Lord of all the earth would have me express certain views, derived from a careful study of his Word, on the question of non-resistance.

That vengeance belongs to God and to God only may be learned from the following Scriptures: Deut. xxxii. 35; Ps. xciv. 1; Isa. xxxiv. 8; Jer. l. 15; Mic. v. 15; Nah. i. 2; Rom. xii. 19; II Thes. i. 8; Heb. x. 30. A careful consideration of these Scriptures will do the devout disciple much good. It is written "Blessed is the Nation whose God is the Lord, the people whom he hath chosen for his own inheritance. . . . There is no king saved by the multitude of an host: a mighty man is not delivered by great strength. A horse is a vain thing for safety; neither shall he deliver by his great power. Behold the eye of YAHVEH is upon them that fear him" (Ps. xxxiii. 12, 16, 17, 18). While many who have been justly revered for statesmanship have shown that the best method of preserving peace is to be well prepared for war, yet when

we reverently search God's Word, we cannot but conclude that the best method of preserving peace is to prepare for more peace. Then in the name of the Prince of Peace let us carefully consider the coming crisis, and how we may best avert calamity upon our beloved Nation.

"All they that take the sword shall perish with the sword." This Scripture, with many more such statements, shows conclusively that God always chooses a murderer to execute a murderer; therefore it is wisdom to leave vengeance in God's hands. If he chooses to send the death-angel for our defense, we should truly be thankful that he has shown us the way out.

We are not without object lessons on this point. When Sennacherib invaded Judah, the good King Hezekiah was greatly alarmed, for Rabshakeh, a Messenger from the Assyrian King, was very threatening, and very exacting in his demands. So Hezekiah went into the house of the Lord, and sent messengers unto Isaiah, and Isaiah said unto them, "Thus saith YAHVEH, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me." So the Lord, thru his prophet, Isaiah, undertook for the good King Hezekiah, and the repulse of Sennacherib was complete. When Isaiah prayed, 185,000 Assyrians fell under the stroke of the death-angel's wing.

"For the angel of death spread his wings on the blast;
And breathed in the face of the foe as he past;
And the eyes of the sleepers waxed deadly and chill.
And their hearts but once heaved, and forever grew still."
(Read the 36th and 37th chapters of Isaiah when you are meditating upon this subject.)

This is called a Christian nation. If we would merit the name, we should be as obedient as Jesus was when he said, "I am come to do thy will O God," and should confidently depend upon God for guidance as Jesus did when

he said, "I can of myself do nothing; as I hear I judge: and my judgment is righteous; because I seek not my own will, but the will of him that sent me" (John v. 30). This example of Jesus is just as potent for the nation as for an individual. The good King Hezekiah relied upon his God, and the prophet as a mediator in the matter, and it was the salvation of his nation.

As a Christian nation, we need a school of prophecy in a crisis like the approaching one as a national institution. Our Chief Executive would doubtless greatly prize such a school where a prophet like Isaiah could give him the, "Thus saith the Lord" (Isa. xxxvii. 6. 7). A Christian people need not walk in darkness; "because the darkness is passing away, and the true light already shineth" (I John ii. 8).

Let the administrative powers at the National Capitol turn to the Lord in confidence in this matter; "for his eyes observe the nations," and we know that if the Head of our nation repose confidence in the Most High that God will surely be our defense.

We know that there are leaders in the Esoteric Movement, both in England and in America, who are prophets of the Lord, and who can give their rulers the, "Thus saith the Lord" in any matter. "Awake, awake, put on thy strength, O Zion," let not my people be sold for naught. If we serve not our God aright, we shall surely serve our enemies. Let the whole nation take due and timely warning of the approaching danger. Let not our nation be one that is void of counsel, and without understanding; but by a due and timely preparation may it be preserved from entangling complications. Let it not be said that sentence is already past, for we are the arbiters of our own destiny, and by a proper adjustment of our relations with God, we may be preserved.

Tradition tells of an Indian Chief who, with his tribe,

fled before prairie fires and other destructive forces, until he had crost a broad river; then he struck his tent-pole into the ground, and cried, "Alabama!" (viz., Here may we rest!) He was not a prophet. Hostile tribes overpowered him and his tribe, and they found only graves where they sought rest and home. It is a similitude of man's search thru the centuries, crossing seas, fording rivers, climbing mountains, evermore seeking rest, never finding it; because carrying unrest in his own soul.

We not only need a school of prophecy, but we need also an illuminated citizenship, who can consider the principle of peace in the mind of the nation, and realize that it is only thru the development of real peace in the *great within* of our nation that it is possible absolutely to overcome the "fight" principle that is continually being manifest in the *without*. This is the sublime state of mental peace, serenity and power that characterizes the "Peacemaker" of whom Jesus speaks. If a universal consciousness of peace could be established in the mind of the nation, then God, by the mouth of his prophets could safely guide our nation thru all these perils.

May the benign influence of the Great Prince of Peace rest and abide with all the nations.

"FIRST find out Truth and then
Altho she strays
From beaten paths of men
To unknown ways,
Follow her leading straight
And bide thy fate."

OUTLINES OF PROPHECY

BY GUNNAR NAUMANN

PART I.

INTRODUCTION.

"WE have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark [Gr squalid] place, until the day dawn and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit.—II Peter i. 19-21.

IN the following "outlines of prophecy," as revealed to us in the Holy Scriptures, we shall not attempt to go beyond what is reasonably certain, or that may be known from comparative history, analogy, science, philosophy, and revelation. Speculation must be excluded. Imagination may come to our aid only as corroborated by the natural effects of known causes. The light of reason must guide us in dark places where imagination alone would see phantasms. We must rely entirely on the guidance of the Spirit, "comparing spiritual things with spiritual," not *depending* on any hitherto made interpretations, but seeking the whole grand harmony of all the works of God. For this reason, perhaps, many of the applications of prophetic symbols and utterances will be entirely new to the reader and, as far as he knows, original with the writer.

But before proceeding any further, it is necessary that we come to a definite understanding as to the terms, "Prophecy," "the Word of Prophecy," and "the Spirit of Prophecy."

In their literal sense the words, "prophecy," and "to prophesy" of course mean the foretelling of events; but

they also include speaking for exhortation and edification. (I Cor. xiv. 3.) Therefore in their deeper sense, they convey to us the ideas of unfoldment from inherent, latent causes to consequent, ultimate effects in national and church life, according to the laws of order on the planes of physical and social, moral, and intellectual advancement. Or, in other words, it is the discovery of the true order of evolution for the world at large, for the church and for the individual.

The "Word, or the Logos, of Prophecy" is the intellectual principle, the light of the spiritually illuminated mind, that sees the inevitable results from cause to effect. The "Spirit of Prophecy," the "testimony of Jesus," is the love principle, the love of the truth and of the good of life as opposed to the false and the evil; discriminating between these two opposing forces and unerringly showing the right way.

In prophecy, certain laws govern in the same manner that laws govern in nature and in science. We must discover these laws. We must acquire and develop the faculties of real prophetic vision. For no matter how plain prophecies may be, only those who have the spirit of the prophet may see. If it were not so, the world and the nominal church would see when the predictions of prophecy concerning them come true, being fulfilled by them in their self-willed acts. But they do not see. The outcome of the great wars of history shows that something entirely different followed, than what the ruling, earthly powers had in view. And so it will be. The aim of the overruling Spirit is something different, grander, and of infinitely greater use to the human family than the plans and schemes of earthly powers. True prophecy deals with the aim and purpose of the indwelling Spirit that moves the world forward to the consummate goal of its own ideal. Only as we partake of this Spirit in its love for the human race,

and its efforts in the establishing of God's Kingdom on the Earth, can we understand the truths of the Word of Prophecy.

There is a certain use, or uses, for the revelations of prophecy; for this reason the light of prophecy is not given except at such times when particularly needed, and for such of God's people as are to be guided thereby. The particular use of prophecy at this time is *to show the right way* for God's people; to show the real condition of the fallen church and the way out of it; the dangers and pitfalls to be overcome; the particularly seducing teachings and encroachments of many new doctrines and theories of our times. In contrast therewith the light of prophecy will reveal to our spiritual eyes the glorious work that we have to do, and the real goal of life set before us.

In studying "the prophecies," let us remember that no one can come to a clear understanding of their full import, or to a correct application of the truths contained in them, by taking the Word in its prophetic sense alone; no more than one can come to a clear understanding by taking the Word in the sense of the letter only and not also in the sense of the spirit. For I suppose it is known to most of the readers of this article that the Word of God, as given to us in the Scriptures, is written according to the law of correspondences, in a threefold series of senses, the literal, the spiritual, and the divine, or celestial. Of these the divine sense is the inmost. These different but corresponding senses are as witnesses testifying of the truth and the correctness of understanding, putting the seal of God on the Word as being truly of divine inspiration.

Those parts of the Word express in symbols and having no real application in nature, still have a literal sense; and in this sense describe the status, on the plane of nature, of the church and state in the world in past and

future times. Thus the prophetic sense of the Apocalypse is the literal sense, but the spiritual sense within treats of the unfoldment of the spiritual man, his spiritual birth, growth, combats, fall, or victory and glorification. The divine sense is deeply hidden and can be explained only to a very few. It describes the status of the divine mind and the heavenly states, wherein is the source of life and energy that move all things progressively to the ultimate goal. In interpreting prophecy, therefore, we must know that our interpretation corresponds with the other senses of the Word. For instance, in the twelfth chapter of Revelation, the symbol of the woman clothed with the sun, signifies the church coming out of the night-time into the daylight of the new age, going thru the combat with the earthly powers, etc. But in the spiritual sense it refers to the combat of the will against the impure thoughts and desires of the lower mind. But these things will be further treated of in their proper place.

Let it be clearly understood that only as we live the life of the real and true child of God can we have the Spirit of Prophecy; for this spirit dwells only where there is love of God and his people. Therefore the true prophet looks for the coming of God's Kingdom in the world for all nations and not for the advancement of any man-made organization. On the contrary, he sees that most of these man-made systems and sects have to be removed to give place for something better. And this is one reason why the leaders in the religious world to-day do not see the truths of prophecy. If they did they would see themselves and their organizations under the ban. Consciously or unconsciously they do not like to apply prophecy to themselves.

But it is with the apostatized church that prophecy now chiefly deals, as it was in times of old when the

prophets spake to fallen Israel. As we shall see, it deals not only with the fate of nations and kingdoms, but with the dangers of false doctrines and evils of lusts that have taken possession of the temple of God, even to the setting up of the Antichrist.

Not only must the true prophet of God, and every one who wishes to understand prophecy, live the strictly moral and pure life, but he must have and cultivate that finer sense of moral discrimination that shuns everything of a selfish and unholy nature. If you do this faithfully and with no thought of self-interest, you will soon notice that you come in conflict with opposing forces that desire to entrench themselves even in the holy places. They will try to hold you in their old, dead forms of external worship. If you have, thru the regenerate life, received the gift of true spirituality, founded in the sincere love of truth and morality, which is working together with all the constructive forces of nature and mind, you will notice that there are forces of both mind and nature that are destructive of true spirituality—that develop a psychic state regardless of purity of life or of morals.

Those who give themselves up to the influence of these forces, or spirits, may develop certain faculties of mind almost like the true spiritual faculties; but they are on the lower plane of psychic phenomena, and pertain solely to the lower mind. Such are imbued with selfish and false motives, and come under the judgment of the inexorable laws for Spiritual Attainment. Such were the false prophets of Scripture of whom Balaam was one and of which Jesus said, "Depart from me, I never knew you." We have many of them in our times, and it is a part of our mission to point them out and to warn the true people of God against their dominion and influence. When we come to the status of the sectarian churches of our day as foretold in prophecy, we shall more particularly

point out the fallacies and dangers of these false prophets.

Prophecy may be defined as history written in advance of actual occurrence of events. The historical parts of the Scriptures are prophetic in the sense that history repeats itself, like causes under like conditions produce like results. Sacred history of the past is, therefore, particularly foreshadowing the history of the world and of God's people during the closing periods of the age and the beginning of the new. For instance, the history of the deliverance of God's people from slavery and their exodus from Egypt under Moses, will have its counterpart during the closing scenes of this dispensation, when the greatest migration of humanity that has ever taken place on the Earth will come to pass, after the present great war and during times of great social upheavals. Thus one important result from the war, not thought of by the powers, will be the spreading of the nations from the congested parts of Europe and Asia to those parts of Africa, America, and Asia still uninhabited, or but sparsely settled.

The interpretation of prophecy, the setting of certain dates and times for coming events, such as the second coming of Jesus the Christ, have so often failed because the fulfilment of the Prophetic Word has been looked for on the plane of the natural world only, and hardly any idea entertained, or sought, regarding the moral, psychic, and spiritual conditions of the people that must be attained and which are the prerequisites for the discernment of prophetic events, as well as for the occurrences themselves. For the same reason, the manner in which these things are going to happen has been greatly misunderstood. Hardly any thought has been given to the spiritual and psychic natures of the actors in the drama, and of the agencies set to work. The interpreters of prophecy have forgotten to consider Paul's aphorism,

“Spiritual things must be spiritually discerned.”

God, heaven, and eternal life have been apprehended only from the imagination, without real, spiritual light as to the nature of the soul and the spirit, and the cause-world. Every being is made conformable to its environment, or *vice versa*. To know and to understand the nature of the higher realms, we must first understand the nature of the soul and of the spirit. A true idea of the one will give a true idea of the other, for they are in perfect agreement. All truths must be taken together. The ideas of God, Creation, Redemption, etc., must stand clear before the mind in order clearly to see the works of God in the light of prophecy. But the majority of Christian people are still in such a confused state of mind regarding these things that it is a very difficult problem to explain prophetic truths to them. So much rubbish has to be cleared away first. That is the reason why we have written so much preparatory to the presentation of the Word in the light of prophecy.

Even the apostles themselves at the time of Christ's ascension, and after he had spoken so much to them about the kingdom of God, had a very vague idea of the real nature of the kingdom, as is shown from their question, “Lord, dost thou at this time restore the kingdom to Israel?” And when he was taken up and vanished from their sight in a cloud, as it appeared to them, they had no idea that he was still with them in spirit and that he had entered that unseen world in and amongst themselves which is in the microcosmos as well as in the macrocosmos. But his spiritual presence was made manifest unto them on the day of Pentecost according to his own declaration, “Behold, I am with you always unto the consummation of the age.” Then he shall come in “like manner” as they beheld him going into heaven. Not in the *same* manner exactly, but in a similar manner; that is, his

spirit will be manifest in and with those who are his nearest and most faithful servants at the closing period of the age, and his personal manifestation will then become a reality at the appointed time.

The time is now at hand for the light to shine. If it be true that the idea of God, of his character and attributes, and of the cardinal doctrines of the Bible must be realized in their purity in order to harmonize with the Word of Prophecy, the converse is equally true; for the full import of the works of God in creation, in his Providence and care for his people during the dispensations, in the atonement and teachings of Jesus the Christ, cannot be fully comprehended before the time of their full consummation in the established kingdom of God on the Earth; as it was declared, "In the days of the voice of the seventh [divine] messenger, when he is about to sound, *then is finished the mystery of God*, according to the good tidings which he declared to his servants the prophets" (Rev. x. 7, R. V.). But those who have "the spirit of the prophets" see these things as if already present.

Incidentally therefore, in the elucidation of prophetic declarations, we inevitably must come to the solution and exemplification of many hitherto unsolved problems. The Word of Prophecy will then be a really shining light in otherwise dark places.

Another very important feature of the interpretation of the Word of Prophecy is the true science of symbology. Not understanding *the law* that governs the use of symbols in the inspired Word, many different applications have been made by writers who have given themselves out to be "teachers sent from God."

The law of the use of symbols is this: It is the same as the law of *use*; that is, the use and nature of any given thing, animal, plant, mineral, or astral orb, determines what it stands for, occupying a place on the plane of

nature in exact correspondence with its antitype on the higher planes of mind and spirit. In short, it is the true science of correspondences.

And we must always keep in mind that the evolution of the human race towards its destined goal of life is in exact correspondence with the evolution of the individual soul. The law for the one is the same as the law for the other, only exprest in its effects on a much grander scale.

In our next article the *outlines* will appear more distinctly in actual forms.

Divine love and peace be with you.

(To be continued.)

MATTHEW VII. I.

BY FLORENCE A. COOKE (Natal, South Africa)

Judge not and be not judged.

Thou canst not say
How many a complex cause, or unseen guide,
Leads man astray;
Nor is it thine to punish. Watch thyself!
Nor miss the way!

Judge not and be not judged.

Thy race seems cold,
Too fond of indolence, of ease, of fame,
Or mammon's gold.
But pity them for all they daily miss,
Nor love withhold.

Judge not and be not judged.

Are friends untrue?
Have they with fortune fled?—your trust betrayed?
Then more than you
They need the pity of each thoughtful mind,
And tis their due.

Judge not and be not judged.

If all be drear,
And all misrepresent thee, yet hope on,
The morn is near;
And theirs [ours] will be the sorrow [gladness] when in love
God shall appear.

PRESENT CONDITIONS

BY A. MCINNES (London, Eng.)

To any one who is interested in those things that really matter, the present time is fraught with possibilities. By things that matter is meant, those things that endure independent of time and circumstance. Money, place, power, etc., are all important in their way. But so far as they are mundane, they are not the things that count, they are not the things that really matter. And if we permit ourselves to be enslaved by such things, we shall realize what is meant by coming into the world naked, and going out the same way.

This is readily understood when it is remembered that the things that are seen are very transitory; but the things that are not seen by the carnal eye are the permanent things. Hence, if life consists only of a muck-rake existence, a drawing to ourselves of material, we are attracting those things that are absolutely unable to persist. While we are on Earth, they are very useful, for money is a form of power; place gives opportunity, and power, when exercised by a righteous man, makes the people rejoice.

Everything must be in its place, in its proper perspective, assessed at its proper value. And it seems upon consideration that the thing that really counts is the being what we will to be, and to see that our desire is only to reach the very highest possible human attainment. And the highest attainment is surely so to train ourselves that on this Earth, here and now, we may manifest in all the glory, splendor, and power of God's Sons.

To manifest as God's Sons, much training is essential, because we shall discover, and shall be required to manipulate forces that will destroy ourselves if we are not experts in their use. This must essentially be so. Does not the ability to use explosives give so-called civilized man power over his younger brothers—the savages? But there still remain to be discovered, forces so powerful, so sensitive, so extraordinary that their possibilities have not yet contacted with human intelligence.

Just here it is well to note that power of itself is negative; it is neither good nor bad; but the purpose, the intention, the direction, is what makes it good or bad. Human law hangs a man as a murderer when he slays his fellow man on his own initiative. If, however, he slays a large number of men in battle he is specially rewarded by this same human law. Also it is the same electricity that drives a car, or electrocutes a criminal. And dynamite may be used either for blasting rocks or for destroying men.

Hence when we speak of great powers to be discovered as being risky, it is not intended to convey the idea that we are to use these powers after discovery to the detriment of mankind.

It is for this very reason that we have said it is our duty so to develop the Christ in us that when these powers are discovered, we shall be able to use them to advantage. As a magnet attracts steel filings, so may these powers attract men and help them to transform themselves into the likeness of him who is their Father.

Above all things this is what the world requires at the present time. There are endless associations and societies proposing an innumerable number of methods and laws whereby men may be compelled to do the right by their fellow men. But there is only one hope—that each individual person take himself (or herself) in hand and

make himself right. This can only be done by each individual focusing all his attention upon his every act and thought, with a quiet determination, day after day, week after week, month after month, until he owns his own person.

By watching the mind, one learns how to rule one's thoughts. And if one wishes to be pure as God is pure, one will think God's thoughts after him. One will think of everything that is good and pure and noble until there is no room for other thoughts. Besides that, in paying such attention to oneself, one is not long in discovering that there is in oneself a great urge to the beautiful and the good and the true; for the Kingdom of God with all its infinite possibilities is there.

And as in nature all growth takes place from the inside, it is not long until one finds that one's physical appearance is altering for the better; for the body is only an expression of the dominant thoughts of any given person. Besides this, one will find that one's health is better sustained and that one's whole outlook in life is much more hopeful. In other words, the cause of our failure is that we have been in the habit of expecting help from outside, we have been clasping our hands and shouting to a far-away God like the priests of Baal, when all the time God our Father is nearer to us than our breath.

Always remember that no one can teach another, all that one can do is to direct attention to facts; and it rests with the hearer to put them to the test of demonstration. Please do not let prejudice blind you, or hold you back. Prove all things and hold to that which proves out. Then when you have proved it out, you will know it to be the truth independent of any other person's opinion.

Do not treat money, place, power, or any other physical manifestation of the kind with contempt; for such things are very useful. But use them for your own good and

for the good of your fellows; but do not let these physical manifestations rule you. Cling to the things that really matter—the living of your life on the Divine plane, the practise of the Presence of God, the loving of your fellows, all of whom, as well as yourself, are potential Sons of God.

THE MAN AND THE DEMON

[From *The Christian Life*]

“EVERY evening, as the man was going to sleep, a huge demon came and threw him down a steep place into the mire. The demon was so large that it darkened all the sky. It lifted him bodily off his feet like a great wind. Now it was very pleasant to be carried along, but the mire in which he was always landed was filthy.

“One day he resolved to resist the demon. He set his feet in the earth and refused to be moved. To his surprise he found himself able to keep his ground. After a terrible struggle he was left in peace. He slept on the high ground all that night. So he continued to do with constant vigilance for many nights. After a long time he was one day going to sleep when he noticed a tiny insect buzzing around in the grass near him and blundering against his feet. When he slept, he asked the angel who visited him in his dreams what the curious little creature was. The angel answered, ‘It is the dragon which used to hurl you down the cliff.’ ‘But how small it has grown!’ cried he in astonishment.

“Then the angel answered, ‘Nay, it has always been that size, it is you who have grown.’”

NEW THOUGHT AND THE BIBLE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

IN order to realize something of the meaning of the term, "New Thought," we have but to step back a single century, and we come to an era when the streets of this great city [London] were muddy lanes, lighted with feeble oil-lamps, when the modes of locomotion were sedan chairs and hackney coaches, and no such thing as a railway had been thought of, and when even the comfort and convenience of

A LUCIFER MATCH

was unknown.

It seems incredible that it is only a century since the

BATTLE OF WATERLOO

was fought with flint-lock muskets and antique cannons, and Trafalgar with wooden war-ships, subject like any other sailing ship to the mercy of wind and wave. Compare this with our dreadnoughts and submarines and air-ships, and you will see what New Thought has done in the scientific world in the way of

DEATH-DEALING MACHINERY.

"Yes," you will say, "but this is not what we understand by New Thought, but only that which makes for good and righteousness." But I say this in order to demonstrate that New Thought is not necessarily good thought, but, on the contrary, there is much perversion of what might be good in itself, to evil purposes, in the scientific world. Side by side with this, and perhaps accessory to it, there is a kind of New Thought which is absolutely reprehensible and is responsible for the ruin of

many churches. This is called

MODERNISM

and is the outcome of the Higher Criticism. Its tendency is to emasculate, and to rob the Christian Religion of all vitality, leaving nothing to be desired from the Agnostic standpoint; for some, indeed, deny the very existence of Jesus, of Moses, of Abraham and the patriarchs, deny the reality of the Exodus or that Israel was ever in Egypt. With such folly we need have no concern or sympathy. These ideas are the Zeppelins, the Submarines, and the Destroyers in the Spiritual World. They build up nothing, but destroy that which is good. Between them and the Higher Thought there is a great gulf fixt.

But, on the other hand, the Bible still takes the first place as

THE BOOK OF BOOKS.

Much as we may honor the Sacred Books of other Religions, the Bible is still unique. One fact alone is sufficient to prove its divine authorship. No man could predict the course of history for centuries and even for millenniums, but the Bible does this so clearly that all prophetic students have been able to predict for many years past what is now happening before our eyes. I, myself, wrote in *Bible Review* of June 1913, that "We may expect to see the initial stage of the deliverance of Jerusalem from Turkish dominion, from being 'trodden down of the Gentiles, in 1915, ' " and that "The period upon which we are now entering, viz., that from 1915 to 1934, corresponds to the gradual downfall of Jerusalem during the first nineteen years of the reign of Nebuchadnezzar, during which there will be a corresponding rise of the Holy Land and the downfall of her oppressor—the Turkish power."

There is no other book in the world that writes

THE HISTORY OF THE AGES

beforehand; indicating in some cases the exact dates when events will occur, such as the seventy years of the Babylonian captivity, which lasted from the first year of Nebuchadnezzar, B. C. 606, to the first year of Cyrus, B. C. 536. This period of 70 years, therefore, assists in confirming the two dates above-mentioned, from the first of which, not seven decades, but

SEVEN TIMES,

or seven periods of 360 years each, elapsed in 1914. This fact enabled me to write in January of that year, these words:

“The year upon which we have lately entered promises to be a year of crises; the most eventful that the world has ever seen.” “The next 70 years, those from 1914 to 1984, will correspond to the captivity era of Judah, and will witness the gathering of Israel from all parts of the earth.”

It would be impossible for us to have predicted the events of 1914-15 with so much accuracy unless the Bible had clearly indicated both the events and the dates.

There is no other book that so clearly writes the history of the ages beforehand as does the Bible. It thus bears upon it

THE HALL-MARK OF DIVINITY

and shows itself to be worthy of that deep attention which has always been given to it in Christian countries.

We do not affirm that all of the Bible has the same intrinsic value, and we plainly see that its various writers who occupied varying social positions from Kings to herdmen, differed as much in spiritual, as they did in social attainment; but there is

ONE END AND AIM

in it all, beginning with the first chapter of Genesis and running thru to the last chapter of Revelation, which is exprest in the words of the Elohim, “Let us make man

after our Image and after our Likeness, and let them have dominion; let them bear rule [*archetosan*] over the fishes of the sea and the fowls of the heaven, and the cattle, and over all the earth." The declared purpose of the Book is to bring all men to the

STATUS OF ELOHIM,

that in the ages to come all things might be subjected to man, but tho we see not YET all things put under him, yet we see Jesus as the First-born of

AN ENTIRE NEW CREATION

who as Prince-Leader is to bring the whole race into oneness with God—that they may ALL be ONE "Even as thou, Father, art in me, and I in thee, that they may be one in us—that they may be ONE, even as *We are One.*"

The wildest dreams of any enthusiast could not predict for man a higher destiny than such a Nirvana as this, that man should become one with God, for he is, indeed, only for a little while lower than Elohim. No

NEW THOUGHT

can rise higher than this, for these are the thoughts of God, which are as high above man's thoughts as the heavens are high above the earth. The Higher Thought is indeed the

DIVINE THOUGHT,

thinking the thoughts of God after Him. And however high our thoughts may rise, the Bible assures us that "God is able to do exceeding abundantly above our highest conceptions, above all our asking or thinking."

The Bible indeed is full of unorthodox views, clean contrary to much that passes as good theology. The followers of its dictates, and its most earnest students have been thruout the Christian era objects of persecution and hatred to the ecclesiastical authorities, not only Catholic, but Protestant. This has been true of the mystics of every school, many of whom simply revelled in the Bible.

The author of "Pilgrim's Progress," who is said to have
 "LIVED IN THE BIBLE
 till its words became his own," suffered twelve years' imprisonment. That dear delightful mother in Israel, Madame Guyon, beside a host of minor indignities and sufferings of all kinds, was shut up like a caged bird for eighteen years.

But we might go still further back and see the strange sight, that even the inspired writers of the Bible were always objects of hatred to the ecclesiastical authorities, for "They had trials of cruel mockings and scourgings, of bonds and imprisonments: they were stoned, were sawn asunder, slain with the sword, went about in sheepskins, in goatskins, being destitute, afflicted, tormented; even they of whom the world was not worthy, took refuge in deserts and mountains and caves and dens of the earth." Yea, even He, to whom the Old Testament points forward and the New Testament points backward, that central and abiding character without whom the whole fabric would fall—

THE CORNER-STONE

of the Temple, and the Keystone of the Arch, even that One in whom dwelt *all* the *Pleroma* of the Divine Nature, all the fulness of the Godhead bodily, even he (I say) was denounced as a blasphemer, and finally put to a most cruel and shameful death. And why? Mainly because he came as the Advocate of New Thought, displacing the old thought, giving

A NEW LAW,

saying in his preface, "It was said to them of old time [to the bondslaves of the old covenant], Thou shalt *hate* thine enemy, but I say, *Love* your enemies," "And the words that I speak are not mine, but his that sent me." He came as the Pioneer of

A NEW AGE,

the Head of a New Creation; the Author of a New Covenant. All those who truly follow him, have

A NEW HEART

and a new spirit, for them old things pass away, and all things become new; for we walk in

A NEW AND LIVING WAY

which he has consecrated for us thru the Veil of his flesh, into the interior of the Holies, which is Heaven itself. This is to say, that we have in him, and by virtue of his indwelling, not only the power of his death, but that of his resurrection and ascension also. For we are circumcised in his circumcision to the stripping off of the body of the flesh,

FOR WE DIED

“and our life is hid with Christ in God, and he hath raised us up together with him and seated us together with him in the heavens, far above all principality and power, might and dominion and every name that is named, not only in this age but in that which is to come.” To those who follow the ever-moving Light, “walking even as he walked,” nothing can be denied, “All things are yours.”

We need not be ashamed of his words, or imagine that we can ever realize any good beyond them. They are New Thought, because they are living, “The words that I speak unto you, they are spirit and they are life.” The difference between them and the words of creeds and Commentaries, and all that is merely man-made, is that they are living, but these last are dead; and just as a living being is

ALWAYS NEW,

being renewed every moment, so are his words ever new, and capable of producing thru silent meditation

NEW AND LIVING THOUGHT.

This is the test of true discipleship, “If ye abide in me

and my words abide in you;" then, and then alone, are we "branches of the True Vine, who bear much fruit, whose leaf does not wither, from whom no good thing is withholden, and whatsoever they do shall prosper."

All New Thought ought therefore to be brought to the test of his words, for it is sadly true that seeming success is no criterion of being right with God. For there have been thieves and robbers who climb up into the kingdom some other way, not entering by the Door, but still able to say to him, "Have we not in thy name prophesied, cast out demons, and done many mighty works? Then will he profess unto them, I never knew you. Depart from me ye workers of iniquity." Divine Love is the criterion; the faith that moves mountains is worthless without it.

"Little children let no man deceive you: he that doeth righteousness is righteous." He that affirms that he abides in Christ "ought himself also to walk even as he walked."

At the same time, we should beware of being brought into bondage to any sectarian creed, for with freedom has Christ made you free; be not therefore entangled in any yoke of bondage. Search the Scriptures and claim the promises, which are limitless and infinite as God is infinite.

TURN AWAY FROM EVIL

BY MARY

AT the present time, more than ever before in the history of the world, it is necessary to keep the mind calm and centered, and to go steadily forward with whatever one sets out to do. The psychic forces that are active upon the earth to-day make it almost impossible for one to be oneself. Therefore, there is greater need than ever

before for a person to keep the mind firmly fixt in order to accomplish that which he sets out to accomplish. And we who would become helpers and builders in the establishing of God's kingdom, need greater perseverance and more careful watchfulness. We need to turn again to our "first love and do the first works" (See Rev. ii. 4, 5) with renewed zeal and energy, and with vigilance such as we have never had before.

If we expect to occupy a place in that kingdom that is to be established on earth, we surely have no time to loiter. In these trying times there is such a constant force of the adversary at work against one, that it is very difficult for any one to keep the mind undisturbed. Therefore it is absolutely essential that each one clearly defines and fixes in the mind his or her purpose; and the determination, "I am going this way that I have laid out to go, no matter what happens," so firmly established in the thought-consciousness that it becomes a part of the very individuality, and then tho wars rage, and the evil forces press in upon one, they have not the power to turn one from one's course. But if we keep counting the cost, thinking "This is so hard" and "That is so hard," we are constantly in a state of anxiety, worry, and doubt, and fear comes in and causes us unmerciful torment.

We do not believe that evil persons (persons of evil intent) can pass thru this cleansing of the earth that is about to come, only the righteous persons can pass thru; therefore we should be up and doing, and cleanse ourselves of all the evils that corrupt our natures by careful watchfulness, caring for nothing but to know the will of the Father; and knowing it to do it at all times. Only in this way can we keep the mind calm and steady and be enabled to stand. We who expect to have a part in this kingdom that is to be, in this gathering of the first ripe

fruit of the earth, need more than any one else to be diligent and watchful; because for us there is no excuse, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required" (Luke xii. 47, 48). We can not expect the same leniency to be shown to us as will be shown to those who are unable to receive the higher teachings, but who are doing the best they know by living up to the very highest light that they are able to receive. They are but children, and if the Father has taken them no further in their development, they are not held responsible and will no doubt be spared. But we who have been shown the way, of all other people, cannot afford to be idle, and in order that we may cleanse ourselves of the evils of our natures, it is necessary that we turn our minds away from the evils in the world, and center them on God. We must banish from our minds and from our hearts all thought and feeling of criticising our associates, for "As he thinketh in his heart, so is he" (Prov. xxiii. 7); and if we allow our thoughts to dwell on the evils in those about us, we shall surely come to embody those evils within ourselves.

There is no surer way to destroy one's hope of attaining anything in the spiritual realm, than to combat the evils that we see in others, "All they that take the sword shall perish with the sword" (Matt. xxvi. 52). Who has not had the experience of seeing some evil in another, and of allowing the mind to dwell on it until the spirit of combativeness has arisen within him, and as a consequence he has committed some offense worse than the fault that he saw in the other? Thus do we commit the follies of those who, "measuring themselves by themselves, and comparing them-

selves with themselves, are without understanding'' (II Cor. x. 12).

At the present time the astral is filled with hatred, combativeness, criticism, jealousy, malice, envy, and all the other evils that go to corrupt the human mind and heart. These belong to the destroyers of the earth that must soon pass away, and in order that we ourselves may not become filled with these qualities, it is necessary that we turn our attention and thought away from them and reach out to God, our Father, with an earnest desire to incorporate within ourselves those godlike qualities that will go to make up the individuality of the people who are to enter into the new age. And by thus turning our minds away from the evils and sorrows of the earth to the Holy Ones of the heavens, we may become partakers of that pure life that comes down from them to us, and to all those who are able to receive it. 'Let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. xxii. 17).

EDITORIAL NOTICE

WE often get letters from people who think that the Oriental Esoteric Society of Washington, D. C. is a branch of, or in some way connected with, the Esoteric Fraternity, or the Esoteric Publishing Company of Applegate. We wish to state that there is no connection whatever, that the Oriental Esoteric Society of Washington is working on entirely different lines from the Esoteric Fraternity here in Applegate. We do not say this to throw any discredit upon the Oriental Esoteric Society of Washington, but merely to prevent mistakes.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits					
Washington, D. C., U. S. A. June, 1915					
Body	Enters	On day	h.	m.	
☾	♊	1	6	41	a. m.
"	♋	3	11	25	a. m.
"	♌	5	7	59	p. m.
"	♍	8	7	23	a. m.
"	♎	10	7	59	p. m.
"	♏	13	8	30	a. m.
"	♐	15	8	4	p. m.
"	♑	18	5	45	a. m.
"	♒	20	0	30	p. m.
"	♓	22	3	55	p. m.
"	♈	24	4	37	p. m.
"	♉	26	4	14	p. m.
"	♊	28	4	47	p. m.
"	♋	30	8	7	p. m.
☼	♏	22	7	21	a. m.
♀	♎	18	2	24	p. m.
♁	♍	4	9	7	a. m.
"	♎	14	0	45	p. m.
"	♏	25	9	32	a. m.
On June 1st					
♂	is in	♒	10°	10'	41"
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♋	"	♐	4	53	57
♌	"	♏	12	56	38

BIBLE REVIEW

VOL. XIII

JUNE 1915

No. 9

ON THE THRESHOLD BETWEEN MIND AND SENSE

BY ENOCH PENN

DWELLING in the mind is peace. The brain is quiet, the senses are stilled. As one who sits upon the bank of a broad river and watches the ships sail slowly by, so mind observes the occurrences of life. The breeze blows softly. The waves lap the shores gently. Tho all within the mind is peace, yet all is action. The peace is not that of stillness, but it is the quiet of harmonious action and interaction. On all that comes before it, the mind looks with quiet observation. It avoids the swiftly-moving picture show of external activities, save as an outsider to observe and to meditate thereon. It is as one sitting on the bank of a river who would not hurry the slowly-gliding ships, nor hasten the slowly-moving stream. The quiet changes are swift enough to furnish abundant food for reflection. For mind observes, reflects, digests, and knows. Therefore mind increases continually. Mind is content to observe, to know, and to be. But most of all, it is content to be.

But when the attention is turned into the senses, the ships move too lazily; the wavelets lap the shore monot-

onously; everything moves too slowly. The senses demand swift motion, the clanging, rushing express train suits them—the noisy streets; the loud cries; the shouts; the bustle and the confusion of the active industries; the jostling, crowded street, with its endless procession of changing faces; the inane chatter; the rush of physical energy—all these things that keep the senses tingling constitute the consciousness, the life of one living in the senses. Be still for a moment, and the senses cry out for excitement, as one suffocating cries out for air.

The senses find a bearable consciousness only in continuous excitement. Continuous excitement exhausts the body, then one must rest. Letting go of consciousness then for a few hours one is dead, until the flesh recuperates, then it comes to life to hurry again thru the changing scenes that produce the excitement which is all of consciousness that the senses know.

Leaving the rush and clang and shout of the sense realm, we return to mind; tho still, tho quietly observant, yet

“Mind journeys on,
Mind never hastes,
Mind never rests,
Mind sets not with the sun,
Mind fades not with the day.”

Mind never hastens, mind never rests, yet it never taries; but like time, it moves on—on! on! forever on!—on in endless knowing, on in endless consciousness, on in endless life.

Mind is not content with endless observation merely. Looking “creationward,” below it mind observes that all is not as it should be, and feels the impulse as of a voice saying, “Son, go work to-day in my vineyard.”

“The son can do nothing of himself, but what he seeth

the Father do. For what things soever he doeth, these also doeth the son likewise. For the Father loveth the son, and showeth him all things that himself doeth" (John v. 19, 20). Mind observes that a thing imagined becomes a power, a power causing to be according to it, compelling astral and material concurrent conformation. Thus mind works, causing to be according to its will.

"This is my faith, that God reveals himself
To every man according to his state,
Higher to higher minds, so lessening down
To the dim verge of reason."

A RAY OF LIGHT AND HOPE

BY JOHN C. ZIRBIT

JUST as the old is drawing to its close,
I see some rays of light pierce thru the clouds;
These are the rays of hope for higher things,
Which hail the coming of the King of kings.
Forget the old, and turn ye towards the new,
The Father in his mercy speaks to you:
"I'll lead you where the sun does never set
And show you things that have been hidden; yet
Prepare, and make your high election sure,
And practise only what is noble, high, and pure.
It is my Spirit that brings comfort to your life,
To help you upward from the world of sin and strife.
The dawning of That Day which is to be
The turning-point of every human ill,
Is right at hand; so, watch and pray,
And keep as close you can the narrow way."

THE PREJUDICE AND BIAS OF THE HUMAN MIND

BY MARY

THE neophyte who is unwilling to be taught, who is unwilling to be shown his errors, has not yet taken the first step on the path to true spirituality. But alas! how often we see those who have started out to become something more than they are, to rise spiritually, apparently pass thru many experiences without learning anything by these experiences, and who are possest of so much assurance that it is next to impossible for them to learn of any one else. It is a sad thing to see a person that claims to be on the spiritual path refuse to learn by the experiences thru which he passes, or to learn by the experiences of one who has gone on before him and desires to save him from the many dangers in the path. The neophyte who is really, earnestly seeking oneness with the Father never lets an opportunity go by to learn, and he is always willing to receive instruction from one who is in a position to instruct him, one who has received higher light than he has. But for the person who is not willing to be shown his errors there is little hope of his ever attaining the true spirituality. He may attain certain powers and even achieve success in the material world, but the true object, that of becoming one with the Spirit of God, he has overlooked. And altho such persons for a time seem to progress, yet they are rising wholly of themselves; therefore they can go only just so far when they reach the bounds of human limitations; they are of those of whom the Christ said, "He that entereth not by the door

into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John x. 1). Such persons are really "self-seekers," and are wholly of the intellect, of the external mind, they know no interior mind. How often one has listened to such persons discourse, apparently so learnedly, even of things spiritual, yet whose words sounded like the rattle of metal; for they lacked the vitality and genuine ring of true spirituality.

Unfortunately the mind of the average person is so warped and hedged in by prejudice and bias, that it is next to impossible for it to open to receive divine truths. But how many realize that this is true? Only a very small proportion of the world's population. The truth is that many people are not conscious that their minds are filled with bias and prejudice; because in their association one with another they are open to constant suggestion from the mind-currents of those around them; in this way a person may become filled with thoughts that pervade other minds, and, without realizing what he is doing, form preconceived ideas about many things that he really knows nothing about. If you would say to such a person, "Your mind is prejudiced, you hold preconceived ideas about these subjects," he would answer, "Oh no, I do not, I have not thought very much about these subjects," and he really thinks it true, because by the suggestive power of thought, his thinking was done for him, as it were, and the thought entered in and became a part of him without his being aware of what was taking place.

Who has not, on taking up the thought of these divine esoteric truths, and as the light of truth breaks in on the mind, been surprised and has not even marvelled to find how many preconceived ideas he (or she) possess, scarcely realizing that he had thought on such subjects at all. Here is a point that every neophyte needs to consider

well, for in order to make any progress in the spiritual life, he must be willing to relinquish his preconceived ideas if they are not in harmony with divine truth. Does this mean that you should follow what some teacher or some person says? No indeed, it does not, but it means that you must be willing to relinquish your own ideas to the guidance of the Spirit, and this done, you stand free to receive truth from whomever or from wherever it comes, for, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John xvi. 13), and you will know truth from error under all circumstances.

But this Spirit of truth does not come except to those who are willing to lay down their own will to take up the will of God. Let no one think that he can of himself know truth; but if he makes himself subject to the will of the Father by a willingness to be led and guided by him, his intellect will be imprest with the knowledge of what is truth and what is error. All those who would conquer generation need to study this thought well, for unless they can place themselves in an attitude of desire and willingness to be led and instructed, that will break down all these preconceived ideas that have been established within them, that are not in harmony with divine truth, they are in no condition to perceive truth, and to progress in the regeneration, and they remain among those of whom the Master Jesus said, "They seeing see not; and hearing they hear not, neither do they understand" (Matt. xiii. 13).

How true it is that the mind that is warped with the bias of preconceived ideas cannot understand, for everything that is heard is colored by these preconceived ideas; and no matter how vital the truth is that is listened to, it falls on deaf ears, and those hearing it go right on in the same way that they have been going. How often

we hear persons state something relative to material things as being a fact; and then when evidence is brought before them that it is not a fact, they yet cling to their first statement, and no amount of proof to the contrary can cause them to charge their first opinion. It is difficult to say what qualities these are in the human mind that cause persons to seem so stubborn; but one often sees cases of this kind, and one looking on can scarcely understand why these persons cannot change their opinions. But it is certainly true that such persons are in danger of showing the same stubbornness in regard to spiritual matters; they cannot perceive the truth when evidences of it are shown to them.

The earth is teeming with those who, while constantly talking about spirituality, are unable to grasp even the rudiments of true spirituality just because they are so loaded with false, fixt ideas and conclusions that they are unwilling to relinquish. Such persons talk a great deal about the "gatherer" that is to come, the messenger of the Lord, but how can such know the Lord's messenger? He might be talking with them, and yet they, not having this Spirit of truth, could not recognize him for they have already fixt in their minds just what he is to be and just what he is to do; and they are looking for one who will conform to their fixt ideas. If these persons really have a desire to know God's messenger and to be among those who will be gathered into the body of the first ripe fruit, they must lay aside all hypocrisy and pretense and the farce of being spiritual; they must banish from their hearts all this desire to be thought advanced and spiritual by others, and be willing to let go of their preconceived ideas of what it means to be spiritual. If they do this and stand before God with an earnest desire to be led of his Spirit, then will the Spirit of truth come into them, and they will be made to know God's messen-

ger, and with open minds and hearts will receive of him, and will be taught and led by him into true spirituality; and they will be gathered in at last with the other redeemed souls of this age; and then it will be true of these, in the words of the Master Jesus, "Blessed are your eyes, for they see: and your ears, for they hear" (Matt. xiii. 16).

THE VAST CHASM lies between two exceedingly high mountains—the Mount of Desire and the Mount of Need. Below these mountains are many lesser peaks, such as Mount Absolutely Necessary, Mount Want, Mount Surfeit, Mount Little, Mount of Wealth, etc. Mount Absolutely Necessary looks up at Mount of Wealth and says, "I don't see how you can be encumbered with all those trappings of wealth, precious metals and precious stones of every description, besides the vast forests that you carry on your back." Mount Little looks at Mount Absolutely Necessary and says, "I don't see how you can be encumbered with all that mass of trees and rocks, etc.

Thus no two have been able to bridge this Chasm, for what is a paucity to one is a surfeit to another. Lazarus desires but a few crumbs, the rich man desires more and more. The only one who bridged the Chasm was the Christ, for he said, "He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. . . . Extort no more than that which is appointed you. . . . Do violence to no man, neither exact anything wrongfully."—DINAH.

OUTLINES OF PROPHECY

BY GUNNAR NAUMANN

PART II.

THE GREAT IMAGE

READ the second chapter of the Prophet Daniel.

Unlike any other system of religion or philosophy, the Christian religion contains within itself a system, or series, of revelations concerning the entire history of the human race upon the Earth, from its beginning to its final consummation in The New Heavens and The New Earth.

In its evolutionary stages, the outlines of the great body of humanity take the form of the individual man from head to feet or from feet to head.

In verses 36 to 45 of the second chapter of the Prophet Daniel, he interprets the dream and the meaning of the great image. History verifies the prophecy in its literal sense down to the end of the Roman Empire. It is not now necessary to repeat the facts of history which have been fully set forth by many expositors of prophecy. We shall, therefore, begin where they discontinue their interpretations. With them we go from head to feet, Babylon, Media-Persia, Greece, Rome. Rome was divided into the Western and Eastern Empire, corresponding with the two legs of iron, and later split up into a number of smaller powers, denoted by the feet of iron and clay mixt. These are now seen as the different powers of Europe that tried to hold together by "mingling themselves with the seed of men," but soon to be crusht by the "stone cut out

of the mountain." All expositors agree that this last act in the drama is all that is left of the literal fulfilment of this prophecy, but they do not consider that the feet of the image have not yet any governments in complete outline to correspond with the ten toes, nor do they interpret the interior sense, or apply it to the church and to the individual. We shall, therefore, first complete the literal interpretation.

At the time of the end of the age, Europe will be seen as the extremities, the ten toes of the feet into which the powers will form after the present great war. These powers will be united into a confederacy, thus together making one of the seven heads of the beast, or world-powers (Rev. xiii); the ten horns of the beast being identically the same as the ten toes of the feet of the image, only from a human view-point they appear as horns or powers of a beast, whereas in divine light, they are seen as the toes of the feet of iron and clay mixt. This is as far as the historical fulfilment will carry us.

But within the literal sense there is hidden what we may call a literal-spiritual sense, or a partaking of both, as applied to the nominal church. The period between the infant state of the church and her age of maturity, which is now about coming, or from the fall of the church to her complete restoration, is only dimly outlined in prophecy. In many places of sacred Scripture this dark period is referred to as the night-time of the ages (Isa. xxi. 8, 11; Rev. xii), and the beginning of the new age, as the morning. The outlines of prophecy cannot therefore now be seen as distinctly as they will be seen as soon as the new age is fully entered upon. We are now in the transition period, the fourth watch of the night. But those who have spiritual-prophetic vision may see somewhat ahead.

When the great image was literally made complete

from head to feet in the natural succession of world-powers, Babylon, Media-Persia, Greece, Rome, and its subdivision into many smaller powers, there began another image to arise within the first, giving it, as it were, life and breath. This was the apostatized church uniting with the world-powers and manifest as the Roman and Greek, or Western and Eastern branches of the Catholic Church, denoted by the two legs of iron. First the church split up into many little factions, denoted by the feet and toes of iron and clay, symbols of desire for power and wealth. The image begins from the head with the Babylonian power, and this power dominates the whole body down to the feet, when and where it mingles with the ecclesiastical power, the spiritual Babylon. The establishment of the Catholic Church was, therefore, the beginning of the spiritual Babylon, the feet; but as we shall see, it reaches now even to the head of gold. When the head of gold is completed, spiritually, which will be about the same time as the completion of the feet on the lower plane, now soon to be done, then the whole image, or rather its antitype, is ready to be crushed by the stone; i. e., the fall of the spiritual Babylon is at hand.

In Rev. xviii, it is set forth under the symbol of a divine messenger taking a great millstone, throwing it into the sea, and saying, "Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." The *stone* is the divine truth that is revealed to the people at this time, both as to social-political relations and religious associations. This stone grows into a great mountain (elevation and power), covering the whole earth. This stone the builders rejected, and they are still rejecting it; but it is now to be made manifest in the first-fruits of the church, and to be made the chief corner-stone of the temple, placed with the Lamb on Mount Zion, i. e., the highest position in the real and true church.

The legs denote the state of temptation and, being of iron, temptation for power.* This is the love of dominion and ruling over the people that is the governing passion among the clergy. Very few overcome this temptation during this age. This passion turned the Catholic Church into a persecuting power, symbolized by the second beast, coming up out of the earth. The belly and the sides of the image were of brass. This is Protestantism, reaching a little higher. Here a differentiation of life and doctrine begins, passing a judgment on the former state of the church. The abdomen and alimentary system correspond to judgment, as does also brass.* But altho many of the reformation were or are devout and sincere Christian people, still they were or are not truly regenerated but under the dominion of their natures on that plane, natural spiritual; i. e., in a state where there is a combat between the two elements. Thus both in the Catholic and sectarian churches they are governed by the natural impulses of generation and self-preservation, denoted by those parts of the body.*

The breast and arms were of silver. This denotes a progress to a higher plane, where we find the reformed churches of Methodists, Baptists, and other denominations. Silver denoting intellectual truth, these churches are in the light of a more rational religion. They also have more of the breast-and-arm faculties; i. e., of love, energy, and activity. But they still belong to the spiritual Babylon as church organizations; and they are governed by the natural impulses of the body and not by the regenerated, enlightened intellect.

The head of gold represents enlightened Christianity of the reformed churches; and gold denoting the good of love, those belonging to this class of people have the

*See my article on "The Lord's Prayer." Page 232 of *Bible Review*, Feb., 1914.

highest elements of the moral nature, but still not regenerated.

Undoubtedly many members of the denominations will here take issue, claiming to have had the experience of conversion; but they may be convinced by putting it to the test of the truly regenerate life. Conversion may be a change of mind only, which leads into a life of combat between the intellect and the will, or between the higher and the lower mind. But complete regeneration is a birth into the new life above the plane of generation and self-love. This life is a complete victory and dominion over all the thoughts and desires of the lower mind.

Moreover, it is impossible for the truly regenerate man or woman to remain as a member of any one of the sectarian churches. In every such church there is a spirit of self-righteousness, each one claiming to be *the church*, thus not seeing or acknowledging their apostatized state; whereas the restored, real, and true Church of God is not yet seen as an organized body; but it is now forming into one, being born, or emerging, from the fallen state.*

And not only have these churches and schools of "new thought" a good many errors of the intellect and of life still to be overcome, but they have not yet found the light, the principles and ordinances of the original church, which was lost when the lamp-stand was moved from its place. (See Rev. ii. 5.)

The restored church will be seen at first as seven churches, forming one in each great division of the world; i. e., respectively within the seven heads of the beast, or world-powers. The first, or central one, will be Ephesus in the promised land of Canaan, or Palestine; and the six others lying in a circle around, like the lamp-stand of the tabernacle, with its six branches. The whole tabernacle

*This will be further treated of in the next article, "The Seven Churches."

was built according to the "pattern" shown to Moses, which was exactly the pattern of the restored universal church and kingdom of God.

These churches, or the true universal church of the world about to be born, will send light to the people with such power that the old systems will tumble, the image will fall; i. e., church and world-powers will fall together, and true church and social systems will be built up together.

In its pure spiritual sense, the great image stands within every unregenerate man or woman; and the truth of the regenerate life is the stone from heaven that must crush it.

Divine love and peace be with you.

(Discontinued.)

THE MOTHERHOOD OF GOD AND SEX-WORSHIP

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

THE cult of the Motherhood of God is at once the most primitive and the most advanced of religious ideals. It was of necessity the most primitive because the continuity between father and child was by no means clear to the early peoples, while the closer connection between mother and child could not be overlooked. So that primogeniture was vested, not at first, as later, in the patriarchate but in the matriarchate. This is seen to be the case with the oldest-known people now living on the earth, namely, the Australian aborigines.

In the Bible, however, we have a much later condition of things. There is no trace of the matriarchate, but

power and hereditary supremacy are vested in the patriarchy. By the law of primogeniture, property and authority are transmitted from father to son; the daughters holding the inferior position. And from the worship of the God of Israel, all traces of the Motherhood are obliterated.

For the reason of this, we have to look around at the nations with which Israel came in contact. We find then in every case, that the motherhood is represented by feminine deities, such as Ashtaroth, the consort of Baal, Isis, of Osiris, and Sekhet of Ptah. The feminine deity, Ash-taroth, is the original of Astarte, Mylitta, and Venus. We know how the worship of these deities led to the utter debasement of the body, to fornication and to sexual corruption of every kind, becoming established as a part of the worship of the nations of antiquity. It is clear also that in Palestine, as well as in Egypt and Babylonia, the principal objects of worship were the Sun and Moon. But the most recent researches tend to show that the worship of the emblems of sex was everywhere prevalent. This fact throws a good deal of light on many passages of Scripture. For instance, if such was the religion of Sodom, we can scarcely wonder at the depravity and downfall of the "Cities of the Plain," and at the action of the daughters of Lot.

Here, too, we find a full and satisfactory reason for the great number of enactments against nameless sins in the Mosaic law. This, no doubt, is what constituted that which was most abhorrent to the God of Israel in the worship of Canaan, and is the reason why every trace and symbol of their religion was to be exterminated.

So, also, we cannot wonder that all notion of the Motherhood of God, and all idea of femininity in the Godhead should be rigorously excluded from the worship of Israel. But altho (of necessity), as being one of the

greatest truths and deepest mysteries, it was withheld from the common and profane mind, it has, nevertheless, always been a doctrine dear to the heart of the mystic. The Divine Mother is represented as *Ain-Soph*, or Sophia, the Divine Wisdom. "Happy are they," says Dr. Pordage, "who hunger and thirst for Sophia, for she promises to descend into them with her divine principle and her world of light. A considerable time may elapse, sometimes twenty or thirty years or more, before the Eternal Wisdom really communicates and reveals herself so as to shed tranquility and peace on the soul of him who desires her. The only path to arrive at Divine Wisdom is by *descending*; to sink inwardly into one's own ground and to look no more without."

From the remarkable fact of the Motherhood of God thus forming part of the most primitive religions, and of its being eliminated almost entirely from the worship of Israel, but again revived by the mystics, we get further light on the tremendous and vital import of sex in religion. The serpent which deceiveth the whole world is generation, as opposed to regeneration. There is but one life in the universe; spiritual life and natural life are but phases of the same life. The essence of life, or water of life, is therefore *one*. It can be directed upward to the spiritual, or *downward* to that which is sensual and devilish. Downward and "deathward" it is the tree of knowledge. Upward and "godward" it is the tree of life. This is why there are serpents of life (the seraphim, or shining ones),* as well as the fiery serpents of death,† represented by the "seraphim" that bit the people in the wilderness, whose deadly plague was healed by looking to "the serpent lifted up," as the type of the Coming One, who was to redeem the whole race of mankind from sin, and its fruits, disease, and death.

* Isaiah vi. 2. † Numbers xxi. 6; (Heb.), "the serpents, the seraphim."

A PENNY SOUL

BY A. MCINNES (London, Eng.)

THE other day, the writer inserted a coin in an automatic machine, thinking that it was a penny. As the coin would not go in readily, he gave it an extra push, then a wonderful thing happened. The coin was ejected from the slot as from a catapult, and on picking it up, it proved to be a silver florin, instead of a copper penny. Apparently the machine was tuned up to reject everything that was not the size and weight of a penny, and thus rejected a coin that was twenty-four times more valuable.

Thru their inherent quality, and by their customary outlook in life, many people have tuned their mentality to act in a similar manner. They think in pennies. Before parting with a bronzed coin, they weigh up all sides of its possibilities. They are so careful not to waste a copper, that eventually the care gets into their very soul. Thus, altho they wish to be rich, to live above penury, their innate self has been so trained that while it attracts the cheap, it rejects the more valuable things with contempt, simply because it fails to recognize them, having become accustomed to appreciate only the lower and the commoner. Hence the Penny Soul. Who wants it? You find it at the bottom of the hill where the poor live. It attracts its like. It is cheap. Besides being cheap, it is unreliable in that it misleads, misstates, and misrepresents. Not perhaps wilfully, but because it observes from a wrong point of view.

God, who raises the poor and the needy, and sets them among princes, and humbles the pride of the mighty, says to us, "You are my son." The Penny Soul replies, "He does

not mean me; he cannot." God says, "I give you the earth for an inheritance. You are my heir, joint heir with Christ." "Depart from me for I am unworthy," says the Penny Soul, "but after I am dead and in Heaven, far above the blue, perhaps I shall inherit the Earth." And the Word goes forth, "*Now* is the accepted time, *now* is the day of salvation for body, soul, and spirit. Salvation to the utmost; from poverty, pain, and all other diseases, even from death itself. Ascend my Holy Mountain *now* to the Golden City."

The Master said, "If any one will come after me, let him deny himself and take up his cross and follow me . . . and you shall know the truth and the truth shall make you free." The truth is that each of us is a child of God, made in the image and likeness of our Father. To follow him into the realization of our sonship, we must deny ourselves; i.e., we must say to our Penny Soul, "Go away, I do not want to know you and your cheap ideas. Go away, I do not want to hear you again. I shall not listen to you. I am prosperity. I am plenty. I am health and happiness."

Please note that this matter is not a question of money only; for souls that make money the one object of their lives are also lean and hungry. But money is not to be despised. Yet the object of this article is to encourage, as far as possible, each of us to enlarge the soul, to expect great things; enlarged knowledges, understandings, capacities, etc., and to consider nothing too great. Each circumstance of our lives is sent to us or attracted to us for our enlargement and increase. If we are to know God, our spirits must be enlarged; if we are to think of his great purposes and take part in his plans, our souls must become stronger; and if we are to rule the Earth as he promised, our capacity for power must be vastly increased thru experience in using power. Money is only one form of power, as electricity is another.

So, as our Lord commanded, we take our Cross with us when we set out to follow him; and the purpose of the Cross

is that we may nail our Penny Soul to it. When it is truly dead, we take it down and bury it deep—deep beyond possible resurrection. Then the Golden Soul grows stronger and stronger. Because of its qualities, it is attracted up the hill, where the rich live in the Golden City. It becomes rich in material supplies, in health, in strength, in faith, and in purity. It comes to know without a doubt that God meant what he said, “My son, all that I have is yours;” for it dwells in the very presence of him whom to know is life age lasting.

MATTHEW XX. 22.

BY FLORENCE A. COOKE

Are ye able to drink the cup that I shall drink of? . . . They say unto him, We are able.

SHALL we not drink of that sad cup,
That cup of agony and woe,
Which all who drink must drink alone,
And drink below?

The cup of seeming helplessness
Against a tide for us too strong;
Which, tho we long and strive to save,
Bears all along.

The cup of our unworthiness,
Which daily, hourly, more we feel
As the deep gulf we fain would cross
Becomes more real.

The cup of man's indifference,
Which gives the bitterest sting of all—
Help distant, danger near, we doubt
And fear to fall

But all must taste who truly wish
To don His image while below,
And His our praises in the life
Whereto we go.

THE FIVE INTERIOR SENSES

BY ELI

MANY fail to take observations of their real selves. And it is very evident that the greater number of mankind are wholly unconscious of their inner being. They think that all that there is practical to think about is this external personality, and they forget that their inner being is more real than the ground they walk on. Not for a moment should any one doubt that there is another self deep within his own center.

We may ask the question, What is it that is incased in flesh, and that is conscious of the Mind that created all worlds and systems of worlds? Jesus said, "For I say unto you, That in heaven [heaven within] their angels do always behold the face of my Father which is in heaven" (Matt. xviii. 10). This inner being, or real self, that we so often hear of, can be nothing else but man's angel, or the son of God. The reason persons are unconscious of their real nature is that they fail to surrender themselves to their angels' authority; in other words, they fail to commit their entire lives to the judgment of God and this higher self.

When we investigate our inner being from the standpoint of the higher mind, we find that there are five senses within that are identical with the five external senses, and have the same use on a higher plane. To explain further, that part of our dual nature that we call the soul, sees, hears, feels, etc. These inner senses are alive to the influences of the astral mind, and are sensible to the darkness caused by the separation from the Spirit of God. The ordinary man (or woman) is unconscious of

this inner being, or real self, because his external mind deals only with external things; therefore it is not sensitive enough to feel these subjective sensations. For him, the brain is but an instrument of the body to serve him only in external uses, and beyond that he refuses to use it. He says that all this that relates to the inner being exists merely in the thought of the individual. Why of course! Where else should it exist? If from any cause, your mind should become extinct, what would become of your body? You answer, "The body would disintegrate." Certainly, and this proves that all that you are is mind.

In the inner consciousness of your soul there is a delicate thought-receiver that can receive thoughts direct from the Mind of God, and not only from God, but it can receive the thoughts of others if they think too loud. How many times do we find this delicate receiver getting the impulse made by the thought of another individual? By understanding this law, Jesus could inform the Jews what they were thinking about. True it is, that a thought may have its visible effect upon the human countenance, and we can thereby read the mind of another. At other times, we may be wholly engaged with our own thoughts, and certain vibrations touch this delicate receiver, and cause us to look around, then we may discover that a person is looking at us and sending us a thought. These sentient powers cause us to be conscious of the astral mind, when the mind-currents pass thru the brain. So also there is something within that perceives whether these mind-currents have a good or an evil effect; and this something within induces us either to receive or to dismiss them. For we have the power to resist an evil influence from outside that causes any strain upon the physical structure.

Again, we find that this higher self has a spiritual sense of taste for the pure and good and true in all; and it can adjust itself in fitting proportions to those who are

intended to form a spiritual body. For a man who has an ardent love for God can live in peace and in harmony and be agreeable to all his fellow-men. We maintain that a man or a woman with such love for God is in a state of progress toward perfection, and that he or she will ultimately attain it. This higher self becomes the guardian of our own conduct in our relation to one another, and prevents us from giving expression to the basic emotions that belong to a former mode of life.

We can also experience the sense of touch in the soul. The inner mind cannot only explore and come in contact with the different parts of the body, and thus drive out sickness and pain, but it is susceptible of feeling the results of our deeds and words. Angry words feel very rough, and in a corresponding degree, kind words and deeds feel smooth.

Likewise in the interior sense of smell, we get the fragrance of a pure soul. Like a flower, it brings us its sweet perfume. Nothing can be more agreeable to the sensations than a pure and good person whose delight is to please God in all his dealings with his fellows.

Thus we see that the inner or divine part of man is provided with senses, as well as the external man; and when the soul is in harmony with the mind of God, these senses can be put to a correct use.

Those who have intercourse with departed souls use these inner senses. But such persons, before the mind and body are under proper control, are devoid of discrimination, and being frenzied by an insane passion for occult powers, they attach themselves to earth-bound souls, thereby reducing themselves to a state of negation, from which there is no returning. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and I will cut him off from among his people" (Lev. xx. 6). Thus we see that we are admonished not to trifle with sacred things.

A COMMUNICATION

BY E. O. RICHBERG, M. D. (2227 Calumet Ave., Chicago.)

SEVERAL readers of *Bible Review* have consulted me both personally and thru the mails in reference to recent articles, and—making a virtue of necessity, with regrets, however, that I could not send earlier and more satisfactory replies—I have decided upon this method of communicating; thus answering, as promptly as may be, several questioners at once, and, possibly, others equally interested who have not as yet formulated inquiries.

A strong, keen, and ambitious young man (married) whose very presence vibrates energy, is Living the Life to the best of his understanding, experiencing thereby brief seasons of paradisial illumination; this is accomplished under much stress because of the definite disapproval and continued opposition of near and very dear companions. He finds the struggle almost too much for his endurance. He fears that he may yet become, even as his friends prophesy, mentally unbalanced. He realizes that he is overcharged with vitality, which keeps every nerve tingling and causes every woman to appear to him irresistibly fascinating. Realizing also the temptations which thus beset him wherever he goes or stays, his reason tells him that he has quite overrated the power of his spirituality, and that he has misjudged his *physical* capacity to obey and to serve. At times he believes that he should never have thus tempted a horrible fate, and that he is better adapted to the life of sensuous (and sensual) enjoyment from which he turned away a year or two ago.

What ought he to do? This he seeks to know.

Two courses are open to all such who are animated by a desire to do right, that is, to live useful lives according to the laws of God. These laws have been definitely outlined by our esoteric leaders in the earlier editions of their journals.

Every student is not prepared for regeneration during the present incarnation, even as it is generally admitted that every student in the sciences, arts, literature, or philosophy has not laid the foundation required for a high degree of inspiration and development. God created —is creating *all*—each for a special and useful work. A virile person who has studied into the scope and purpose of the regenerate life only to find them beyond the pale of his ideals, and decides to return to and to continue in the fields of procreation, has committed no sin; he is more loyal to himself and to his fellow-beings (therefore to his Creator) than one who fears thus abruptly to recede from the upward path and passes a precarious and profitless existence in alternately climbing and slipping.

Parents with a desire for spiritual unfoldment who enjoy and are adapted to what may be broadly classified as family life, have as an essential and ennobling work to do, as the regenerate students have who *experience* the superiority of spirituality as a means for higher development. No greater mistake is made by a parent that urges forward mediocre offspring for public recognition as geniuses, than is made by the esoteric student that persists in holding a *rebellious* physical body to the letter of the law, after being thoroly convinced that the spirit of regeneration disturbs and incapacitates without satisfying and inspiring. So long as he *regrets* the loss of human companionship and physical love, he *needs* such, and no effort at self-deception will fit him for the higher phases of "Life Eternal." Each must complete his fundamental work first.

What has here been said does not prove that our Questioner still belongs in the sphere of generation. That is a problem that no one can solve but him. If he find upon earnest and prayerful self-analysis that he loves his fellow-beings—in the abstract—better than the individual, that his love is not satisfied by the superficial manifestations within daily reach, that they rather tend to disturb and to interrupt his efforts, without adequate compensation, he must stand firmly by his principles and live up to his ideals. How is this to be accomplished? His surplus vitality must no longer be allowed to undermine his holy Temple, but must be conserved and directed,—applied definitely to the rebuilding of the body, and the adapting of its every department to his spiritual needs. First, he must—and this for a long time—*relinquish his life of ease*, of bodily indulgence, and apply the newly-awakened life within (from the transmuted germinal elements) to useful and systematic labor, physical, mental, and spiritual. He must, in the broadest sense, *work*, become an artificer, a producer; he must daily *drudge* till the dominant Animal is wearied, subdued, and desires above all else, rest, sleep. Before allowing the jaded body to sleep, however, he must assert his mastery and arrange for definite *study* into the higher phases of life, and its many wonder-inspiring phenomena. Let the Creator's Omnipotence and Omniscience as revealed in mineral, vegetable, and animal life on every side, receive his profound attention, till the comparative insignificance of the emotional nature be habitually and continually recognized. With this work and this study, he must ceaselessly *pray* for guidance and for truth; in the light of which, error and weakness shall surely vanish—not in the “twinkling of an eye,” but after many disappointments and much discouragement. Temptations await such from every side.

A man like this Questioner might become a Seer or a Leader, and oh—so rich in that wisdom and joy that money cannot buy!*

Another correspondent is still weighing the question of "Age Limit;" viz., whether eternal life thru regeneration may be attained after forty years have been past in generation. The answer to this seems to be greeting us almost daily. At what age is man incapacitated for fatherhood? Not at forty, many children attest; not at fifty, not necessarily at sixty. Who among our scientists has marked the fateful year?

*THE case of the young man cited by the author of this article is probably one among ten thousand. He evidently is a man that was conceived and born under conditions that have given him almost perfect control over the sex nature. So rare indeed are such cases that the profest students of the subject of sex, including many physiologists and even the Catholic ministry, claim it to be impossible for any man entirely to overcome the waste of the seed. We know that this is not true, and we also know that there are, here and there, persons who are capable of stopping at will all waste of the sex. Knowing this, we have given ample instructions for such isolated cases in our writings, in "Practical Methods to Insure Success," in our other books, and in our magazine. All men live from God, whether they know it or not; and when a person begins to live the regenerate life in earnest, it becomes necessary that he recognizes God in his life by consecrating his life to God and to humanity. And, as the author of this article has wisely said, such persons need to use up their surplus life-energy by intense activity of both mind and body, and at the same time to hold their minds stayed on God, the source of their being. To persons that do this, nothing but good can come thru the conservation of the seed, and for such there is no possible danger of insanity or of any disaster whatever. In the case cited, it seems that the young man is surrounded with those who are constantly suggesting to him the liability of insanity, and if a person is sufficiently negative to those with whom he is surrounded to accept their suggestions, the suggestions may bring about almost any condition. But those undertaking the regenerate life, and especially those who have great power over the life-forces, should take into their consciousness the name of God, YAHVEH, the "I will be what I will to be," and thereby they may develop in them a will that no earthly powers can affect or influence in the slightest degree. Those who do this may do and accomplish great things with great rapidity. [Ed.]

The writer long ago ceased to accept the old-time belief that woman cannot hope to regenerate after the menopause, because the relationship between the monthly discharge, and the escape of ova has not been established—if there be any—and physical science has not revealed and cannot reveal the presence or the absence of the germinal cell, developed or embryonic, in the ovary at any age,—perhaps, one should say rather that *its absence can not be proved*. While the power of *child-development* ceases between forty and fifty, approximately, there is nothing else to disprove the theory that the ovaries and the testes contribute to bodily repair and renovation as long as the other vital organs functionate normally.

Those who have not read Sanford Bennett's account of physical regeneration thru simple, self-imposed exercises, a system of alternate tensing and relaxing of the muscles, as graphically described in his small book, "Old Age, Its Cause and Prevention," will gain much encouragement from his experience. The writer of this article fully believes that thru transmutation of the generative fluids only could he have thus transformed an "Old man" of fifty to a young man of seventy-two, tho he gives no credit to such agency. The book, if accepted as truth, should serve to quiet the doubts of any earnest student as to a latent power in man to regenerate—at any age (?). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

These three promises have always seemed instinct with divine life and wisdom. We miss many a treasure of hope and joy, of love and realization, because we seek limitation instead of the treasure. Anticipation unclouded by doubts, is often, if not always, realization; while doubt has tarnished many a precious truth even as we, with halting steps and tremulous hands, attempted its possession.

Ask for Life, claiming it as your own, your rightful inheritance; do not ask it as a dole. If you have not already lost your sense of right and justice, have not ceased to ruin your own household, to live for righteousness, it is not too late to rebuild the temple.

DURING the recent months of wonderfully rapid accomplishment in our external world—the rounding up of earth's grand preparatory work—the writer has been physically incapacitated for any participation in the mechanical activities. Was this accident, an incident in her life, or a part of the Divine Plan? If the latter, for what purpose? This oft-recurring question still remains unanswered, but with returning physical strength, there seems to come to her a clearer vision of the future and, perhaps, a better understanding of apparently conflicting present conditions.

For many years, our esoteric leaders have foreseen and foretold this season of suffering, of combat, of persecution and of failures. They have elucidated and confirmed their beliefs by many Scriptural quotations. It is not, then, to be regarded as a catastrophe, an egregious blunder that the world's people should have avoided or prevented, not a punishment inflicted upon rebellious children by an outraged and offended Father, but the long-foreseen culmination of minor events, the time of Harvest, of the separation of the chaff from the wheat, the goats from the more highly developed creatures of the flock. Or is it rather to be regarded as the season for preparing the ground for better crops?

If so be it that you and I—your people and my people—are left with the Select Few, it is because we have learned the higher lessons of life and love, and are fitted therefor. If we go down with the rest of the unseeing, unthinking crowds, not to torment and endless remorse, but

to be re-germinated or recast in a better mold, it is because voluntarily and consciously or stupidly and blindly, we have followed uninformed leaders, have chased a worthless bauble. Again and again, will the opportunity come to such. Eternity will never end, nor will hope's gateway to perfect life be denied to one of God's children.

We do not, cannot now recognize the "chosen ones" who preceded us to the heights, they are not yet tangible to our (earth) eyes. The way is narrow and so winding and hedged about with briers that only thru Faith can we keep to the path and travel forward therein; but we need not weep over the tasks and sufferings of our fellow-travelers. Life abounds in suffering and disappointments. Why look across the seas with tear-stained faces? Why bemoan the horrors of the trenches, shell-swept towns, and sinking hosts? In the next street, right at our doors, under our own roofs, we may invest with even more immediate profit our sympathetic words and work.

Are we living our Faith while we decry as abominations the destruction of earthly hopes and the foiling of human plans and endeavor? Shall we single out special incidents for which to hold men, as devils in human garb, accountable, while we simultaneously admit the probable righteousness of other equally dreadful disasters, classing the latter as God's work?

Willingly to live or to die, to suffer or to enjoy to-day, to-morrow, next year—whenever and however He wills—is to be true to our belief, true to him who guides and controls *all*. We cannot now understand why some of us must endure agonies to the extreme limit of human possibilities while others are spared. This is only one of the many things in life beyond our present powers. We can only watch and work and pray.

THE STRAIT GATE

BY NATHAN DAVIS

STRAIT is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. vii. 14.

ALL worlds that have not yet past the White Throne judgment are but vassalages, ruled over by a feudal sovereign under a limited tenure. Our world is yet under probation, and is ruled over by this feudal sovereign called in Scripture, Satan, the Adversary, the Dragon, the Serpent, the Prince or God of this world, the Prince of the powers of the air, and many other titles too numerous to mention. All the sons of disobedience render loyal service to this vassal sovereign, and are of great help to him in the perpetuating of his power, and of his kingdom.

But Satan knoweth that his time is very short, hence his extreme activity. That Satan's authority is limited, we learn from Job (chapter i); for God always limited his power to afflict Job. In all *our* afflictions and temptations, *nothing* is put on us that we are not able to bear; for, with every affliction and temptation, a way of escape is provided; but God will not destroy our free agency; and afflictions and temptations are for our good as a testing and trial of faith. Even Paul had his "thorn in the flesh," sent by a messenger of Satan, in order to prevent his being exalted overmuch on account of the "exceeding greatness of his revelations." Satan's *absolute* sovereignty extends only to those who render him loyal and willing service.

Satan is the god of fortune called "Pluto." He is the god of generation. And being the god of generation, he

issued this fiat to our progenitors, "Be fruitful, and multiply, and replenish the earth." David said, "I was shapen in iniquity and in sin did my mother conceive me." Thus we see how sin is inbred in, and past on all humanity. All obedience to this vassal sovereign is sin. But a stone has been cut from the mountain "without hands." A rival sovereignty is being established. A large force of consuls, plenipotentiaries, diplomats, and ambassadors, all called to be saints, are sent to open the blind eyes, and to turn them from darkness to light, and from the power of Satan unto God. This rival sovereignty is not of this world; but it is a spiritual kingdom, ruled over by the Lord Jesus Christ. "And we know that . . . the whole world lieth in the evil one." But an exit from this evil world into this spiritual sovereignty is firmly fixt, and is called the "Strait Gate."

The approach to it is very narrow, and "few there be that find it." Modern preachers, called "sky pilots," point beyond the stars and tell you that you need not expect to find it here. They are withholding the key of knowledge—not entering in themselves, and hindering others who are striving to enter. Jesus says that this spiritual sovereignty called heaven is "within you;" and every man who gets an upheaval of righteousness in his own soul, has the reciprocal indwelling experience of the heaven within. He is in heaven, and heaven is in him. In this present evil world human life is very diverse and varied, including every type and shade of development, from Moses, the prophets, and the patriarchs, down to the lower strata of corrupt human life where we find many like Max Jukes who was a great drunkard and a worker of iniquity. From him there descended in 75 years, 200 thieves and murderers, 285 invalids afflicted either with blindness, idiocy, or consumption, 90 prostitutes, and 300 children who died in infancy. This family

cost the state of New York more than a million dollars. Likewise we find a stratum of wickedness in high places, for they are not without their Neros.

Under the conservative administration of Moses, a code of laws was framed applicable to every shade of character from the newly-pardoned sinner to the sanctified prophet, priest, and king. The Golden Rule is not a beautiful dream, for when Israel observed this rule, honored God and obeyed him, "there was not one feeble person among their tribes."

The Scribes and the Pharisees vehemently declared, "We are Moses' disciples," thus millions of people to-day are as vehemently declaring themselves to be the disciples of the Christ, when they are not even good disciples of Moses; for "Moses was *faithful* in all *his* house." Who to-day faithfully complies with all the exacting conditions of the Mosaic law? Jesus came not "to destroy [the law], but to *fulfil*," as a rudimental step into the higher grace of spiritual birth, or regeneration. Therefore we must not forget that if we would seek the spiritual birth, we must first fulfil the law as Jesus did; for the law is a tutor to bring us to Christ; and we cannot ignore the kindergarten tutelage in the "first principles of the doctrine of Christ." When one has faithfully fulfilled the law as Jesus did, then one is ready to be born of the Spirit. The law is not fulfilled until you have attained to an incorruptible love for the brethren; this love is the fulfilling of the law. Many err in believing that the law was abrogated when Christ fulfilled it, but it is still enforced and will be enforced until it has been fulfilled by all as he fulfilled it.

At the "strait gate," the Mosaic law ends, and the law of spiritual life is established as a rule for action. At the "strait gate," Moses' disciples are converted into disciples of Jesus Christ. (Luke xiv. 26, 27, 33; Luke xx. 35, 36.)

Many err in the understanding of these Scriptures. Wife and children are not to be abandoned to penury and want, or degradation; but the fleshly relation is merged into a spiritual relation. The fleshly love is purified and intensified into an incorruptible, divine love. Paul claimed this grace, and gave it as evidence of his apostleship, and also mentioned Peter and the brethren of the Lord and other apostles as being in the same grace with himself (I Cor. ix. 5). All this signifies that unto them has been given an abundant entrance thru the "strait gate" into the everlasting kingdom. All people dwelling below the "strait gate" are still Moses' disciples. All people dwelling above the "strait gate" are disciples of Christ. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).

These divine truths are a rock of offence to many good people that really believe themselves to be called to the bridehood of the Christ. If any of those to whom this message comes, believe themselves to be so called in the marriage bond, we earnestly commend a custom said to exist among the plain people of Germany, and among many people in this country. A newspaper correspondent thus speaks of the custom in Germany, "The married people of plain life sleep in single beds, each a sweet little 'isle' of its own, while the two are affectionately contiguous. The connubial neighbors can respectfully shake hands, and wish good night and good morning. But the territory of each is distinctly separate; the bed-clothes are separate; each bed is complete, and there is no continuousness of bolster or implied community of pillow."

This custom would be consistent with the customs of patriarchs and prophets who lusted not after womankind, but waited for invitation from their wives; this was not suggested by wantonness, but by a holy desire for posterity. By observing these laws for procreation, an orderly

generation might be established, which is really incumbent on all those who are under Mosaic discipleship; then their translation into the regenerate life or discipleship of Jesus Christ would be greatly facilitated. It is only the regenerate or spirit-born people that are truly prepared to meet the Lord in the air when he comes for his bride; yet there are thousands who are not even orderly in their generation and who, under the stress of dogmatic theology, or man-made creeds, confidently believe themselves to be fully prepared for this meeting.

We recently listened to a discourse by a Doctor of Divinity upon the subject of "Wooing the Bride," in which he manifested a great lack of knowledge of the Scriptures, and especially a lack of knowledge of his subject. In closing his discussion, he made this request, "All who are prepared to meet the Lord in the air, stand up!" We felt very lonesome sitting alone, with the eyes of all riveted on us, as much as to say, "What old reprobate is that who won't meet his Lord in the air?" Both preacher and audience displayed utter ignorance of the subject under discussion. Every one who is truly called will be illuminated and made to know every requirement, and all things will work together for his good. No one whose garment is spotted by the flesh will be in uniform; for all must be arrayed in spotless robes of white, made white "by the washing of regeneration." The prince of this world is the god of generation; Jesus Christ is the sovereign ruler of regeneration. Where is your citizenship? This is a momentous question. There is no ground for believing that your name is written in the Lamb's "book of life" unless you have renounced allegiance to the Sovereign of this world. Your citizenship in the Sovereignty of Christ must be established by passing successfully the "strait gate;" at the threshold, you will meet the monster that met Jesus in Gethsemane, and you

will have to resist "unto blood, striving against sin."

Out of more than four million people that came out of Egypt, only two were faithful enough to reach the promised land, and to enter into their rest. Generations of modern times will succeed no better in entering into that greater rest of which the promised land was a symbol. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The purpose of this article is to aid some struggling soul into the light. There is no work of supererogation placed upon you in this, only the plain requirements of the gospel. All incontinent persons are dwelling under the rule of the prince of this world. All who have made themselves continent for the kingdom of heaven's sake are true disciples of the Christ. (Scripture proofs, Matt. xix. 12; Luke xiv. 26, 27, 33; Luke xx. 35, 36, and many others.) I have given only suggestions on the subject. If you have "the faith of God's elect," study the Scriptures under the light of the Holy Ghost, then you will discern the truths that are eternal.

May the holy angels to whom the Father hath given charge concerning you, lead you into the fulness of light.

THE DIVINE NAME

BY F. NEALE

DID not the YAHVEH God decree
His Name, which means "I Will Be What I Will to Be?"
To you, to me, He says in mighty majesty:
"You *shall* become My Name and do *My Will*,
For somewhere, sometime, you *shall*, you *must* fulfil
The Mighty Plan,
And take My Name and say,
I Will to Be a man."

WOUNDS THAT ARE HARD TO HEAL

BY DINAH

"THE hardest wounds to heal are those caused by unkind words." Many will agree with this statement, for who has not received unkind words, words so unkind that the wounds they caused were severe and painful, and long in healing. Even the Christ groaned over the wounds that he received in the house of his friends.

But there is another side to this great truth; there are harder wounds to heal than those inflicted by the unkind words of *another*, these are the wounds inflicted by *our own* unkind words. There is a reason for this, which we shall try to explain. We read that the world was made by the word of God. Now, if all the evolutionary development that the world has past thru, and all its future unfoldment, were embodied in his Word, then the power embodied in that Word is beyond finite man's conception. The Word of God was a latent world; lying latent in that Word are all future possibilities of the world; and until man has reached his ultimate, this Word will not be fully exprest.

Again, "As a man thinketh in his heart so is he," in other words, the man and his thoughts are synonymous, man is the sum of his thoughts. With his thoughts, he makes his body, his character, his words, everything that goes to make up the man. Since then the man and his thoughts are one, and words are merely expressions of thought, it follows that the man and his words are one. Thus we can see by analogy how the Word was God.

Words are not mere empty sounds, but the power of

the man(or woman) is in his words. "My word shall not return unto me void, but it shall accomplish that which I please" (Isa. lv. 11). Ah, herein is the explanation of why we wound ourselves more with our unkind words, than we wound others. "It shall not return unto me void," God put that law into action when he spoke the world into existence—a law that applied not to himself only, but to the embryonic God-man that he made. No man's words ever return to him void, but they accomplish that which he pleases, whether it be good or evil. What a responsibility to live under such a law! Oh, that the souls of men could fully grasp it! Every time an evil word is sent out, it goes forth to accomplish its purpose—inflicts its wound, and, with the added momentum that it has gathered up, returns to the sender—for "it shall not return unto me void."

Several years ago the writer saw in the astral a very beautiful, and apparently wealthy woman, who was talking with another woman. And as her words fell from her lips, they took the form of elementals (or lower life-forms), such as small snakes, lizards, toads, etc. She was too far away for a word that she uttered to be heard, but her words were taking form for I could see them, they were not void (empty) words. I also knew that they were evil words, probably words of anger, hatred, or jealousy.

"I hold it true that thoughts are things,
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results or ill.

Then let your secret thoughts be fair,
They have a vital part and share
In shaping worlds and molding fate.
God's system is so intricate."

Those living the regenerate life, find that their words have more power than when they lived in generation; therefore if they indulge in evil words, the wounds that they inflict are more severe. This is a truth recognized by all mystics. Before he has gained control over his words, the neophyte is not allowed to go very far on the path. This is a kind law, for if he were allowed to make much progress in other directions, and had little control over his words, his evil words would cause his own destruction. "Before the voice can speak in the presence of the Masters, it must have lost the power to wound."

Vivekananda says that if you think a thought in a cave you may be sure it will return to you. Men often groan because compelled to live under this law of action and reaction, for who has not in unguarded moments given vent to their thoughts in unkind words? We may be sure that if the thoughts are there, we shall sometime or other express them. But it is a wise provision that this is so, for our very wounds will cause us to be careful how we inflict wounds on others. Just as a loving mother allows her little child who persists in playing in the fire, to burn itself in order to teach it to fear the fire lest it finally meet with its death, so our loving Father lets us wound ourselves with our own unkind words.

But there is yet a more beautiful working of this law; if we send out kind and loving words to the weary, the sick, and toil-worn of earth, neither will these words return unto us void, but they will return unto us in all the beauty that they were sent out in, increased by the added momentum that they have gathered on their journey. How glad we all are to get back our kind and loving words! We do not now complain of the law being hard to live under. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," neither is

there any law against the expression of such thoughts.

Again, if persons were perfectly truthful, led by "the Spirit of truth, whom the world cannot receive," they would find still greater power in their words. If they uttered words of blessing on one, that one would be blessed, if they spoke words of healing to the sick, the sick would be healed. Who is there who has not experienced the truth of this statement in some small measure? Who has not at some time in his life, been a hungred, and sick, and in prison, when words coming from the depths of a kind and loving heart have removed all his gloom? Surely these were the words of truth, words that accomplished that which the sender pleased.

Christ claimed that his word was truth, and he exemplified it, for he immediately caused to be whatever he spoke; whether it was to still the tempest, to heal the sick, to raise the dead, to feed the multitude, to forgive his enemies, to ascend to the Father, to send the Comforter, or to return again to earth. "I will not leave you desolate: I will come to you" (John xiv. 18).

"HAPPY is the man that findeth wisdom" (Prov. iii. 13). Wisdom is the correct, practical use of knowledge. If a man is able to use all the knowledge that he has to the very best advantage, that is wisdom, that is success. A small amount of money if wisely used may keep a man in affluence, but without wisdom, millions would be wasted, and poverty and distress would be the result. Discreet use of knowledge or discreet use of wealth brings joy and happiness, but without discretion, wisdom, everything that one does brings the opposite of happiness. [Ed.]

THE OUTCOME

BY HENRY SLADE GOFF

[From *The Masonic Observer*]

OUT from the clashing of atoms
In turbulent whirlings of space;
And out from the strife of the struggling hosts
Of molecules seeking their place;
And out from the whirling of gathering mists
Of matter, in strivings and stress,
And the tumult and warring of elements
In seeming unendlessness,
Lo! a rounding earth forms; and in darkness and storm
The waters shall seek their own;
And the sunlight of God shall illumine the air
Whence darkness and storm have flown;
And from seething and turbulent ocean,
Vast continents shall arise,
With their strength of the hills and their beauty of plain,
And with face toward the starlit skies.

Have faith, oh, ye nations; for lo! from the realms
Of strivings and struggles and pains,
And of mourning and death and of slaughter and woe
O'er a continent's far-stretching plains,
Lo! from out of the tumult and struggle and stress
A newness of freedom shall form,
And the sunlight of God shall illumine the realms
Where now are the pressure and storm.
It is He that createth, and He that o'er-rules,
Tho the passions of men cloud the skies.
It is He that directeth the nations to tread
Where the pathway of righteousness lies,
And if avarice still must be driven from earth
By the use of the severing sword,
Still, still it is He that achieveth His ends,
It is He, our Creator and Lord.

A LETTER

Mr. H. E. Butler,
Esoteric Publishing Co.,
Applegate, Cal.

Dear Sir:

"THERE has been a great tendency in the minds of the people who are following the New Thought or Progressive Life in particularly emphasizing the first personal pronoun "I," or building up the ego, until they verily believe it to be the savior and upholder of their salvation. It seems strange that such should be the case, since it is only building up a stronger physical consciousness, a stronger dependence on the arm of flesh, or, on the development and predominance of the natural man."

The foregoing quotation was taken from the article in your May magazine, entitled, "The Ego," by Elnathan, and I am prompted to answer it as the author does not seem to understand the sense and significance that the New Thought teaching gives to the personal pronoun "I." I can see from his standpoint that he is right, so I do not write to criticize but only to enlarge. The whole problem of life is based on different states of consciousness; thus, the vegetable has a consciousness that the mineral has not attained; and the animal has a consciousness that the vegetable has not yet reached; and man has a consciousness that the animal has not; just so the spiritual man has a consciousness that the animal man knows nothing of; thus, "it is not subject to the law of God, neither indeed can be," but that is not saying that we should not reach the fullest consciousness that belongs to

the natural man, or that it is wrong to build up the stronger physical consciousness. I do not believe that the vegetable consciousness can be transformed into the animal consciousness until it has attained the highest consciousness that belongs to the vegetable, just as the spiritual consciousness cannot be attained until the highest consciousness belonging to the natural man has been reached; therefore, we must have a perfected natural body with which to demonstrate a perfect spiritual body.

Paul says, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor. xv. 46). So we have got to work out the natural to its fullest, before we can reach the spiritual. New Thought comes to us as the beginning of the spiritual consciousness, reaching down and transforming the natural into the spiritual, which is a gradual process, and which at first perfects the natural, puts it in readiness to receive or to be changed into the spiritual.

The old thought teaches us to say, "I am a poor, miserable sinner, I am a worm of the dust, and there is no health in me." Then New Thought comes and gives us a new and larger meaning of that personal pronoun "I," and we take it and use it in affirmations that to the old thought seem blasphemy. But behold, we have discovered a law that develops a fuller and more perfect natural man, and now comes the pitfall that our friend, in his article, is warning us against; for in our physical perfection and possession of a law whereby we can overcome the annoyances of life, we are apt to become too contented and forgetful of the author of these beautiful laws that we have discovered, and even forget to "love the Lord thy God with all thy heart, and with all thy soul," and we cease to believe that "eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him."

So it is not an error but a beginning of wisdom to perfect the natural man, to build a body of beauty and health, a fitting temple for the living God; and I believe that when Jesus comes to earth again, he will not come with a body that "hath no form or comeliness . . . no beauty that we should desire him;"—and who knows but that was the very reason he had to go thru the experience of death in order that he might be re-incarnated into a body that will have form and comeliness and beauty, with which to demonstrate the overcoming of the last enemy, death.

When we get the New Thought conception of the pronoun "I," we shall lose the old consciousness of separateness, the consciousness that it belongs only to this little personality; but we shall know that it is the new name of God; it is the name that God gave to Moses, the name that Jesus emphasized, and when we realize its significance, we can say as he said, "I am the way, the truth, and the life;" therefore, it is a pronoun that we should not let escape our lips with anything but an affirmation of perfection. When we are doing otherwise, we are taking the name of the Lord Our God in vain; it is a "savior and upholder of our salvation;" "By our words shall we be justified, and by our words shall we be condemned." "I am" is the ideal of the likeness in which I was made, and when I got that conception of the "I am," I found it to be the ONE thing that belongs to all men, and the feeling of separateness, and "thank God I am not as other men" left me; and a fuller understanding of the Fatherhood of God and the Brotherhood of man came to me. I could then see how I could love my neighbor as myself, because he is myself. Then I could see what Jesus meant when he said, "If I be lifted up, I will draw all men unto me."

Our friend quotes from Isaiah to prove the lack of

beauty in the personality of Jesus, but there is no record that Jesus claimed any such lack. On the contrary, he in every instance deifies the personal pronoun "I," "leaving us an example, that we should follow his steps." He said, "The Father and I are one," "I am the way, the truth, and the life," "I am the door." When he asked Peter, "Whom say ye that I am?" and Peter said, "Thou art the Christ, the son of the living God," then he said to Peter, "Upon this rock will I build my church." So we cannot claim too much for the "I am," because it is the rock upon which the church of Christ is built.

The recognizing of the fact that the "I am" in me is the Christ, is the perception or rock on which the Church of Christ is built, and until we get that perception we cannot apply the test given in I John iv. 2, "Every spirit that confesseth that Jesus Christ is come in the flesh [your flesh and my flesh] is of God;" for "greater is he that is in you [the New Thought idea of the I am] than he that is in the world [the old thought idea of Christ]" (I John iv. 4).

Sincerely,

M. E. Davison.

EDITORIAL

CAPTAIN NATHAN DAVIS in his article, "Peace for our Nation," in the May issue of this magazine, seems to oppose the idea of this nation's preparing for war. There are also many of our national leaders who seem to have the same general opinion. Captain Davis gives many quotations from the Scriptures, showing that if the people will trust in God, none of these evils will befall them,

and that God will preserve his people as a nation without any effort toward self-protection on their part. We believe this would be true, if there were a nation that was just and righteous in its dealings; but at the present time, who will say that the United States is not just as corrupt, just as evil, in all its dealings and designs, as those nations that are going thru this terrible destruction? If it is true, which we believe it is, that the time has come that YAHVEH, the God of the universe, will "destroy them that corrupt the earth [cleanse the earth of the evil persons]" (Rev. xi. 18), preparatory to the establishing of a new age and order of things, then we must expect that the same destructive powers, or similar ones, that are now sweeping Europe will come upon America. The hope for salvation from all the evils and the destruction that are now coming over the world is an individual hope, and not the hope of a nation; for all the nations have become nations of perversion, evil-doers, oppressors of the poor, thieves and robbers, under the guise of manufacturing interests, trusts, etc., etc. All these things must perish and pass away, "For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand" (Apocrypha, II Esdras x. 54). Therefore we, as esoteric students, students of this higher and diviner life, must trust wholly in God, must consecrate our lives to him, and leave them entirely in his hands; doing every day, every hour, the very best we know, and continually desiring wisdom from God in order that we may be enabled to do better.

We believe that the time has come for the nucleus of God's kingdom to be established on earth; and we believe that it is to be established here in America. It is an individual work for every person to prepare himself to come into such perfect harmony with the Spirit of the Highest, that he may receive word from God

when the time comes for the gathering of the first ripe fruits of earth's harvest, that are to become kings and priests unto God, and to reign on the earth. (See Rev. v. 10.)

To our friends in Canada, we wish to say that when Canadian money is sent us we can do nothing with it but send it back to Canada, and pay the expense of getting a money order. Our local banks will not accept Canadian money even at a discount, so we ask our friends to send us money orders. Canadian stamps can be disposed of only by sending them to some friend in Canada who is kind enough to keep them and to send us a money order for them. Therefore they are an inconvenience to us, as well as other foreign stamps.

Of our friends in the United States, we would ask that they send us no more revenue stamps, but send us the regular postage stamps, as the documentary stamps recently issued are of no value to us.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

OUR reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits				
Washington, D. C., U. S. A. July, 1915				
Body	Enters	On day	h.	m.
☾	♈	3	3	17 a. m.
"	♉	5	1	54 p. m.
"	♊	8	2	22 a. m.
"	♋	10	2	48 p. m.
"	♌	13	1	58 a. m.
"	♍	15	11	14 a. m.
"	♎	17	6	13 p. m.
"	♏	19	10	42 p. m.
"	♐	22	0	58 a. m.
"	♑	24	1	56 a. m.
"	♒	26	3	3 a. m.
"	♓	28	5	57 a. m.
"	♈	30	0	1 p. m.
☼	♏	23	6	19 a. m.
♂	♎	4	5	5 a. m.
♀	♐	7	7	37 a. m.
"	♑	25	10	19 p. m.
♄	♏	5	0	53 p. m.
"	♐	14	1	51 a. m.
"	♑	21	0	3 a. m.
"	♒	26	5	36 p. m.
"	♓	31	6	20 p. m.
On July 1st				
♃	is in	♐	16°	24' 12"
♅	" "	♑	6	1 19
♁	" "	♏	13	16 58

BIBLE REVIEW

VOL. XIII

JULY 1915

No. 10

SPIRITUAL HEALING

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (London)

HE giveth to his beloved *in* sleep.—Ps. cxxvii. 2, R. V.

IN his book on "Psychic Phenomena," Dr. Thomas Jay Hudson points out how we may serve God in our sleep, by expressing the desire to do so as we are dropping off to sleep. This also agrees with the teaching of F. W. H. Myers in "Human Personality," where he speaks of the subliminal self as representing

"OUR CENTRAL AND ABIDING BEING

which, during the slumber of the lower self, leaves it comparatively free, so that it may perform functions of profound importance; in the first place, restoring and rejuvenating the bodily organism by drafts upon the energy of the spiritual world with which it is in communion, and in the second place, itself entering into the closer connection with that spiritual world apart from the bodily organism."

Dr. Hudson puts the same truth in a different way when he says that, "The subjective mind is instantly amenable to the control of the suggestions of the objective mind. If our desire is, like that of Our Blessed Master, to heal the sick, we should on going to sleep, direct the subjective mind to employ itself in healing the sick."

His method has lately been exemplified by one who has never read his book, as I have ascertained from her personally. This fact is proved by the following excerpt from the *London Weekly Dispatch*:

WEEKLY DISPATCH SPECIAL

"Miss Dorothy Kerin, the young woman who two years ago was miraculously cured of advanced tuberculosis in one night at Herne Hill, London, is the central figure in a strange psychical occurrence in connection with the war, which was described at a recent meeting of the International Club for Psychical Research.

Mrs. Camus, wife of the vicar of St. Aldhelm's Vicarage, Upper Edmonton, London, who was closely associated with Miss Kerin in the matter, told the story as follows:

'Early on the morning of the 7th of November I dreamt I was on a battlefield. It was evidently just after a battle, for there were many lying about recently wounded. I saw various uniforms that I did not know. When I described them to my husband he identified them as the uniforms of certain regiments.

'YOUR BABY WILL WAKE AT THREE.'

'As I looked at the wounded men I saw that many were bleeding. Then I noticed a female form walking among them. I recognized her as Miss Dorothy Kerin, and I went to offer my services to her. She was laying her hand very tenderly on the bad wound of a soldier. I said, "Can I help you?" She said, "Oh, you have come too!" Then she went on, "My time here is short, but yours is shorter, for your baby will wake at three o'clock and will need you. Will you look over the field and come back and tell me who are the men who are in greatest pain, and I will lay my hands on them and try to relieve them."

'Then I went about the field and found several men who seemed to be in more pain than the others. I went back again to Dorothy and indicated where they were. I had only just time to do that when I woke up. My baby was sleeping in the cradle at the side of my bed. He woke up and cried, and that had awakened me. I looked at the clock and saw that it was four o'clock.

'In the morning I told my husband of my dream. He said, "Of course, it was three o'clock when baby woke." I said, "No, it was four o'clock." As my husband could not quite fit in the time of the clock with other sounds, he looked at his watch and said, "The clock is exactly an

hour fast." In winding up the clock he had inadvertently put it an hour forward.

"I did not at that time know that Miss Kerin had prayed to be allowed to help or that she had ever been in the night to help any one on the battlefield.

LETTER FROM A CAPTAIN.

"That very day, however, about midday Miss Kerin surprised me by appearing at the vicarage. She said, "Oh, I have been thinking about you so much. I dreamt about you last night." I said, "I was dreaming about you." But Dorothy said, "I do not think it was a dream. I was helping the poor wounded men on the battlefield and you were there helping me." I had not told her the particulars of my dream.

"Miss Kerin continued: "The other day I had a letter from a certain captain saying, 'Were you conscious that on the 8th of January you came to me in spirit and laid hands on me to heal me when I was lying wounded with a shot?' He said he actually saw me, but I do not remember having laid hands upon him at all.'"

Miss Kerin, in answer to questions, said that on January 8th last she dreamed that she was present on the battlefield, with many bright spirits all round about her, attending to the wounded, and that on the 18th of January she received the letter quoted above. She also said that she was quite conscious of returning to her home and seeing her own body lying in bed, looking, as she expressed it, so pale and bloodless, that she thought she must be dead.

Miss Kerin has also published a book of most thrilling interest, full from beginning to end of most lucid accounts of spiritual visions and healings, together with testimonies from nurses and physicians as to the reality of healings and preservations thru the ministry of angels. It is altogether an entrancing and unique book, and ought to be read by all who pray, "Thy kingdom come," by all who love God and are interested in the world's welfare.*

*"The Living Touch" by Dorothy Kerin, published by G. Bell and Son, Limited, London, 1914.

B'NAI AD-HAM AND B'NAI ELOHIM

BY ASAPH

God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: For righteousness is immortal: But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.—Wisd. i. 13-16, Apocrypha.

The Celestials are not propagated, being “emanations” they are immortals; the beings on earth are propagated, therefore they die. . . . I will create man to be the union of the two, so that when he sins, namely, propagates like a beast, death shall overtake him, but if he refrains from generation, and sexual lust in thought and deed, he shall live forever.—C. B. L.

All men cannot receive this saying, save they to whom it is given. . . . He that is able to receive it, let him receive it.—Matt. xix. 11, 12.

MAN, born of woman, carries in his flesh those animal propensities that ally him to all creation below, and his physical structure harbors all the ancestral traits and predisposition hidden beneath the customs, as well as the language and the religion, of his native land; at the same time, as he emerges from the confines of darkness, or mother's womb, into material light, there descends into him an intelligence which possesses those characteristics that are a combination of the mind-currents of the heavenly spheres, known in the world of phenomena as the planets of the Solar System.

This idea has been held by Hebrew thinkers since the most remote times. They affirm that, simultaneously with the arrival of man into the world of phenomena, there enters into him the evil spirit, or angel, which always accuses him, as it is written, “Sin lieth at the door” (Gen. iv. 7).

What sin? The evil sexual sin, inherent in the flesh, that daily seduces man to sin against the Lord. This spirit never leaves man from the day that he is born into the world; but the good spirit, or angel of heaven, comes to man, or rather man becomes conscious of the angel's presence, immediately on being cleansed from sexual sin, which is generation and all that is connected with it. Man is connected with both spirits, one on the right, and the other on the left; the good, or useful spirit on the right, the evil, or useless spirit on the left. These two spirits, man is destined to have with him always. If man strives after sanctification, the evil spirit is suppressed, and the right governs the left, or the inner rules the outer, then both unite to guard man in his doings.

From these considerations, it seems that man's destiny depends on the choice of paths. He may follow the primrose-way trodden by countless millions ages upon ages before him, without meeting, or knowing, or even hearing of the angel of heaven; he may pass into the grave, knowing only a life of sensuous aims and delight, and be acquainted only with the shallow desires of a world steeped in sin; or he may embark upon the path of virtue and self-control, and by these means come into conjunction with those of whom the Lord said, "In heaven their angels do always behold the face of my Father which is in heaven." This latter course of life leads, in the ultimate, to immortality in form and function; in other words, man may retain his structure thru ages, or as long as he sees the need of remaining in the world of phenomena, in order that he may serve on earth that sphere of spiritual being that is called the kingdom of God.

To discern man's disposition, or to divine the course of life that he is most likely to take, one must observe the planetary positions that vibrated mind-currents thru the ether at man's advent to earth.

In the every-day life of man, we observe two currents, or monitors, in his being, one inclining him to follow the impulses of his physical structure, which is nature's way while the other restrains him thru intellectual or spiritual tendencies, inherited or acquired. These two currents, or spirits, one of darkness, limitation, and hypnosis, and the other of light, freedom, and endless consciousness in being, meet in the form of man at birth. The former ascends from the depths of darkness thru the elements and all forms of nature, while the latter descends from the region of light, peace, and endless being. Now, it is plain that the flesh, with its sensuous desires, cannot inherit the kingdom of God, no more than a man of vicious and sensuous habits can be admitted into or remain in the company of gentle, refined, and virtuous people; yet so abstruse, and inconsistent is the mind of the physical man, that he has formulated creeds, teaching that after dissolution, he is heir to heavenly states and places.

When we consider the facts above stated, we see that unless the physical man, while in the flesh, makes acquaintance with the teachings of the Spirit of Truth, and cultivates the virtues that admit into his conscious being the higher self, he cannot possibly know anything about a heavenly life, and therefore after death, the spirit which came from heavenly spaces, sent of God, returns to its former habitation; and the physical man, or the sense-desires, which were the consciousness of his being, are the only things that remain after death.

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. . . . Who knoweth the spirit

of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ecc. iii. 18, 19, 21.)

The Lord, speaking concerning the narrow path leading unto life eternal, said, "Not all men can receive this saying," because he evidently knew that all men as to the flesh and form were alike the world over; and altho God had made of one blood all nations upon earth, yet not all would seek the Lord, and find him, notwithstanding he is not far away from any man, for as the Apostle says, "In him we live, and move, and have our being." Evidently then, the resurrection from the dead takes place when man becomes conscious of a higher spiritual existence; not in a life after dissolution, somewhere in the unknown beyond, in space, but here on earth, by mastering the useless inclinations residing in the flesh, which are the inheritance of the natural man; thus taking possession of the body by means of a life of virtue, truth, and right-doing, and giving the higher spiritual self, which he receives from God as a gift at his birth, access to the ever-ascending vital energies that sustain the form in its functional, diversified unity in being. "Behold, I stand at the door; if any man hear my voice, and open the door, I will come to him, and will sup with him, and he with me." Such a man is dead to sensuous pleasures and aims, neither cares he for gold or silver or the works of man's hands, but as his wants are limited by his needs, claiming nothing as his own, he is ready to enter that world where society, being governed by the Spirit of God, functions as one man.

From what has been said regarding the spiritual and the natural man, and what we know thru observation and study of the sex-function, we see that it was not endowed by the Creator with reasoning faculties; therefore the soul of man in descending to that function is unable to

reason, on account of the hypnotic power of the serpent, this sphere being its kingdom, and man finds himself in the house of bondage, wherein he languishes until the arrival of the Savior, who thru his life on earth brought immortality to light. Yet this light will not be accepted by any one except him who believes those methods of life that lead to a full control of the life-giving function, as brought to earth at this age by the Spirit of Truth. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John iii. 9).

Let us observe: To weigh, by means of higher mathematics, the heavenly bodies in space; to calculate their distances; to analyze the chemism of the elements; to approach the secret of being, and to possess a discriminative mind by which to govern the body, require an intelligence of the highest order; in other words, the soul as an offspring of an Intelligent Spirit is itself a conscious spiritual intelligence, but the moment it descends into the sex-function, its reason and intelligence cease to manifest, and another consciousness, or animal impulse, seizes the form of man. This instinct, in its blind impetus, arises like a black cloud from the depths of an unfathomable abyss, destroying man's former freedom, memory, and relation to a higher world. Therefore it becomes clear why the Lord said that, unless man, meaning the *B'nai Ad-Ham*, be born again, he cannot enter the kingdom of heaven, or the association of perfected men. This is so because man's first birth ushers him into the realization of the physical (so-called) world, which remains his sole consciousness, unless he is led to cease from the path of sense-desire, whose end is death, and taking control of the sex-function, and thru it of the whole body, becomes identified with the Spirit of the Lord, and enters thru the gate of his nativity into the City of Eternal Peace, or

association of people functioning as One Man—*B'nai Elohim*. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel [who will rule as God]" (Rev. vii. 4).

THE FIRST STEP

BY ENOCH PENN

WITHOUT doubt there are those who have wished that the path they are trying to walk in might be marked out for them more clearly, the steps to be taken carefully defined in their orderly sequence. It seems to the normal mind that the attempt at any great achievement should be made in an orderly manner, with the efforts carefully systematized, so that the first thing is done first, and every thing that follows is done in its proper order. This is the method most sure to bring the best results. An unequally developed body is not beautiful; an unequally developed mentality is not strong; so also an unequally developed character is not desirable. Under ordinary conditions, the normally developed person is better fitted to make a true success of living. It is perhaps not possible to apply this method fully in our efforts to overcome the carnal nature and to put on the spirit or the mind that was in Christ, because of the extreme diversity of the natures of those striving to attain; but in the parable of our Lord concerning the man who came to the marriage feast not having on the wedding garment, we perceive implied, if not exprest, the fact that one may attain to a knowledge and consciousness of things in the spiritual life, in certain particulars, without due preparation, and

so of necessity, after a time lose, for a time at least, a portion of what has been gained. We read that not only was the unhappy one sent out among his enemies, but in addition to this he was bound. Being bound and cast out, he was worse off than if he had not attained.

From one point of view, the vital fundamental in the regenerate life is self-control, the control of the appetites and the impulses of the body. The fundamental appetite and needs of all human beings are nourishment and shelter, and the fundamental impulse is to seek them. If we would begin with fundamentals, we must begin with these.

We reason that, the use to be served by eating and drinking is to nourish the body. While nature has so arranged it that eating and drinking excite pleasurable sensations—and especially is this true of certain natures—yet pleasure is not the primary object that nature has in view. When, thru ignorance or the desire for sensation, nature's purpose is ignored, and pleasure becomes the object, there is likely soon to be such a disarrangement and consequent distress of the organism, that the real purpose is thwarted, and neither is the body well nourished nor the legitimate pleasure experienced. The object of clothing and of houses is to shelter the body, but when vanity, pride, and ambition excite one to emulation regarding these things, then the very effort necessary to attain them frequently makes one's life a weary round of slavish toil.

The object of the neophyte is to overcome the power of nature's forces acting thru the carnal mind and impelling to generation, and it is necessary that the attention be turned from the continued effort to pamper the body, so far as is practical, so that the mind may have opportunity to lay hold upon and to gain a knowledge and understanding of those laws of nature that particularly concern him in this effort. If the time and the attention are wholly

taken up with the effort to obtain those things that are pleasing to eat and to drink, and such clothes and shelter as one may take pride in, there is no time to turn the attention toward those things that it is desirable to attain. Even where there is a little time between whiles for one to turn the attention toward higher things, the little that is gained is likely to be but slightly retained, if not wholly forgotten; for, in seeking to indulge the body, the spirit of the world overwhelms the consciousness. It is as Jesus said in the parable of the sower, the cares of this world are as weeds that choke the seed.

The vital point is to apply the law of use. The purpose of food and drink being simply to nourish the body, and the purpose of clothing and houses being simply to shelter the body, for one to spend more time, effort, and attention than is necessary to serve these uses, is to show a greater love for these things than for the attainment of freedom from the enslavement by the senses. In developing the strength to control one's appetites and desires so as to be satisfied when the simple needs of the body are supplied, one at the same time develops the strength to overcome the generative impulses. In doing these things one becomes an overcomer, overcoming the fundamental desires and impulses of the carnal nature.

When we say, "overcome the desires and impulses of the carnal nature," we do not mean to subject the body to purposeless punishments and restraints, but to have the understanding and the strength of will to direct those desires and impulses in such a manner as will enable us to attain the condition aimed at. Unhappily most people are subject to great extremes of action. In the effort to overcome the appetite, some indulge in a fantastic system of dietetics, forgetting that moderation and reason should not be lost sight of. Even as the early Christians were admonished to "eat such things as are set before you,"

one should not punish the body, and incidentally trouble other people, by extremes of asceticism and self-imposed restrictions.

The attainment of the regeneration requires a well-balanced mind. Therefore, it is just as desirable to avoid extremes of asceticism as it is to avoid extremes of indulgence. To control one's appetites, impulses, and emotions, is not to destroy or even necessarily to reduce them, but to turn them from a direction of action wherein they accomplish undesirable results into a channel wherein they will produce desirable and predetermined results. One can easily see that, the effort being to attain an object, only such actions as tend toward the attainment of that object are right.

When, thru faithful effort, and careful adherence to the law of use, one can be satisfied when the simple needs of the body are supplied, there is then laid a foundation of self-control that is the surest preparation to the overcoming of the generative impulses. As these impulses are overcome, the neophyte finds that the first degree of attainment is being made, and the promise to him is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7).

It is true, however, that there are many who, because of circumstances and necessity, have been so far compelled to restrain themselves that enough of the simplest food to sustain the body, and the plainest of clothing and shelter, satisfy them, yet they do not attain, nor are they interested in, the regeneration. It is assumed, however, that in the neophyte there are behind all this effort, a perception of the fundamental truths relative to a higher life, and a strong desire to attain to a higher, a more desirable state of being. When one overcomes the generative impulse, even in a small measure, there are gained, an increased consciousness, added strength of

character, and a greatly increased ability to do, to accomplish, and to be what one wills to be.

The Garden of Eden is that condition wherein, thru knowledge and self-culture, man has taken control of himself and lives in harmony with natural law, without permitting himself to be affected by the generative impulses. The word "Paradise" means a garden or orchard of fruits; and the "Paradise of God" wherein man is granted the right—because he has developed the ability—to eat of the fruit of the tree of life, is the body that, thru fulness of vitality and thru health and action in harmony with natural law, is enjoying all the delights that Mother Nature can give to man.

This first step, which is but living a life harmoniously conforming to natural law—save the law of generation—belongs wholly to the natural man, and the one that attains to this state develops the ability to gather to himself all of earthly good that he desires, and has the right to the enjoyment of all the good things that Mother Nature can bestow. In fact, all of natural good is placed before all men, tho few are able to lay hold of it, and still fewer are able to enjoy that which they can get; but the overcomer is able both to take that which he wills to have, and to enjoy it.

"God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch."
—PHILLIPS BROOKS.

AT APPLGATE

BY E. O. RICHBERG, M. D. (2227 Calumet Ave., Chicago.)

"If you stay till April, you will see flowers—everywhere!" As we turn away from the glaring war-headlines of the Dailies, which horrify us with their vividness, we seem to hear again this tempting promise.

It was six years ago last January since we went over the Union Pacific Railway from ice-bound Ogden, thru forty miles of "snow-sheds," which the then raging blizzard had converted into snow-tunnels, allowing only momentary flashes of the whirling storm without. At one time, across the smoke-filled dining-car, we could not discern even the outlines of our sneezing, coughing, choking fellow-passengers; forty minutes later we emerged into a genuine fairyland. Nature, attired in delicate greens, welcomed us to the beautiful valley of peace and plenty, as we paused within sight of the tiny station—Applegate. Following the porter and our bags, we were dropt into a soft, sticky, yellowish (or was it reddish?) footpath that topt the embankment. Regretting his inability to contribute another quarter's worth of assistance, genial "George" (the porter) while being hurried away into the beyond, waved us his appreciation, and we were left an unobstructed outlook.

Green slopes, dripping tree tops, and picturesque pools talked eloquently of the springtime and of life already manifest. Rejoicing in a rain-coat and overshoes, of the need of which we had been forewarned, we suddenly realized that other wraps had become burdensome.

Tho for many years we had counted Applegate as our

Home, and the Fraternity members as "Our folks," this was our first visit in person; and, more than realizing our hopes, we would like to picture to others the attractions that from every side encourage a would-be resident; but there are experiences in life that seem beyond the pale of one's every-day speech. This was such.

Brother Butler's welcome as he met us on the narrow path leading to the station; the drive into and up the fragrant valley, past the publishing house where Brother Abraham ("L. D. N.") relieved Brother Butler of the reins; driving thence up to the big, hospitable Fraternity House to be rejoined by Mr. Butler, who had "cross-lotted" to reassure us of our welcome, and to introduce us to such of the "family" as were at hand; the cheery room to which we were assigned in the newer part of the house, but recently built; the outlook from one window up the slope into a real forest, while, from the other, one looked down several hundred feet toward the historic, gold-bearing stream rushing along to join the Sacramento River; the warm colorings of the ceilings of matched and matchless pine; the bright rug; the faultless arrangements for sleeping; for study; and for real living—where shall we begin and where shall we end in our endeavor to picture to those who are still bound to outside duties, the hopeful, joyful possibilities, and the flawless environment of this Centre of right thought and right living?

Besides the Fraternity House already mentioned, which they may or may not thus identify, numerous frame cabins are scattered about under the trees, wherein persons so inclined may enjoy more complete seclusion, being yet near enough to contribute to and to partake of the companionship afforded to each and every one. Whether one live here or there on the Estate, freedom and opportunity are his; and he may have all the pleasures and possibilities of family life without its bondage.

In a spacious dining-room, we all met three times daily for meals, which are served on two long tables. The food is of the best quality, nourishing, and attractive, tho not elaborately served, but suitable to the taste, appetite and needs of every normal human being; each member is encouraged at all times to suggest additions or substitutes. We found this department conducted along more conventional lines than we had anticipated; but like everything else, tending to encourage individualism; there being nothing to hamper development, according to the intuitions of each member. At one table were both men and women, while only men gathered around the other. Naturally, we asked the reason, and promptly received this explanation: "When we moved into the new dining-room, we drew lots for seats and this resulted." From what we saw during our visit, we are quite sure that to any member expressing a preference for another place, the wish would be freely granted and without comment.

Among these busy, earnest workers, our leader, Brother Butler, occupies no throne, literally or figuratively. He claims no dictatorship, assumes no authority, is a Brother among Brothers; but one need only mention his name—in confidential converse with one of the members—immediately to recognize the profound respect, admiration, and love felt for him by all. There are no empty mouthings on this or other subjects, nor profitless or mischief-making gossip, which would deprive the participants of valuable time and thought. This is our opinion, judging from our brief stay in Applegate; we have no other proof to offer, we asked for no statistics to publish. The Esoteric Fraternity does not advertise, and their only method of proselyting is thru disseminating their literature, which tends ever to inspire love of God and man and perfect trust in His purpose.

What shall be done with this? How shall we arrange

that? When and how shall this be done? Who shall attend to this? and countless other questions arising as to the daily activities of any community, are discust and determined with mutual interest and common consideration. We saw no evidence of any Boss or Dictator who overrules the opinions of the individual either in religious observance, methods of living, or in the petty details of household activities.

A recent caller at our office, just returning from a brief visit with the Fraternity at Applegate, assures us that Mr. Butler appears younger and stronger now than he did six years ago. Joyful news!

One evening, besides Sunday, during each week, the resident members meet together for a very simple service, and free discussion of any topics pertaining to their purpose in life. We did not understand that attendance was compulsory, but rather a privilege that they desired (and did not forego unless because of unusual obstacles), which afforded them opportunity for receiving wished-for counsel from their leader, and for exchange of opinions. Except for these gatherings and their daily meetings around the tables, their lives are peculiarly secluded, each striving to work out his own plan of salvation thru self-development and self-control, according to what he or she conceives to be the Divine Law. This fact impresses one more profoundly with each day's stay at Applegate.

Wandering, unchecked and unattended, among the still dripping trees, the morning after our arrival, we discovered several of the dignified Brothers finishing detail work in the kitchen and pantries of the "new part;" everything was most modern in type, thoroly convenient, and done with scrupulous attention to perfection in finish; there was no haste, and no indifference except to the presence of observers, and in this respect, no gang of

city laborers could excel. This indifference, however, vanished when we ventured to ask questions, and from these student-mechanics we received prompt and complete responses, thereby learning that all work on the Fraternity estate is done by the members, nothing being undertaken beyond their limitations; also that they do no work for outsiders.

The kind of work to be done is assigned according to individual preference—so far as it can be; but there seems to be no dissatisfaction or discordant manifestation if those of one department, in case of an oversupply, be transferred temporarily to a line of work less favored. Here one finds exemplified the theory that all useful occupations are equally honorable and attractive, the difference being solely in the character, disposition, or capacity of the worker.

At that time, three of the Brothers attended to the laundry work, which was done in a separate shack, convenient to water, drying-space, etc. We surmised that after a more sheltered place was provided, which we are told has since been built, some of the Sisters might supplant the Brothers in this work.

A studious Brother with a pale, intent face and a far-away, aspiring glance, was the thoroly successful cook, altho occasionally a Sister, being recognized as an expert in this line, baked biscuit for the tables, and doubtless others contributed their abilities in the kitchen when occasion offered.

During the busiest days in the publishing house, we were told that it is customary to call on those occupied in other lines to help get out the *Bible Review*. Naturally, there was usually need of more help in this leading industry, a need that perhaps we, outsiders, might often relieve to some extent by contributing suitable material in as perfect shape as possible, in order that the difficulty

of editing and arranging might at least be simplified.

A fine, capacious reservoir was in process of construction—excavating, teaming, quarrying, mason-work, and other details, all done deliberately, scientifically and thoroughly by the Brothers; the location of this reservoir is sufficiently elevated to carry the pure, soft water to every part of the estate.

The undeveloped possibilities of this estate at Applegate are multifarious. The natural advantages—soil, water, climate, the lay of the land, and, added to all this, markets in every direction, with excellent transportation thereto and therefrom—are certainly sufficient encouragement to all to journey thither who desire to live the only life that ensures to us our divine inheritance. Here one may fast to the extent of his needs or desires, free from interference; but one need not fear lack of food when needed, if he possess hands, head, and will to do his share of the work. There would seem to be ideal conditions for raising every form of vegetable, fruit, fowl, and stock, with excellent mill-sites awaiting manufacturing industries.

The resident members are busy, intelligent, studious, capable, and, above all else, *purposeful*; of whom one may well think, "In the world, but not of it;" by "the world" meaning the heterogeneous, wrangling, jangling, hurrying crowd, whereof each individual is warring with his associates in a senseless effort to reach and to seize, not only whatever he can use, but ever for more—more, to hold or to hide from the rest of mankind. So very near is this crazy world to Applegate, and yet, when with the Fraternity—that dignified, earnest group who desire to do and to be all their Creator intended and allows—the distance seems measureless; indeed, at times the outside world becomes more a dream than a dominant fact. A friendly guest who had preceded us reported them to be,

"The grandest group of men and women I ever encountered." When asked in what respect he thus rated the Fraternity, he hesitated a moment before replying, "In character."

Occasionally a correspondent or other friend applies for hospitality and information, partly thru curiosity, apparently, believing the members to be to some extent, mental cranks with grotesque habits, but finding them extremely uninteresting and quite commonplace, with nothing to distinguish the community from other rural settlements—from his standpoint.

During our stay, the Sister who was acting as housekeeper (also as one of the editors) told us, with considerable amusement, of the arrival the previous evening of an unannounced guest. With characteristic consideration, to save her all unnecessary preparations, Brother Butler quietly informed her at tea time, "He will not stay over night." Later, however, the gentleman decided to remain till morning, and Brother Butler personally conducted him to his sleeping-room. The housekeeper (Sister) laughingly added, "He doubtless thinks now that one of our peculiarities is to sleep without sheets."

Having in early life devoted several years to chicken- and fruit-raising, we felt impelled immediately to cast away all outside interests and to apply for membership in this royal group, that we might initiate the development of several productive industries, while affording our thirsty soul opportunity to drink in the Divine Presence, which seems to bathe the region. It could not be. We had left essential parts of our life-work undone; but, altho we were forced to waft a silent and heart-heavy good-bye to the beautiful valley of peace and plenty, we ever carry close to our hearts this picture, and hope soon to rejoin His loyal workers in this wonderful vineyard.

We have asked the privilege of sending to *Bible Review*

this imperfect picture of life at Applegate as we saw it, knowing how welcome some details would be to many students who cannot yet see their way clear to leave present home dependents and other responsibilities, and because we believe that such details may serve as needed encouragement and inspiration to them.

YOUR BACK AGAINST THE WALL

BY PHILIP O'BRYEN HOARE

[As the poem appeared in the *Washington News Letter*]

When you think there's trouble coming
And you think its going to stay,
You do not make things better
By meeting it half-way.
Keep the word "success" before you,
Other people's deeds recall,
Make the most of what is in you,
Put your back against the wall.

If you know its wrong to worry
You must practise what you preach,
Like the man who with his children
Gives a helping hand to each.
And when trouble, when it does come,
Seems to get you in its thrall,
Get your grip a little tighter,
Put your back against the wall.

When you say that you are sickened
And you're going to "let things drift,"
You will find that this is just the time
You seem to get a lift.
You are bound to get reverses,
For they come to one and all;
But you never feel so flattened,
If your back's against the wall.

So above all things keep going,
In spite of cold that numbs;
The biggest trouble of all you know,
Is that which never comes.
And when success is with you,
And to others you can call,
Just tell them that you "got there"
With your back against the wall.

PREPARATIONS FOR THE HIGHER LIFE

BY THE LATE SWAMI VIVEKANANDA

[From *The Epoch*, Ilfracombe, England.]

“WHEN the soul has wrestled with circumstance, and has met death, a thousand times death on the way, but nothing daunted has struggled forward again and again, and yet again—then the soul comes out as a giant and laughs at the ideal he has been struggling for, because he finds how much greater is he than the ideal. I am the end, my own self and nothing else, for what is there to compare to my own self. Can a bag of gold be the ideal of my soul? Certainly not! My soul is my highest ideal that I have. Realizing my own real nature is the one goal of my life.

“There is nothing that is absolutely evil. The devil has a place here as well as God, else he would not be here. Just as I told you, it is thru Hell that we pass to Heaven. Our mistakes have places here. Go on! Do not look back if you think you have done something that is not right. Now, do you believe you could be what you are to-day had you not made those mistakes before? Bless your mistakes, then. They have been angels unawares. Blessed be torture! Blessed be happiness! Do not care what be your lot. Hold on to the ideal! March on! Do not look back upon little mistakes and things! In this battlefield of ours, the dust of mistakes must be raised. Those who are so thin-skinned that they cannot bear the dust, let them get out of the ranks.

“So, then, this tremendous determination to struggle, a hundredfold more determination than that which you

put forth to gain anything which belongs to this life, is the first great preparation.

“And then along with it there must be meditation. Meditation is the one thing. Meditate! The greatest thing is meditation. It is the nearest approach to spiritual life—the mind meditating. It is the one moment in our daily life that we are not at all material—the soul thinking of itself, free from all matter—this marvellous touch of the Soul!

“The body is our enemy, and yet is our friend. Which of you can bear the sight of misery? and which of you cannot do so when you see it only as a painting? Because it is unreal, we do not identify ourselves with it; we know it is only a painting; it cannot bless us, it cannot hurt us. The most terrible misery painted upon a piece of canvas, we may even enjoy; we praise the technique of the artist, we wonder at his marvellous genius, even tho the scene he paints is most horrible. That is the secret; that is non-attachment. Be the witness.

* * * * *

“When the baby is at play, she would not come even if called by her mother. But when she finishes her play, she would rush to her mother, and would have no nay. So there come moments in our life, when we feel our play is finished, and we want to rush to the Mother. Then all our toil here will be of no value; men, women and children—wealth, name and fame, joys and glories of life, punishments and successes, will be no more, and the whole life will seem like a show. We shall only see the infinite rhythm going on, endless and purposeless, going, we do not know where. Only this much shall we say: our play is done.”

THE GREAT PEACOCK MOTH

BY W. V. RICHBERG

IN reading J. Henri Fabre's "Social Life in the Insect World" (p. 197, concerning experiments in the mating of the Great Peacock Moth), I came across this:

"One night, the female was in the dining-room, on the table, facing the open window (in her gauze-netting cage), a petroleum lamp, furnished with a large reflector in opaline glass, was hanging from the ceiling. The arrivals (males) alighted on the dome of the wire-gauze cover, crowding eagerly about the prisoner; others, saluting her in passing, flew to the lamp, circled around it a few times, and then, fascinated by the luminous splendor radiating from the opal cone of light, clung there motionless under the reflector. . . . During the whole evening not one of them moved. Next day they were still there. The intoxication of the light made them forget the intoxication of love."

While we have no reason to believe that the moth's love of light is due to esthetic or spiritual attributes, the incident, nevertheless, seems in some ways analogous to the experience of the regenerate man. Before he sees the light and is bathed in it, his path is very difficult. The life of the senses attracts him, and to renounce it is a privation requiring supreme effort. But when he arrives at his spiritual state, the intoxication of the light obliterates all previous intoxication of sense, he finds a greater joy in spirit than in flesh, and it is no longer an effort.

Of course, the light of the lamp (quite a different light!) is a phenomenon to the moth, and not naturally met in its

existence, but it might be likened to the inspired light that the prophets of old knew and those of to-day know, and is equally phenomenal.

When a man has once seen the light, no other lure is greater. And the Gnani in blissful silence and solitude, or the regenerate with their unshakable tranquility, like the moths, when they have once been bathed in the light, have no desire to forsake it.

By this alchemy righteousness becomes joy.

THE MIND OF GOD IS ALL AND IN ALL

BY ELI

THE composer of divine songs, in the 139th Psalm, wrote with reference to the omnipresence of God. He felt strongly the realization that God is a universal presence, and that He comprehends all and is in all, for he said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

When we think of this infinite chamber of knowledge, we realize that it is too wonderful for us, too high, and that we cannot attain it in our present state of unfoldment. It is because of this realization that the Christian world is content to look up to the personality of the man Jesus as God. But we are not content to idolize the man; we search a little deeper, and we find that the man Jesus was the embodiment of the infinite Mind, which he called the Father of his own mind, or being.

Now, since mind can travel thru infinite space in an instant, why should not the Creator be able to behold the entire work of his creation, and to have universal knowledge of it? Thus do we that think he is omnipresent, and governs creation.

Again the divine composer sang, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. cxxxix. 15, 16). Thus, we see that God possesses boundless power, and that he is not subject to the limitations of a fleshly idol. In I Corinthians, Paul directs the mind to the omnipresence of God, for he says, "It is the same God which worketh all in all." By the action of his mind upon the different forces in nature, God sustains it all.

It is apparent to our mind that the Spirit of God yields the supporting spiritual substance that not only contributes life and mind to all, but bestows wisdom and power upon all those whose interests are absorbed in It.

Since the mind of God never had a beginning nor will ever have an ending, therefore, there has never been a period in which there was not some manifestation of mind. Man had a beginning, but the Mind that is the foundation of life, and that governs the creative principles, always was and always will be.

In Heb. i. 2, 3, Paul says that it was the Son by whom God made the worlds, and that it is also thru the Son that he is upholding all things by the word of his power; for no one but the Son can lean on the scepter of righteousness; no one but the Son can speak face to face with the Father; to him will the Father reveal his glory. It is to the regenerate man, whom God calls his Son, that he

says, "I will make all my goodness pass before thee," and will be beneficent and kind to thee. Thou must increase, while the men of the world must decrease. These (the regenerate ones) will become the inhabitants of that city that men will call "the perfection of beauty," "the joy of the whole earth." Thru that limitless, supernatural Being, whom they will continually confide in, they will stand forth transcending the present order of life; and those who reject the Spirit of God, and continue to disregard his divine law, will be gathered together in bundles and destroyed. This is the will of that omnipresent Mind, that we see is regulating and controlling the affairs of earth.

The divine Mind embraces the substance of all creation, and therefore operates effectually in all life. It has unbounded endurance, a fixt purpose, and a time set for everything that occurs. Mind is the leading principle that serves as a foundation for the building of God's divine temple in man, and sustains him while It is changing the natural, living matter in him, from which he was formed a physical being, into a divine, immaterial substance like Itself.

In each of the six periods of creation the Mind of God sent out the word, "Let there be;" the sixth word was, "Let us make man in our image." In the seventh period God's work was ended, and he sanctified this period, for the purpose of making it a fit time for man to return to God the highest respect, by a life of goodness, love, and purity. We can find no expression of the idea that man was made a perfect image of God from the beginning, leaving nothing wanting in his make-up. Had God given man all that was requisite, there would be no further growth in the consciousness of his soul. He had to grow in mind, in order to love correctly. He has not been fully instructed in love, therefore he is not finished for the kingdom of God, which requires a mind of the highest type.

If we retire within, we will find the mind that is all, and in all, and it will fully inform us whether we are irreproachable in every habit of life. "If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. Tho I were perfect, yet would I not know my soul: I would despise my life" (Job ix. 20, 21).

CHRIST RIDING INTO JERUSALEM

BY S. I.

THE story of Jesus riding into Jerusalem on an ass describes, in an allegorical way, some of the steps in the higher evolution of man. Whether it was an actual fact in the life of Jesus is of little or no importance; but the lessons here seem to have been considered important, as we find this story in all the four Gospels. (See Matt. xxi. 1; Mark xi. 1; Luke xix. 28; John xii. 12.)

Let us first examine the meaning of the symbolical names; the lessons will then be easy to understand. *Jeru-salem* means, "the place where the spirit of God governs in perfect peace." The name was probably composed thus: *Je* from *Jehovah*, *ru* from *Ruach* (spirit), and *salem* or *soluma*, meaning "perfect" or "peaceful." *Beth-phage* means "House of Figs." Figs and fig trees were used as symbols of those in the lesser mysteries, or the first initiations. There are both unripe and ripe figs on a fig tree at the same time, thus indicating the gradual growth in understanding. *Mount of Olives* indicates a great quantity of valuable nourishment. *Jesus* (*Jehoshuah*, *Hosea*) means "Jehovah is salvation." *Sion* means "sunny" or "high." *David* means "the beloved." *Hosanna* means "save" or "give victory." The *ass* stands as a

symbol of the physical body and senses—a good symbol. It is able to climb mountain paths and places where man can hardly pass. It is tough, and obedient if under good control, but tricky and mean if not properly trained. (Compare Num. xxii. 21; and Zech. ix. 9.)

When the "Son of Man" is going thru his higher developments or initiations, in order to reach the "peaceful City of God" (Jerusalem) he *mounts* the ass; that is, he must have *control over* his physical body and its senses.

They put *garments on the ass* (Matt. xxi. 7) before the Master was seated on him, which means that man must *distinguish* between himself, or the *Ego*, and the *body*.

The importance of having the body and the mind properly trained is indicated in the story by the ass being *used to work*. The English translators seem to have overlooked this, perhaps because they never tried to find the esoteric meaning. But in the Greek text we find the term *hupo zugion*, which means "carrying burdens" or a "yoke." The German translation has the words *lastbaren Eselin* (Ass, able to carry loads); in the French we find *qui porte le joug* (carry the yoke); and in the Swedish, *arbetsasinna* (working-ass). (Matt. xxi. 5.)

The story speaks of "the ass and a *colt* of an ass," as if the Master rode on both. (Matt. xxi. 5.) Does this mean that we cannot enter the New Je-ru-salem in a worn-out physical body—on the *old* ass? If we have complete control over our nature we should be able to renew our whole being at the *Mount of Olives* (compare Zech. iv. 1-6), if not, then it must be supplanted by "the *colt* of an ass"—that is, by another, a new physical body.

We are told (John xii. 16) that the neophyte will not fully understand all these things at once, but during his later initiations they become clear, and cause the exclamation, "give victory to the son of the beloved!" (Matt. xxi. 9.)

In Mark xi. 4, we are told that the two disciples found

the *colt outside* (that is, in the external), at the *entrance of two ways*. At birth, in each incarnation, we are at such an entrance. One of the ways leads to sorrow, pain, death, down to Jericho (note the combination of the name, *ri* from *Ribai*, which means "quarrel," *cho* from *choroshan*, which means "a smoking oven"), a dangerous road (see Luke x. 30). But when *Christ* acquires control—mounts the ass—he leads on the road *up* the mountain, and finally enters Je-ru-salem. Note that the two names, *Jerusalem* and *Jericho* start alike with *Je*, but continue and end differently.

The Master sent *two* disciples to bring him the ass. (Luke xix. 29.) He sent *two* and *two* when he sent the "seventy before" him (Luke x. 1), and he sent *two* to prepare the passover. (Mark xiv. 13.) The Master knew how to apply the law of creation. Both forces (the positive and the negative) must be at work in order to create, increase, evolve. We see them busy everywhere, in every kingdom; sometimes misapplied—often unbalanced. We must learn how correctly to apply and only in the highest way to use these *two forces* in the Higher Life.

This teaching was not original with the Apostles, for it is stated (Matt. xxi. 4) that whenever these things "come to pass" it is a "fulfilment" of the teachings of the Prophets; but do we not have the more complete instructions concerning man's higher attainments, in our New Testament?

AGAINST criticism a man can neither protest nor defend himself; he must act in spite of it, and then criticism will gradually yield to him.—GOETHE.

CREATIVE EVOLUTION

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

THE title above, which is that also of Henri Bergson's most famous work, expresses in a word our present views on Evolution. The launching of the views of Darwin on

NATURAL SELECTION

and the Survival of the Fittest, seemed to the theologians of the old school to be a catastrophe, but there is no doubt that the impetus which it gave to the study of evolution, and therefore to the facts of natural science, has been in itself

AN EDUCATIONAL DYNAMIC.

For the idea of separate and sudden creations by a Great Being outside the Universe of matter, who made the earth and all that therein is, and then went away and left it, has given place to the saner idea that the Creative Spirit is immanent in every atom of matter, that "in Him all things consist," or "hold together."

But while the advocates of out-worn and crystallized creeds fought Darwin, tooth and nail, another school of thought, which is just as narrow, welcomed his ideas with rapture, because they seemed to favor such a mechanical view of the universe, as should enable them to shut out the Creator from his own creation. Darwin's wonderful conception is expressed in these words, "I should infer from all analogy that, probably all the organic beings who have ever lived on this earth have descended from one primordial form, into which life was first breathed." All the variations from this form are said to have been brought about by Natural Selection. But the

very term itself implies choice, just as in artificial selection, in which man chooses the animals he intends to breed from. Can there be choice without design or design without a Designer? On this point Sir Thomas Digby Pigott, in *The Contemporary Review*, affirms that, "The development of even a cormorant from a featherless reptile, by the mere operation of blind laws, would be a tough morsel to swallow. To believe, if any could be found to believe it, that in birds of the same internal structure living under like conditions, and in the same surroundings, effects as exquisitely varied, as are to be seen in the group of Paradise birds, could result without aid from some

OMNIPOTENT, DIRECTING INTELLIGENCE

without, would demand a surrender of reason to faith, even more complete than would the acceptance of the inspired poetry of the first three chapters of Genesis as history true to the letter."

Darwin, however, claims for Natural Selection all that could be predicated of Design. "We must suppose," he says, "that there is a power represented by Natural Selection or the survival of the fittest always *intently watching* each slight alteration . . . and *carefully preserving* each, which under varied circumstances, in any way or any degree, tends to produce a distincter image."* And yet, Professor Haeckel says that, "it is the blind, unconscious forces of nature,

HEREDITY AND VARIATION,

working without end or aim, that Darwin showed to be the effective natural cause of all the complex forms of animal and plant life."†

We learn, then, that the creed of a truly orthodox

*"Origin of Species," pp. 146 and 65-6.

†"Pedigree of Man."

Darwinian is that,

“BLIND, UNCONSCIOUS FORCES

are intently *watching*; daily and hourly *scrutinizing* throughout the world the slightest variation,” and, “working without end or aim,” are “rejecting those that are bad; preserving and adding up all that are good.”

The least that can be asked for any theory, is that it should be consistent with itself. But the advocates of the theory of Natural Selection are not only inconsistent with one another, but they even contradict themselves, for on page 65 of “Darwinism,” Dr. Wallace says that, the struggle for life is *continual*, but on page 139 of the same work, that it is “intermittent and exceedingly irregular.” And Darwin likewise on page 61 of “The Origin of Species,” says that it is “*intermittent*,” but in “Variation” (Vol. II, p. 33), that animals and plants have to struggle *from the hour of their birth, to that of their death* for existence.

The term “Natural Selection” was unsatisfactory to Darwin himself, for he remarks on page 346, “Life and Letters” (Vol. II), that if he had to commence *de novo* he would use the term “Natural Preservation,” “only that to change it now, I think, would only make

CONFUSION WORSE CONFOUNDED.”

Neither could he accept as altogether meeting his views, Herbert Spencer’s definition, “Survival of the Fittest;” possibly because he saw that the exclusive use of this term would create further objections to his theory; for with his usual candor he points out that, “a vast number of eggs and seeds are annually devoured. Yet many of these eggs or seeds would perhaps, if not destroyed, have yielded individuals better adapted to their conditions of life than any of those who happened to survive.”* In

*“Life and Letters,” Vol. II, page 314.

short, no satisfactory theory has yet been invented that can explain all the facts of Evolution, tho a vast amount of light has been thrown on it by the discoveries of Mendel and Weissmann, as well as the discoveries of Darwin and Wallace; and a vast amount of good has resulted from the stimulation that their doctrines have given to research, both scriptural and scientific, the final result of which is that, "there is only one theory of the method of creation in the field, and that is Evolution, and there is only one theory of origins, and that is Creation, for instead of abolishing a Creative Hand, Evolution demands it."

A BRIEF LESSON IN PSYCHOLOGY

BY NATHAN DAVIS

PSYCHOLOGY is the science that treats of the powers and functions of the human soul. The soul is the spiritual mind, or immortal principle in man—the real life and power behind the throne—and is amenable to direction and control by the conscious mind. Whatever the conscious mind properly directs it to do, it *will* do.

Example for Practise.—My spiritual mind is directed to increase the force, power, and regenerating energy of my soul's sincerest desires for physical, mental, and spiritual development into the fulness of finished righteousness, in harmony with, and in demonstration of "*the faith of God's elect.*"

In practising this example, assume a mental attitude of devotion, turning the whole force of the conscious mind inwardly upon the object to be attained; endeavor to plant it deeply in the great esoteric field of mental activ-

ity; then repeat the example mentally many times. This exercise should be practised every day, whenever you can get a quiet hour, and especially in the evening before retiring, so that during the hours of physical slumber it may become wrought into your very nature. Remember that the soul, or spiritual mind, never sleeps, and the purpose of this exercise is so to charge the soul with the importance of this development, that it will faithfully work while the physical man slumbers. It is very important also to have a clear conception of the development desired. This exercise may be varied for other attainments; but the writer believes this attainment to be the most important of all, and if this be attained, all things else will be added; as it is written, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

MAXIMS OF PRACTICAL WISDOM

"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy" (James iii. 17).

Christians who are depending on imputed or borrowed righteousness are not born of the Spirit. For purposes of justification, the righteousness of Christ is imputed or counted to these unborn babes in Christ, that thereby they may grow up into him, when, if they have "resisted unto blood, striving against sin," they are baptized into the death and sufferings of Christ, and to them is *imparted* the righteousness of Christ, which establishes them as sons of God.

When the incorruptible seed has brought forth after its kind, the offspring is introduced into the new world, the spirit world—the son is given to have life in himself.

If a man be free from sin, he is free from passion, free

from emotion. "Being made free from sin, how can we walk any longer therein?" Passion and emotion are the effervescence resulting from the effusion of spiritual blessing into the elements of unrighteousness. When all unrighteousness is burned out of the nature, one becomes stoical or immovable, but always abounding in the work of the Lord.

The truly sanctified are represented by virgins. The virgin character always denotes purity. In the parable of the virgins all the virgins were pure; but five of them were still depending on imputed, or borrowed righteousness. The wise ones had finished their course, and to them had been imparted the righteousness of God; i. e., they were born of the Spirit, regenerated, and they alone were prepared to meet the Lord in the air. The foolish ones were justified and sanctified, but were still of the terrestrial order, not born of the Spirit into the celestial order.

There is a larger system of eternal truth upon record in God's Word than has ever been demonstrated. The deeper truths concerning the life and immortality that Jesus came to bring to light thru his gospel, are but very dimly apprehended. When the real "manifestation of the Sons of God" takes place, the heavens will be opened, spiritual vision will be greatly extended, and deaf ears will be unstopt.

The blood of Jesus Christ is a symbol of incorruptible love. Love is chemical attraction, and as it flows out from the great heart of Jesus Christ, we feel irresistibly drawn to him. When our hearts are purified by the love that is in him, they become as mirrors to reflect the thoughts of God; this divine afflatus transforms us into the very image of our Elder Brother, into sons and daughters of God, and God the Father officiates as Father in

establishing, anointing, and sealing us as members of his family.

Sin is entailed upon the human race by natural generation, and the race can only be healed from it by regeneration. Sin is spoken of as inbred, and it should be outbred by conserving the reproductive substance within the body. This is regeneration, and when established as a permanent condition, augments the mental and spiritual capacity many fold. The most ideal family life on earth does not compare with the supreme condition of happiness that is found after passing thru the strait gate into the regenerate life.

Justification and sanctification are both of the terrestrial order; regeneration is of the celestial order. The first and second are probationary; in the last, probation is closed; the crisis of judgment is past; the new-born son is given to have life in himself; the Holy Ghost as a tutor is withdrawn, and the *anointing* of the son is *truth* itself — “the incorruptible Word of God, which liveth and abideth forever.” The disciple here becomes a member of the unchangeable priesthood.

“As he thinketh within himself, so is he.” “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are of good report, . . . think on these things,” and they will be wrought into your character and will facilitate your ascent into the highest heaven. But if you think of things earthly, sensual, devilish, of envyings, strife, false testimonies, lusts of the flesh, pride of power, arrogance, haughtiness, contempt, presumption, it will fit you for the lowest hell.

“Straws upon the surface flow;

He who would seek for pearls must dive below.”

In penetrating the deepest depths of the great esoteric

field of subconscious life, the richest treasures and the pearls of greatest price are discovered; but when discovered, it will require *all* your inherited and acquired wealth of earthly treasure, together with *all* your ransomed powers of body, soul, and spirit, to purchase them.

THE TRUTH THAT MAKETH FREE

BY C. COXON (Liverpool, England)

ALTHO many writers on Evolution have pointed out the remarkable prodigality of Nature in the supply of seed, nothing seems to have been done to explain why she should be so niggardly in sustentative power. But we cannot doubt that God is acting towards us as would a liberal and beneficent employer of labor, who provides his workers with an unlimited quantity of raw material, yet asks nothing in return but that right use be made of it.

However, while the race is chained to the belief that the present form of birth, marriage, and death is the natural order of life on this planet, the law of elimination and re-embodiment is the only means of redemption from such bondage.

There are so many who persist in carnal generation under the shallow excuse or pretense that they are "perpetuating the human race," that it will be eons, aye, countless eons, before even a moderate fraction of the earth's inhabitants will be redeemed from this "abomination that maketh desolate." Those who procreate children, merely provide a tabernacle for an incarnating soul, which in turn will provide a body for its parents to reincarnate in.

Thus revolves the "Wheel of Life," until the whole race has overcome its greatest enemy, death, and has learnt the Truth that will make it free.

PRACTICAL REGENERATION

BY MARY

WE often hear people who are leading the regenerate life say, "I know the circumstances surrounding me are not the best for my development; I am not in my sphere; if I only had employment that would call into action all my mental ability, I could do better in the regeneration." Did you who say this ever stop to think why you are situated as you are? It must be that there is something in that environment that you need to meet and to overcome, for God's laws are very just, and every person finds himself placed just where he belongs, just as surely as water finds its level. If this were not so, you would without effort find your way out of those environments that you think are detrimental to your development. Now, the thing to do is to stop to consider what it is that you need to overcome, for there must be something; for no one is ever kept in unsuitable circumstances unless he keeps himself there. Just so long as a person wastes time lamenting and complaining, "If this were different, if that were different, etc., I could do better," he hinders his progress and fails to do his best under the circumstances in which he finds himself placed.

Go out into the business world and watch the people who climb to success. Does the clerk who comes to work with a "grouch" because some one else is getting more salary than he is, and who therefore fails to do his duty faithfully, ever rise to the top? Just look at him now, and then look at him again in a few years, and see if he does. But watch the errand boy who willingly accepts the

smallest service and does it cheerfully. It is not long before you see him as checking clerk, and then after a while you see him promoted again. And by and by some one says to you, "John Willing has been taken in as one of the firm." "How is this?" you ask. The answer comes, "Oh, he took such an interest in the business that when the head of the firm came down to look into affairs, he saw how competently John was working for the firm, and somehow it was arranged between them." But that clerk that came to work with a "grouch," where is he? Go to the Dry-goods Department and you will find him behind the same counter, drawing the same salary as before, only looking a little "grouchier" and still performing his work grudgingly. What was the secret of John Willing's success? Simply that he did the very best he knew under all circumstances, and gave to the business the very best that was in him at all times.

Now, look at the regenerate person who complains that his circumstances are not the best for his development that his work does not call forth all his mental abilities, and you will usually find him neglecting some of his duties, because he thinks they are not worth while, or that they are too menial, etc., etc. But if he will turn all the energies of mind and body into doing whatever task he finds before him in the best way that it can be done, he will soon come to realize that he has been dragging aimlessly along, dreaming of achievements great and grand, but in reality doing very little. Nothing comes without effort, and if you wish to grow mentally, then put to use all the mentality you have at your command, by doing every thing that comes under your care in the very best way that it can be done; see if you cannot find an improved method of doing the same piece of work; see if you cannot find a way to do the same amount of work better in a shorter space of time. And that menial task

you scorned, see how easy and even enjoyable you can make that by bringing your intelligence to cooperate with your hands. When you have done the very best that can be done under those circumstances, you will find that the conditions surrounding you change, or else you will find so many ways to use your mental abilities right where you are, that there will be no need or desire for a change of occupation, and the doing of your work will become a pleasure instead of a burden to you. By thus giving to every thing that you have anything to do with the best that is in you, you will develop mind power that will enable you eventually to enter broader fields of service.

Sometimes we hear the complaint made in another way by people living the regenerate life; they say, "Now, I have not done this kind of work before, I know nothing about it, and besides, I am not adapted to it, I ought to be doing something else." And how "Solar Biology" has been abused right along this line, for some say, "According to 'Solar Biology,' I am not suited to this sphere and therefore I cannot do well; some one else could do so much better than I can." No doubt some one else could do better, but what of that? One of the great values of "Solar Biology" is to teach us our deficiencies in order that we may develop them. The Master Jesus said, "Those who are in health have no need of a physician, but those who are sick. I have not come to call the Righteous, but Sinners to repentance" (Luke v. 31, 32, *Emphatic Diaglott*), for those who were righteous had no need of him. The same is true of the characteristics that make up the individuality of a person, the strong points are all right, but the weak points are the ones that need strengthening. One of the greatest drawbacks in our development is this thinking, "I am not suited for this," for thereby the person not only weakens himself, but he becomes inefficient and unreliable wherever he is placed,

until he overcomes this. This does not mean that we should study "Solar Biology" to find out the things that we cannot do, and then to try to do them, but it does mean that whenever we find ourselves brought face to face with something that seems out of our line, there must be some reason for our finding ourselves in that position, and the thing to do is to look at it, to consider the best way to do it, and then to go right to work to do that thing and to do it well. For while it is true that all individuals must of necessity belong to some one certain sphere of action, more than to any other, yet if we who have taken up the regenerate life will use the conserved life to the best advantage, we shall find ourselves able to cope with whatever circumstances we may meet. Helplessness of any kind is inexcusable and even contemptible in the regenerate man or woman, and it should be banished forever.

The words of Hermes Trismegistus express a thought of much value to those who would succeed in the regeneration, "True without error, certain and most true, that which is above is as that which is below, and that which is below is as that which is above." The habits of the daily life of a person in dealing with things of a material nature, are an exact portrayal of his spiritual consciousness. Notice a person who is dilatory and neglectful in things of the material world, and you may know that he is not making much headway in the spiritual life, because the habits that we form in any sphere of action will permeate and become the established form of action thruout our whole being.

We have often heard the story told by those who have watched the native Indians of North America ford a stream of water, that whenever they come to a stream they walk right into it without hesitation, never even looking to pick a more suitable crossing, the squaws even

swimming it, carrying the household goods on their heads just the same as they do on land. This indifference and stoicism that the Indian shows in fording a stream is a remarkable characteristic of the nature of the American Indian. Now we of the regeneration need to form more stoic habits of daily life, not caring so much about what we do in the physical or in the mental, so long as we are usefully employed, but taking hold of whatever comes in our path with a will, and not weakening ourselves by trying to run around it to find something easy, or something more suited to our particular liking or nature. For, just so surely as we do this, we find ourselves worse off than we were before. It is not the kind of work that we do or the position we fill that marks our greatness or makes our service acceptable to the Father, but it is the willingness and the intelligence that we give to the duty, in whatever field of service it may be. Notice that in the parable of the talents, the same words of encouragement and praise were spoken to the one who brought but the two talents as to the one who brought the five talents, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord" (Matt. xxv. 21).

"HE is already half false who speculates on truth, and does not do it. Truth is given, not to be contemplated, but to be done. Life is an action, not a thought; and the penalty paid by him who speculates on truth is, that by degrees the very truth he holds becomes to him a falsehood."

EDITORIAL

WE read in the prophecies that the Lord says, "He [my servant] shall not fail nor be discouraged" (Isa. xlii. 4). Well, if I could be discouraged, I would have been discouraged many times on the way. I have talked and written since 1875, and the direct fruit of all that labor—where is it? After the Lord came to me in the wilderness many years ago, and called me to this work, he held me by him for a long time, schooling and educating me to do his work. And in all my writings, from the beginning in 1887 up to the present time, I can see nothing that I desire to change, for whenever I have had something to write, I have gone to the Father and placed my mind under the control of his mind, in order that I might express perfect truth. And I believed that all His children would be in possession of the Spirit of Truth, knowing, indeed, that all who had the Spirit of Truth, from God would recognize the truth when they read or heard it. But, much to my surprise, I find among those who seem to be the closest adherents of the Lord's teachings that he has given thru me, those who have forgotten the Spirit of Truth. They have wandered off into a maze of men's thoughts, and are wondering how this thing, or that thing, or the other thing is, whereas, the Lord has told them plainly and unmistakably, thru my writings. When I look around and see that nearly all the people hold the words of the Lord that have been given out thru the Esoteric books and magazine, the same as they do the imaginings and writings of the multifarious cults, it makes me feel like being discouraged, but Father says I shall not be discouraged. No, I can not be discouraged,

for this work has become my entire life, and to be discouraged and to give up, would be to die. This I can not do, for I know it is not Father's will, but I have thought to do less writing myself, and to let the children that have been studying these great thoughts do the writing and talking, until the time shall come, as the prophet says, "LORD [YAHVEH], when thy hand is lifted up, they will not see: but they SHALL see, and be ashamed" (Isa. xxvi. 11).

WHEN I think of the mental condition of the great body of students of the Esoteric Thought, judging from the many letters that we receive, it calls to my mind the words of a modern poet,

"O Earth, sweet Earth, thou, like a maniac child,
Wanderest thru sorrow's wilderness,"
and I feel like saying, O children, dear children, why go on wandering thru sorrow's wilderness, when the Lord Jesus has given such plain and explicit utterances as to the ways that peace may be attained! The Spirit of the Lord has taken up the subject to carry on and to give out thru us, in minutiae, the directions and methods of life requisite for obtaining perfect unity with the Father and his eternal mind. And if these instructions are followed carefully and zealously, they will bring any and all souls into conscious oneness with the Father, which will give such overwhelming peace and joy from within, that they will feel like saying, in the words of the old Methodist hymn, "No storm can shake my inmost calm." This does not mean that the dark, psychic forces of the world cannot touch your physical body and its senses, for they can and will; therefore the necessity of keeping in mind the distinction between the physical senses and the interior, or spiritual consciousness. It was said of our dear Master, "His visage was so marred more than any man, and his form more than the sons of men" (Isa. lii. 14). This was the effect of the adverse forces upon the physical body, but he could exclaim, "I and my Father are one;" "I am in the Father, and the Father in me;" "All things whatsoever the Father hath are mine" (John x. 30; xiv. 11; xvi. 15). I say the same, and so may you who have wholly followed the instructions that have been given to you.

EDITORIAL NOTICES

WE often get letters from people who think that the Oriental Esoteric Society of Washington, D. C. is a branch of, or in some way connected with, the Esoteric Fraternity, or the Esoteric Publishing Company of Applegate. We wish to state that there is no connection whatever, that the Oriental Esoteric Society of Washington is working on entirely different lines from the Esoteric Fraternity here in Applegate. We do not say this to throw any discredit upon the Oriental Esoteric Society of Washington, but merely to prevent mistakes.

To our friends in Canada, we wish to say that when Canadian money is sent us we can do nothing with it but send it back to Canada, and pay the expense of getting a money order. Our local banks will not accept Canadian money even at a discount, so we ask our friends to send us money orders. Canadian stamps can be disposed of only by sending them to some friend in Canada who is kind enough to keep them and to send us a money order for them. Therefore they are an inconvenience to us, as well as other foreign stamps.

Of our friends in the United States, we would ask that they send us no more revenue stamps, but send us the regular postage stamps, as the documentary stamps recently issued are of no value to us.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

OUR reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10 08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore ,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits				
Washington, D. C., U. S. A. Aug., 1915				
Body	Enters	On day	h.	m.
☾	♊	1	9	32 p. m.
"	♈	4	9	35 a. m.
"	♊	6	10	3 p. m.
"	♏	9	9	0 a. m.
"	♍	11	5	34 p. m.
"	♎	13	11	47 p. m.
"	♏	16	4	8 a. m.
"	♏	18	7	11 a. m.
"	♏	20	9	30 a. m.
"	♏	22	11	56 a. m.
"	♏	24	3	28 p. m.
"	♏	26	9	15 p. m.
"	♏	29	6	0 a. m.
"	♏	31	5	31 p. m.
♊	♍	24	1	8 a. m.
♏	♏	26	10	32 a. m.
♀	♏	13	10	39 a. m.
"	♏	31	9	43 p. m.
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"	♏	10	11	15 a. m.
"	♏	16	1	34 a. m.
"	♏	22	8	46 p. m.
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BIBLE REVIEW

VOL. XIII

AUGUST 1915

No. 11

OUR LORD, JESUS THE CHRIST

BY H. E. BUTLER

HIS visage was so marred more than any man, and his form more than the sons of men.—Isa. lii. 14.

IN our book, "Practical Methods to Insure Success," and in our other works, we have held out the advantages, both mental and physical, that are to be obtained by living the regenerate life. These promises are absolutely true, and will prove to be true to every individual who faithfully and fully follows the instructions as set forth. But if you were to start out to climb a high mountain, would you expect that all would be smooth and easy-going? That would depend on circumstances; if others had gone on before you and cleared the path and made it easy and plain, then the main difficulties would be over. But when our Lord the Christ came here (for undoubtedly the word of the Lord by the Prophet Isaiah refers to him), there was no clear path up that high mountain of attainment. When he came he knew that it was necessary to live the regenerate life, the same as is now taught in "Practical Methods" and the other Esoteric Writings, but he was alone; as it is written, "I have trodden the winepress alone; and of the people there was

none with me" (Isa. lxiii. 3). As he had taken upon him our humanity, he consequently came under the law that all men are members of one body, and thereby he became subject to the psychic influence of the whole world. In order to live the regenerate life and to reach the high goal that he did reach, he had, as it were, to pull the whole world up after him; as he said, "And I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32). As he went on in his work, the psychic forces of the world were against him, and because of the effect of these forces on him, it was said, "His visage was so marred more than any man, and his form more than the sons of men."

Why did these psychic forces have such power to affect his body? Because he was alone among men. This caused him to say at one time, "Be of good cheer; I have overcome the world" (John xvi. 33). He had conquered the psychic forces of the combined mind of the whole world, and had risen into a consciousness that he expressed in the words, "I and my Father are one" (John x. 30). But to reach that high eminence, the physical body suffered beyond all expression; therefore, "His visage was so marred more than any man, and his form more than the sons of men." I have realized this fact both in body and mind, but, like our Master, have continued to hold before the world the methods for obtaining God-likeness; this of necessity has brought great labor, and sorrow, and superhuman effort. But there must always be one to be the plow-point, to go on ahead to break the soil for others to follow. And now, one after another is taking up the work of regeneration, and thru continuous effort and an unyielding will, is beginning to attain that which the Master attained. And every one of you who is conquering and attaining, is making it much easier for every other one that will come after you. We must ever keep

in mind the words of the Revelation, "He that overcometh shall inherit all things; and I [YAHVEH] will be his God, and he shall be my son" (Rev. xxi. 7). When this overcoming is accomplished, and the sons of God, the 144,000, are manifest in the earth, then will shine forth the glory of the Father, and the grandeur of manhood both in body and in mind.

We, who are the first to climb this high mountain of attainment, must expect the psychic forces to come upon us with great power. But remember, that tho our Lord was "so marred more than any man," yet he overcame the psychic power of the world and gained immortality, gained that eminence where he exclaimed, "I have power to lay it [my life] down, and I have power to take it again!" (John x. 18.) He said, "This commandment [power] have I received of my Father" (John x. 18); for in that high altitude he knew the Father, he could commune with him, and he knew that the Father was with him, and in him, and that all power in heaven and in earth was given into his hands; because he had conquered the psychic influence of the whole world, and stood upon the apex of that high mountain where the Father and the son are consciously one.

The Esoteric Teachings, from the beginning to the present time, have had this one object in view, to lead you, all of you who will follow the instructions and consecrate your life to the Father, where you may stand upon the same mount of attainment that our Lord stood upon, and realize what he realized when he said, "All power is given unto me in heaven and in earth" (Matt. xxviii. 18). And the little book, "Practical Methods to Insure Success," is fully designed in all its methods to lead all those who will follow the methods carefully, from the low estate of human animal life up to divine sonship; to stand side by side with our elder brother, our Lord, Jesus the Christ, upon that Mount of Attainment.

IDENTITY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

IT would be scarcely possible to follow a more delightful theme than the glorious gospel of

SALVATION BY IDENTIFICATION

with Christ. Even in the Old Testament did this doctrine begin to be made manifest, for it is said, that all the prophets spake as they were moved by the spirit of Christ which was in them, testifying, in particular, as to the sufferings of the Christ and the glories that should follow them.*

So we find them speaking in the first person of the sufferings of Christ: "They stand looking and staring upon *me*: they part *my* garments among them, and upon *my* vesture they cast lots" (Ps. xxii. 17, 18). "The Lord has given me the tongue of a disciple that I might know how to speak a word in season to him that is weary. . . . The Lord God hath opened mine ear, and I was not rebellious, nor turned away back: I gave my back to the smiters, and my cheeks to them that plucked off the hair" (Isa. l. 4-6).

Thus they did not speak here as *from* the Lord, but it was the Lord Christ himself who was speaking in them. The Blessed Jesus himself also continually identified himself with all his true disciples. He is the Vine of which they are the branches. His first message to Paul showed him that he was persecuting that Jesus whom he had never seen: "I am Jesus of Nazareth, whom thou persecutest." What is done to the least of

* I Peter i. 10-12.

his brethren of good or evil, is done to him. He is hungry and we give him meat; thirsty and we give him drink; naked and we clothe him.

The Gospel of the Blessed Paul also is full of this doctrine of identification. The whole plan of salvation is founded upon this: "For if one died for all, then did all die."* Everything indeed that happened to Him, all that he did and suffered, was not only on our behalf, but we are now so unified with him, that we are said to have jointly shared with him every experience. Indeed, it seems to mean no less than that Christ is incarnate in every believer. For this is

THE GREAT MYSTERY,

which was hid from all ages and generations, but now is being made manifest to his saints—the riches of the glory of the mystery is

"CHRIST IN YOU, THE HOPE OF GLORY."

And so his prayer is fulfilled: "That they may be ONE,

EVEN AS WE ARE ONE;

even as thou Father art in me, and I in thee, that they may be

ONE IN US."

And this is said to be the "glory which he HAS given us,"† "that we may be perfected into One." We are therefore exhorted, having become rooted and builded-up in him,

IN HIM TO BE WALKING—

"to walk *even as* he walked;" because as *he is*, even so are we *in this world*.‡ It is his life that we are to live, for Christ is *our* life. There is one thing greater than love, and that is union with the loved one. But here is more than union, it is actual replacement of the old man by the new man; an actual new creation after the image

* II Cor. v. 14.

† John xv i. 22.

‡ I John ii 6.

of God. For the Christ is able to reproduce himself in us, to incarnate in us, so that even our bodies are members of the Christ, and we are members of his body, his flesh and his bones.

Identity is greater than unity, because that which is united does not of necessity become like that to which it is joined, nor does mere union have a retrospective effect. But everything that Christ *has* done is ours, as if we had done it ourselves, and in effect we have, for just as Levi is said to have paid tithes to Melchizedek, because he was in the loins of Abraham when Melchizedek met him,* so were we who are the seed of Christ† and the children of Christ,‡ by a spiritual analogy, in his loins, when he was circumcised or crucified or buried. So it is said that we were circumcised in his circumcision, to “the stripping off the body of the flesh,” in order that we might be as free from its limitations as he is free. We were jointly buried and jointly raised and *made alive* together with him. The branch is not more of one life and substance with the tree than we are with Christ.

We are said, and this is the spiritual meaning of the Holy Eucharist, to eat his flesh and to drink his blood; that is, we receive Christ into us, as we receive food by eating and drinking; and as the food assimilated becomes of one life and substance with our bodies, so do we become one with Christ. All knowledge of heavenly things becomes ours therefore, because hidden in him are all the treasures of wisdom and knowledge, and our life is hid in him, in order that we may draw upon those treasures. As branches of the Divine Olive Tree, we draw continually upon the life and fatness of the Root. And because all the fulness of the Godhead, all the plenitude of the Divine Nature, dwells in him—in him

* Gen. xiv. 18-20.

† Isa. liii. 10, 11.

‡ Heb. ii. 13.

WE ARE MADE FULL,

yea, filled unto all the fulness of God. We also are jointly-christed; that is, anointed with the chrism, the holy anointing oil.* *The Christ*, therefore, is

NOT ONE MEMBER, BUT MANY,†

and we, the many, are one body in Christ—one body of which he is the head, out of whom all the body, fitly framing itself together and connecting itself thru means of every joint of supply, according to an inward working in measure of each single part, is securing the growth of the body unto an upbuilding of itself in love.

Observe here that the apostle changes the figure from that of the

OLD TESTAMENT BRIDE,

which bespeaks union only, to actual membership of

THE BODY OF THE BRIDEGROOM

himself. The Bride is in the closest *union* possible, but the Body alone is identifiable with him, "His own flesh." "No man ever yet hated his own flesh [saith the Spirit], but nourishes it and cherishes it, even as the Lord the Church,"

WHICH IS HIS BODY,

his complement or *pleroma*, without which he cannot be complete,‡ any more than a human body can be said to be complete, when lacking any of its members.

The wish nearest to the heart of our Lord Jesus Christ was, that we may be like him in every respect; that we might have *his* joy fulfilled in ourselves; that the very love wherewith the Father loved him might be, and remain in us; and as he went to the cross, his dying legacy to his sorrowing disciples was his own peace: "*My* peace I leave with you; *my* peace I give unto you." We are to have the mind of Christ, to think his thoughts, to speak

* II Cor. i. 21.

† Rom. xii. 5.

‡ Eph. i. 23.

his words, and to do his works. For as the living Father sent him into the world, so he sends us, and as he lived by means of the Father, so we are to live by means of him—eating his flesh and drinking his blood; that is, assimilating his very life and substance, so that we are flesh of his flesh and bone of his bone. For the selfsame Jesus who said, ‘I and the Father are one,’ and, ‘he that hath seen me hath seen the Father,’ prayed also that we all might be one EVEN AS they are one.

RISING INTO THE REGENERATION

BY CHARLES S. SPENCER

THERE are a number of students of the Esoteric Writings who have not been able to rise into the regeneration and are now feeling worried and anxious, because they feel that the gathering of God’s elect is close at hand, and they have not risen to the exalted plane of life that they have so desired to attain.

Anxiety and uneasiness show fear and lack of faith, conditions that belong to the carnal mind and have no place in the noble souls who are *sincere* followers of the Christ. In this life we must have a mighty sincerity of purpose; an unswerving determination lovingly and devotionally to follow our Lord and Master; and then in that noble sincerity, tender love, and deep devotion, we must feel that our wills are blended with the Divine Will; that the infinite strength and omnipotent power of the Almighty are within us, leading us into the promised land, and that the omniscience of the Father is ours for the asking—under such conditions, what can stand in our way? *Absolutely nothing.*

As our wills blend with the Divine Will, and we feel the strength, power and intelligence of our beneficent Father working within us, we realize that God himself is actually individualized within each one of us, and we enter our inheritance as joint heirs with the Christ, who is our elder Brother and our Commander.

Dear fellow-students, cast out all fear, doubt and hesitancy with the one utterance, "Get thee behind me Satan;" throw aside your old ideals and beliefs as you would a worn-out garment; rise up in the dignity and divinity of the *real self*, and cause all the divine attributes of the Father and the Christ to manifest and express thru the flesh as an instrument; then will you realize that your bodies are truly temples of the living God, that you are One with Him, and that thru that Oneness with Him you live in the New Jerusalem spiritually. In due season the New Jerusalem will crystallize and manifest, and the New Age will be ushered in.

Daily, all Esoteric students should go into the "silence" or "concentration," and inspire the "consuming fire" of God, desiring that all adverse thoughts and conditions of every kind that belong to the anti-Christ, be consumed, and that the divine qualities of our beloved Master be exprest.

Oh! our King, our Pilot, grand, majestic,
As the anti-Christ retreats,
Lovingly and joyfully
The sacred words repeats—

"Thou my chosen, strong and true,
Tho once wandering in the night,
The New Jerusalem now art thou,
Where God's glory is the light."

At the beginning of each hour of the day, or whenever possible, every Esoteric student should rise up in the

divinity of his highest consciousness, and as one with the Father and his indescribable glory, should repeat the following prayer as a divine benediction:

“O YAHVEH Elohim! Thy omnipotent strength and power are sufficient for all my needs. As I now stand in the radiance of thy healing, regenerating Love, I bless all students of the Esoteric truth with thy healing, regenerating power, that their light may so shine before men that all who behold will glorify thee, who art in heaven.”

This will help wonderfully to bring all Esoteric students into a greater realization of their divine desires and purpose, and also to bring about a manifestation of that indescribable Divine Love and Strength, such as this planet has never before known.

ACTIVE CHRISTIANITY

BY E. O. RICHBERG, M. D. (2227 Calumet Ave., Chicago)

TRUTH is the most essential of all possessions. This we all admit, abstractly, and we ever applaud honesty as not only the best policy, but as the only worthy means for successful accomplishment in any sphere of existence; notwithstanding this, we are not true to these ideals in daily life.

We all decry departures from truth, the countless forms of deceit which tempt the unwary, wherever and whenever noted. We aim looks and words of scorn at those whose promises are easily broken; who seek success in financial, business or professional lines thru misrepresentation in word or act; who testify falsely against their fellow-beings, creating grief and enmity. With regretful, often with hopeless sighs, we punish dishonest prac-

tises of children, even as we do adult offenders who are "proved guilty" according to certain recognized standards of honesty.

Measured by these standards, we, with whom the world has dealt graciously, congratulate ourselves on our upright lives and general trustworthiness—in times of stress, quite reveling in our own righteousness. Are we as deserving as we try to believe? Are we really loyal adherents to Truth, and thus worthy to carry aloft her banner? In the practise of self-appreciation, which should supplant self-depreciation, it is well to cultivate self-recognition.

No one will dispute the statement that we, of modern civilization, believe ourselves benevolent, tender-hearted and charitable, sometimes to an extreme. This is one form of self-deception. Let us try to discover the facts in the case: Few of us practise true *generosity*, that is, doing and giving to the *sacrifice* of our own comfort and desire; not many of us practise generosity even for the *pleasure* of giving and doing for another; while the larger proportion of modern "philanthropy," let us admit, results from a desire to win the approval (to a minor degree) of those befriended, and chiefly, of one's own prosperous friends and associates, or the public at large.

The pessimistic view of human motives herein presented is not purposeless. Pessimism in itself is depressing and destructive; its rational use demands a following of constructive measures to repair the ideals thus wrecked; thus companioned, pessimism has an essential value, it clears the ground for a better class of improvements. So long as we do not recognize our faults, we make no effort to correct them, but continue to analyze or dissect those of our associates. This, then, is the motive in bringing to light a flaw that underlies our domestic civilization to-day.

This widely prevailing human weakness, incorrectly classified as philanthropy, has been glaringly revealed during recent months of turmoil and strife, when theories, formerly harmless, became active agents for good or ill; because man now seeks to see and to know his fellow-man as he is, trusting to no verbal assertions, but measuring character and worth by deeds.

In the desperation awakened by human agony, as vividly portrayed on every side, we wrench ourselves free from the treadmill of daily servitude, with its gray background of habit; conventionalities cease to rule, and emotions dictate instead. We read of the deprivations, and the consequent suffering, that prevail among this or that people; of the loss of homes and protectors; of lack of food, clothing, and care for the helpless, and, responsive to sympathetic throbs within, we join with our neighbors to contribute relief and generous supplies. Before this first need is fully disposed of, from another quarter come even more harrowing stories of distress, from different causes; and again, with possibly a thrill of mingled surprise and satisfaction at our own generous impulses, we extend the helpful funds and time. Every week, almost every day, thereafter, some new demand is made upon us, and our self-approval rises to the boiling point, as we vie with our associates, and our city vies with other cities, and our state vies with other states, to pour out gratuities for the distant poor and grief-stricken; while the daily papers spread glowing accounts of the wonderful awakening of Christian charity, which we who sit at the breakfast-table, as well as "he who runs," may read—and admire.

Meanwhile, the many who have no indefinite surplus, whose incomes must be devoted to the care and relief of their dependents at home, are silent, regretful and perhaps feel rather humiliated over their enforced inactivity

in this popular field of Charity; feel that their equally benevolent spirits are overlooked; and they at times may make questionable and spasmodic efforts at philanthropy —like the boy who steals an apple from the corner stand to comfort a hungrier boy than himself.

What is accomplished by all this outpouring of time, labor and money? Thousands are still starving in those distant countries; other thousands are dying from neglected wounds or disease; and, while we are lavishing our resources upon those vaguely outlined victims of a calamity that we have not caused and cannot prevent or avert, we are forgetting or ignoring the needs of those near at hand, for whose lack of opportunity, nourishment, and protection we should hold ourselves responsible.

It is well that we of this favored nation occasionally lay aside the field-glass long enough to discover our own people and their struggles. Sermons? One need not attend church service to hear them, nor even open one's Bible to read them; and the language is a universal one.

For twelve years a sober, industrious Scandinavian family of seven, who, to escape the drudgery of farm-life across the ocean, sought this "land of the free and the brave," lived in three small, dark rooms over the "Livery and Boarding Stables," wherein the father and husband strove to earn their necessities, which he did with moderate success till the auto killed his business. Two of the children were then able to add a few dollars to the family income, *by lying about their age*; but tho they have attempted various lines of work since the livery was abandoned, this family of seven still remains a living sermon on Christian Love to that prosperous residence section of the city.

Again: Nearly twenty years ago a delicate young woman with a year-old baby in her arms opened the door to admit men who bore her dying husband, mortally

wounded in a packing-house explosion. Twin babies were born before the sod was green over Mike. Did the hearts of the multi-millionaire packer and family throb with sympathy, and manifest in generous financial aid? Nothing of the kind. They heard the pitiful story from eye-witnesses, and said, "Mike was a good fellow—sorry to lose him;" but when neighbors suggested a more substantial expression they explained, "We were in no way responsible for the accident; *he took the risk.*"

Thru these long years—one can easily imagine how long some of them seemed—of hard work and exposure, with much ill-health, this uneducated mother, too proud to ask even food from the public crib, has carried her burden, never once losing her sublime faith that "God is good, but I do not understand it." When fortune smiles briefly upon them, she lifts her eyes and hands and says reverently, "Praise be to God, he is so good to me;" and when the clouds again cover the sun, she bends her back to her burden without reproach.

Wise ones, you who would class her as an ignoramus, answer this: How has she managed this problem? How has she provided for, protected and educated those three children with an income of less than two dollars a day in times of health and comparative prosperity? Think of it, "self-made man," she has accomplished it *without even a vote*, and in the doing has so won the confidence and respect of the neighborhood, that she can always have "a little credit to piece over, because she is good pay."

Among the many who have availed themselves of the services of this sweet-tempered, conscientious and industrious woman, one may count many who freely and often contribute influence and money to the distant sufferers from fire, flood, "quakes" and war, but who have not yet discovered this hungry, shivering group near at hand. They still fail to see their need of opportunity, for, tho

the widows' families are not as wretched nowadays as they were formerly, "hard times" cripple and torment them, and the children, lacking training and experience, are not necessary to the employers and are therefore often out of work—a natural consequence! The faithful mother still must stand in the gap, and at times, bear even a heavier burden than when less was required to clothe and to feed them.

If we were a truthful people, honest with ourselves, and loved humanity with the Christ-spirit, could we enjoy luxurious living while thousands of these deserving gentlefolks lacked necessities? Would we ship to sufferers across the sea the tons of food and clothing needed here? Would we not open the silent, deserted shops and factories, keep up the steam during hard times, and distribute the surplus product among the employees? If we are a Christian people, why do we refuse work to the laborer when wages are most needed? Should we not rather establish new industrial centers in this splendidly-productive but only partly-developed country, opening a broader way to freedom and comfort, to health and self-respecting citizenship? Have we any claim to be known as Christians while we, in times of adversity, shift the heaviest burdens to the weakest backs? Would the question of poverty and suffering from lack of employment be so very difficult of solution if we lived up to the Christ-spirit, about which we talk and hear much, and the fruit of which we seldom taste?

In this connection, the writer is again reminded of the heartfelt joy that closely followed upon the surprise experienced during that brief visit with the Esoteric Fraternity at Applegate, six years ago. It is no wonder that the outside world seemed so unreal while being associated with those Brothers and Sisters, who spoke no platitudes; expressed no unfelt pleasures; complained of no (fancied) grievance;

essayed no conventional benefactions; who were kind and considerate in their daily conduct without demanding recognition of the fact.

Why do we accustom ourselves and each succeeding generation to such expressions as: "Be pleased to meet you;" "Sorry to have missed you;" "Hope we may soon meet again;" "Dislike sloppy weather;" "Suffer intensely from the heat;" "Worry about the poor little orphans—the cripples"—why do we encourage countless superficial untruths?

The families referred to earlier in this article are not exceptional cases, as every dweller in large towns or cities will agree; they are only two among the thousands. Scattered among the residences of the middle classes or the comfortably prosperous, all of whom have their surplus of comforts and abundant resources for loving helpfulness, in every block one may discover the wretchedness of industrious poverty. They eat and sleep in the rear or the basement rooms, in deserted carriage-sheds, over foul-smelling stables or shops, while the papers are preaching sanitation, and *they are blamed for inattention* as they struggle against these heavy odds to provide for their unwelcome offspring and to maintain a semblance of self-respect. We are too busy moralizing on their follies and sins of omission and commission, and too busy instituting various reformatory measures, to think how much might be done for their betterment with the stores sent across the seas, and the increased opportunity for work.

The prosperous, busy man of far-reaching affairs, hurrying away from a well-supplied breakfast-table; his wife and other adult members of the home, striving to meet their several appointments at the dressmaker's, hair-dresser's, chiropodist's, club, musicale, lecture, and what not, *must economize on the help*, who cannot afford to

voice the injustice they feel; *on the tenant*, who half starves his children that he may be ready on time with the rent; *on every worker*, whose services represent his only capital, and *whose needs are not backed by appeals and petitions*.

Deaf and blind to the miseries of these deserving fellow-beings, our prosperous citizens promptly respond to the cry of foreign suffering, when vaguely pictured on the "beyond-proof" horizon. Strange manifestations of a Christianity that tramples thoughtlessly over the helpless at the door, in its vain efforts to assuage the ills beyond reach!

It is well for us to realize that disease-racked man suffers as keenly in one's own damp basement, or in a cheerless alley-tenement of an American city, as in a hospital or a trench thousands of miles away; and that helpless childhood has identical rights and equal claims to our benevolence, whether condemned to toddle thru unkempt alleys with lawless associates, or orphaned and deserted on distant battle-fields. The chief difference is this: In the one case we may know definitely the need, and may supply it to the limit of our ability, *without waste*; in the other—? Perhaps our charity and good-will carry their fruit to the starving and wretched, but there are many chances for interruption, leakage and transfers en route.

When we can say, "In Thy name, Father of All, I have helped to save from sorrow my brothers and sisters—Thy earth children—to the full extent of my understanding and power; open Thou mine eyes and heart to Truth," and, looking about us, we find no neglected opportunity, no aching hearts we might have comforted, then, indeed, may we righteously answer the distant, desperate calls from war-rent nations and peoples.

We are each given a work within our individual capacity; let us not slight or underrate this sacred duty in a

vainglorious effort to exhibit to strangers our questionable virtues.

The human family will continue to war against itself and thus to hasten its own destruction, till only such of its members are left as recognize *in thought and act* the divine origin of life, and that love is their only savior. Not only in the Fraternity at Applegate are there to be found children of God who thus manifest their sonship, but scattered about the earth-world, among the poor and illiterate, as well as among the wealthy and deeply cultured, are thousands of sweet, kindly, busy men and women who are to-day shaping, grinding and polishing on the wheels of experience and adversity, of study and labor, the perfect characters that shall at last identify the loyal children of God—worthy followers of Christ, their divine Brother.

HE that would attain anything worth while must learn to take up a single thought and to carry that thought to completion; indeed, to such completion that it can never be forgotten. A person who allows thoughts to flit thru his mind, paying no particular regard to them, forms a habit of surface thinking and acting, and grows no foundation in himself. The general tendency in the world of mechanics is to keep one man at one thing continuously; this means to the business world efficiency in one line. Efficiency means success, but to acquire efficiency does not necessitate that a person work at one thing continuously; it does necessitate, however, that whatever he does be done perfectly. The habit of thinking, "Oh, that is good enough," brings failure and disaster to the individual. [Ed.]

“MENE, MENE, TEKEL, UPHARSIN”

BY ASAPH

THERE shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God.—Jer. xxxi. 6.

ALL bodies exist for the purpose of expressing certain qualities, which denote their uses in being. Wisdom, in creating the things that are, decreed that everything should serve a use; therefore, in the world of realities, amongst intelligent people, there exists a communal system of life in which men's minds and conscious being are free from all desire to possess anything for self. In that world man's ability to work physically, intellectually, and spiritually is exercised for others; each serving those uses that sustain the body, or social state, in well being. This absence of a selfish spirit in each and all precludes generation, as well as all sexual desire of any name or nature; for each member of that state knows that thru the sexual desire and its gratification arise all the misery in the world of phenomena, leading all creation unto death.

It will be observed that to the son it was said, “Thou shalt not,” implying that spiritual intelligence can not descend into the realm of the beast, without suffering the consequence, which is death; yet, as the body is to serve the Spirit of the Creator, the son went down into Egypt, which is the type of the sensuous world, there to sojourn until called out to establish on earth that which obtains in heaven; namely, a social body of people functioning as One Man. “Out of Egypt have I called my Son.”

Man, born into the world of fermentation, upon becom-

ing conscious of its ever-changing and renewing beauties thru the eye, the ear, the sense of smell, of taste, and of touch, and overflowing with the abundance of life, is caused to think of self from the standpoint of the five senses, and to imagine that the joys of a sensuous existence are the end and aim of being. Yet, experience brings to man's notice the fact, that in the world of fermentation, or generation, everything is subject to the law of birth, growth, decay, and death, from which few men were ever known to escape. Our Lord was one of these; he took on him the flesh of Abraham in order to show his people how to escape death. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death" (John viii. 51).

It is only thru the renunciation of a sensuous existence that man is able to reach the world of transmutation and live forever; but this is not sufficient; the regenerate man must associate with others, so as to fulfil the law of growth of a larger body than an individual man.

The world of generation is under the rule of psychic forces that are diametrically opposed to the rule of virtue, truth, harmony, love, peace, and order; and this will always be so, for to destroy Satan and his host would disarrange the continuity of creation; because, to eliminate the existence of sensuous elementals, would deprive man of that experience that weans him from the sexual world, and in the end enables him to become a Master. "That where I am, there ye may be also" (John xiv. 3).

To speak of the world of transmutation, implies an insight into a heavenly world; therefore man must possess within himself a correspondence to that state, which is possible only thru a life of regeneration. "If any man serve me, let him follow me; and where I am, there shall also my servant be" (John xii. 26).

The covenant into which the sense-consciousness of man

enters with the Lord of heaven, finally frees the body from all useless spirits, and the new soul-consciousness descending from above, in taking possession of the tabernacle not made with hands, by degrees opens to man's understanding the system of life as it obtains amongst millions of perfected souls, functioning as One Man in the world of Spirit. This state is not one of disembodiment, at least not yet here on earth; for if Spirit descends into flesh, the beginning of a spiritual existence is in an opaque form of man, from which it may advance into an ethereal form, and further on into one of fire.

From what has been said, it is evident that the history of the Hebrew people of ancient times foreshadows the socialization of God's people on earth that is to take place in the near future; for the exodus of the children of Israel from the furnace of affliction, or Egypt—which is a type of sexual depravity—into the promised land, is first a type of individual attainment in the life of regeneration, and finally, of the birth of a nation that is to dwell on earth under a different law from that of all other peoples. "From the tops of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9).

It must be admitted that the desire to remain among the Gentiles is due to some attachment yet lurking in the constitution of the catechumen, which, when discovered, discloses itself as some species of vanity. Thus the Esoteric student may have written a book, or, because of his pure life, he may have gathered around himself a few admirers, who, by flattering his excellent qualities, hide from his view the path to the real world of use, which obtains in a socialized state of regenerate people. By entering this real world of use man increases the Lord's glory, and himself obtains eternal life and the opportunity of endless growth in spiritual being, going and coming

at pleasure, not only here but in other worlds as well.

Let us observe: The people of the present age have for some time harbored the idea of the impending end of the world, which by some is interpreted to mean the destruction of the planet earth. These evidently do not consider that this process would cause man to become disembodied and homeless in space, without in the least changing the nature of his being, but leaving him the same as he is to-day, namely, a lover of sensuous pleasures. Therefore, the end of the world evidently signifies the appearance on earth of a different spirit, which will cause man to adopt a different course of life from the one pursued by the general run of men, and which, by its greater usefulness and ultimates in being, will finally supplant the old order of things. "He must increase, but I must decrease" (John iii. 30).

Man's advent into a physical, sensible, opaque form severs his connection with the invisible world of true spiritual being. During his growth in infancy and childhood the vital function of his being appears as prime developer of the body, and controls his reason as well as his will, which, during adolescence, asserts itself to act only on the external plane. So also in the race of man there was a period when self-assertion destroyed the unity of the golden, or intuitive age, causing man to become servant of sin. His attention was wholly engaged with his physical necessities. He perceived action and reaction; the rise and fall of waters; the beginning and the ending of things; the birth, growth, decay, and death of individuals and nations; and recognizing the transient nature of the visible world, he, of necessity, termed life, light, and pleasure, good, or god; while death, darkness, and pain he called evil or devil. These definitions remain practically the same to-day, notwithstanding man's progress since the dawn of history; for

the man of modern times is as much under the sway of sensuous desires, as the primitive savage who felt the thrills of pleasure playing over the network of his nervous system. Attributing this pleasure to God, Eve said, exactly as every woman thinks to-day, "I have gotten a man from the Lord," while in reality, the child born is of sensuous passion; for what infant or youth ever sought the true God, who thru his Will governs worlds in space? Does not each individual born of flesh sow, first of all, thoughts and deeds of corruption, before he awakens to the necessity of governing his sensuous propensities and useless habits, and thus becomes master in his own house, and over his own being?

Where on earth, under the canopy of heaven, is there a government that teaches its people justice, virtue, truth, right thoughts and actions, and that self-control that holds in check the vital, or sexual energies, not permitting the spirit of disobedience to enter into the hallowed sphere of man's thought and will? There is none and never will be one, until, one by one, there will arise individuals in whom the Spirit will dwell, the same as it dwelt in Jesus of Nazareth, causing them to form a body of people that will function as One Man, and exhibit in their social relations those laws whose foundation was laid when the LORD said to Adam, "Thou shalt not." This injunction has direct reference to the necessity of man's governing his own habitation and controlling that rebellious function, that, being moved by the sense of pleasure, forces him to descend into the abyss, or hell, thru the gate of generation.

It is plain that the first chapter of Genesis describes the activity of the vital powers, responding to the superior will of a higher intelligence, so as to manifest those forms of divine thought that were to serve certain uses in the triune being—man. This activity, however, was under

the law of periodicity; namely, governed by time and seasons; consequently the first transgression was thru the instigation of a rebellious spirit of local origin, causing man to descend into generation because of individual volition.

But what can be said of those who, thru a mistaken view on matters regarding vital being, descend so low as to vitiate their organism for the sake of sensuous pleasure, and incidentally, so to speak, call into phenomenon those for whom they really do not care? Can such people praise God, when to praise God is to conform to his orderly laws as evident in all creation? Therefore the voice of the Angel speaking to his people says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

In the gradual social readjustment towards the higher ideal in life that is now sweeping over the earth, millions of human beings will pass into those regions whence there is no return. Having served a temporary purpose in the growth of the species; neither knowing the Lord of heaven, nor seeking to penetrate the Egyptian darkness of a sensuous existence, and, becoming servants of sin, they inherit the consequences of a perverted life. It is not that God, who is a benevolent Being, is causing the destruction of those who worship man-made gods, but the wicked perish because they adhere to false notions, ideals, thoughts, and actions, which carry in them the seeds of misery and death, thus breaking down the old world, or system of life, and preparing the ground, or the planetary man, to receive those immortal truths that shall come forth from Mount Zion. "The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. . . . Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. l. 1, 2, 5).

CHIPS FROM A PSYCHOLOGICAL WORKSHOP

BY G. G.

WHOLESOME is sorrow that severs connection
Twixt error enduring and pleasure outgrown;
Far better is fortitude found in reflection
That sadness were vain after failure is known.

No pleasure is pure, if alone it is flowing;
No sorrow is sure, if with others it blends;
Yet he errs without growing and fails without knowing,
For whom joy and sorrow discover all ends.

No pleasure refilleth, if vanity presses
The cup of content to the lips of desire;
No sorrow refineth, if pity professes
Distinction from fear that is real and entire.

If envy is absent, a man cannot pity
Himself nor accept it from other men's hands;
And in dealing with others, if gifted with wit, he
Will use the same reason, wherever he stands.

Pity savors of charity; nevertheless, it
Is weak and unjust in its final essay.
Pity smacks of humility; yet to possess it,
The proxy hypocrisy carries the day.

Bravery beareth up; courage walks steadily;
Fortitude feeds; perseverance regains,
If, with fearless discretion, humility readily
Listens to judgment that reason sustains.

Yet better than these, than all ever impassions
The heart or that maketh the mind better too,
Is serenity summed of a wisdom that chastens,
Of love that affirms immortality true.

THE SECOND STEP

BY ENOCH PENN

WHEN one has taken the first step—is able to control the creative forces within his own body sufficiently to conserve the monthly psychic germ—he becomes, so to speak, one of Mother Nature's favorite children. Usually, however, the second step is begun long before the first step is fully attained. When discrimination becomes active, there is gained, thru the conservation and the spirit of devotion, a knowledge and understanding of the Holy Spirit, and consequently a perception of the difference between the holy and the profane.

The second step is one of consecration, of being devoted. The idea of being devoted, or of consecrating one's life to God to do his will in all things, is one of the most prominent themes running thruout the Bible.

The animals used by the Hebrews in their sacrificial rites were, in a general way, symbolic of the physical man. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God declared unto Israel that the first-born of every creature was his; that is, it was to be considered as being devoted to God. If it was unclean, it must be redeemed; that is, a lamb was to be substituted for it, or its neck was to be broken. If it was a clean beast, it was offered in sacrifice. A first-born son was to be redeemed by a lamb. In any case, the devoted creature must die. So it is with one who offers himself in consecration to God, he must die; either he must die to this world by putting off the carnal nature, by subduing the natural man, or he

must perish. So we find that the neophyte, having taken the second step, instead of being Mother Nature's favored son, has given up all his rights in this respect. He hears the words, "Seek ye first the kingdom of God, and his righteousness; and all these things [the necessities of life] shall be added unto you." His sentiment from this time must be, "not my will but Thy will." The good things of earth he may no longer strive for.

Until the second step is taken, it is with the neophyte even as the Adversary declared unto the Lord it was with Job: "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" But now the Lord says to the Adversary, "Behold, all that he hath is in thy power." Even the perfect health that is within the grasp of the neophyte in the first step, may be denied him; as the Lord said to the Adversary, "Behold, he is in thine hand."

It is written of the Apostle Paul that at one time, if his shadow but fell upon the sick, they recovered; if his handkerchief was laid upon the sick, they were healed; and, even, that by prayer he brought a dead man to life; yet he was compelled to carry about with him "a thorn in the flesh." When he prayed the Master to heal him, the answer he received was the assurance, "My grace is sufficient for thee." That one who is able to heal others may be unable to heal himself, is beyond the understanding of most persons.

To the neophyte in the second step the Spirit says, "I know thy works, and tribulation, and poverty, . . . and ye shall have tribulation ten days [to the full]: be thou faithful unto death [the death of the carnal nature]." Those who are enjoying the prosperity that may be the lot of one while in the first step, are likely to be taken back on perceiving the tribulation and poverty of those in the second step; they are usually unable to understand

the neophyte's real attainment, and may even condemn it, and entertain doubt and suspicion concerning it. But the neophyte hears the words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;" "If any man will come after me, let him deny himself;" "If any man come to me, and hate not . . . his own life also, he cannot be my disciple."

In time the neophyte learns to discriminate fully between the holy and the profane, the carnal and the spiritual, and he puts off the carnal mind, the old man with his deeds, and puts on the mind that was in Christ, the new man. In other words, he becomes conscious of and one with his own spiritual self. That spiritual self can not die. "To be carnally minded is death [is to die]; but to be spiritually minded is life and peace." This unity with one's spiritual self attained, the promise is, "I will give thee a crown of life." Even tho the neophyte in finishing the second step has not yet attained to immortality in the body, yet he has attained to a perpetual consciousness; apparently the same as did Moses and Elijah, who appeared with Jesus upon the mount of transfiguration. The promise of the Spirit to the one attaining the ultimate of the second step is, "He that overcometh shall not be hurt of the second death."

"SUCCESS will come to the man who recognizes that genius lies in doing all the commonplace things of life well and promptly, and especially in doing them better than other people. A certain number of hours a day devoted to a given ambition will do more than any meteoric plunge for success in any field. Keep plodding from day to day and don't lose sight of the object."

THE FALL AND RISING OF THE SON OF MAN

BY ELI

IN the periodical circuits of the sun, with its system of worlds, thru the twelve signs of the zodiac, life, and its perfection upon the planet earth, repeats itself. The last perfection of life was reached in what is called the Golden Age; an age that was notable because of the happiness and prosperity of "just men made perfect" in God; it was the time of the highest development of the planet's life of former ages.

The beginning of the next circuit made itself conspicuous by the fall of the earth into luxury and sensual pleasure. In order for life to renew itself and again to be led up to its faultlessness and perfection of beauty, procreation became an unavoidable sin. Before the fall into generation, we are told, the mind of mankind was more like the mind of a child. They were unable to reason out the cause and effect of evil; hence, they could mingle together in a nude state without shame. But, while they were pure and innocent, yet, after all, they had not attained to that purity that springs from the knowledge gained by the overcoming of the passions.

Tho they had the sweet influence of the heavenly host, and enjoyed all nature in her virgin purity, yet they were eventually subject to the laws of perverted creation. After sensual desire commenced to pursue them, they became diseased in body, as well as mentally unbalanced. When we say that man's mind became unbalanced, we mean that he became subject to anger, hate, jealousy, etc. There were two forces acting upon him; first, the

positive, and second, the negative. God, the positive force, said, "But of the tree of knowledge of good and evil [sex-desire] thou shalt not eat of it [gratify it]: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). In answer to this the serpent, symbolizing the negative force, which produced sense-desire, said, "Ye shall not surely die, For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 4, 5).

Here it is plainly seen that the mind of man was in a state of indecision. There was a lack of settled firmness in the determination of the will; therefore either one of the two forces could move him, and being yet in the child state of his development, he submitted to the inducement of his lower nature. Thus he was "weighed in the balances, and found wanting." Thru his unruly nature he was deprived of the presence of those holy ancient ones: he was denied divine support, and weakness and unhappiness fell to his lot. Thru unconquered passions he became self-interested, and fell from his high position of oneness with God. The whole earth was overthrown and plunged into misery, thru this one act. From that time up to the present, YAHVEH, the light of heaven, was absent from the souls of the majority of men; and because of lack of knowledge, they have lived in sensual pleasure.

Will the earth ever again return to the harmony and beauty it was in before it was blasted with the curse of man's passion? Will it again be crowned with the blessings that follow the accession of mind to God's holy kingdom? Will man get the necessary will to be subject to those laws that he should have submitted himself to when he was created? Yes, "the Prince of the covenant," one of those ancient ones, came to earth with the mysteries of a higher life, and left instructions regarding the holy life of former times. He brought with him those ele-

vating precepts that are so essential to the mind; he taught us how to rise above personal interests, and, thru a settled conviction, deep down within, of his power, to trust in him, with a frank and open surrender of the mind and will to his guidance. Thus far man has refused to contribute one iota to this end. Unknowingly to himself, he has done all in his power to hinder divine impressions on the mind. For centuries the Christian traveller has chosen byways; therefore the great highway that leads to the kingdom of God is well-nigh untraveled.

The world has been deceived since man's uncontrolled passions came into evidence, and for this reason Jesus could speak to the world only in parables. Since the pleasures of the senses became the dominant factors of man's life, it has been unpleasant to his lower nature to act against them. Hence we find that the teachers of the Gospel to-day are appealing to the emotional nature, instead of teaching the real purpose of God in the creation of the world.

The special prerogative of knowing the true secret of life is not given to the worldly minded. In the mind of the man or the woman who has a knowledge of God's purpose, and who is living in harmony therewith, there is a state of rest, which is produced by the equal action of the positive and negative forces. So far as these two forces are balanced in him, man is master. How are we to attain this ultimate? By letting go of our self-interests; by following the methods given us by the Lord thru the Esoteric Teachings, and by making it the object of our life to better the conditions of our fellow-man, by aiding him, with the power of the Spirit of God in us, to think correctly, that he also may enter into the pleasant morning of everlasting day. Since the hour in which we were conceived in sin, we have had only a faint light of the truth; but as we wrestle with our own sense nature and

offer our lamb (the body) to God and humanity, God will aid humanity thru our efforts to ascend into the glorious morning of a new day—a morning without clouds.

That venerable old man, Simeon of Jerusalem, who was “waiting for the consolation of Israel,” said, when he saw the Christ child, “Behold, this child is destined for the fall and rising of many in Israel; and for a mark of contradiction; (and indeed, a sword will pierce thru the soul of thee thyself,) that the reasonings of many hearts may be disclosed.” (Luke ii. 34, 35, *Emphatic Diaglott.*) Christ has indeed been a “mark of contradiction.” Even those who claim to believe in him have denied him, and have worked in direct opposition to the truth that he gave to the world. They have interpreted it so erroneously, and have so misdirected the people, that the falsity of their teaching has become inseparable from themselves. Hence the fall of many in Israel.

The Lord by the prophet asks, “Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it?” (Isa. xxxvii. 26) Have we not also had our attention called to those men of ancient times who were in harmony with the mind of God; who chose the good and refused the evil; who governed themselves according to the laws that have been in existence since the beginning? These perfected souls ceased to mingle freely with mankind after the “fall.” It was to their advantage to withdraw from the society of men, for they saw that “The wickedness of man was great in the earth.” These were no doubt members of that ancient order of Melchizedek, an order without beginning or end. We can imagine that they were dignified men of sober thoughtfulness, when they were called the royal priesthood of the most High.

Christ came after this holy order, and as he said that he was “the bright and morning star” (Rev. xxii. 16),

therefore he came just preceding the glory of God in its rising at daybreak of the new and last day. And as he has occupied an eminent position in the mind of the Christian world in the sixth day of the creating of perfect manhood once again on earth, his mission must be plainly understood. When Pilate, the governor of Rome, asked him the question, "Art thou a king then?" he answered, "For this cause came I into the world, that I should bear witness unto the truth." How should he bear witness? Thru his high position; for inasmuch as he came invested with supreme authority over all the forces in nature, his divine power will ever bear witness that all who consecrate their life to God, without keeping back anything belonging to the old serpent nature, will also receive this dominion; first, over the laws that now govern generation in themselves; second, they will also inherit power to control the forces in nature. This is in exact accordance with what has been, with what is, and with what will be. And when the son of man shall have risen into his true divine state, he will realize that his kingdom is not of this world.

WORDS

"WORDS are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.
When love, health, happiness, and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay "

THE FAITH OF GOD'S ELECT

BY NATHAN DAVIS

"God's elect" are the first ripe fruit of the earth to the extent of one hundred and forty-four thousand, who are the first to come to maturity in righteousness, after the similitude of him who said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus exemplified his law of growth in righteousness by the parable, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade [justification], then the ear [sanctification], after that the full corn in the ear [regeneration or spirit-birth]. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Doctors of Divinity have revised and abridged this law of spiritual life, until Jesus Christ himself will not know it when he comes to earth again; for they have made the spiritual birth to be a concomitant of justification instead of regeneration, and it is thus that the shepherds of the flock "have too slightly healed the hurt of my people, saying, Peace, peace; when there is no peace;" making them believe that when they are converted and pardoned, they are then citizens of the kingdom, being spiritually born.

Recently one of the shepherds gave us a message from I John iii. 2, 3, "Beloved now are we the sons of God"

etc., and he succeeded so well in making his audience believe that they were *now* the sons of God, that nearly all voted in the affirmative when he propounded the question; and many craned their necks to see if the writer was voting in the affirmative; but *no*, the delusion did not take; for we know too well the devices that the "monster of the threshold" brings when we approach the "strait gate." If the preacher had properly unfolded his subject, he would have discerned the true character of the people whom the beloved apostle addressed in his epistle; for they had lived the virgin life until it was established as a fixt condition, and they could not sin, because they *were* born of God. (I John iii. 9.)

The whole process of bringing man into the image and likeness of God, as a finished product of creation, has been a decidedly slow process; for the ministry of reconciliation, or at-one-ment, has not been rightly discerned. The "Masters in Israel" know very little of the true nature and magnitude of spiritual birth. They do not know that resisting unto blood, striving against sin, with all the other phenomena attending the judicial examination when we are tried, and also the receiving of the crown of life, which the Lord hath promised to them that love him, are all essential concomitants of the spiritual birth, and will inevitably be followed by a spiritual consciousness of association with the immortals of the spirit-world. When this consciousness is attained, we will then realize that there is no topographical line of separation between the spirit-world and this present evil world; for did not Jesus say to Nathanael, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"? We have yet to learn that telepathy is the normal method of communication between spirit-born people; that one born of the Spirit may speak to another spirit-born person, tho he be on the opposite side of our

planet, and that brother will not need to enquire of brother, "Know ye the Lord?" for we shall know as we are known.

We have also yet to learn that tho one may be pardoned "until seventy times seven," yet he can be born of the Spirit but once, and this is evincive of the truth, that spirit-birth is *not* the concomitant of pardon, and that one can never be more spiritual than when born of the Spirit. Spirit-birth is a translation out of darkness into light; out of death into life; out of bondage into freedom; out of the sovereignty of this world into the sovereignty of our Lord and Savior, Jesus Christ.

More than forty years ago we received the first ray of the *true light* on the pathway of regeneration, from the symbolism of the third degree in a mystic order that had evidently descended from the Eternal Order of Melchizedek. There was at that time a gradatory ladder of attainment from the neophytes up to the highest goal of human attainment; the exacting conditions of progress required one to be very proficient in each degree before being advanced to the next; and, since we now "have a hope as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek," we have thought it proper to throw a ray of this true light on the pathway of regeneration.

In the Ancient Mysteries, the doctrine of regeneration was always taught in symbols, and it is thus on record to-day in God's Word; they who are without "ears to hear" will not understand; but to the willing and obedient it is given to understand. All who have the faith of God's Elect *do* understand.

There is very much of recrimination between modern mystics and modern sects. It has been said by one of

the true mystics that, "the lifeless shell of modern mysticism is all that survives of what was once the living formula of the Eternal Brotherhood; but thru perversion it has lost so much of its vitality that nothing remains but dead form." The same may be said of the sects. When the church was first launched from the plastic hand of God on the day of Pentecost, the at-one-ment was perfect; very few failed to attain to the perfect standard. "All that believed were together, and had all things common;" they were of one heart and one soul. It was the greatest day of atonement the world had ever seen, and they were able to speak the word of God with boldness, and many signs and wonders were done in the name of the Lord Jesus Christ. But very soon there began to be a falling away from the finished work, none coming to maturity; and now the spiritual atmosphere is so full of satanic humidity that the blighting rust of sin prevents the ripening process, and many are saying, "The Lord delayeth his coming;" but the delay is caused by a failure of the Bride to make herself ready for the nuptials. Both the justified and the sanctified are too green to be harvested into the kingdom. Masters in Israel have taught them that there could be no greater experience than sanctification, and thus they have been lulled to sleep, while others have been continually on the watch for their Lord's coming and have made due and timely preparation of the white robes. Purity and maturity are both absolutely requisite. "If one lack maturity he is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." If you have made suitable proficiency in justification and sanctification, and establishing grace has been meted out to you, "Ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" here and now.

The last day of the Eleusinian mysteries, when the initiation was completed, was called, "*The Day of Regeneration*," or "*The Day of At-one-ment*;" and it was by virtue of this ritualism that Jesus Christ was enabled to say, "I and the Father are one." Likewise all the Elect shall be reconciled to God.

"The Faith of God's Elect" embraces a perfect knowledge of the incorruptible ritualism of all the degrees, from the neophyte to the anointed One. This is all unwritten and can be imparted only by the spiritual method of inspiration, so that one truly called will clearly discern the end from the beginning. "The Faith of God's Elect" is a unit and admits of no disintegration. It is not faith *in* God; but it is the faith *of* God.

The Elect shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand (Daniel xii. 10). God is preparing a people who understand this scripture, and when the rapture comes, many will be surprised; for, "the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief." And, to the end that the bride make herself ready, be vigilant; keep your lamps trimmed and burning; rely not on the ebb and flow of the emotional tides of the fleshly mind; but let the mind that was in Christ Jesus be in you; for as he approached the crisis he declared, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" He was baptized into death to sin, and to him it was the crisis of Judgment. These are all mysteries of God, which the wicked do not understand. They who harbor lust and wantonness in the heart cannot understand.

God says by the mouth of his prophet, "How can I pardon thee? thy children have forsaken me, and sworn by them that are no gods: when I fed them to the full, they committed adultery, and assembled themselves in troops at the harlot's houses. They were as fed horses roaming at large; every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?"

This scripture is very applicable to the present generation; but if the question were asked, Are you ready and prepared to meet the Lord in the air? every one would answer in the affirmative. If your robes are spotted and wrinkled, you cannot rise. If you have put off the old man with all his deeds and lusts, and have put on the new man, are created anew in Christ Jesus, then your comings and goings will be like the wind, and you can rise. Imputed or borrowed righteousness will not serve you for this event. Imparted righteousness is essential. You must have the anointing of a living, walking Christ, which will constitute you one of the "saviors that shall appear on mount Zion to judge the mount of Esau."

"Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28).

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (I Cor. vi. 2).

Be it known to all men that all who are called according to God's purpose, must be conformed to the image of his Son. Therefore all who are called by this venire must first be judged, or they are disqualified. They must be recipients of full redemption of spirit, soul, and body, receiving the crown of endless life.

Jesus Christ was the pioneer of the Elect race; he is

the coming king, whose sovereignty shall be thoroly established after the end of this war period and a radical reconstruction, when all the kingdoms of the world shall be subordinated to the kingdom of our Lord. Then the Elect race will all be kings and priests, ruling and evangelizing under the king of all the earth. It is important, then, that the called ones learn to live, more and more, on the spiritual side of life, and in possession of a larger measure of the good word of God and the powers of the world to come.

This is a very large subject and I have touched only a few of the salient points, hoping to enthuse some to a redoubling of their diligence in the endeavor to make their call and election sure.

To demonstrate "the Faith of God's Elect" is to live the regenerate life just as Christ lived it, until you can say to the Father, "I have finished the work thou gavest me to do."

THEY WHO WOULD ATTAIN

BY MARY

WHEN God created the world he pronounced it and all things upon it good, and then as the ultimate of his work he created man and said, "Let us make man in our image, after our likeness: and let them have dominion over all the earth." Since it was the purpose of God to create man in his image and likeness, and to give him dominion over all vegetable and animal life upon it, and over all the forces of nature, then, we, knowing that divine law must be fulfilled, know that this will surely be as it was decreed. But it seems that right at

this point the human mind so often fails to reason intelligently. The people forget that God by the Revelator has also said, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne" (Rev. iii. 21). The people think that they are already as nearly like God as they can be, and they fail to make any effort to overcome generation in themselves. It is not an uncommon thing to hear those who have had the Esoteric Teachings for fifteen and even twenty or more years, talk eloquently about the greatness of the teachings, and about the gathering of the body of the 144,000, yet who, in a very short conversation, disclose to a person who is really trying to live the regenerate life, that they have not really tried to live the life. It always seems to the writer that these persons have created within themselves a sort of fake faith, for they are always ready to talk about what they are and about what they expect to be and to do. These people have no substantial foundation under them and in the hour of trial, how many will be able to stand? Again and again we hear Christian Scientists and all classes of "New Thought" people tell of what they have achieved in spiritual consciousness, but bring these same persons right up to the test of severe trial and they go down, and they go quickly; because the foundation on which they stand is built of faith without works, and necessarily is dead, and cannot live when severe trials come.

The writer is reminded of reading in one of the foremost journals of one of the new sciences of thought, a lecture by the leader, who had just recovered from a spell of malarial fever. In this lecture he was warning and beseeching and almost adjuring his audience, not to fail in the same way that he had failed. He said in explanation that he had been caught napping; that while on

a very pleasant vacational trip down one of our beautiful rivers, he had forgotten to make his affirmations of health, and this fever had come upon him; and the trend of his entire lecture was to the point that his followers might not forget to make their affirmations. This man soon afterward passed out of the body; his death was much lamented by his followers, for he was a man who was believed to be living a just life, and he had labored earnestly to build for himself and his followers a structure that would be to them a comfort and a protection. But the foundation on which this structure was built was laid by the mind of man without the cooperation of God. "Except YAHVEH build the house, they labor in vain that build it" (Ps. cxvii. 1).

Again and again we hear of like incidents and occurrences in the lives of those who are looked up to as spiritual leaders of men, and yet the people follow blindly on. If one tries to talk of these conditions one frequently meets with the question, "Then why is it that so many are allowed to go astray from the true path?" The questioners forget that God does not coerce his children. He has sent to earth, thru the Esoteric Teachings, the truths that will save the people from the destruction that is coming upon the whole world, but he does not force them upon his children, as much as he loves them and would like to save them from the destruction that they are walking wilfully into. If they in their selfishness choose the by-paths of indolence and do-nothingness, they are allowed to go on, until thru bitter experience they turn and choose the right path.

As the hour grows darker and the troubles upon the earth continue to increase, many will see the folly of their choice and, with regret that they have wasted so much time, will turn to follow the Lord by taking up the Esoteric Teachings and trying to live the regenerate life.

But many others will go on in their perverseness and will have to pass out of the body and come again to earth to try it all over. Oh, how much better it would be for them to turn now before it is too late! But it seems as if we hear a cry of protest arise from many voices, and the people begin, first one and then another, to reason thus: "I am President of a prominent bank, and I have so many responsibilities. My work occupies most of my time, but I am trying to get things shaped so that I may have more time for thinking about the regenerate life." "There is my daughter with her family, I must first help her to rear her children and then my responsibilities will be over, and I can then have time to follow the Lord." "My friend is about to run for a prominent political office, I must remain by him until after the election and use my influence for the success of the campaign," etc. Each one, like Isaac, must have a last mess of the much-loved venison before dying to the old life, and turning to follow the leadings of the Spirit of God. And to all such reasoning we would answer, "Well, stay where you are; YAHVEH will not hinder your staying, but remember, the Master Jesus said, 'He that loveth his life shall lose it.'" When it was said to Jesus, "Thy mother and thy brethren stand without, desiring to speak with thee," he answered, "Who is my mother? and who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And again he said, "If any man cometh unto me, and hateth not his own father, and mother and wife, and children and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26); "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life" (Matt. xix. 29).

But the promise to the overcomer is, "He that overcometh shall inherit these things; and I will be his God, and he shall be my son" (Rev. xxi. 7). This overcoming referred to is the practical living of the regenerate life; the overcoming of the desires and inclinations of the flesh; of hatred, selfishness, dishonesty, evil imaginings, envy, greed, and all the other many evils that man is subject to while living under the law of generation. A person who earnestly takes up the Esoteric Teachings as set forth in the little book, "Practical Methods to Insure Success," and in the other Esoteric literature, will before long be confronted with the realization that he cannot serve God and Mammon, and that he must choose which he will serve. For to live the regenerate life in earnest means to die to all the old ideals; it means a careful watching and searching of all the impulses and desires, in order to discern between the good and the evil ones, the false and the true, so that the entire nature of the person may be made clean and new; for it is written, "The former things are passed away. . . . Behold, I make all things new" (Rev. xxi. 4, 5).

When one consecrates all that he is to living the life and to following the guidance of the Spirit, he will find that in his very earnestness he shuts out the old interests, for he no longer has any time for them, and they pass out of his thought and drop away. And as he goes on in the regeneration, always trying to live up to his highest knowledge of what is right, this change is constantly going on within him, by the dying out of the old conditions and the replacing of them by new and better ones. And by this continual process of purification, men and women will be made clean and new, and will thus be fitted to pass out of this age and to become pioneer helpers and builders in that new and holy age that the world is now entering.

EDITORIAL

“PRACTICAL METHODS TO INSURE SUCCESS” was first published in 1893. We knew its great value from having lived the precepts it contains, and it was our desire to place it in the hands of every one who would receive it. The first five thousand copies were given away, with the hope that those who received them would obtain the results, but we found that we had thrown them away. It seemed that none who received the book, read it or paid any attention to it, for we do not remember receiving a single letter of commendation on the value of the book from the whole fivethousand that we gave away. We then thought to remedy our mistake by selling it for ten cents a copy. The results were a little better, but only a very few of the bookstores would handle the book, because there was not enough profit in it, and the valuation that we had put on it was too small an amount for the people to consider it of value. So we bought new and larger type and better paper, and then sold it for twenty-five cents a copy. It then became more acceptable to the book-dealers. But as our advertising of it was meager, it came into the hands of but few of the people; the few who did receive it, however, gave us the fullest voluntary recommendations of what it did for them.

In the meantime, “Practical Methods” came into the hands of a business man who received a great deal of benefit from it, so he volunteered to give us a handsome sum monthly to advertise and to circulate it. This we have been doing up to the present time. Unfortunately, however, this friend has passed out of the body, but we are still striving to keep up the advertising and circulat-

ing of the little book. But we find that the words of our Lord are very true, "Many are called but few are chosen." And when one of the disciples asked him, "Lord, are they few that be saved?" his answer was, "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able." Knowing these great truths, we adopted the plan of sending out circulars of "Practical Methods," enclosing return post-cards, and offering to send the book for examination on request. Many thousand copies of the book have thus been sent out, for which we have received no returns, as a close examination of our accounts shows that only a small per cent of those who have ordered the book have paid for it. And we have come to the conclusion that it has cost the Esoteric Publishing Company from one hundred to one hundred and fifty dollars for every individual who has received the book, read it, and begun to receive the benefits promised in it. But the many letters, like the following one, that we have received from those individuals, have made us feel that it pays in the end. Not that it pays financially, but when we realize what we have been able to do, not only for a single individual, but for many individuals, it makes us feel as if we would love to continue to pay out even a hundred dollars for every one receiving the benefits from the book, in order that we may help those who really need help. We copy a portion of the letter referred to above, which we have just received:

Mr. H. E. Butler,
Applegate, Cal.

Dear Sir:

I am in receipt of a copy of "*Practical Methods to Insure Success*." Looking over it carefully for the past six months and studying it considerably, I have come to the conclusion that it is one of the finest books I have ever read.

This book was presented to me by Dr. ——— of this city.

I am able to see, since studying it, and putting the methods into practise, that one is able to accomplish almost anything. I purpose putting these methods to test in my own case for a while. Already they have certainly helped me in everything I have undertaken. My friends are increasing; I have more confidence in myself, more active brain power, better health, and numerous other changes have taken place. I mentioned keeping up these instructions for a while; I mean to keep them up continually. Since reading your book I have learned that "*Regeneration*" is the only way to fit oneself for the duties assigned to one. . . . One thing I am extremely sorry for, and that is that I had not gotten a copy of this book before. . . .

Wishing you every success in your good work, I am,

Yours truly,

Thousands of such letters have been received during the years of the circulating of this book; but it will readily be seen that no one, short of a millionaire, could continue a broad advertisement of the work, when the income is such a very small per cent of the cost of advertising. Notwithstanding this, we are willing to continue to put into the advertising of "*Practical Methods*" the income from our regular book trade; and our people here and I are willing to continue to give our labor and time, receiving only food and clothing, in order that these truths may reach the people who so much need them.

The foregoing is a phase of the subject that few have realized; namely, that we have been standing here for years, working continuously and spending all our surplus money to get this little book into the hands of those who so much need it; yet this is the case. Our life here is consecrated to humanity, under the guiding intelligence and loving assistance of the God of the universe. There are many who think of this work as a business proposition that is necessarily paying, not knowing how few there are that have developed high enough, mentally and spiritually, to receive these great truths and to profit by them.

Thousands of copies of this book have gone out into the world, and no doubt in time will bring results, but we do wonder that there are not more men and women ready to unite with us in financing the advertising and circulating of this book.

Time of Cusp Transits
Washington, D. C., U. S. A. Sept., 1915

Body	Enters	On day	h.	m.
☾	☉	3	6	4 a. m.
"	♊	5	5	16 p. m.
"	♈	8	1	33 a. m.
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"	♊	12	10	7 a. m.
"	♋	14	0	33 p. m.
"	♌	16	3	13 p. m.
"	♍	18	6	42 p. m.
"	♎	20	11	25 p. m.
"	♏	23	5	48 a. m.
"	♐	25	2	28 p. m.
"	♑	28	1	35 a. m.
"	♒	30	2	12 p. m.

♊	♉	23	10	16 p. m.
♀	♏	19	9	24 a. m.
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On September 1st

♂	is in	♈	3°	7'	58"
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BIBLE REVIEW

VOL. XIII

SEPTEMBER 1915

No. 12

EVOLUTION AND THEOLOGY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

NOTWITHSTANDING the tendency on the part of the old-fashioned theologian to gird at the theory of evolution, and to set it aside, without examination, as

“A DOCTRINE OF DEVILS,”

there is no doubt that as far as it is true, it has come to stay, and the most intelligent Christians have come to look upon it rather in the light of a familiar friend than an enemy. For there is no doubt that a vast amount of good has resulted from the stimulation to research, both

SCRIPTURAL AND SCIENTIFIC,

that has resulted from the discoveries of Mendel, Weismann, Darwin, and Wallace.

Darwin himself was no theologian; he avoided the discussion of his views from a spiritual standpoint. But from the time of their publication to the present, they have not ceased to be the center of a never-dying interest, as well to the theologian as to the scientist. Among those who may be said to have made the best and the worst use of them, from the spiritual aspect, are Professors Drummond and Haeckel. But even Haeckel emphatically denies the imputation of atheism, which has been

thrust upon him. His conception of the universe is much nearer to our own than is generally supposed. "The charge of atheism," he says, "which still continues to be levelled against our pantheism and against the monism which lies at its root, no longer finds a response among the really educated classes of the present day."

The opposition of scientific men, such as Haeckel, is not against Christianity, as such, but mainly against unreasoning dogma, such as that of the papacy, of which he says, "The vast distance which separates the last-named degenerate outgrowth of the Christian religion from

PURE PRIMITIVE CHRISTIANITY

is not greater than that which separates those mediaeval alternatives from the cultured religious consciousness of the present day. To one who regards as true exercises of Christian religion the adoration of old clothes and wax dolls, or the thoughtless repetition of masses or rosaries; who believes in wonder-working relics and purchases pardon for his sins by means of indulgence—money or Peter's pence . . . with such fetish-worshippers we will willingly submit to be ranked as atheists." His own creed is that

"GOD IS EVERYWHERE."

As Giordano Bruno has it, "There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated. Every atom is thus animated, and so is the ether."* How near this comes to the language of Scripture, that, "in Him we live and move and have our being;" that, "in Him all things consist," and that, "there is one God and Father of all, who rules over all, acts thru and dwells in all"! †

*"The Confession of Faith of a Man of Science," by Ernst Haeckel, 1903.

†Eph. iv. 6.

The outcome of spiritual and scientific research goes to prove that all matter is alive, instinct with the One Life—

THE LIFE OF GOD;

that its vibrations and energy reach down to the very dust of the universe, and that infinite and eternal life is the fountain of all life; the source of all the life of all the ages. This harmony between Religion and Science, producing at last a really scientific theology, is the result of the unifying effect of the doctrine of Evolution.

THE JUDGMENT

BY ENOCH PENN

WHEN thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9.

CONCERNING the great questions of life, people have very different, and at the same time usually extremely vague ideas. This is particularly true concerning questions of religious belief. However positive may be their beliefs regarding these matters, few indeed have any very clear ideas concerning heaven and hell; the state of the dead; the resurrection of the dead; or the judgment. Evidently it is utterly impossible to understand these things unless one knows, first, the Divine purpose, and second, God's methods for accomplishing that purpose. But the Christian people have ignored and forgotten that purpose, and because they have disregarded it, they are completely at sea in their understanding of the Bible. For not only have they ignored that purpose, but they have accepted for doctrine the traditions of men, traditions that make it impossible for them to believe the teachings of the Bible.

Thruout the Bible we find frequent references to the time of God's judgments, indicating that at some time in the future God will begin to judge the people of the earth, as never before. We read of the time of the "out-pouring of his wrath;" "the time of his indignation;" of "his anger," and of his "fury to his adversaries." To whatever the many different statements of this character may refer, it is very evident that the terms, *wrath*, *anger*, *indignation*, and *fury*, do not correctly describe God's attitude toward his creatures, however sinful they may be.

We are the work of his hands; he has made us what we are, and we are in the process of becoming his sons. If a workman in making anything finds that he cannot make it as he intended, and casts it aside, we are justified in thinking him a poor workman. Either he is poor in skill or poor in judgment. If in addition to discarding his work he becomes angry and vindictively smashes it into bits, we are not far wrong in saying the man is a fool.

We are of those who believe in the unlimited knowledge, wisdom, and power of the Creator, and that because of this he can make no mistakes; neither can he fail to accomplish his purposes. He cannot stultify himself as does a man. God's word cannot fail; as the Spirit said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11).

We believe that God is not an arbitrary monarch, issuing edicts according to varying caprice, but that he carries on his work according to fixt laws, the laws of nature. We perceive that when the laws of nature are violated, the results are often as tho God were angry with the offender. We reason that at the time the Bible was written, the masses being very ignorant, it was necessary to speak to the people in such terms as they could understand, even tho those terms were not strictly correct.

Therefore they were told that if they did so and so, God's wrath would be visited upon them. To explain to such people that whatever they do they must always, in due time, experience the natural result of such actions, nothing more, nothing less, would have but little weight with them to affect their methods of action, for they were extremely ignorant of natural law in its relation to the causes and effects in the things pertaining to man's daily life and actions.

The idea that God's rewards and punishments are always and only the simple, natural result of things done, is clearly set forth in such statements as, "And they were judged every man according to their works" (Rev. xx. 13). "My reward is with me to give to every man according as his work shall be" (Rev. xxii. 12). More than this, man will be judged largely by his own law of right, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37). Alas that men should be so ignorant of natural law! for few indeed are able to perceive with any clearness, either the causes of the ordinary actions of life, or the results accruing from them.

Jesus said, "Ye shall know the truth, and the truth shall make you free." The truth is the facts concerning the things that are. Having the requisite knowledge, we may so act as to be free from all the evils of life, the consequences of wrong doing. God said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me" (Hosea iv. 6). Therefore man should have knowledge, in order that he may always act in harmony with the law, and that he may always obtain good results. This is the basis of the promise to the Godly man, namely, "Whatsoever he doeth shall prosper."

We perceive that the Divine intent is that man shall

be blessed with all the good that his nature is capable of enjoying. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11). The expected end is the Divine purpose to make man like unto Himself. Because all natural law works toward the accomplishing of the Divine purpose, it is written, "All things work together for good to them that love God." Those who love God make it the business of their lives to know, and in all things to conform to, the Divine will. Obedience to such laws as constitute right living is righteousness. We believe that nature's laws do not change. It is important that one living in any country should know such of its laws as may touch upon his daily actions, lest he be found an unintentional offender. Because of this, the laws are formulated for the information of those concerned. The object of all government is, or should be, the protection of the individual in his rights. And the purpose of the penalties of broken law is not vengeance, but the reformation of the offender.

God's purpose in creating man is declared to be that man shall grow into God's likeness; that is, shall develop the attributes and powers of God, that as God's son he may take control of and rule the earth as its God. This accomplished, it will be God's kingdom established upon earth, and will be the answer to the prayer, "Let thy kingdom come, let thy will be done on earth." To this end it is necessary that those who are to form that kingdom should know, understand, and conform fully to the laws of the kingdom of God.

We are informed that in harvesting the crop of humanity, there will be some who will constitute the first ripe fruit. Those who are the first to develop to where they understand God's laws and will conform fully to them, are spoken of as "the first fruits unto God and the

Lamb," a body of 144,000 souls. The Divine effort to hasten the time of the gathering of this body of perfected humanity, is perceived in that, from the antediluvian world, Noah was chosen to perpetuate the race; then Abraham was chosen; then Jacob and his posterity were chosen. These were chosen even as a farmer chooses the most highly developed seed of this year's crop for his next year's planting, that his stock may not deteriorate, but may even improve.

That God's chosen stock might have every opportunity to develop in the right direction, he gave his people angels and prophets for teachers, and, as well, a class of men of whom but little is known, whom the Patriarchs obeyed, recognizing them as God-men. Thru these teachers the Bible was written, and in it was given in clear language all the information necessary for one to live a right, a righteous, life. Concerning the things necessary for those to know who followed these instructions, higher knowledge was given in language more or less mystic, according as it was desirable to hide it from the masses, who, should they gain it, would only injure both themselves and others in their attempt to use it. For this same reason parents usually keep matches out of the reach of little children.

The vital, fundamental laws of righteousness are epitomized in the Ten Commandments. The Bible is called "The Law," for it teaches all of the law necessary for man to know that he may become one of earth's first ripe fruits. Experience proves that if one will make it the business of his life to live according to the teachings of the Bible, he will develop the ability to understand those things that are beyond the common mind. And the time comes when the Spirit of anointing within him makes it unnecessary that any man should teach him. "But the anointing which ye have received of him abideth in you,

and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it" (I John ii. 27). More than this, those in the heavens will meet such a one and will teach him face to face. "Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn [from the path] to the right hand, and when ye turn to the left" (Isa. xxx. 20, 21).

Natural laws are to be learned by experience and observation, but attention may be called to them so that they may be learned comparatively easily and quickly. Because of this we perceive the necessity, not only of having the Bible, but also of God's judgments, wherein effects will follow causes so swiftly that all who will can soon learn the law, in order that God's purpose in creation may soon be accomplished. Those who are to be the first ripe fruits, "kings and priests unto God" who "shall reign on the earth"—thus uniting with the heavenly world to forward God's work in the earth—must needs go thru a long system of teaching and training to fit them for so great a task. These, more than any other people, need to know the law, for they are to be the administrators of it. It is because of this that "judgment must begin at the house of God."

Thruout the centuries men have questioned why God's judgments tarried so long. "Why does God permit these great evils?" is frequently asked. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. iii. 14, 15). "Where is the God of judgment?" (Mal. ii. 17). Even

the writer of the Psalms wonders at the prosperity of the wicked. (Ps. lxxiii.)

We know that our courts with their judges, advocates, and accusers, are not always in session. When court convenes, the cases are brought up in their order for consideration and judgment. The offender in a case may have committed a great crime many months before, yet he may be going about free to engage in his usual business and enjoyments, simply because the time of judgment in his case has not yet come. One ignorant of the processes of law, observing this man's freedom, may say, "That man is a criminal, yet he enjoys all the liberty and privileges of a law-abiding citizen; it is not fair nor just." But the case is laid up against him and judgment will be executed in due time, then he will suffer for the wrong that he has done.

That God seems not to execute judgment in the earth is not altogether seeming, for judgment has been delayed. But the time will come when God will convene his court and then justice and judgment will be administered swiftly. "For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Ps. xcvi. 9). "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts" (Mal. iii. 5).

The reason that God has delayed his coming to judge the people fully, is that from the beginning man has been developing, by experiences, both pleasant and painful, from a state of irresponsible childhood to a condition of competent, responsible manhood, having some knowledge of the law and the ability to live according to it.

With this knowledge and ability comes responsibility for his actions. During the period of irresponsibility, to a certain extent "God winked at" man's wrong-doing. But, "He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. ciii. 9, 10). But we believe that the time is near when he will show his judgments openly in the sight of all the people; that is, effects will follow causes so swiftly that all will be enabled to see and to learn the law. It is written that God will do these things "in the sight of the heathen."

"The law of the Lord is perfect, converting the sinner," for when men learn God's laws and understand their operation, they will perceive their justice and obey them, simply because it is for their own good. The purpose of God's judgments is that men may gain knowledge and understanding of the laws under which they live. If in any country the laws were not openly administered; if all arrests, trials, judgments, and penalties were secret, the people could never learn the law. If men knew there were laws but were ignorant of nearly all of them (as nearly all are of natural laws), and also knew that they were liable to arrest and punishment for ignorantly violating them, some would live in terror of the law all their days. This seems to be the state of most religious peoples.

But the time has come, in the development of the race, when man is able to know, to understand, and to obey the law; therefore the time has come to teach men the law. If in any community immediate arrest and open trial and punishment followed every infraction of the law, all would soon learn to conform to it. "His righteousness [as exprest in his law] will he openly show in the sight of all the people."

It is written, "Some men's sins are open beforehand, going before to judgment; and some they follow after." We believe that the results of some men's actions follow them into another incarnation; if not as "karma," they follow as traits of character or as capacities that those actions have developed. Also it is written, "Judgment must begin at the house of God." Why should judgment begin at the house of God? God's house is not a temple, however grand that temple may be. "But will God indeed dwell in the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?" "I dwell with him that is humble and of a contrite heart." "Ye are the temple of God, if so be that the spirit of God dwell in you."

When men retain within themselves the substance of reproduction—which is the only medium thru which the Spirit of God can communicate directly with man's consciousness—and they consecrate themselves wholly to God, covenanting to do his will, they will in due time be gathered together into one body, in order that they may be organized into Divine order, and that the spirit of the Christ (spirit of anointing) may fill and actuate them. "A body [of many members] hast thou prepared me." This body of God's anointed ones will constitute God's house, and it is among those who are preparing themselves to become members of this body that the open judgment is to begin. For this body of people who are to be "kings and priests unto God and to reign on the earth," must first of all learn the law. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of Hosts" (Mal. ii. 7). Of the son it is written, "Tho he were a son, yet learned he obedience by the things which he suffered." This body of people must not only know and keep the law, but they must develop the powers of

mind and will to control all the forces in nature, that they may reign on the earth. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 10).

This body of God's anointed ones is to be THE Christ, THE son of God, not *a* son of God, as was the Lord Jesus. As *the* son of God these are to rule the earth as its God. "Unto the Son he [God] saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. i. 9).

We repeat, God's purpose in his judgments is not vengeance, "Fury is not in me," but that man, thru knowing the law, may keep it and enjoy all the benefits accruing therefrom, which benefits are all the good that it is possible for man to enjoy. So we perceive that the time will come when "All the earth shall see the salvation of our God;" salvation, the act and manner of saving. They shall see that God will save his people by teaching them his law, in order that they may keep it.

The faithful soul, knowing that God does not willingly afflict the children of men; that "He knoweth our frame; remembereth that we are dust," and that, "like as a father pitieth his children, so the Lord pitieth them that fear him," may safely pray that God's judgments be visited upon him. "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting," the way of everlasting life. "Write thy law in our hearts we beseech thee." "Then shall we teach transgressors thy ways; and sinners shall be converted unto thee."

THE TITHE

BY S. I.

IN Leviticus xxvii. 30-33, Numbers xviii. 20-32, and Malachi iii. 8-12, we find instructions about "The Tithe"—a symbolism which, when read and studied carefully, may reveal some important esoteric truths. The rule or practise of giving one-tenth of one's income, profits, or earnings to a Church or other institution, is at best an imitation of the symbol, and is all right for the children it satisfies, but it is by no means the practical application of the lesson concealed in this symbol.

The "Lord" instructs us to give THE tenth, not A tenth; and to give *all* of the tenth or tithe (not tithes—see Revised Version). This shows that there is a particular "tenth part" which should be given, or offered, as a "heave" offering to the LORD (YAHVEH). It is to be *hallowed and increased*; i. e., to be set apart and added to—growing greater and better.

The tithe must consist of the *best* (Heb. *fat*)—the *cream* of our best efforts; "heave" means a rising—an effort *upward*; it must be the best from the *land*, from the *trees* and from the *herd* (Lev. xxvii. 30); that is, the best from the mineral, vegetable, and the animal-human kingdoms should be utilized in the best way possible, so as to make our *tithe* the highest, noblest or most valuable.

Here, as elsewhere in the Bible, it is important to note the significance of numbers. Number 10 indicates a fullness, a completion; it is the unit of tens. In the tenth step, or degree, of our development we sum up, gather together—we complete one round. As the cream rises

to the top, so do we gather and carry up the very essence from each step below, to be used in the tenth degree; only the best *can* be made good use of there; the chaff and husk, which were useful and necessary during former developments, must be dropt, left behind. Thus the *Tithe* is the highest and best *of* and *in* ourselves.

The Levites were to receive the tithe of the Israelites and then to make a heave offering of it—a “tithe of the tithe” (Num. xviii. 26); i. e., another tenfold purification and elevation is made, making this second tithe ten times better in *quality*, tho perhaps, according to physical measures, it may appear as only *one-tenth* of what it was.

Levi means “joined,” and the *priests* were from this tribe. The office of a priest is to “initiate,” to join a lower to a higher, to spiritualize. Levi was the third son of Israel and his corresponding zodiacal sign is Sagittarius. From “Solar Biology” we learn that Sagittarius is the *executive* sign of the *Reproductive* Trinity; therefore Levi, Sagittarius, is that function in man which conducts the carrying of reproductive elements *up* to a higher sphere of activity and use. If this is not done, *death* is the result. (Gen. xlix 6.)

But when we have “heaved” the best of the last, we shall “bear no sin”—because from experience we know how to avoid that burden; “nor profane holy things”—for we have learnt their right use; “neither shall we die”—we have then reached the age-lasting life. (Num. xviii. 32.) Then “Scorpio” becomes the *Eagle*, and its opposite, or balancing sign, “Taurus,” changes from its shorn condition, the “Ox,” to the *Bull*.

“TRUE faith is possible only with true men.”

CLASSICS IN RIGHTEOUSNESS

BY NATHAN DAVIS

AND of his fulness have all we received, and grace for grace.—John i. 16.

THERE being fulness of grace in Christ, everything manifested in Christ should also be manifested in believers; and since, “In him dwelleth all the fulness of the Godhead bodily,” so all who attain to redemption of the body are likewise possessors of the fulness of God. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”—that which is born of God is God; then all sons of God are God; not many Gods, but one God by virtue of the at-one-ment, or reconciliation. And there never can be any disintegration in this one God; for they have all past the great day of at-one-ment that has made them “of one heart and one soul.”

In this at-one-ment no one loses his individuality, or identity; but since God is love, every individual son is so filled with the life or love of God, that every fiber of carnality is destroyed—burned up; so that when the prince of carnality comes, he finds nothing that belongs to him.

In the genesis of all things it was a law of being that all things should bring forth after their own kind; therefore it is not a thing incredible that the offspring of God should be like God; but men are ignorantly in haste in testifying to their spiritual birth. To see the kingdom of God is to be born into it. “Then if ye be dead with Christ from the rudiments of the world, why, as those living in the world, are ye subject to ordinances, after the commandments and doctrines of men?” There is a vast amount of contention and controversy about sacraments

and ordinances these days among men professedly spiritually born, when, if they would logically consider, they might readily discern that the practising of any sacrament or ordinance is an open confession that they have not yet attained to spiritual birth. The sacraments were instituted as memorials to be practised only until the Christ should be formed within.

I believe the Lord would have me say something of the methods by which he is to draw all men unto himself. He makes the enquiry by the mouth of Jeremiah, the prophet: "Is there no balm in Gilead? Is there no physician there? Why then is not the healing of the daughter of my people perfected?" He has asked this question, *not that he does not know*, but because he wishes you and me to answer. I answer that it is because the ministry of reconciliation has not been correctly discerned.

The doctrine of at-one-ment, or reconciliation, is fundamental in the Christian religion; but there is a wide range of beliefs as to how reconciliation was effected and applied for the relief or rescue of humanity. Much the larger portion of Christendom believes it to have been strictly vicarious and effected by an ignominious death on the cross of Calvary, in order to appease the wrath of God against sinful men. That God chose his own Son as a vicarious substitute upon whom to pour out his wrath, is the belief of millions who believe themselves to be released from all acts of repentance, or faith. If the doctrine of substitution were true, there would be good reason for this belief; but the words "vicarious," and "substitute" do not appear in the Scriptures.

We have spent much time and labor in trying to discover the true origin of the sacrificial system. In a brief article we cannot give quotations and voluminous extracts; but suffice it to say, that from a careful research in a very large library in St. Louis, we find the Levitical sys-

tem to have been derived from a Pagan or childish notion of giving God something to eat, and this is abundantly supported by many scriptures. (Read carefully the 50th Psalm.) "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices" (Jer. vii. 22). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." If you will give to the word "sacrifice," the meaning of "consecration," you will apprehend it much better. Love is the fulfilling of the law, and is much more than all whole burnt offerings and sacrifices.

Ye believe in God, believe also in his Son Jesus Christ; not as your vicar or substitute, but as your High Priest, who can be touched with a feeling of your infirmities; also as your Advocate, Prophet, and King, under whom you are faithfully to serve. If you are faithful in his service, you will as *his substitute* strive to lead the people to a reconciliation with God. As his *deputy* you should be laboring in God's harvest-field, not only calling sinners to repentance, but, with heroic aggressiveness, leading them on and on, from conquering unto conquest, from one degree of righteousness to another, until the venire of the chosen ones is filled and a greater day of at-onement than ever before is brought to pass; when you shall "be glad and rejoice and give honor to him: for the marriage of the King's Son has come, and his wife hath made herself ready."

We may determine the character of a people from their ideal of God. If they believe in vicarious atonement, it is evident that they believe God to be just as they are; i. e., that he may be subsidized or bought off with a subsidy, tribute, or price. They think thus to reform God by reconciling him to themselves, instead of reforming or reconciling themselves to God. Jesus did suffer for

us, but not in our stead; else we should be released from any necessity of reformation. If you invest God with the attributes of Moloch, you certainly cannot rise above the standard of character usually ascribed to him. You will very likely retain the carnal principle expressed in, "The eye for an eye, and a tooth for a tooth," because you certainly cannot become better than your ideal of God, and will not have wrought into your character any of the traits or attributes belonging to a true son of God.

Christ took upon him the seed of Abraham; i. e., a sinful flesh; then God was in that sinful flesh, reconciling the world unto himself until it was perfected—until he could say to the Father, "I have finished the work thou gavest me to do." Then he was enabled to draw all men up after him who will meet the necessary conditions of repentance and faith. By the reciprocal indwelling of the Father in the Son and the Son in the Father, certain conditions are established whereby Christ is able to send forth "the Spirit of truth; whom the world cannot receive; because it seeth him not, neither knoweth him: ye know him, for he dwelleth with you, and shall be in you." It is this esoteric experience of the indwelling Spirit of truth that will effectually reconcile the world unto God. Jesus says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It is thus that he becomes your tutor to guide you into all the truth; and when the truth, the whole truth, and nothing but the truth, becomes wrought into your character, until your transformation is complete and you are fully conformed to the image of the Elder Brother, then your election is accomplished; then as a son of God, to you it is given to have life within yourself.

Jesus Christ has plainly marked this pathway of the Spirit, which leads to a transcendent experience. He

said in substance, "Follow me in the regenerate life and it will ultimate in your being crowned as conqueror." The true doctrine of the regeneration is a law, which must be strictly followed to its ultimate or you cannot be crowned.

Paul exhorts Timothy to, "Take heed unto thyself, and unto the doctrine." Personal deportment squared by the law of spirit life will make you free from the law of sin and death. Many teachers and preachers decry the teaching of doctrine; but how shall the unspiritual know unless they observe the plumb-line, which the Lord has set in the midst of his people Israel, by which they may build. The ebb and flow of the emotional tides of the mind of the flesh is not a safe guide. As we have often said before, "The baptism of the Holy Spirit," with the the Bible evidence of illumination, is a safe guide; with the abiding presence of the indwelling Holy Spirit, you have an infallible monitor.

There is no reformatory power emanating from the doctrine of vicarious atonement, unless it be God whom you wish to reform; but the overcoming life of Jesus Christ will save you, if you make it your ideal and example to square your life by. Square your life by this ideal and, when finished, you will find yourself perfectly reconciled to God. "Obedience is better than sacrifice." "Sacrifice and offering thou hast no delight in; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God" (Ps. xl. 6, 7, 8).

Vicarious atonement signifies "covering" or "concealing." It is a principle of law that it is a crime to conceal a crime—a sin to conceal a sin. Thus we see that the doctrine dishonors God, and changes his glory into an image like unto a corrupt man. It is clearly thru the regener-

ating, or overcoming life of Jesus Christ that we must be saved. He knoweth our frame, that we are dust, and is able to succor us when tempted.

The eviction and destruction of the sin principle is absolutely essential to a reconciliation with God. Jesus Christ was the first to carry a suit for eviction to a successful issue. The Prince of this world is very artful and has so blinded the eyes of the people that they do not realize that they have him to deal with. Since he has so artfully avoided being dealt with by consuls, ministers, diplomats and ambassadors for God, he continues to hold a very strong grip upon humanity. It requires a very skilful advocate to carry a suit for eviction to a successful issue. Jesus is just such an advocate. Without further delay, place your cause in his hands. Open the door of your heart to him. Invite him to make a permanent indwelling in the inmost chamber of your heart, where you may take counsel with him at all times. Even after he has taken up his indwelling in your inmost consciousness, you will still realize that the sin principle has not been evicted, or extracted, or destroyed.

The great apostle Paul fully realized this, for after he had preached to others the unsearchable riches of Christ, he saw the possibility of himself being a castaway, and we imagine we hear him saying something like this, "As by great moderation in diet, the wrestlers and boxers prepare themselves for public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; yea, much more ought we, as our crown of glory is infinitely more excellent and durable than their garlands of flowers, laurels, or the like. Under this apprehension I labor to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.

As combatants strive to beat down and to conquer their antagonists, so do I, by faith, fastings, watchfulness, and prayer, keep under my body, and bring it into subjection, lest after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should myself become a castaway."

Thus we realize that the process of bringing ourselves into perfect reconciliation with God, is a decidedly slow one, and that we *cannot*—as we heard one testify—attain it in five minutes. It is the "five-minute brand" that is most current and that has brought the cause of Christ into such disrepute among the scoffers. Let us labor to "purify ourselves, even as he is pure," for this is the will of God. But some one says, "Oh, that would be self-righteousness." If it is properly seasoned with faith and devotion, it is just what God desires.

Without the eviction of every sin principle, and redemption of the body, the reconciliation, or at-one-ment, is not perfected, and our adoption into God's family as heirs, and joint-heirs with Christ is unfinished. Without this fulness we may become servants, or friends of God, but not sons, nor the "saviors that shall appear on Mount Zion to judge the mount of Esau." A consecration that is made in good faith, and that is of a permanent character, will bring eviction and reconciliation.

"God is love," and incorruptible love is the basic principle of reconciliation, or at-one-ment. "He that loveth not knoweth not God." God manifested his love for us in sending his only begotten Son into the world to take the initial step in the overcoming of the world, flesh, devil, death, hell, and the grave; and whosoever believeth in him, and is inspired with an incorruptible love for him, following him in the overcoming business, shall attain full redemption of body, soul, and spirit. This is the method of conciliation. Jesus said, "Thou shalt love the

Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." "Whoso keepeth his word, in him verily is the love of God perfected." "We know that we have past from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Toleration is *not* love. Love is chemical attraction, and if it be the incorruptible kind, it will make disciples of one heart and one soul. All the recipients of the pentecostal baptism were of one heart and one soul, and each loved the other as his own soul. It is thus that the one uniting spirit of Christ brings reconciliation, that all hearts may be comforted.

A converted Jew recently took strong exceptions to our use of the word "at-one-ment," in exegesis of atonement, and striking the table a terrific blow, declared it was a lie. Well, in all our writings for the last twelve months or more, we have had a vivid consciousness that the fire should try them, of what sort they are. If they are error, they will surely be consumed; if not, we shall be rewarded.

The article entitled "At Applegate," by E. O. Richberg, M. D., in the July number of *Bible Review*, found a deep and fervent response in our own soul; for we had made a like visit to the Fraternity and found it all that the article represents it to be. It is surely an ideal center of right living, and we only wish there might be a thousand more, after the same pattern, in this fair land of ours; but we realize that these are days of swift transition, and when this cruel war period is over, there must needs be a reconstruction on theocratic lines, when we may realize our most earnest desires. "Deal courageously, and the Lord shall be with the good" (II Chron. xix. 11). "Be strong and of a good courage, for the Lord thy God is with thee whithersoever thou goest" (Joshua i. 9).

THE ESOTERIC LIFE:

AIM—TO BECOME "SONS OF GOD"

BY ELSIE H. STOAKLEY

[An address read before the Esoteric Society of Birmingham, England.]

WHAT is the meaning of Esoteric? I look in the dictionary and I see, "Inner, Secret, known to a few." An Esoteric Class, then, teaches something that is known only to a few. What is it that is known only to a few? It is Regeneration.

What is Regeneration? The dictionary says, "The New Birth; the change from a carnal to a spiritual life;" i. e., this change is to be made by means of a rebirth. Jesus said, "Verily, Verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (St. John iii. 3). But surely the idea of rebirth is a widespread teaching; we hear on all sides the words "conversion" and "rebirth." Men say they are converted or reborn when they have made their decision to seek the truth; i. e., when they have taken the first step only. Is this all the Esoteric Life teaches?

Now Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, ye must be born again" (St. John iii. 6, 7). Birth suggests parents. We are to be born again, then, of spiritual parents. Parents suggest marriage. There is to be a marriage first, a spiritual marriage, a union—of what? Of something that is not of the flesh but of the Spirit; of something that is within, because in the Regeneration we always look within, not without.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe"

—Browning, *Paracelsus*.

There is, then, to be a union of the male and the female principles within; of the mind and the soul; the intellect and the intuition; the conscious and the subconscious mind.

So the Esoteric Life teaches that Regeneration means Rebirth, the birth of the new self; the birth of the spirit child—the Son; the Son of God, who is born from the spiritual elements within ourselves. Our ultimate, then, is to give birth to this spirit child; to be reborn; to become a Son of God; to complete the Trinity; to become the three in one.

Now, I want to show how all things are merely preparatory to this stage, and how all things work from without inwards. We have to pass thru many stages before we come to maturity. Each stage is absolutely necessary; no stage can be hurried nor left out. One psychologist has said that a child has his youth in order that he may play. So we have our youthful reincarnations in order that we may play and experiment and so prepare ourselves for the real life, for the time when we shall know the Father. Of course, those play-times of ours seem very real, and the troubles very great, even as they seem to the little child. It is only when we are older that we look back and smile at our childlike griefs and pleasures.

All things then are preparing for the "Marriage Day," for there can be no birth until the marriage has taken place. All things are working towards that end, but everything works from without first—first the marriage without, then the marriage within. So we find in every human being an instinct which urges him to seek—for what? For sex relationship; for a mate; for companionship; for love. This instinct is the Parental Instinct, by which I mean all tendencies to produce and to care for

young. This instinct differs from all others, in that it has such a profound effect upon character.

I like to think of each human being as part of a circle; each is trying to complete the circle. It can only be completed when the two elements, male and female, are combined. So man seeks woman; woman seeks man. When the man-part of the circle exactly fits the woman-part of the circle, then is the circle almost complete, not quite, however, because it is not joined, as I will show later.

All, then, have that within them, that parental instinct, which urges them to complete the circle. In the race, the parental instinct was one of the first instincts to develop, and with the development of this instinct came the first moral instinct. The first thing man possessed was a mate; he had someone else to care about besides himself. So the child develops along similar lines to the man, and we find that he cannot be moral or immoral until the parental instinct has developed—somewhere about the age of 12. He has the elements out of which morality springs, and if rightly taught, he will have learnt right habits of conduct and that it pays to do right, by the time the parental and moral instincts develop.

We see, then, that the parental and religious instincts are closely connected. Religious revivals are generally followed by engagements and marriages. Marriage often means religious awakening. Without a strong development of the parental instinct no human being can be uplifted intellectually or spiritually. Poems, compositions, works of art, music, are all inspired thru the impulse of love. As Emerson says, "It is a fact often observed that men have written good verse under the inspiration of passion, who cannot write well under any other circumstances." Speaking of love, Emerson says:

"The passion rebuilds the world for the youth. It makes all things alive and significant. Nature grows

conscious. Every bird on the boughs of the tree sings now to his heart and his soul. The notes are almost articulate. The clouds have faces as he looks on them. The trees of the forest, the waving grass and the peeping flowers have grown intelligent."

"Behold there in the wood the fine madman. He is a palace of sweet sounds and sights; he dilates; he is twice a man; he walks with arms akimbo; he soliloquizes; he accosts the grass and the trees; he feels the blood of the violet, the clover and the lily in his veins; and he talks with the brook that wets his feet." "The heats that have opened his perception of natural beauty have made him love music and verse."

"Into the most pitiful and abject," love "will infuse a heart and courage to defy the world, so only it have the countenance of the beloved object. In giving him to another, it still more gives him to himself. He is a new man, with new perceptions, new and keener purposes, and a religious solemnity of character and aims. He does not longer appertain to his family and society; *he* is somewhat; *he* is a person; *he* is a soul."

A woman must Love! Love! Love! (as I read in the *Bible Review*) or she will die; and a man must Think! Think! Think! or he will die. Yes, the loving and the thinking are both necessary; one is the soul, the female principle; the other, the mind, the male principle. The spirit-child is born from both.

Yes! all around us man is seeking woman, and woman is seeking man. Each instinctively knows that somewhere is that other half, and yet we find that nine out of every ten marriages are unsatisfactory. If a man followed his true instinct he would undoubtedly find that other half, but so many other things come into consideration for the time being; desire for worldly wealth, home, intellectual companionship, all of which stifle the natural and true instinct. So discord and dissatisfaction arise between husband and wife; husband and wife in *name*, that is, for they are not really true mates.

So much are people beginning to realize that such mar-

riages are not made in heaven, that almost every modern novel deals with this subject. Men and women are no longer content to believe that such marriages cannot be burst asunder, and problems arise when the true mate is found. For this instinct, this parental instinct, is so strong that it dominates all other instincts, and all other things become insignificant when love, the real love, the soul mate comes.

Some wait until they find the true mate:

“Midway the road of our life’s term they met
And one another knew without surprise;
Nor cared that beauty stood in mutual eyes;
Not at their tardy meeting nursed regret.
To them it was revealed how they had found
The kindred nature and the needed mind,
The mate by long conspiracy designed,
The flower to plant in sanctuary ground.”

—Meredith.

Here the first or lowest heaven is reached; the heaven where sex reigns supreme. Many stay here; they think they have reached heaven. There is so much joy and sunshine here.

“And I dreamed a dream! I dreamed I saw a land and on the hills walked brave men and brave women hand in hand.

And they looked into each other’s eyes and they were not afraid.

And I saw the women also hold each others’ hands.

And I said to Him beside me, ‘What place is this?’

And He said, ‘This is Heaven.’

And I said, ‘Where is it?’

And He answered, ‘On Earth.’

And I said, ‘When shall these things be?’

And He answered, ‘In the future.’”

—O. Schreiner.

“Somewhere there waiteth in this world of ours,
For one lone soul another lonely soul;
Each chasing each thru all the weary hours,
And meeting strangely in some sudden goal.
Then blend they like green leaves with golden flowers,

Into one beautiful and perfect whole.
And life's long day is ended and the way
Lies open onward to eternal day."

—Edwin Arnold.

The first heaven is reached; the circle is almost complete, but still unjoined. The perfect marriage has been made from without. But as Emerson says:

"The union which is thus effected and which adds a new value to every atom in nature—for it transmutes every thread thruout the whole web of relation into a golden ray, and bathes the soul in a new and sweeter element—is yet a temporary state. Not always can flowers, pearls, poetry, protestations, nor even home in another heart content the *awful* soul that dwells in clay." But it is thus that we are "put into training for a love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom." "But we need not fear that we can lose anything by the progress of the soul. The soul can be trusted to the end. That which is so beautiful and attractive as these relations, *must* be succeeded and supplanted only by what is more beautiful, and so on for ever."

Then comes the last marriage, which brings us up to the highest heaven, or rather, I should say, the highest heaven on earth, for like Emerson I feel it must be "so on for ever." When the man and the woman have met who are "by long conspiracy designed," they are nearing the goal where "the way lies open onward to eternal day." I do not mean that they have reached the goal, but that they are ready to plant their feet on the first rung of the ladder—to begin climbing the mountain. They are nearing the path, "The Narrow Way," which leads to the goal. They have found the "kindred nature" and the "needed mind," and the circle is almost complete. Two such beings must meet, must be united, before the goal can be reached; they represent the two principles, the male, and the female; the mind and the soul. One is incomplete without the other. There can be no birth if

there is no union, no marriage, between these two principles. And yet, at the beginning, we said that Regeneration meant the birth of the spirit child from the two spiritual elements within ourselves.

I think, then, that after two such beings have met, in the next incarnation the two become one, i. e., the circle is joined—altho, of course, it is still incomplete in parts. The two are one, and “whom God hath joined let no man put asunder.” The two are within the same body, i. e., the body is one, whether the body be that of man or woman. If it be that of a woman, it probably means that the woman principle needs more development; i. e., that she must learn to Love! Love! Love! If of a man, that the masculine principle needs more development. This new being must both Love! Love! Love! *and* Think! Think! Think! or it will die.

Now, I believe there are very many people in the world with this duality within them; many who are ready to start on the path, to begin climbing the mountain-side. Many seem to have known it instinctively or intuitively and have naturally shrunk from marriage with anyone outside themselves. I myself know many women like this; you perhaps may know many men. Others, not realizing this duality, have sought outside; the two within have not yet come to a perfect understanding. Some have married, only to find their hunger unappeased; they are still seeking, they know not what. These are they who, when they hear the Word, *can* receive it. When they do hear the Word they realize that they have committed adultery, and “Thou shalt not commit adultery.”

Every one who is to attain must make this marriage within, and I think they cannot make it within until they have first found the perfect mate outside themselves in a previous incarnation. This sounds as if I were saying that it is impossible for every one to attain. Every one will at-

tain—in time, because every one in time must will to do so.

“For somewhere, sometime, you shall, you must fulfil
The mighty plan.”

—F. Neals in *Bible Review*, June 1913.

Some, of course, will reach the goal before others.

Now you may be saying, “How do I know if I have this duality within me?” The test is very simple. It is this: “All who have the will to attain, may attain, for the fact that they have the will to live the life requisite to attain, is an absolute proof that they have the ability within themselves” (“Goal of Life.”) If after hearing this, you say, “Well, I don’t care for this idea of marriage, I would much rather have a nice home and children,” then you have not the will to attain at present. You will be doing God’s will by marrying—that is your particular duty, and to do otherwise would not be right for you. If you try to do otherwise you will find that you are not advancing. If on the other hand you say, “I care for nothing else so much as to give birth to the spirit child,” then you can attain, because you have the will to do so.

Even all those who have made this marriage within may not attain in this life, for the way is long and God does not at first reveal to us all that it means when we set out on the path. Some may weary on the way and the child may never be born; then death comes. In some, the child, the new-born self, may be long in coming; in others it may be born more quickly. But if you have the will to attain, you may attain.

When the marriage has been made and the desire to give birth to the spirit child becomes the ruling desire, the one and only desire, then is the spirit child conceived. Then we begin climbing the mountain-side—the steep, rugged, lonely mountain. We leave the joyous land of the first heaven. The fight begins:

"When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, in the middle; the soul wakes
And grows."

—Browning, *Bishop Blouhram's Apology*.

The child is conceived when you can say, "Like the passion of a mother for the child whom death has taken; like the yearning of a friend for the friend whom life has buried; like the hunger of dying eyes for a life that is slipping; like the thirst of a soul for love at its first awakening, so, but fiercer was the longing in me."

—O. Schreiner.

When the child is conceived, everything must be laid on the Altar for that child. Even as a mother suffers in giving birth to her physical child, so must we suffer in giving birth to the spirit child. Even as both parents are willing and even glad to sacrifice for their physical child, so must we be prepared to sacrifice for our spirit child—yes, and sacrifice all—nothing must be kept back. And like the other parents, we shall have joy in our sacrifice.

"All that I took from thee I did but take
Not for thy harms,
But just that thou mightst seek it in my arms.
All that thy child's mistake fancies as lost,
I have stored for thee at home,
Rise! clasp my hand and come."

—F. Thompson, *Hound of Heaven*.

Yes! it is all stored up at home. There is no sacrifice! For

"The deep humiliations
Of those crucifixion days
Are just blended with the glory
Overshadowing, always."

Even as the good mother who is bearing her physical child tries to keep the body healthy and her mind full of pure and peaceful thoughts, even so must we keep our mind and body pure. The birth of the spirit child is

just as real as any physical birth, or rather, I should say *more* real—in fact, the only *real birth*; the others were but the plays of children.

Remember! you are married; your child is conceived. Therefore all your vital force is going to be used to bring that child to birth. So “whatsoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God” (I John iii. 9). So long as the life forces are wasted, and they will be wasted so long as any other desire is of more importance than the desire for the spirit child, so long will there be delay in the birth of the spirit child. Only when the life forces have been stored up and transmuted, will the Child, the Son of God, be born. The trinity is then complete, the three in one. He is a *spirit* child—he cannot die. He shall reign for ever and ever. See I John iii. 1, 2 and 14; ii. 25 and 17; and St. John iii. 3.

“DIFFERENT”

“THE following bit of satire is from the *Bulletin*, of Sidney, New South Wales:

‘A man with an axe flew by Socrates, chasing another man.

“Stop him! Stop him!” cried he of the weapon. “He’s a murderer!”

But the old Socrates wasn’t taking any chances, and jogged on imperturbably.

“You fool!” quoth he of the axe. “Why didn’t you stop him? He’s a murderer I tell you!”

“A murderer! What’s a murderer?”

“Fool! One that kills, of course.”

“Ah! a butcher.”

“No, idiot! that’s different. One that kills a man.”

“Oh! Ah, a soldier.”

“No! No! That’s different altogether. One that kills a man in times of peace.”

“A hangman!”

“No! No! No! That’s different. One that kills a man in his house!”

“A doctor, then?”

“No! No! No! No! That’s different. I mean”——’ ”

PSYCHIC FORCE

BY MARY

IT is a law of all nature that everything that exists has a right to be itself—every plant, every tree, every animal, every human being. But in order to be natural and normal, everything must be left free enough to follow the leadings of the divine impulse acting upon it. Vegetation of any kind when given freedom and space enough to develop, grows and becomes like the parent plant, but when cramped and crowded by other plants, it becomes dwarfed and sickly in size and appearance. We see this often in the wild state where many seeds have been brought by the winds and birds and deposited close together, and they spring up into plants and the hardier kill out the weaker; but often it is noticeable that the hardier plants that thrive in these jungles are the ranker and coarser in quality, and that it is the most sensitive ones that become dwarfed and sickly from the crowding. But remove these same sickly ones to a place of proper environment where they have plenty of room, and they grow and become beautiful and luxuriant.

As you go among the wild plants, trees and shrubs, you wonder and marvel at their luxuriant growth and beauty, and you stop to think that within the germ of each one of these, God has placed the power to reach out into the substance of nature and to partake of the qualities that it needs for its development. This same power has been given to everything that is. Any one who has watched eggs in the process of incubation has noticed that as the time approaches for the pipping of the shells,

the eggs grow heavier. Where do these eggs get their weight? from the germ within the shell? Certainly not, but there is within that germ a quality that gives it the power to grow and to develop and to become like its producer or creator, the hen that laid the egg. And this quality that is in the germ gives it the power to reach out into all nature, and to draw from the atmosphere the life-substance that is necessary to make of that germ what it is intended it should become. The fact that it is enclosed in a shell does not in any way impede its growth, no more than if the shell were not there. That shell is but a form or cistern to hold in place and to give identity and individuality to that especial germ, just as the human body is a house for the soul that is incarnated within it, that that soul may have a means of expression, in order that it may pass thru experiences that will eventually cause it to grow and to develop and to become that which its Creator, God, intended it should become.

Everything that exists in all the universe has the God-given right of freedom of growth, but that growth must be in conformity with the rules of God's great law of development. Both plants and animals, when given room and allowed to grow under their natural conditions, grow harmoniously and normally, and become like the parents from which they sprung. It is only man that when given freedom distorts and perverts his growth. All of the lower animal and vegetable creation are guided by instinct; they live under and are controlled by the universal mind, and therefore grow normally. But to man alone has been given intelligence and the right to choose for himself. In order that man may grow to be like that which his Creator intended him to be, it is necessary that he should develop the intelligence to discern between good and evil; therefore he is given this right to choose for himself that he may thru experience come to know

right from wrong, that he may develop into Godlikeness.

We believe that there are on some of the planets, people who are living much as the lower animals do, wholly under the impulse of the divine mind, and who are therefore in a state of perfect purity, and free from the evils that are upon our planet. But these people are yet in the child state of development. But when man has developed to a state where he begins to look around him and to realize that he is the most powerful factor that he sees, and that he exerts a large controlling influence in the making of conditions around him to suit his desires, he begins to forget God and to think that he is all there is. For as he looks about him with the external mind he sees that man can control all things, that he can even harness and control the forces of nature, and he begins to think that man alone is shaping and controlling the affairs of the world, and forgets that God still has a controlling influence in the affairs of men. And as he looks about and sees the things of nature growing and developing, he begins to realize that he can use that same universal mind for his own growth, and he begins to call forth the power of this universal mind to aid him, and to make it serve his uses.

This is good just so far as he follows the principles of the laws of justice and righteousness. But as he goes on and develops superior intelligence and abilities by the aid of this universal mind, all things begin to come his way, and all things seem to be working together for his good; and as he begins to see how superiorly he is controlling his surrounding conditions and circumstances, egotism rises within him and causes him to think that he is vastly superior to his fellows; he begins to compare himself with others and to reason that because of this superiority he has a right to use his fellows, and with the aid of this superior mind power that he has drawn in he

commences to control and to use them and to make them serve his will. Egoism continues to rise and greed and selfishness continue to grow, until he either meets with a mind that is strong enough and wise enough to show him his mistake, or he goes on his own way eventually to meet defeat and thru hard experience is forced to see his wrong doing.

A large majority of the new mind cults of the present day are beset with this danger of greed and selfishness. The devotees of these various cults, knowing no God but the universal mind, come to think that all things should serve them, and they try to control the minds of others in order that they may make of them servants for their own aggrandizement. How many prosperous, well-educated people we meet at the present time who are strong advocates of the power of mind in shaping conditions, who prove to be the very embodiment of selfishness, for they are using all the powers that they can acquire for their own benefits to the detriment of their fellow men and women. A person who thinks on these things will notice that wherever he goes now he meets those various currents of mind trying to control and to use him. Many of the members and associates of the advanced thought cults of to-day use this law of mind unrighteously. Some of them have even been heard to confess to the fact of concentrating on other people to cause them to do according as they would have them do. This is magic of the blackest kind, and we fully believe that it is because of this greatest of all crimes against mankind, this intentional and deliberately designed control by mind, reaching the height that it has, that this great war, this destruction that is now sweeping the earth, has been brought about. For this cleansing of the earth could no longer be delayed, for a person can no longer live his own life and be himself on this earth. This

desire to control others for greed and selfishness has steadily increased, until at the present time one who is trying to live a righteous life finds it almost an impossibility to think his own thoughts and to be himself, because of the great psychic current that is constantly turned upon him with a desire to control or to destroy. Without the aid and power of God no one could stand. But God has promised, "And I, YAHVEH, will be his God [power] and he shall be my son."

While it is well for a person to realize that this condition exists on the earth at the present time, in order that he may know the evil influences that work upon him and try to overthrow him, yet it is not well or necessary for him to dwell on these thoughts, for he should remember that the greatest protection that one can have is to have faith in God and to abide in him. The Master Jesus said, "Be as wise as serpents," and it is well for us to know these things that we may not be influenced by them and come under their dominion, but the surest way to avoid becoming entangled by these evils is to ignore them and to realize in one's own mind that they can have no power over one. To "Be still and know God" under all trying circumstances is the best thing to do. But this being still is an active doing, a going steadily forward, doing and accomplishing that which we have started out to do in accordance with His will. For to each soul has been given the right to grow and to be itself, and no other individual or any circumstance has the right to stand in the way of that growth. That devilish doctrine that is preached on earth to-day, that one soul that finds itself in any way linked to another soul must go on and abide in the mire with that other soul until it also rises to a place where it will desire to break away and to seek the light, is the greatest of all lies. The Roman Catholic church even refuses to grant divorce to a woman, but

tells her to go back to live in generation with her husband—even when she herself knows that it is wrecking her body and her mind—because he has been pronounced her husband by a priest of the church. Will not the teachers of such lies have to suffer for the evil they have wrought by their false teachings? God, YAHVEH, has said, “There is none that can deliver out of my hand: I will work, and who shall let [reverse] it?” (Isa. xliii. 13). When a soul has risen to a height where it no longer desires generation, who will dare stand in its light?

When God created the world and man upon it, he said, “Let us make man in our image, and after our likeness; . . . and let them have dominion over all the earth,” and who shall stand in the way of God’s work being accomplished? Who will dare try to control another individual to make of that individual a servant, or try to hold him down to prevent him from attaining the ultimates that God intended he should attain? And who cares to take the risk of bringing God’s curse upon him by trying to stand in the path of another, to hinder in any way the progress of that other?

This subject of control by one mind over another is one that should interest the people that have taken up the regenerate life, for the more of the life-fluid that a person retains within the body, the greater becomes that person’s power for good or evil. Every thought he thinks is potent with life, and he therefore needs to guard carefully his thoughts and desires and intents at all times that he may work no evil upon another. For there is no doubt that if a person who has been given the true teachings and shown the way of righteousness takes up these teachings and follows them with selfish desires and intents, and thereby misuses the life that he has conserved, the consequences will be much worse for him than for one who wrongfully uses the powers that he has, with-

out fully realizing the enormity of what he is doing; for "To whomsoever much is given, of him shall much be required" (Luke xii. 48).

Then it is necessary for every man and woman who has begun to live the regenerate life, to watch carefully their secret thoughts, to keep an unceasing vigilance over their interior inclinations and motives, that they may grow the good and discard the evil, for with every particle of life that is conserved they are increasing within themselves the qualities that make up their individuality, whether those qualities are good or evil, desirable or undesirable. "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men" (Tit. iii. 8).

SERVE, AND BE OF USE, WHERE YOU FIT BEST

BY ELI

It is human nature to plead for a better recognition, and to desire to dazzle the world by the splendor of the mind, in order to have our name recorded in the book of fame. The desire to be held in esteem, in the people's estimation, carries us sometimes even beyond the fear of death. A certain writer once said that if he could arouse admiration in the public eye, he would be satisfied to meet death. We frequently strive for the first position when we do not belong there, and very often fail in it. Many times do we find superior minds, superior in their own peculiar sphere of action, that outshine our own, and thus throw a shadow on our own attainments.

We do not mean to discourage hope for a better and higher mind, but we do mean to say that no man can think a vital thought, independent of experience. We have found that experience alone can lead the mind into higher ideas of the great creative laws, or principles in nature. Hence we are unable to attain to another's position in his sphere of use. There will come a time when we shall be able to combine the thoughts given out by the whole body of the Christ (the 144,000) and bring them into logical relations one with another, and view them as a great unit of illumination, formed from the great central Mind.

Owing to the great carnage that is now going on in the world, there is an indication that the great day of our Lord is now upon us. There has been nothing like it in the history of the world, and the war's anguish, and the distress of nations will not run out until the union of God and man is an accomplished fact. His children then shall have been made a willing people to depart out of this world's turmoil, but not before they have had enough of murder and hate. When the time comes that we shall all be gathered, to embody divine love, and be made acquainted with the brotherhood of God in the holy city, and shall be bidden to the feast of light from the Divine Mind, then we must take heed of the Master's words in Luke xiv. 8. When thou art invited to the divine marriage feast (with God and his Holy Messengers) sit not down in the chief place; lest one more honorable than thou may have been invited, and he who invited thee should come and say to thee, Give this man a place; and then with shame thou shouldst occupy the lowest place.

Those who are so full of self that they strive to receive honor from men, will find that their honor and name will waste with them in the grave. For it is our Father

in heaven who honors us with the power of his great Name. When the animal nature is slain, it is worthy to receive honor, and not before. Real honor comes from just and merciful dealings with all, with the eye single to God's holy purpose; and it matters not whether we have a high or a low social rank or position in life, if we can serve the greatest use, it will give us pleasure to be a servant of His servants.

Jesus said, "In my Father's house are many mansions," yes, a department for each one of the different minds. For we understand that a great body of 144,000 holy people are to make up the body of the Christ at his second coming. Imagine, then, how many different rays of light there will be radiating thru these from the central light, and how many different spheres of action there will be in the Christ body. If we, then, should desire some one else's position, we should find there would be numerous points we would not be able to explore, in that particular abode. Jesus said, "I go to prepare a place for you," a place that our Heavenly Father has selected for each one of us, and to take a different position than the one we are fitted for would cast a shadow upon the whole body and cause inharmony and ruin everywhere.

We should not aim at impossibilities. If we cannot find repose in our own abiding place, it is futile for us to seek it in another's sphere. How often in the past have we found that evil desire has caused us to fall. Out of it spring pride, conceit, and double-dealings. But thru the different events of our life we gain more in wisdom and in knowledge of the truth. We have no right to a higher place until the Master calls us; until that time comes we must be under special care in order to insure success in our life. The Christ body, the 144,000, in whom will be God's dwelling place on earth.

will be a house built of new, large, living stones—large in their attainment of good, and living under divine laws. In them will the fulness of the Godhead dwell, and will distribute rays of light in and thru the minds of the particular members of that body, and thus manifest his presence by his glorious Spirit. Then shine in the sphere in which you are selected to shine, for we will all be equally concerned in the blessings of God's children. Then you will not intercept a thought from the divine center, for God will not permit any one to stop a message in its passage. God is the cause of all good, and he treats us with greater forbearance than we deserve.

Now, if a body of such noble souls should meet together in their desire for the good of mankind, to enquire of God in regard to the things that are of interest to the nations, and your influence should corrupt the inspiration they receive from God, you would indeed be a feeble instrument in his hands. The response that will be given by God to his son when he inquires, will be infallible. Divine justice and mercy will be dictated direct from the mind of God and the growing importance of doing God's will, regardless of self, will make us fearful of giving offence.

THE man who has gained preeminence in any line of work has done something to earn it. "Good luck" and chance play no part in the progress of any man. The success he has gained he has earned, altho the reasons may not be visible to the external sight of his fellow men. So the man who wastes time in envyings and jealousies toward his more successful brother only dwarfs his own mind and warps his own soul, and forgets that by the same just law of compensation, and by it only, can he himself rise to success.—M.

THE PHANTOM

BY LOUISE EVANGELINE KEEP

It is still proclaimed, even in this Day of Reasoning, that Man, formed of the Infinite, the One Unchangeable, was cursed of him; that, for the sin of one poor, erring judgment God robbed sinless generations yet to come of that which He had given them in love, namely, divinity, thereby changing His likeness into clay, and leaving man to grope in the dusk of human darkness and the sweat of toil, driven from Eden, and marked with the scarlet brand, "original sin." (Yet in all other courses of the universal workings of His law, nowhere is kind thrust from its kind, but follows the inevitable line of Nature granted in its beginning.)

It is still proclaimed, even in this Day of Birth from Superstition, that for one Soul's sin mankind, flung in the lap of Curse, must feel its scourge, be whipped by it thru years of struggle into death, where Torment's flame awaits and burns with His fierce flame forever. This, unless—but wait! It is said, even with the light of Truth ablaze within the zone of Christendom, that blood alone in awful sacrifice could pacify the wrath of God and lift the shrouding curtain of his displeasure; that this alone could urge the Heart Creative to receive back to its brooding care His own in an adoptive unity! Thru the door of this belief is the atonement that can bring redemption unto man and lift the curse of God!

Great Heart of Love, forgive this Day of Light, that yet reveals upon its radiant robe the darksome meshes of unsightly web, woven in childlike imagery! Forgive the

Voice that, in this Age when human tenderness seeks eagerly to lay sweet unction on a fellow's pain, still loudly threats of cruel punishment—dealt by the hand of Tenderness Itself—to souls gone down in ignorance to mental gloom! There has been other blight of ignorance, oh God, than that of unbelief—the bigotry of Creed, the stern upholding of the Old Theology, that phantom of the past, despite the gentle touches of the Christ philosophy.

Has Christendom's belief in a Red God of carnage, curse, and war gathered thru the ages a nucleus of RIGHTS, gleaned from the lurid picturings of the past, until we see the Phantom's phantom stalking now thru our fair land—our *Christian* land—wearing its badge of RIGHT TO VENGEANCE, since Great God supports such rights and offices? In what secluded cloister of our Temple walls are hid the precepts of the Christ, whose service and whose teachings were of Love?

Why do we point with horror, censuring puny men for plunging ruthlessly their fellows into death and hell, even while we give our praise with pious fervor, mumble “holy” incantations, to a God of war and vengeance—to a God who has flung millions of the human race upon the earth, whether they would or no, only to give them over to a power that has thrust in, checkmating the Creative Plan—a God who dooms the victims of that power to an eternal holocaust, because they have not bowed to man-made Creed? Why blame the puny man atrocious, and uphold complacently and fervently Atrocious God in temples builded in His name?

Ah, Church of God! behold Him as He is! the Infinite! Unchangeable! All-Wise! All-Love! His purpose radiates as clearly as it shone when first He breathed it like sweet incense on a world! One day Mankind, whether in Sheol, where the Christ-Spirit—his body still entombed—preached to the dead—the souls long plunged in mental

darkness—or on some other plane, will bow the knee before Him. One day with vision purified All—All will see His one Great Meaning, that of bringing into its expression the Divinity within, even as the Christ brought forth the demonstration of that Power, ne’er lost to God’s unchanging sight, but only lost to Man’s poor blinded vision. In that day when Man, author of his own curse—the “Curse of Limitation”—shall ally himself again to his great Fountain-Source thru Jesus Christ who Lights the Way, he shall be conscious of the Voice of God. Complete is thy redemption when thou hast made an at-one-ment with me by thine own White Christ within. Thou too, shalt be my own beloved Son!

In that glad day when Man shall recognize his own Divinity and set his face to its expression and its power, “Violence shall no more be heard in thy land, wasting nor destruction in thy borders, but thou shalt call thy walls Salvation, and thy gates Praise.” Should there be a blot of hell in some far corner of the universe, God would be less than God. Heaven would be less than heaven for Him, for you, for me, if somewhere there were lack of God, and one poor soul had not been shepherded within the encircling radiance of His Great White Flame of Love!

“MIND is the Master-power that moulds and makes,
And Man is Mind, and evermore he takes
The Tool of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills;—
He thinks in secret, and it comes to pass;
Environment is but his looking-glass.”

—JAMES ALLEN.

EDITORIAL

THIS number of *Bible Review* closes the 28th year of our work. During this time one volume was interrupted before its completion, and because of this it was not counted separately, therefore this number completes the 27th volume. During these years, while the subscription list has not grown to massive proportions, yet this magazine finds its way to nearly every civilized nation of the world, and carries our books with it. So the Esoteric Message is not in a corner, but has found its way around the globe, and we feel that its work is not yet done. What the result of this cleansing process that is going on by means of the present great war will be to this work, we cannot foresee; but in all these years of our experience we have seen so plainly the hand of God in the controlling of the circumstances of this movement, and in upholding and maintaining it, that we can no longer fear or doubt that what this movement was started to accomplish, it has accomplished, and will accomplish to its fulness.

THIS issue of the magazine is made up so largely of long articles that it is almost a record breaker for this magazine. It has been, and still is, our desire to have short and concise articles, which we know are more acceptable and profitable to the people generally. But while this number is chiefly composed of long articles, yet they are, to our mind, very good ones; therefore they have been given space.

THE BIRMINGHAM ESOTERIC SOCIETY

(Birmingham, England)

Rooms 57 & 58, County Chambers, Martineau Street.

A MEETING is held at the above address every Friday evening, at 8 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

Theodore Price, President.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.03 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington, D. C., U. S. A. Oct., 1915

Body	Enters	On day	h.	m.
☾	♈	3	2	5 a. m.
"	♉	5	10	56 a. m.
"	♊	7	4	0 p. m.
"	♋	9	6	12 p. m.
"	♌	11	7	13 p. m.
"	♍	13	8	49 p. m.
"	♎	16	0	8 a. m.
"	♏	18	5	30 a. m.
"	♐	20	0	50 p. m.
"	♑	22	10	1 p. m.
"	♒	25	9	8 a. m.
"	♓	27	9	45 p. m.
"	♈	30	10	18 a. m.

☼	♈	24	7	2 a. m.
♂	♉	23	10	40 p. m.
♀	♊	7	11	49 p. m.
"	♋	26	6	2 p. m.
☿	♌	1	0	7 p. m.
"	♍	10	1	6 a. m.
"	♎	16	11	17 p. m.
"	♏	22	4	51 p. m.
"	♐	27	5	28 p. m.

On October 1st

♈	is in	♈	24°	46'	33"
♉	" "	♉	9	27	48
♊	" "	♊	14	17	20