

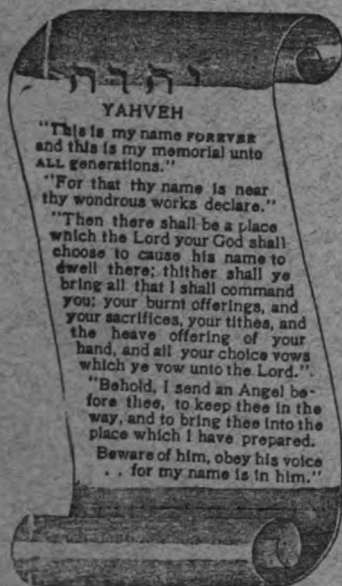
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OCTOBER 1915

BIBLE REVIEW

Advanced Esoteric Thought.

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Vol. XIV.

Vol. XXVIII. 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 CIRCUS, LONDON, ENGLAND.

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

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

BIBLE REVIEW

HIRAM E. BUTLER, Editor.

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BIBLE REVIEW

VOL. XIV.

VOL. XXVIII. OF THE ESOTERIC SERIES

FROM

OCTOBER 1915

TO

SEPTEMBER 1916

ESOTERIC PUBLISHING CO.,

APPLEGATE, CAL., U. S. A.

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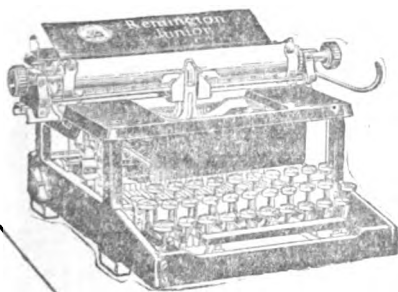
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ANNOUNCEMENT

THIS magazine 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. XIV

OCTOBER 1915

No. 1

ETERNAL FIRE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (LONDON)

THE whence and whither of humanity has always been a topic of absorbing interest. Each Religion has sought to elucidate it, in its own way, to the satisfaction of its unthinking devotees. But there has always been a class of minds that is utterly unable to accept dogma, and must be convinced thru its reasoning faculties, or not at all. So far as traditional Christianity is concerned, the belief has been that the majority of the human race are doomed to everlasting torment. In the Dark Ages this was understood to mean

LITERAL FIRE AND BRIMSTONE

administered by actual devils. And even so great an authority as Dr. Watts writes, "It is true indeed that spirits or beings which have no body cannot feel burning by material fire unless they are united to some sort of material vehicles: but that God will use material fire to punish obstinate and rebellious sinners, hereafter at the resurrection, is not improbable, tho it is very hard to say with full assurance: since the bodies of the wicked are to be raised again, it is not at all unlikely that their habitation shall be a place of fire, and their bodies may be

MADE IMMORTAL

to endure the smart and torture without consuming." "Evil angels, wicked and unclean spirits, with all their furious dispositions and active powers will increase the misery of the damned." "The last thing I shall mention, as a part of

THE PUNISHMENTS OF HELL

which affect the spirit, is a perpetual expectation and dread of

NEW AND INCREASING PUNISHMENTS

without end, and it is highly probable that this will be the portion of multitudes."

Thus it was not considered sufficient that the spirits alone of mankind should be tormented, but "their bodies were to

BE RAISED FROM THE DUST

in order to be joined with their souls in punishment. For Dr. Watts continues, that "as they were united in sin, why may we not suppose that the great God will create bodies for them of such an unhappy mould and contexture as shall be another perpetual source of pain and anguish? What if their bodies shall be raised with all the seeds of disease in them, like the gout or the stone, or any more smarting malady? Who can say that he will not frame such bodies for them to dwell in, as shall be a hateful burden, and an incessant plague to them thru all ages of their duration?"*

This was current belief only a century ago, even among men of learning and intelligence. For Dr. Watts was full as famous as the Wesleys, being well known thruout the world as a hymn writer. Neither was he a man of vindictive spirit, but a kindly Christian gentleman. It was simply a statement of the common belief in orthodox circles in those days, as well as among Nonconformists of nearly all grades, mainly because they accept-

*Sermon on "The Nature of the Punishments of Hell" by I. Watts, D. D., A. D., 1813.

ed the Authorized Version of 1611, as a statement of absolute truth on the subject. So great, however, has been the upheaval of thought on these matters, that it is a question whether any one could be found to-day to believe this doctrine in all its hideous and naked deformity as above depicted. There are some, however, who believe it in a modified form. "The fire," they say, "is not literal but symbolical. The worm that dieth not is the conscience, the fire is the fire of remorse for evil deeds and misspent opportunities," but they still insist that it is everlasting, that it has no end. They do not reflect, however, that such an idea is contrary, not only to the whole tenor of the Bible, but also to specific texts. For even the Old Testament declares that God is "longsuffering and of great goodness, and plenteous in mercy," while the New Testament declares that God *IS* LOVE and teaches us to follow his example in loving not only our brethren, but also our enemies; doing good to those who hate us, and praying for those who despitefully use us. This must therefore be the character of God, that he loves his enemies, and blesses those who curse him.

Everlasting punishment, therefore, is utterly inconsistent with the character of God as depicted in the Bible, as well as with what Nature itself teaches us. For if the punishment consisted only in simple banishment from God, with utter hopelessness of ever being restored to his favor, it would be a kind of stagnation, which is contrary to all that we see in Nature. And the Bible itself teaches us to learn from the Book of Nature, for "the invisible things of God may be clearly seen therein, being understood by the things that are made." In all Nature there is no such thing as stagnation, but change is everywhere manifest. Such stagnation, therefore, is impossible in the Spiritual World, which, as Drummond says, is "the outer segment of the Natural,"

and that "Natural Law and Spiritual Law is the same Law." Everlasting punishment, therefore, is an impossibility, because it is against Nature.

Even where it is specifically affirmed that "every transgression shall receive a *just* recompense of reward," it is equally against eternal punishment, because being just, it must be equitable, and cannot last forever; because, however great the transgressions, they cannot be infinite, either in number or duration. Therefore the equivalent recompense must also be finite. It cannot be endless any more than the transgression could be endless. A judge who habitually disregarded proportion, and did not strive "to make the punishment fit the crime," would soon be removed from the Bench, by the voice of the people, and is it possible that man could have a higher sense of justice than God? "Shall not the Judge of all the earth do right?" or "is there unrighteousness with God?"

These questions answer themselves. For as man approaches nearer God-likeness, he approaches absolute perfection, and is but showing forth "the excellencies of the Divine Nature." But God is not only just, and merciful, but loving towards his enemies. He loves not only his lovers, but the whole world,* and is "*The Savior of all men*,"† and the Redeemer from corruption of the whole Creation.‡

All this goes to prove the utter impossibility of everlasting torment. On the contrary, He has made known to us the mystery of His will—"His decision which He has determined with Himself to administer at the completion of the period, when everything is to be centered again in the Messiah, both upon the heavens and upon the earth." So that in the fulness of time there will remain neither sin nor sinner in the universe. His will will be everywhere supreme, and there will be nothing to oppose

* I John iii. 16.

† I Tim. iv. 10.

‡ Rom. viii. 19-22.

it. The worst punishment that God will ever inflict is

THE SECOND DEATH,

which will mean the extinction of the offender, for God is able to destroy the soul as well as the body in Gehenna.

This is

GOD'S CAPITAL PUNISHMENT.

Just as man's capital punishment is the first death, so is God's capital punishment called the Second Death. The first is the extinction of the body, the second, that of the soul. "He shall burn up the chaff with unquenchable fire," signifies the destruction of all evil. For this cause even the righteous are said to "dwell with everlasting burnings."* For "our

GOD IS A CONSUMING FIRE,"

who turns his hand upon us, and purely purges away all our dross and takes away all our tin, for he sits as a refiner and purifier of gold and silver.† As gold in the furnace doth he try us, and receives us a burnt offering. We are not therefore to think it strange concerning

THE FIERY TRIAL—

the furnace in which our faith is tested, but inasmuch as we are partakers of Christ's sufferings, we are to rejoice. For this is

OUR DAY OF JUDGMENT;

the judgment of the world comes later, for they "shall come forth to a resurrection of judgment," and if after full trial under favorable conditions they are found to be reprobate, "the Day that cometh shall destroy them root and branch,"‡ for they "shall be punished with

EVERLASTING DESTRUCTION

from the presence of the Lord, and from the glory of his power."§

This Day of Judgment (a long period) will be inaugurated by the second coming of Christ, when the Son of

* Isa. xxxiii. 14.

† Malachi iii. 3.

‡ Malachi iv. 1

§ II Thess. i. 9.

Man will sit upon the throne of His Glory.

THE CHRIST, HEAD AND BODY,
will rule all nations with a rod of iron. During this period
"THE SAINTS WILL JUDGE THE WORLD,"

sitting as overcomers with Christ on his throne. For not unto angels has God committed the dominion of "the inhabited earth to come," but to the Christ mystical, who shall judge the world in righteousness, until "righteousness shall cover the earth as the waters cover the sea."

The Eternal Fire, therefore, is for the destruction of evil, called dross, chaff, tares, which is as completely destroyed as in the earthly analogy. Of this fire, that of Sodom and Gomorrah is set forth as a type or example. Our God is a consuming fire, first to purify the righteous, and second to purify the earth of the reprobate. But every one will have a full and complete opportunity of salvation, either in this or a coming age.

HE that looks only at the faults in his brother or his sister, becomes puffed up in his own egotism, and well it may be said of such a one, "When thou seest a man wise in his own eyes, then is there more hope for a fool than for him" (Prov. xxvi. 12, Rabbi Leeser). If, however, when a person sees something in his associates that does not please him, he tries to banish from his thoughts all criticism and combat and turns to look within himself, with a firm resolve to eradicate all like quality that he finds there, immediately all the ill-feeling that arose on seeing in the other that which he did not like, vanishes, and he abides in perfect peace. Only thus can he place himself in an attitude of mind "To receive instruction in wise dealing, in righteousness, and judgment and equity."—M.

THE WITNESS OF TRUTH

BY ASAPH

BEHOLD, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee because of the LORD thy GOD, and for the HOLY ONE of ISRAEL, for he hath glorified thee.—Isa. lv. 5.

THE inhabitants of the planet earth, not having as yet made connection with the real and the true, which is the Word of God, exist in a chaotic state. To discover the truths of all the traditions, speculations, and mystic allusions to man, his history, his being, his ultimate, and his relation to the Universe at large, is impossible so long as man, individually and collectively, exists in the realm of generation, thinking that generation is an obligation, and that sensuous passions, and mundane aspirations, tho ever so high, are attributes of human beings, implanted in them by an intelligent Creator. Such notions are the foundation of man's slavery, holding him down to the transient, miserable, and perishable, which he seeks to possess, and which eternally eludes his grasp.

It is quite evident that the race of man has no well-defined concept, nor world-wide unity, regarding the nature and being of God. There is not a single accredited Church, Order, Creed, or Ism upon earth among the children of men that possesses a definite and true knowledge concerning that power that man calls God. However, there exists a hidden Church of God, whose members, being priests after the Order of Melchizedek, possess that knowledge, and thru them, from time to time, spiritual truth filters thru human organisms, illuminating the darkness of this black, sensuous world. "The people

which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 16).

The first prerequisite, and one of the fundamental prerequisites for him who seeks to break the chains holding him to the sensuous world, is the desire to know the truth so as to be a *witness* to Truth. This opens man's mind to the realization that one must empty oneself of all attachments to creeds, dogmas, and beliefs of any Order or Organization on earth. Man must become a recluse in the wilderness of the people, not however in the sense accepted by the ignorant, withdrawing from the haunts of men, living solitary lives, starving the body, and thereby finally becoming demented; but it means the renunciation of all sensuous aims, which characterize the world of generation. In this frame of mind man will unquestionably meet, in some way, the guidance of him whose office it is to lead all men who die to the world of sensuous delights, into the sunlight of eternal freedom, where men enjoy in form and function endless realizations of Truth and of God in Being, in USE, which is service. To approach the mountain of God, therefore, requires a covenant between the *sense-consciousness*, which is the natural, protean man, and that *Power* that the messenger announces as willing and able to deliver man from sin and the grave. "Say unto the children of ISRAEL, I WILL BE WHAT I WILL TO BE hath sent me unto you" (Ex. iii. 14).

As God is absolute Truth, Knowledge, and Wisdom, it is evident that the messenger of God, who divulges, or unveils, to man on earth methods by which to attain unity, and reconciliation with God, thus reaching immortality in form and function, cannot stoop to arguments, nor consider human opinions advanced by those who rise as critics of things beyond the scope of their

sensuous mind. God's ways and methods have to be accepted as he presents them thru those whom he sends, or let alone. God is Spirit, and not flesh. The message of life eternal comes only to those who are willing to abandon the realm of the dead, or generation, and are able to overcome the deception of the serpent.

Sexual desire arises in the garden, namely, the body of man, and that desire is an enemy and opposed to restraint, but when reason, due to intelligence, predominates and controls the organism, sexual desire has no power over the body, and if man persist in refusing to gratify that animal instinct, that spirit has to depart and to seek an organism wherein it can gratify its desires and rule the body. In a society of people wherein each individual is master over his vital forces, and all are living in perfect peace, generation, due to sexual desire, can have no standing; and if any member should become possessed by that destructive power, he of necessity would have to descend or to fall into a region of lesser intelligence and baser habits than the one where transmutation is the law of being. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us" (I John ii. 19). "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. xii. 7-9).

It is understood that the earth, floating in space, is posited in darkness, and if it were not for the physical sun, man could not exist upon earth; and if it were not for the spiritual truths which from time to time have been given to the race, it would have destroyed itself

long ago; for the natural man, being moved by impulses, is always in need of restraint, yet having absolute freedom of will, he cannot be approached by a law governing higher spiritual beings, except when he is ready to receive the useful and is able to reject that which is not useful.

The physical sense being, erroneously called man, is like a shell void of the real, the true, and the immortal; it reasons from feelings, and lives from impressions received from without, instead of from truth present within man, which is a conscious realization of being spirit, governing its habitation. The natural man does not rule his body, for he identifies self with his senses; therefore man suffers, not only individually, but every nation on earth groans under the affliction imposed upon it by the enemy of truth, whose chief seat is the sex in individual man, separating every being on earth from every other being; those who are weakest are the most debased and ignorant, reproducing their kind to be devoured by misery, want, and violent death.

The desire for the pleasure of sense existence was not created; it is a by-path arising as if by magic before the individual overflowing with potential life, and the descent into generation is always at the expense of the organic structure, because death enters into it (Gen. ii. 17), bringing forth its kind. Therefore the sexual act due to sense, being an apostate from truth, is forever attached to the world of matter, to sensuous pleasures, to property, and to those gods that have ruled the world of phenomena until this day, which ever deny that the Spirit of God can dwell in the flesh. (John viii. 53.)

The flesh of man itself is passive and, as soon as it is taken hold of by a spiritual will, as revealed by the Lord, and trained to obedience, it will become that which it really is, namely, the keeper of its brother; for the body

of man is a servant of that spirit which it obeys, and reaps that which that spirit is able to confer; this is plain. If, then, man's body serves lust, greed, vanity, anger, and injustice, it serves a spirit that is an enemy of truth and righteousness, which suffers, not only in this life but, after dissolution of the body it enters a sphere of misery from which it cannot escape, unless, when again in the flesh, it can overcome the delusion of the senses, and form a conjunction with its higher self, and thus be governed by an entirely new consciousness. This is the new birth of man into an immortal existence. He becomes a citizen of a country whose inhabitants are souls occupying, like himself, forms of use, namely, forms of men in all degrees of spiritual unfoldment, forming a nation dwelling alone,* in a unity of many, functioning as One Man. There exists a sphere of life—evolved thru the efforts of many individuals who were led by the Spirit of Truth—wherein the community is so united that in all its manifold occupations, pursuits, and aims it functions as One Man. Upon inquiry it is found that nothing whatever is owned by any one; therefore that world resolves itself into a world of USE, instead of a world of property ownership, as seen upon earth to-day.

An inhabitant of that world said, "Man, or more properly speaking, the soul of man, enters this world thru a gate, which, as a function, serves a use, and," he added, "there are twelve gates, or functions, thru which mature souls awaken in, or step into, the new world. While in the world of fermentation, where generation holds sway, its wise men marvel why the cells, evolving in the impregnated womb, take with precision their seemingly allotted places, so as to form the organism which is to hold the soul that is ready to take possession when the

* Num. xxiii. 9.

form emerges into light, we in this world understand this process as taking place because of the law of order and use in service, due to lineal descent. Each individual by birth possesses certain traits, inclinations, and gifts, which blossom at maturity as a fragrant flower, eventually becoming a fruit. ["Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples" (John xv. 8).]

"When this body was born, or when this society came together, it was taken possession of by a superior intelligence, which to us is the Lord of heaven and of earth. We are under his will and under his guidance, therefore our labor in the external world is simply a matter of facts, which we pursue because of the necessity of complying with the law of our present being. This community, in reality, is the garden of God, and is the beginning of the new Creation which, in its time, shall supplant ignorance and death (existing on earth among the children of men) with wisdom, knowledge, love, and immortality. Being one, our inventions, arts, manufactories, literature, comforts, and conveniences, as well as knowledges, are for the uses of the whole body, therefore progress, culture, and refinement permeate every being, and each individual is free from the harassing thought that some one in the community, or body of which he is a part, is suffering in any way."

Society in the New Age now crystallizing itself in the minds of God's people, living as yet scattered among the Gentiles, whose rule is coming to a close, will be patterned after a perfect man; namely, one who has established full control over and in every function of his organic structure, which is a state in being, and a world in miniature. The full control of a body means, not only immortality of the soul in form and function, but also endless life for the body. The body is being renewed con-

tinually, and being submissive to the will of God, man enjoys his presence in the garden more than did Adam before the fall. Nothing useless then enters the state of man, nor of the society composed of regenerate people. No sensuous thoughts nor images disturb the consciousness, asleep or awake, of the people of God, for they live in mind and spirit, and the senses have become simply avenues for rational uses in the external world, forever free from all violence, and the vital being of each and all is like an unruffled lake basking in the eternal sunshine of endless renewal and youth. "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); "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie" (Rev. xxii. 15).

The entrance into the New World is now open, and every gate ajar (Rev. xxi. 25), yet no man will pass thru the door unless he realizes that the City of the living God is the regenerate man himself in association with others who have been sealed with God's seal, and as a society of people function as one man. No one need look for a city of bricks, or stone, or marble, whose streets are paved with gold gathered from the sands of a great river rushing thru the New Jerusalem, nor expect to see trees on the banks, upon which every thirty days there ripen fruits ready to be consumed, but it must be understood that this figure of speech of St. John's is a description of the transmutative process, due to the conservation of sexual plasma in the body of man, or the state composed of thousands of men living in transmutation.

We have now come to the end of one age and the beginning of another, and from what has been said, it appears idle for the seeker after truth and the aspirant for

immortality to turn his attention to men living in the world of generation, thinking to be able to reconstruct and to guide the existing state to a higher spiritual condition, by amalgamating, in some manner, a spiritual state with their disorderly social system, and by degrees, extending thru ages, to bring order out of chaos. This is an idle dream. What is essential, however, is that each individual who has reached the altitude of being a witness of God's presence in earth, should seek the place where God has put his Name, as a standard around which his people must gather together as one body just born from the dead.

The world of sense desire is not the place for one who is free and immortal, nor could his presence in that world accelerate the appearance of the kingdom of God upon earth; but if there would arise a body of people whose life was identical with the one led by the Master, the presence of the Lord on earth would appear in majestic power, overshadowing every other interest now ruling the world. Men would see order governing a nation, observe the purity of an angelic sphere, and behold harmony, because of unity of many in One Spirit, constituting the state of One Man, who will be witness thru the ages to come of the truth of an endless life in form and function.

WE often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—FARRAR.

THE MATRIX OF PEACE

BY LOUISE EVANGELINE KEEP

WE cry, "O God, give peace, nor send us war!"
This to the Peace Eternal! Can God mar
His own creation, that in Love he wrought,
By foreign power, by lawless force of thought
Which he, th' Eternal Energy, is not?

Lo, he hath swung a symphony of spheres
To move in concord thru the rhythmic years!
His Law is Order, and his precepts dwell
On Love. Can such a Love, a Law, lay spell
Of fearful war on man, plunge worlds in hell?

Oh, rather let us pray that God may wrest
Desire for vengeance from the human breast!
There is the matrix where mad passions mate;
There Man gives of his power to create—
Breeds mental offspring, unregenerate.

And may we not, bound in a petty creed,
Pray, "God, avert thy punishment, we plead"?
Strife, when it is conceived, brings forth its own;
The cost is ours; we reap what we have sown.
Sin and its cost come not from His White Throne.

GOD IS. The Day Star will appear, and we
Shall walk in knowledge with Divinity!
The matrix of the human heart will cease
In that glad dawn, to breed war. Love's increase
Will bring forth freedom. We shall look on Peace.

THE MOUTH-PIECES OF YAHVEH

BY ELI

THE law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.—Mal. ii. 6.

IN order to reveal the real meaning of God's purpose in the creation of man, and to convey His ideas, it became necessary for God to select such men as would manifest his word plainly, either as his mouth-pieces or by expressing his will by their unselfish acts. And when they were called upon to serve in explaining his thoughts, they were given a wonderful power of expression. They were nearly all poor, unlearned men, but they would draw into the mind the reality of his living words, and there was left no room for doubt that the inspiration came from God, and thus their faith increased in him.

We find in the history of the Israelitish nation that our Divine Father nearly always selected uneducated men, men possessing no influence whatever. With them there was no extensive research, nor preparation in a seminary, as in the education of a minister or priest of our day. A seminary-prepared preacher of the gospel is self-reliant and must prepare his sermons beforehand. Such a man can only give instructions on the historical, literal meaning of the Scripture. But the real mouth-pieces of YAHVEH are God-reliant, and are qualified to reveal the hidden mysteries of the divine nature of man. God pours his message thru them word for word, and his ideas treat mainly of the nature and laws of the actions of mankind. They bring forth truth, and impress upon

the minds of the people that their actions are considered by our heavenly Father in relation to their moral qualities and duties, one with another. Such men speak with freedom of speech and care not what man may say or do against it. Their object is to do the will of God and they leave the result in his hands; for they feel that while it may stir up the evil in one, it will bring happiness and peace to another. God's mouth-pieces feel the loving influence of the Father towards the whole human family, and it increases their desire to set forth divine truth. Such men become bubbling fountains of knowledge, and therefore well able to point out the way, and to institute the rules of right and wrong.

It has been said in the Esoteric teachings before, and we feel that it will do no harm to repeat it, that if a man enters into the inner chamber of his soul in solitude and alone with God, with a deep desire for such help as he feels the need of in his efforts to aid another, and asks counsel of God, he will surely be able to disclose a thought correctly that was before unknown to the other.

The history of the Christian world speaks for itself, showing that whenever there is no true shepherd to lead the people, knowledge of the true God does not exist; and it has been found in the history of the different nations, that when they drifted away from the worship and realization of his holy presence, it became necessary for them to invent some kind of an image to look up to, either of a hideous being, or of the crucifixion in stone or wood, or some personal form in the mind. Hence, our true God raised up such men as he knew would do his will, and caused them to retire from the people of the world, to reappear at critical times to declare man's sinful nature and the laws governing the actions of intelligent beings. They would warn the people of what would follow their evil acts and habits of life, and thus would cause them to

see that that which followed evil deeds had a profound reality, and would thus mold the lives of mankind. This would give them an intense conviction of their high office as revealers and mouth-pieces of YAHVEH. Then again, they could always assert their knowledge to be correct, from their personal experiences in the higher laws of nature.

There is now a time coming when all men must bow before the new light of brotherhood, when men shall work together for the interest and welfare of each other, and they must learn to understand the mysteries of life, which have never properly been understood before in our age. The world must ever learn, ever grow wiser, until it comes to the end of the old ideas and conditions and into eternal life and peace. For this is God's plan in the creation of man.

We all know, by the signs of the times, that the Spirit of God has come down to deliver us out of the power of sin and death, and to free us from all the oppressions of the evil forces that corrupt the earth. Therefore we should seek to know the law at the mouth of God's messengers, for they utter knowledge. Christ came to prove to the world that sin could have no power over man while his mind was occupied in unity with the Infinite Mind. But since Christ's and his Apostles' time, the people have had no true leader, and their tendency has since been to get themselves mixt up in different beliefs, without orderly thought and clearness of God's purpose in the creation of the world. Hence it became necessary for him again to send out his living words thru his mouth-piece in the person of the founder of the Esoteric Movement, in order to disperse the confusion in the minds of his elect people, and to separate them from those whose belief in God is vague and indefinite. Can there be any greater disorder in the human intellect

than to believe in the idea of navigating the heavens on wings after we are dead, together with the theory of burning forever without being consumed? No, thank God, we have found him thru his messengers to be a God of mercy, and without hate, but with love towards us all. It is his love that causes him to send us some one whom he can speak thru, or his holy temple in the body of the Christ, the 144,000 spoken of in the Revelation, would never have a beginning. And before his temple could even have a foundation on earth, it became necessary for him to have some one to so derange these ideas and confound the Christian world as it now stands, as to free the minds of his own people, at least, from such a tangle.

The revelations of the Esoteric thought, which are sent out by the different individuals in the regenerate life, spring out of their personal soul experiences, and represent a settled, concentrated thought upon the object of God in the creation of the world, particularly upon the purpose to make man a thinking being, therefore they are well able to prove every other doctrine to be false, and without a solid foundation. For we challenge the world to allow the inner self to think, and it will surely reveal what the world is, and by relating our soul experiences, the benefits derived from sexual purity, and a practical idea of God and his purpose, we will in time be able to draw the attention of the thinking classes away from the multiplicity of beliefs and creeds, which are now crowding into the Christian world, into the real channel of happiness and peace. And by proving that all these external details in the worship of God only serve to distract and to mislead the mind, and that they must be left out before one can find the true Spirit within the soul, the Esoteric thought will in time separate the chosen ones from the unthinking masses.

Those who are truly striving to attain, and whose in-

terests are centered in this work, are the real helpers to restore the true worship, and when that great body of 144,000 shall have come into harmonious order, they will not only be called the mouth-pieces of God but also the comforters of the whole earth.

LIFE AND DEATH

BY SAGITTARIUS-LIBRA

Jesus said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). Again, Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace."

The object of "Practical Methods to Insure Success" before the world is to place in the hands of every soul that receives it, the opportunity to prove to himself whether he is ready to live the Life that Christ taught. It is the foundation-stone that the builders rejected; but if the soul has outgrown the realm of Evolution (the carnal mind) with its pleasures and enjoyments, they no longer satisfy, then there is a silent yearning in the heart of those who are beginning to feel the Spirit moving upon their soul, and what hinders the complete movement of the Spirit on the soul, which will bring the spiritual mind spoken of by Paul? The struggle between the carnal nature and the birth of the spiritual. How hard the carnal mind dies to the silent promptings of the Spirit. Jesus said, "Ye cannot serve God and Mammon." Because the promptings of the Spirit when brought to the mind are so colored by the carnal nature that is not completely dead, that we many times get off the Path that leads to

the Goal, and stumble and fall thru the promptings of the sense nature entering into and adding color to the mind, according to the loves and desires of the carnal man. So we can form some idea, reasoning from the purely human plane, that the law is absolute on each plane of consciousness, each plane lending its own peculiar coloring. As Jesus said to his own disciples in his time, "To you it is given to know the mysteries of God," but to the people it was not given because they could not receive those sayings; for their minds were not open to live the Christ life, hence the Christ spirit could not find entrance into their consciousness.

There are many good people in the world who have bright minds, and who desire to live a clean life on the plane of higher generation, but even this class of minds can never touch the highest truths that Jesus taught, because they are living in the consciousness that puts up a veil before their eyes, which lends color to their mind. So, in order to reach the unfoldment that Christ brought to earth, life on the plane of generation must be surrendered completely.

"God is spirit." Jesus said, "I and my Father are one." When Jesus' mother came to see him, he said, "Who is my mother? and who are my brethren? . . . Whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother," showing that he recognized no human ties; in other words, he had died to the carnal nature.

So it is plain that even as the corn of wheat must die before it can bring forth, we have to die and still maintain a hold on the body, before we can be born of Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). The water spoken of is the vital essence, conserved, transmuted, and taken up by the nervous system. This essence of

conserved life is the vehicle which can receive the spirit, but the *vehicle* cannot be a true receptacle for the spirit unless it is wholly consecrated for the uses of the Christ spirit. This law is absolute. The way is so plain; as the prophet said, "but it shall be for those: the wayfaring men, tho fools, SHALL not err therein" (Isa xxxv. 8), showing that it is not attained by much learning, but it means a soul-yearning to become Godlike, which yearning opens the door for the spirit of our desire to rush in and to fill us.

The reason of so much division of beliefs in the different religious organizations is that they have not lived up to the teachings that the Christ brought to earth. Each has some truth, but being blinded by their personal coloring there is inharmony. It is the same in the great European war to-day. If the carnal mind could have been laid aside among the warring nations, and they had all been willing to come to a settlement from the view-point of the Christ and his teachings, there would have been no war, but the wickedness of the human heart was the stronger, and many righteous have suffered with the wicked.

"The pure in heart shall see God." To be pure means no alloy—carnal loves and desires. "Choose ye this day whom ye will serve," while the faint whisperings of the Spirit plead with you, for "the spirit will not always strive with man;" no, sooner or later we all arrive at a point in our evolutionary unfoldment where the truth that Christ taught passes before us; we can not stand still. Enquire in your silent musings, which do I want? Your own soul will make you know if you are *ripe*, and no matter what your material environment may be, if you are true to your higher and better nature, the course you choose will never be regretted. Be true to yourself and then to all else you will be true. This attitude, if lived, will bring you lasting peace.

WHAT IS A CHRISTIAN?

BY NATHAN DAVIS

"DISCIPLES were called Christians first in Antioch." The early disciples attained to a much higher plane of spiritual consciousness than modern disciples. A Christian is one who has been truly born of the Spirit. The comings and goings of one born of the Spirit are like the wind; ye cannot tell whence he comes, or whither he goes. He has attained to a consciousness of the spirit world. He is an honor graduate from the school of Christ, and the law of spirit life has made him free from the law of sin, sickness, and death, he being then a naturalized citizen of the upper zone of spiritual consciousness where "the inhabitant shall not say, I am sick" (Isa. xxxiii. 24).

All who are on the nether side of the "strait gate" are only Christians in the making; i. e., they are unfinished. All on the upper side of the "strait gate" are Christians, having past the crisis of judgment, "out of death into life" (John v. 24).

The school of the Christ was opened in its fulness on the day of Pentecost, when Jesus sent upon the disciples "the promise of his Father," to wit, the Holy Spirit, who should teach them all things. Hitherto he had been an exoteric tutor, but is now to be an esoteric tutor, even the Spirit of truth, who is to guide obedient disciples into all truth; and when they are so illuminated that they know the truth as it is in Jesus, then they are ready to be born of the Spirit and to receive their degree as Christians, and are qualified to enter the great extension uni-

versity where they may receive all the degrees of the eternal order of Melchizedek.

God has set a plumb-line in the midst of his people Israel, even Jesus Christ, and we are to follow him step by step in the regenerate life. We must of necessity part with all the *loves* and *lusts* of the "Old Adam" life, and be introduced into a higher zone of consciousness, wherein dwelleth righteousness, and in which there can be no natural generation, or incontinence.

That which passes current as Christianity to-day is far below the Christ standard of character. It is an imaginary and not a real standard of excellence. Christ established a real standard of perfection in righteousness by individually living the regenerate life, until he reached the judgment crisis and was enabled to say to the Father, "I have finished the work thou gavest me to do." A Christian, then, is one whose life is conformed to the exemplary life and doctrines of Christ. The very life of God must be wrought into the character, squaring the life to that by which we are to be judged.

The time is very near when God will send forth his angel to seal these full-fledged Christians in their foreheads. Twelve thousand from each of the twelve tribes of Israel are to be sealed as qualified to sit in judgment with Christ during the millennial age. The prophet calls these the saviors who shall come up on mount Zion to judge the mount of Esau. Jesus says, "They shall sit upon twelve thrones, judging the twelve tribes of Israel." Paul says, "They are to judge the world and angels," and angels are greatly interested in all these things.

GOOD is that which serves your purpose, and evil is that which thwarts your purpose; therefore both good and evil are relative.—[Ed.]

THE BIRTHDAY OF THE RIGHTEOUS SOUL OF THE PLANET EARTH

BY LOUISE EVANGELINE KEEP

THIS is the birthday of my Soul. I wonder if, in all the myriad worlds that God hath swung in space, there is another one than I, the Earth, who hath known travail like to mine in bringing forth the God-expression! Could I have visioned that which lay beyond the pangs of travail! But my eyes were sealed to that which was to be. Jehovah saw. He knew that in my kingdom, bloated with greed and gain, reigned an Usurper, Worldly Pride, and that he must be leveled low, that Right might hold dominion over my estate.

Yet, let not any future age of mine vow, in some script or creed, that Great Jehovah wrested Worldly Pride from his possessions to curse the children under his control, and blight them with pale misery and death. Let all my generations yet to come think gravely on the rule that what man sows, that shall he also reap. Let them speak only that of God which is His nature, in the enlightened age of reason and control that is to come.

It was mine to stand spectator of the vain Usurper's overthrow. He had been thwarted, threatened, and his vanity—he called it Dignity of State—had been assailed. Thus his descent from a voluptuous throne, his challenge for a Right of Way, regardless of the cost. I could but marvel as his petty jealousy swept into mighty volume of offended pride, capped by gigantic froth of foam; his crown and signet, "I AND MINE."

His nostrils gutted fire, his eyes spat voltages of

hatred, arrogance, assumption. He drew his sword and bellowed blast on blast from his hoarse trumpet throat, his call to his battalions, formed in the peaceful age from out the fairest and the bravest of my Youthful Promises. Well had he trained them, yet I felt them quail before the awful vision of the blot that they might leave upon the page of history.

I sought in vain to warn them—they were mine, not his—but there thundered forth another blast that hurled my warning, shattered it to silence in a fiendish echo-trail. And still I did not waken to the motive of the One Great Whole, nor mark within the inner throne of Reason, that Worldly Pride must fall upon the evening of the Birth of Soul, the reign of Righteousness. Drugged in material concept of material ages, I had left behind me one great fact, that God was Alpha and Omega, First and Last.

And thus it was that the pain of my earth-children raged within me like the Furies of the mortal travail throes. They girded me, they throttled me, they plunged me in the lowest hell of blackness. I saw my children slain, the victims of a useless plunder, a hellish uncontrol. But when the Prince of plunder and of uncontrol claimed Audience Divine, prayed with the bloody sword uplifted for more power of Death that he might rule, in shame I turned away my face. And then again it thundered, this time with the mellow music of a Gabriel. I labored for a last grim lapse of strength to catch the message of its golden tone.

“O fear ye not!” it clarioned, “in mortality ye shall find travail, pain and strife. But, list ye, ye shall overcome mortality. From yonder War of Pride there shall arise the clouds of shame, regret and poignant sorrow, and out of these, the incense of a chastened Brotherhood, and thine own Birth of Soul.”

I awakened to that Voice. I knew it e'er a veil fell from a face that smiled upon me. I had seen that smile before. Thru darkened ages it had oft beguiled me in rare moments when my children wearied of their strife and revelings and slept, and left me to the Passing Breath Divine. It was the smile of Christ, the Mystic, he who had given his life to show me, years ago, the hidden key of all the ages, even LOVE. King Pride refused it, seeking e'er his own possessions; refused it while he mouthed in ritual and creed the very name of him who gave it.

And then—it was the dawn. Far on a mountain height it rose and swept across my valleys, hills and plains. And like a gaunt, low shadow, Darkness fled. Shorn of my strength, robbed of my beauty, bearing scars that God alone could cover, I arose and looked about me. And then, because great silence met me, I bowed down my head and wept. The mortal throes again upon me, I cried, "Where are all my sons, my Promises of Manhood?" And only silence followed my great cry.

But, like a sunlit trail came Memory, whispering a secret I had gleaned from one of the deep archives that reveals its hidden treasure, gold of Truth, to save the Questioning One from utter skepticism, into which the Creed of Man might otherwise engulf him. "Never," whispered Memory of Truth, "since Great Jehovah breathed, in the first beginning of all things, His own pure light and life into a human soul, hath he lost sight of one of His creations. Somewhere in the far, far reaches of His universe, He who hath marked the sparrow's fall will keep His own. Somewhere the very least of these thy sons, who have been sacrificed for Worldly Pride, will see the smile of Love and know the Birth of Righteousness."

The Smile of Love! It was awaiting even then my full

awakening, that it might crown me with the Light of Righteousness on Earth. Again I raised my head and welcomed it. And then I saw the Motive of the Whole, the mystery of Godhood in the heart of Man. King Pride, pricked like a bubble with his own poisoned darts, was not. And I, no longer subject unto vanity, no longer groaning, travailing in pain, beheld the glorious liberty of all the Sons of God, e'en tho they make their bed in hell. The Smile of Love baptized me, cleansed me, girded me, and lifted me upon the wings of this glad knowledge, and my soul had birth. The far, white reaches of the Reign of Righteousness gleamed like the pathway of the Eastern Star.

JESUS was the greatest teacher that the world has ever known, and among his teachings was that of economy. After he had created from the atmosphere enough to feed five thousand people, he said to his disciples, "Gather up the fragments, that nothing be lost," and they gathered up twelve baskets full. Thus he taught us the lesson that nothing should be lost, that we should economize in everything we do. There has been no time in the history of the world when extravagance has been so rife as at present, and we who have entered that eternal sphere of life, should study to obtain a knowledge of what economy really means. Wastefulness is evil, and when the mind is centered on utilizing and conserving everything that is of use to the mind, the body, or the soul, then we are true economists. We should always remember that use determines all qualities, whether good or evil, and that that which does not serve the use, the necessity of to-day, is evil, and that which does really serve the necessities of life, whether of the body or of the mind, is good.—Ed.

SPIRIT BIRTH AND CHILDHOOD

BY ELNATHAN

VERILY, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.—Luke xviii. 17.

MANY there are who, thru blind devotion, are trying to receive the kingdom of God in their own way, and are following out an exoteric line of action and belief. These find that they have not been made acquainted with the mysteries of true Godliness, and have nothing more than a mere shell or husk to feed upon. They may have been converted from some of their old habits to a more ideal way of living, and they believe that Jesus Christ has freed them from their sins, but the results are very uncertain, and the belief is more or less of a blind faith. No wonder that the Lord Jesus said, "Ye must be born again."

As in the mineral, vegetable, and animal kingdoms the law of entering into each kingdom is thru birth, so also is it in the kingdom of heaven. Further, a new birth on any plane of action requires a life substance, the Spirit being the animating principle working in all substance or matter.

Jesus said, "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." Now, since God has furnished the water to mankind in the form of the sex fluid, which contains the spirit of life, how can any one be born into the kingdom of God while he is losing the seed in generation, by simply believing that since Jesus overcame the world, he does not have to overcome. Since the conservation of the seed, with the mind (after throw-

ing off its fleshly consciousness) illuminated by the Spirit, constitutes the new birth, where is their new birth? Where is their childhood? How can they become as a little child without the birth?

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" No, Nicodemus he can not, for, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And, since this is a spiritual birth, it must necessarily produce a spiritual childhood. Even as below so above; first the child, then the youth, and finally the full-grown man.

In order to understand what it means to receive the kingdom of God as a little child, we might profitably consider some of the characteristics of a child. It comes into life a helpless babe, curious and strange in the new surroundings; as a child it is earnest and sincere, ever ready to be instructed in the things around it; not doubting, but with an implicit trust in its parents, it believes what it hears, for the word of its parents is a law unto it, and with a strong belief that it is safe in its parents' protection, its faith is unbounded. So it is with the spiritual birth; we become childlike and without guile, throwing off the old man with his affections and lusts, and taking on the new spirit child, growing continually until we come to a perfect man, "unto the measure of the stature of the fulness of Christ."

Again, a child, as it grows and takes cognizance of the things it is coming to a knowledge of, has a remembrance of a familiarity with those things thru the Spirit's action, which awakens it to consciousness. So is it in the spiritual life, the Spirit witnesses with our spirit that we are the children of God, if so be that we walk in the Spirit. And above all, the child has the spirit of love, which characterizes the kingdom of God, for God is love.

BUILDING-STONES OF THE TEMPLE

BY ENOCH PENN

AS many as received him, to them gave he power to become sons of God.—
John i. 12.

Know ye not that ye are the temple of God?—I Cor. iii. 16.

Ye also, as lively [living] stones, are built up a spiritual house.—I Peter ii. 5.

THE thought that the followers of Christ are to be united into a body in which the spirit of God shall dwell, that they as living units are as the building-stones of a temple wherein God shall dwell, and thru whom he shall act, ruling the world, is not new. Indeed, this thought is so common, and has been held so long, and stated so often with so little understanding of its true meaning, that it has practically lost all meaning. Of the many members of the different Churches and lodges, who profess to believe that they are to be building-stones of the temple, how few there are who have even a faint understanding of it. Few indeed are able to state in simple, lucid terms what this means to the individual; that is, what it is necessary for one to be or to attain before one can truthfully say, "I am a living stone, ready to be builded into the temple of God."

We recognize that from the temple that is to be builded will go forth the laws that are to govern the world; in other words, that this body in which is to dwell the Spirit of God, is to rule this world as its lawgiver, its God. In the language of the angel to Daniel, "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."

If we may become members of that body, which, thru the power of God dwelling in it, shall rule the earth, or, if we, as living stones, may be fitted to be builded into the temple of God, what is the preparation we must have? The terms whereby those who are prepared to enter this body as members of it are designated, are many, but the most common are, "followers of Christ," "the saints," and, "the sons of God."

To follow the Christ is to live as he lived, until we attain the Godlikeness and Divine sonship that he manifested. To be saints of God, is to be sacred, to be holy, to be set apart wholly for Divine uses. If any one will set himself apart wholly for Divine uses, that is, dedicate himself, his life and all he has and is to God's service, he will be led, if he is faithful, into the attainment of Divine sonship. And it is the sons of God who are to constitute that body that will become the temple of God. To become a member of that body, or a stone in that temple, it is necessary to attain to Divine sonship, to become sons of God. "Ye are the sons of God, if so be the Spirit of God dwell in you."

How then shall we prepare ourselves so that the Spirit of God may dwell in us? We understand that God will not dwell with a man unless he has clean hands and a pure heart; that is, his works, his loves, desires, and his sympathies are to be in harmony with the Spirit of God.

Thruout the Bible the thought of the difference between the holy and the profane, the clean and the unclean, is held persistently, and a careful consideration of this subject shows that sexual uncleanness is held most prominently as being offensive to the Spirit of God. It is evident that, if we are to be washed from our uncleanness, we must not overlook the greatest of these.

We read in I John iii. 9, "He that is born of God doth not miss the mark, for his seed remaineth in him, and he

cannot miss the mark, because he is born of God." The mark aimed at by the Creator concerning man, is God-likeness and the dominion over all the earth. Now mark, it is the saints, the sons of God, who are to take the dominion under the whole heaven and to reign for ever and ever, and the one great physical characteristic of the son of God is that "his seed remaineth in him."

Why is it said of the son of God, "His seed remaineth in him?" It is for the reason that the same substance that man uses to generate his offspring, if retained, or if it "remaineth in him," will regenerate him. This same substance that is capable of giving life to a new organism, is capable of giving new life to the organism in which it remains. This process of retaining the seed will intensify the consciousness, and if the teachings of the Christ are followed, the faculties of the soul will awake, and there will be attained a consciousness of God and of the angels.

The Spirit of God cannot dwell in the carnal man, that is, in the natural man, man in his natural state. The conserved reproductive substance so vivifies the consciousness that by it one is able to see and to know in the spirit world, and it is the only substance in man's organism sufficiently refined to respond to the impulses of the Spirit of God. To become conscious of God and in the heavens is to be born of God, born into the consciousness of the spirit world. In such, and in such persons only, can the Spirit of God dwell. Therefore such persons only can be consciously led by the Spirit of God, and so, such persons only can be the sons of God. Such only can be living stones fitted to be builded into the temple of God. Since, then, before the Spirit of God can act directly upon a man, in order that he may know that he is guided by that Spirit, and so become a son of God, he must have in his organism that substance upon which the Spirit can act in order to reach his consciousness; and the

one substance in man upon which the Spirit can act directly is the conserved seed.

Thus we perceive that if man would become a building-stone, fitted to be builded into the temple of God, he must learn to subdue his passions. For it is thru the unsubdued passions that the body is defiled, is rendered unclean. "If any man defile the temple of God, him shall God destroy [he shall die]; for the temple of God is holy, which temple ye are" (I Cor. iii. 17). "Be ye clean that bear the vessels of the Lord."

We read that, when the Lord Christ was baptized, the heavens were opened to him, and he received the confirmation of the Divine approval and acceptance. A careful consideration of the teachings of the Bible will show that baptism is a ceremony symbolic of the conservation of the reproductive substance. There are those who, even long before they fully overcome the generative impulses in themselves, find that the heavens open to them and the angels of God are pleased to visit them frequently. And the neophyte begins to realize the meaning of the words, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, which are written in heaven" (Heb. xii. 22, 23).

But, "The stone which the builders rejected, the same is become the head of the corner."

ALL consciousness is mind, and so far as the mind is developed in the spiritual, so far man has immortality. But the consciousness of the earthly mind is transient, and is therefore mortal.—Ed.

WORK WHILE THE DAY LASTS

BY MARY

THAT the hour of Divine justice has arrived there can be no doubt in the mind of any thinking person. But how long this hour will last, or what the varied processes of administering justice will be, no one but the Father knows. But we do know that this time will last until Divine justice has spread over the whole earth, and until this terrible devastating war that is going on in Europe, and perhaps greater horrors and pestilences that are to follow, have cleansed the uttermost parts of the earth of the evils that now corrupt it.

What message does all this bring to the Esoteric Student? The answer is plainly given in the third chapter of Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thine hand." These words are

not written to any one individual, but to all those who have received the true teachings that will lead man up from the depths into which he has fallen to the high estate of Divine Sonship, where he will be one with the Father, and no one who receives these teachings and fails to spread them can reasonably expect to escape the penalty set forth in the verses quoted.

We Esoteric students who really desire to heed this admonition must cleanse ourselves of all the evils that corrupt our natures, and make a complete consecration of our lives and all we are or hope to be to God's Spirit, in order to become fit instruments to carry the message of life to his children, wherever they may be found. We must rid ourselves of all selfish desires and ambitions, and cease to be seekers for self, and we must desire above all else to be clean and holy and pure, that the mind of the Spirit may flow thru us and cause us to know what is wisest and best for us to do under all circumstances. We read, "Judgment must begin at the house of God" (I Peter iv. 17); this must necessarily be so, for those who are to carry the light to His children must not be false or unwise teachers, but they must be thoroly purged of all their evils in order to be fit instruments for the Spirit of God to work thru.

There is a vast difference between taking up the Esoteric teachings and trying to live the regenerate life for our own gain, and in living it with our minds and bodies and souls fully consecrated to the Spirit of God. We often hear the complaint by Esoteric students that seekers after truth have so much of sorrow and disappointment and struggle to pass thru. Yes, in a measure this is true, but after all, it is really only the external mind that suffers sorrow, for when our lives are fully consecrated to the Spirit of God and we have placed ourselves wholly in his hands, then all sorrow and disappointment

pass away, and instead, when we meet seeming reverses, there arises within us a stronger will and a firmer determination than before to go steadily forward in the way that we have laid out to go. In this way all the obstacles that would otherwise prove to be hindrances to our progress become to us a blessing and an impetus to move more rapidly forward in the path toward the goal, forgetting self and earnestly desiring to be of assistance to others. And the more fully we can consecrate ourselves with all we are to the one desire to be of use to others, and to think less of wanting this or that or the other thing for ourselves, the less our disappointments will become, the greater will be our happiness, and the more rapidly and successfully will we move forward in the real spiritual life.

The trouble with so many who start out to lead a higher spiritual life and to serve humanity, is that they form an ideal of the way they are to serve His people, and thus choose for themselves the field that they are to serve in, and then, when anything goes contrary to that ideal, they imagine that they are being abused or that the way is very hard or that they are not wanted in the field, etc., and so they necessarily persuade and hypnotize themselves into believing that they are having a very hard time, and they wrap themselves in an imaginary garment of self-sacrifice, which they wear with a holy, righteous air of self-abnegation. Oh, the farce and hypocrisy of the human mind! But when we can lay down our own desires wholly, and quit trying to tell God how he can best use us, then indeed will we find peace and joy. God surely knows where we are best fitted to serve better than we know, and if we will but leave all the managing in his hands and go forward contentedly and happily, he will find a use for us. And if one thing is taken away from us, we will know that it has been

taken because of some lesson that we had not learned, and that the Father will give us something in its place that is better for us, if we will but patiently wait.

Jesus said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve;" and when we are willing to take the attitude of mind that these words imply, then indeed will the Father find a use for us, and we can go forward in the joy of knowing that we are doing his will and helping his children upward. We have no time to waste by holding to our own desires and ideals; these things must die speedily in order that we may be ready to serve in the Father's vineyard, for the call has already come, "Son, go work to-day in my vineyard." Let us hear the call and answer to-day, that we may be accounted worthy to be gatherers and gleaners in the harvest of souls that is to be.

The light has been brought to the world in the Esoteric Writings, in "Practical Methods To Insure Success," and in the other Esoteric books. But this one little book alone contains enough to keep any person working for years, for in it are found all the foundation principles for leading any soul out of the darkness and misery of this earth life, into the glories of God's eternal kingdom. We who have been blessed by being instructed in these wonderful teachings need to work diligently in this time that is left, for as the Master Jesus said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John ix. 4). It seems that this time is almost upon us, for the effort that is now required to accomplish anything worth while is much greater than it was in the past. But God has promised to be our power and our strength, and if we do all that lies in our power to do, with a firm faith that the Father will keep his promise, then indeed his love, his wisdom

and his power will flow into us and thru us to those that need our help. Then instead of being sorrowful we should lift up our heads and rejoice, and thank God that the time is near when this old earth shall be cleansed from all its evils, and when the sons of God will be enabled to dwell together here in the fulness of peace and joy and brotherly love.

SOME LESSONS FROM THE BHAGAVAD GITA*

LESSON VIII. THE GITA AND THE FIRST PRINCIPLES OF HATHA-YOGA

(BY P. S. CHARYA in *The Kalpaka*)

HATHA-YOGA AND THE ART OF RELAXATION

“THE secret of long life, health, beauty, etc., is to be found in the Yogi’s mastery of the science and art of Relaxation. Relaxation is not the same thing as ‘inaction.’ Inaction or idleness is, according to the Gita, born of *Tamo-guna* (darkness) and, therefore, inferior to *Karma* or action born of *Rajo-guna*. The true Hatha-Yogi, tho a past-master in the Art of Relaxation, never enters upon the business of idleness with the most philosophical satisfaction, like some false Advaitasanyasins of modern India. On the contrary, he is the busiest of men, never wasting his Pranic force or energy on unnecessary, purposeless pursuits.

“‘Thoughts are things’ is the well-known axiom of Yogi Psychology. When you want to do a thing, you:

* EDITOR’S NOTE —We copy this article on the Hindu Philosophy thinking that the many good ideas contained in it will serve as helpful suggestions to many of our readers.

impulse is to make the necessary movement for doing that thing which really develops from its initiatory stage—the thought. A counter-thought may prevent you from doing that thing. This custom of thinking and repressing that thought may become chronic, the net result being a constant drain upon Pranic energy of the system. Relaxation can save you from this drain by conserving the Pranic force or energy of the body as well as the thought-force or power of the mind.

“Thoughts are things, for they take form in actions which re-act upon the mind of the thinker. Body and mind act and re-act upon each other, for the body is the materialized or external part of the mind, and the mind is the internal part or the ‘inner body’ of the man. He who tortures the body, tortures the mind, and *vice versa*. He who ‘torments the aggregated cells of the physical body, torments Me (God seated in the *inner body* or mind)’ (The Gita).

“The mental state or emotion of anger may manifest in a corresponding physical act, such as biting lips or clenching fist, etc. Again, assuming a scowl by drawing together lips, etc., may pave the way for the mental condition of anger. To prevent this, force a smile to your lips and eyes for a few minutes—practise this before a mirror—and you will soon have the corresponding mental feeling of joy. Or, you may begin with the mind by holding a mental attitude of cheerfulness or joy by appropriate auto-suggestions or affirmations, and thus you may secure the corresponding physical condition.

“The Hatha-Yogi, from youth onward, tries to overcome all violent mental emotions, etc., by apt counter-affirmations, repeated in a relaxed state of body and mind, with absolute faith and concentration. Thus he ‘shakes off the paltry faint-heartedness,’ (2, 3)—‘the vice of faintness’ as it is called in the Gita (2, 7). Thus he

correspondingly frees himself from the chief causes of unnecessary waste of nerve-force or muscle-power. He liberates himself from the chronic condition of nerve-strain and muscle-contraction, which are among the obstacles to the practise of Relaxation.

“ ‘Shake off or Let Go the paltry faint-heartedness’ (2, 3). This, then, is the first lesson in the Yogi theory and practise of Relaxation.

“Practise ‘letting go’ of all muscles and nerves. Lying down flat on back, direct your mind, by means of your will-power, to travel over the body, ‘letting go’ of every muscle, in a tense state, and taking a few deep breaths, accompanied by affirmations of ‘Relaxation.’ Try this *Sadhana* until you feel your body ‘heavy,’ its whole weight resting upon the bed or couch. A vivid mind-picture of your physical ‘overcoat,’ lying loose and limp as a wet cloth, will aid you in the practise of this ‘Relaxation exercise.’

“There are other *sadhanas* for practising and learning ‘Relaxation’ as an art, and we cannot go into details regarding them, save enunciating some fundamental rules and principles upon which the Yogi *sadhanas* of Relaxation are based.

SOME RULES FOR LEARNING RELAXATION

“ (1) Learn what the Hatha-Yogis call ‘Devitalization’—i. e., the ‘knack’ of withdrawing ‘Prana-sakti’ from any part or organ of the body—of shaking off Prana at will by letting go of all straining—muscular or nervous. For instance, practise shaking off Prana from the hand, by thoroly letting go of hand-muscles, etc., until it becomes apparently lifeless or devoid of Prana, swinging loosely—to be easily shaken backwards and forwards from the wrist. This ‘Devitalization exercise’ can be learnt only by practise combined with necessary suggestions.

“(2) To relax the whole or any part of the body, until you can swing it easily like your garments of cotton or

wool, constant practise is necessary, powerfully backed up by desired affirmations or Mantrams—together with a thoro study and observation of the 'cat family,' or children in repose. While relaxing your body, remember the words of the Gita (2, 22)—*that the body is but the clothes* which the spirit has put on, in order to manifest in certain ways and to study and collect experience in the school of life (in a state of probation) here below. Suggest to yourself, during physical relaxation, that you feel your body like a heavy overcoat or that you feel it lying 'limp' all over like a wet garment. You can get this 'mind-picture' by thinking of a heavy, loose overcoat, which is also wet.

" (3) Practise constantly—especially after undergoing pretty hard physical work or moderate physical exercise—Delsartean or some other form allied to the Yogi system. In an out-of-the way place, or in the privacy of your 'practise-room,' 'establish yourself on a fixed seat or *Asana* of your own,' (6, 11) holding, if possible, the body, head and neck erect (6, 13), *to start with*. There, practise relaxing each and every part of the body in turn, following the instructions or hints, given above, relating to the physical and mental part of the task before you.

" (4) Also practise various stretching exercises, learning how to stretch to the full each part of the body in all ways possible (before a mirror). At the same time, use or exercise the creative faculty of your imagination or the image-making faculty of your mind, having a vivid mental image or thought picture before your mind's eye of the 'let-go' idea of restful stretching, 'equalizing' Pranic conditions to the benefit of all the parts of the body.'

" (5) Stretching exercises may be followed by 'shaking' exercise—*standing up and shaking off* (2, 3) as many parts of your body as possible. For doing this exercise

correctly, study and observe the 'dog family' shaking water off the skin.*

"(6) Now, a word on Relaxing the mind. Body, when relaxed, re-acts on the mind and relaxes it. Apart from this, the student should also approach the study and practise of Relaxation from the purely mental side—as relaxing the mind will also re-act upon the body and relax the same to some extent—'In a pure place, established on a fixt seat of his own, neither very much raised nor very low, made of . . . a black antelope skin (which, to the believer, suggests and symbolizes the control of the deer-like activity of the outward-going mind)' (6, 11).

'Seat yourself calmly in a relaxed position. 'There, having made the mind one-pointed, with thought and functions of senses controlled' (6, 12), that is to say, having withdrawn, by your will, the outward-going mind from the objects of senses, and from purposeless thought, direct it to go inward and dwell upon 'the self serene, fearless.'

MORE YOGIC SADHANAS

"We have no space here to trace even an outline of other Yogic sadhanas which form the Hatha-Yoga system of Physical Culture. We can only refer to the underlying idea of the Yogic system of Body-Building or Physical well-being. The Hatha-Yogis 'exercise' in the open air, and exercise their muscles, nerves, etc., throwing their whole 'one-pointed determinate Buddhi or mind' (2, 41) into their task of love and joy. Their chief aim is the harmonious development of all the parts of the system—so that they may maintain perfect and perpetual health, beauty, etc. The general advice

* All the above mentioned hints relate more to the physical or rather to the psycho-physical, than to the purely mental part of the science and art of Relaxation.

of the Hatha-Yogi teacher to his pupil is, 'Whatsoever thy hand findeth to do, do it with all thy mind, with all thy heart, and with all thy soul.' In this way one gets much 'physical exercise.'

"To the Hatha-Yogi, 'walking,' if properly done, is an ideal form of exercise; especially, walking in mountainous country, over hills and thru woods, accompanied by deep breathing exercises. Besides walks as exercises, there are walks observant, walks conversational, walks meditative, etc., with which the student varies his hours of physical and mental practises of Hatha-Yoga.

"In all their physical exercises, whatever they may be, the Yogi-student is taught by his Guru to concentrate will-power on each and every movement of the body. The various sadhanas are labors of love and joy to the ever-patient and persevering *sadhaka* who knows and feels that by exerting his will, he can send an increased supply of *Prana*, bringing in its wake an increased flow of 'the river of life' to any particular part. Some advanced Yogis dispense with all kinds of physical exercise, and, by merely exercising their will-power, can develop muscles etc., and supply any part of the system with pure blood, laden with nourishment and *Prana*. In doing this, they exercise the will *directly* or thru *gaze*, as hinted at in sloka 13 of Ch. vi. Anyhow, the Hatha-Yogis *will* to enjoy their sadhanas, physical, psycho-physical or purely mental, and to have before their mind's eye the thought-picture of 'all-round Development' faithfully when they practise their *sadhanas*.

THE YOGI 'SUN BATH'

"The Yogi rises early in what is called 'Brahma-Muhoortha,' and 'exercises' in the sun and in the fresh, open air, so that he may absorb *Prana* from the solar Energy also, of course, thru the power of their will. The Hatha-Yogi loves the sunlight and all it stands for

and this is embodied in the famous Gayatri Mantram.

HATHA YOGA AND SLEEP-CONTROL

"In sloka 24, Ch. 1 of the Gita, Arjuna is called *Gudakesha* or one who has controlled sleep. The Hatha-Yogi aims at achieving this control, so much coveted by the students of Yoga. He knows the truth of the poetic lines:

'Weariness can snore upon the flint;

While the rested sloth doth find the down pillow hard.'

"Such is his control over sleep that he can sleep anywhere like 'careless infancy' and rest his weary limbs at will whenever he likes—an acquired habit which Napoleon possessed to some degree.

HATHA-YOGA AND CHASTITY

"The Gita speaks of 'birth into a family of wise Yogis—a birth which is said to be most difficult to obtain in this world' (6, 43). It also speaks of Yogis 'firm in the vow of Brahmachari' (6—14) so that the Yogi may be either a bachelor or a married man. Whether a bachelor or a householder, a true Hatha-Yogi conserves sex-energy, transmuting the same into *Ojas* or spiritual energy. He may say with Tennyson's pure Knight:

'My strength is as the strength of ten

Because my heart is pure.'

INTO THE LIGHT

"Knowing the value of Thought-power, the Hatha-Yogi cultivates a bright, happy, cheerful attitude of mind, and views life and its natural and legitimate 'pleasures' from the standpoint of a robust and rational optimist. His knowledge of what Mr. O. S. Marden calls 'Mental Chemistry' warns him against 'thoughts inharmonious' which affect digestion, circulation, etc.; and his intimate acquaintance with mental or psycho-therapeutics furnishes him with a host of apt suggestions—verbal, semi-verbal, mental, etc.—for counter-acting disease, etc.

“Above all, the Yogi, ‘on contemplation steadily bent’ (2, 44), loves to dwell frequently upon the (Sanskrit) Mantram meaning ‘Let all beings be happy. Om, Peace, Peace, Peace,’ willing the manifestation or translation of this mental picture into physical action. This leads the mind of the Yogi *into the Light* of the spirit which should be trusted to guide one in all things, physical and mental. The Divine spirit pervades everything—physical or mental; and the Hatha-Yogi, knowing this, follows the advice of the supreme spirit—Sri Krishna. ‘Whatsoever thou doest, eatest . . . and doest of austerity or *sadhana*, do thou that as an offering unto Me.’ (9, 27)

“After all, he dedicates everything to the spirit, with faith and non-resistance, just letting the spirit of the Lord ‘bring full security’ (3, 22) as promised in the Gita.”

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

Time of Cusp Transits					
Washington, D. C., U. S. A. Nov., 1915					
Body	Enters	On day	h.	m.	
☾	♊	1	8	22	p. m.
"	♋	4	2	20	a. m.
"	♌	6	4	29	a. m.
"	♍	8	4	28	a. m.
"	♎	10	4	26	a. m.
"	♏	12	6	15	a. m.
"	♐	14	10	58	a. m.
"	♑	16	6	32	p. m.
"	♒	19	4	22	a. m.
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"	♈	24	4	26	a. m.
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♂	is in	♎	4°	3'	19"
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BIBLE REVIEW

VOL. XIV

NOVEMBER 1915

No. 2

THE RESTORER OF THE PATH

BY ASAPH

THE term "perfection" in relation to man implies a state in which his consciousness realizes endless continuity in being, in order, harmony, peace, and eternal service to that Spirit that created man's form for its own habitation. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. xlii. 8).

Realizing dimly the ever ascending march of the soul's progress towards greater power and brighter light, every age produced thinkers who sought to describe a better social state than the one they found upon earth, which is one of misery, distress, and death. Thus Plato in his work, "Republic," attempts to create a perfect state thru legislative enactments, which is an impossibility, because society is ever unable to reach and to control individual emotions and passions. These must be curbed, governed, and utilized by the individual himself, who, in conjunction with others of the same mind, can alone successfully create and establish a state of perfection.

It will be observed that the Greek philosopher brings out the ideas illustrating a perfect state from his imagin-

ation, which of necessity is governed by his intelligent conception of things as they existed in that age, and therefore he treats of the foundation of the State, namely, the method by which the race is increased in numbers, from an impractical point of view, reducing the human to the purely bestial state (Book V.), failing to understand that procreation to the beast is natural, while to man it is unnatural; consequently, generation in the animal world is open and not subject to censure, while in man it is under condemnation, hence secret.

As has been stated, a perfect state consists in the equilibrium of soul and body; namely, the body must serve the soul, which is desire, thought, and will, translated into action. Now, society, being as much a body as man's individual form, has learned to control, in a measure, the sexual intercourse between man and woman, so as to preserve its own existence, yet, being a product of the impulse, "Increase and multiply," its individual members are subject to death, because the life coming to each member of the social structure is spent in reproduction of that which is born to die; namely, the emotions and passions of the flesh, which are a product of individual self-assertion, a rising up of a part against the whole; and, assertion of the sex over the rest of the body, being made by a servant, or vassal, who became a rebellious spirit against a true prince, produced the illusions of sensuous existence, as well as the injustice, ignorance and every form of vice prevalent in the world, which mutely attest to the errors of man's ways. Being a creation of a PERFECT MIND, and SPIRIT, which is IMMORTAL, man should, by following a proper course of life, enjoy an eternal existence in a perfect state.

This proper course of life has been laid out in plain language, since the beginning of man's existence upon earth, by the messenger of God, who came down to earth

and overcame the power of generation. (Gen. xxxii. 24-28; John xix. 30). Each individual man born on earth repeats in himself the history of the earthly and the heavenly man; and when born into the phenomenal world, he passes thru infancy, childhood, adolescence, youth, manhood, maturity, and old age, returning thru the gate of death to rebirth, to repeat the same process again; or, passing while in the flesh thru the gate of the gods, he becomes a member of a greater, an immortal body of people functioning as ONE MAN, which is the perfect state whose shadows were pictured in the mind of the Greek philosopher, but whose real foundation and methods of life are found described in a plain, yet mystical manner in the Scriptures of the Old and the New Testament.

We are indebted to Moses, who is an emanation of the SON, or WORD of God, which is the Builder of all worlds, for those laws that prepare man to receive the Spirit of the LORD into the content of the soul. As lightning passes from heaven thru space unto earth, so does Spirit reveal itself to the flesh of man in precepts, symbols, and ordinances, while he is weak and childish; unveiling itself to him in works of self-control, when he is mature and ready to be adapted to a higher life in a world wherein each regenerate soul has a place and function.

It is plain, then, that a perfect state must be composed of men who have overcome all childish delusions as to the natural life of man. In that state the fundamental principle of existence, which is the unity between man and woman, termed love, is heavenly, because forever supported by the fires of life, which are never quenched by the waters of generation (Matt. xxii. 30); therefore that state is perpetually governed by the useful and the true. Then God descends into the human, because man has overcome the sensuous, which assumes its proper

sphere, namely, service, which is the GOOD of the senses. We have now entered the heavenly state, not in some far away country in an unknown locality in space, but here on earth, in a society of people wherein each individual has reached self-control; and being open, fully visible as a STATE (Rev. xxi. 17-27), invites to-day all mature souls to participate in the second coming of the LORD, who is to reign on earth, in man, society, and the race. (Rev. xi. 15.)

It is impossible, when reaching the true state, to think of God and to leave man out of consideration, altho, on the other hand, in the natural world, where man lives in the senses, it is possible to think of man without having the slightest idea of God and his nature. God is POWER, and in the true man power manifests itself thru control of his triune nature, namely, thought, will, and action; while in the sensuous world, power in man is lacking, he being under the rule of a rebellious spirit that moves the sex to external action, the consequences of which are misery, want, and death.

From this it is clear that man, subject to sensuous desires, is acted upon by ignorant or demoniacal spirits, while in the true state God lives in man, and he is actuated by pure, noble, and useful thoughts and actions. The Spirit of God, therefore, acts in man, transmuting eternally the fires of life into light, which is Divinity, because by its means man has access to universal knowledge of TRUTH and BEING.

Thus we behold a state, or organization of people, possessing those remarkable laws, which, in their practical methods, applied to man's every-day existence, inevitably sustain intelligence in conscious being, forever. "And I heard a great voice from heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. xxi. 3).

In the creation below man there is no other will but that of reproduction, therefore its ultimate, death, in the elemental world, is not a consequence due to transgression of a law; but not so with man to whom was given the knowledge of the existence of a superior law, which is the will to control the natural impulse of generation, thus making it to the believer a sin, a deadly sin. (See Psalm li. 5.) Man, being created in the likeness of God, possesses freedom of will, an attribute of intelligent being not given to the animal world, and as soon as he entered the world of generation, thru his desire and then thru the act, there was brought forth the man of flesh, who, clinging to the delusion of the senses, denies that the Spirit of God can dwell in the form of man.

Before the advent of Adam there was no revelation of God, nor any church on earth thru which the mind of man could elevate itself in worship to the Creator; but after Adam's appearance, man is called the son of God because to him was disclosed a higher law, namely, "Thou shalt not," thus superseding the lower, which was "Increase and multiply," and consequently there was laid the foundation for the building, thru faith, of the future immortal house of God.

But, as a single, diminutive individual is only a cell of the unit, the race, it is plain that generation had to continue among the chosen people of God, until those to whom the word of God came would bring forth the required number of individuals who could, thru grace and cooperation, be regenerated into the likeness of him who died on the cross. Therefore the words, "a body hast thou prepared me," are really address to the man of wisdom, who, having penetrated the delusion hidden in the life of the senses, has ceased to realize self in the sphere of generation, and thereby opened himself to the reception of him who said, "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. 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. 20, 21).

In the orderly construction of the universe, each part fulfils its office so as to exhibit a unified structure of use, and when we observe man's organic form, we notice also that it is endowed with functions possessing diversified gifts, or uses, which determine their calling or office in the unity of being, man. And as the race is One Individual, composed of millions of diminutive forms not yet risen to the status of the son, possessing as yet only a local consciousness buried in the senses, which is death, it is plain that the evolution of the race towards spiritual realization and immortal existence, depends on a separate nation, or upon a peculiar people, who, thru regeneration, have crost from death unto life, and as priests unto God, and kings over and in their own bodies, will constitute the new creation of God, spoken of by Isaiah. This body of men who have overcome generation and all that is connected therewith, is brought to light in Revelation as the City of God, which, thru its vital laws, is to be the light unto all nations on earth, thus verifying the promise made to Abraham when he was called out of Ur, the land of fire or sensuous passion, to become the progenitor of the people of God upon earth.

Now, while in the past the calling out was a promise, to-day the calling out from the world is a work, and does not mean that the individual so called out should simply leave the abode of people, and wander forth into the seclusion of some uninhabited country, and live there somewhat in the fashion of a voluntary Robinson Crusoe, subduing aboriginal tribes, but it signifies that the one called out from the world should subdue the Anakims and

Philistines in his own body, which is the promised land, and cease from following the ways and customs of the world, and dismiss from the content of his soul all personal desire for the pursuit of those aims that are a delight to those who believe in sense gratification, which governs the world of generation.

Man, having descended from a perfect state into the dark vortex of individual self-assertion, due to physical sense being, has, of necessity, lost all remembrance of the unity, power, and beauty of a heavenly life, which is governed by the Creator and in which there is no want, distress, sickness nor death. In becoming individualized, man became the governing power of his own diminutive structure, and by means of his thought, will, and acts, reaps the consequences or results of his mode of life.

Assuming then that the soul of man is the governor of its own structure, upon whose intelligence depends the welfare of the organism, it becomes plain that man's first consideration should be the acquisition of that knowledge by which he may not only keep the body in perfect order, but also obtain a consciousness regarding his particular service to the body of which he strives to become a part.

Now, seeing that individual man on earth is limited in his existence to a narrow radius of power, due to the vibrations of his thought and will in the line of regeneration, it is clear that to extend and to increase the perfect order, he must seek others who, like himself, have discovered the light leading to true immortal being, and form a social state composed of individuals whose basic functions differentiate as they do in man's individual body. From these points of consideration the world divine is a perfect State, whose pattern is a just man made perfect. It is a community of people functioning as one man. It is a body whose cells are individual men.

Therein is all harmony and peace, because in that association there is neither marrying nor giving in marriage, nor any thoughts inciting to the losses of the vital fluids; therefore each member, knowing his place in the social body, realizes self in endless continuity in being, by virtue of USE.

The State is, primarily, divided into two realities, or concepts in being; namely, soul and body, or Spirit and Church, or the Invisible and the seen. The latter is evident to the senses, while the former is not, because Spirit diffuses itself in the consciousness of each being according to the uses to be served. Thus we observe a country, a nation, a mode of life according to the spirit of the people, and a condition flowing from it and evident in the existence of the State. On the surface, then, we see a people, a nation, which exhibits in its internal life another and threefold division; namely, the world of Ideas; the sphere of Desires and Emotions; and the realm of Vital Form and Being. Yet, as said before, in the phenomenon it is one people engaged in the various occupations constituting a well-ordered State. We do not see those divisions, we only perceive them in the tendencies of individuals we meet.

The third division is divided into twelve divisions, for the State is a federation of twelve groups of people, corresponding to the twelve functions of the human organism, typified by the twelve sons of the Patriarch Isra-El, the first-born of Creation.

“And I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Isra-El” (Rev. vii. 4). “And I saw, and behold, the Lamb standing on mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads” (Rev. xiv. i). “And I saw a new heaven and a new

earth: for the first heaven and the first earth were past away; and there was no more sea" (Rev. xxi. 1). "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful" (Rev. xxi. 5).

DEADLY SIN

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON).

OUR "Church of England Prayer Book" speaks of fornication as "a deadly sin," and these words, terrible as they may be in their import, are, according to Science and Revelation, only too true. For if our bodies be indeed

"TEMPLES OF THE HOLY SPIRIT,"

then to sin against the body, which is His temple, must be to sin against the Holy Spirit; and there is no sexual sin that is not a profanation of that holy temple, and that does not tend to corrupt, to defile, and finally to destroy, the life that is in it; and there is a plain decree, which it is impossible to misunderstand, that, "If any one corrupt or defile or destroy the temple of God, he shall likewise be destroyed."

St. Paul speaks of "the sin which doth most easily beset us," and "clings most closely to us," and all the experience of mankind goes to prove that this is sexual sin. He shows, moreover, that sins of this class stand in the forefront, and comprehend nearly all that is called *sin* in the first degree; thus:

- (1) fornication, *porneia*
- (2) uncleanness, *akatharsia*
- (3) passion, *pathos*
- (4) evil lust, *epithunia kake* (Coll. ii. 5)

In this list of sins, which are to be "killed outright,"* there is only one other included, viz., "covetousness," from which very many are entirely free, who are yet more or less under the dominion of lust. Indeed, one may be free from every kind of sin but this, and may retire from the world for the express purpose of seeking holiness, as did the saints of the middle ages, and yet find oneself more than ever a prey to thoughts and desires of this kind.

Sexual sin, therefore, is

THE CARDINAL SIN,

not only because of its deadly effect, but because the difficulty of overcoming it has made it almost universal. The number of those who have not been tainted by it is so small as to be a negligible quantity. From this standpoint we cannot wonder why the first-fruit of the harvest of the earth, purchased from among mankind as the first-fruit for God and the Lamb, should be only 144,000, for "These are they who were not polluted with women, for they are pure"—"for they are virgins."† "These are the followers of the Lamb wherever he goes." They "walk even as He walked," and thus reach the highest point of spiritual attainment possible on earth. They forsake *generation* and follow Christ in the *regeneration*. They touch no unclean thing; they cleanse themselves from all defilement of the flesh and spirit, thus perfecting holiness in the fear (or reverence) of the Lord God omnipotent. For that

HOLINESS WITHOUT WHICH NO MAN SHALL SEE THE LORD is impossible apart from complete subjugation of the body, and the cessation of all "fleshly lusts which war against the soul."

* *Νεκρωσατε* = *Nekrosate*, "make dead" or kill outright.

† Rev. xiv. 4, 5.

It has been imagined, however, that this attainment is possible only to the few, and that the majority of mankind must of necessity remain all their lifetime in bondage to lust, but the Esoteric Fraternity exists mainly for the purpose of showing mankind

THE WAY OUT.

We have discovered for ourselves that physical purity is not only possible, but pleasurable and profitable, and that any one who is willing to follow out the simple rules laid down in "Practical Methods to Insure Success," and other works of the Fraternity, can attain to holiness of body as well as of spirit. No great wisdom is needed for this, but rather the docile and teachable spirit of a little child.

In the practise of the conservation of the vital fluid, we do indeed return to

THE DAYS OF OUR YOUTH,

to the time when we were not "leaky vessels which could not hold the living water of life," but when the water of life on the physical plane, contributed to the growth of our bodies, and on the mental, to the growth of our minds. When we again become

PURE WITHIN

by the destruction of all unclean thought, and outwardly pure by abstinence from every unclean act, we find ourselves able to retain all the vital fluid generated in the body, and by the practise of "complete breathing," to cause the water of life to circulate thru the body. That which descends by means of the nervous system, can be made to reascend thru the lymphatic system, and so keeps the organism in a state of perfect health. By causing the muscles of the body to grow and to expand, it increases the physical strength. Its effects are apparent in the expansion of the chest measurement, sometimes from two to four inches. The mentality also increases in power and vigor, in those who are engaged in

mental work; and the spiritual man increases amazingly in spiritual strength and knowledge. We offer freely to all men the

SECRET OF LIFE,
the means by which not only every disease, but even death itself will finally be annihilated.

ONE FAITH

BY WILLIAM GEO. FINCH

THE writer of the following plea for the establishment of one Universal Church in Christ, is of the opinion that, in the mind trained to an analysis of mankind, the continued race-religion and division in Faith, is the abstract cause of this great World War. The writer does not attempt to dogmatize or to explain in any political, international or material terms, as to the basic causes of the world conflict; that he leaves to those whose principal business is with earthly potentates. He simply advances the opinion that the surest means to establish peace and concord between nations of the earth, is to subordinate the dominating tendencies to hold or to gain world supremacy in conflict, to the glorious tendencies of the Spirit towards that peace which the world cannot give; the peace which passeth all understanding; the peace of religious unity in brotherly love, which the Father, the Son, and the Holy Spirit only can give.

The unity of the Godhead with the children of men is the positive purpose of the Father. We know that this unity with the Father should be the only ideal dominating humanity, thru the knowledge and love of our Elder Brother Jesus. Christ proved himself to be perfect man and perfect soul subsisting—God incarnate. And by the

evidence of this indisputable Messenger of the Truth, we cannot deny our relationship with the Spirit of all.

To the casual observer of religious thought and creed, the possibilities of establishing "One Faith and One Church" among men—so apt to follow their own convictions regarding life and ethics—would appear immensely vague. Altho men are still divided in their religious faith, a new dispensation is evolving in the background of human universal life. The present cataclysm of world conflict which has overwhelmed the nations of the earth, and bathed the lands of Europe in a deluge of the blood of men, aye, and the blood of the innocent, is a portrayal of an approaching regeneration, a total expurgation of the follies of the past, and a subjugation of the domination of evil to the supreme command of those things beyond the limitation of the material world. The inflexible approach of this titanic conflict is simply a phase in the scheme of advancement. For truly man is advancing higher and higher in the scale of spiritual evolution, creating in his upward climb newer and brighter aspects of a universal Brotherhood and unity with the Godhead.

To the spiritual intelligence of man, who consciously and unconsciously confesses the Christian Faith, the establishment of "One Faith and One Church in Christ" is an imperative necessity to spiritual and temporal harmony of mankind.

The time is approaching when Christ will be disrobed of the many mantles of religious conceptions in which man has garbed him, when he will appear in his own true aspect as the "Light of Lights" on the path of spiritual progression, and be "All in all" in true spiritual verity. As Buddha, the illuminated, may be the Light of Asia, so must Christ be the acknowledged "Light of the World."

An observation of human life shows a dawning efflorescence of the "World's Light," with a radiant effulgence

in the Eastern and Western hemispheres. The influence of this "Light" has become greatly cohesive in its effect upon the present generation, as compared with past generations, which stand out in history as the blackest time in religious strife and division. It is not an assumption to say, in spite of present warfare, that the races of to-day are better qualified to come into unity with Christ than were the ancient races. It is a fact, and in full accordance with the inflexible laws governing the progress of the cosmos. It is infinitely true in that respect, apart from the fact that many Christian leaders thruout the world are drawing nearer to the realization of Christ's consummation to "Unify the human race in One Faith and One Church." This realization bears abundant testimony to the spiritual advancement of humanity.

An ideal establishment of Church unity should be promulgated by all who diligently follow the Christian Faith, and all who feel that the Christian Faith is supremely essential to the advancement of our souls. Moreover, it is gratifying to many to observe that the promulgation of Church unity is already an established and influential movement thruout the various churches, for many ecclesiastical leaders are couching their orations, concerning the essential elements constituting the means for unifying our Christian and other brethren in one Body and One Church, in eloquent and pleasing phraseology.

Apart from the domain of ecclesiastical authorities, there are many people who wish the realization of Christ's vision of the future church of God in a supremely glorified and combined state of purity and unity—the prime elements of the Godhead. A study of Christ's words will, in many places, reveal his prayer for a unified church confessing One Faith. Especially is his desire conspicuous in his words from St. John, "And other sheep I have which are not of this fold; them also I must

bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Jesus' vision of a church glorified and purified, and all one, was no mere ideal vision, but a reality. It was the constant desire, as manifested in his teachings, that there should be a combination of thought for his church, and one understanding of his word. But sadly, owing to the blindness of our spiritual sight and discernment, the growth of religious error and misconception has overwhelmed us, casting humanity adrift upon the wide sea of cults, creeds, and doctrines. All have like sheep gone astray and wandered into a desolate land o'ershadowed by a canopy of doubt and scepticism. But evolution will prevail; reaction has set in, and a new epoch is being delivered by the mother of Time. This new epoch will see the realization of Christ's prayer, to gather in his flock; to combine them in one church, likening them unto the elements of the Blessed Trinity—Unity.

The prayer of Christ was that the church might have unity like the unity of the Father and the Son and the Holy Spirit, which is a reality. St. Paul realized his Master's wish that the church might have unity, as expounded in his teachings and exhortations. "So we, being many, are one body in Christ and severally members one of another." St. James says that the rich and the poor should be treated equally, as all are one in the Church of Christ. It is obvious that all the apostles realized the fundamental truth embodied in Christ's idea of a universal Church; that the church of God must be one vast brotherhood and unity of faith, the Godhead being in unity with the church.

The essential principles underlying the imperative necessity of Church unity, are dependent entirely upon the recognition of the truth that God is the Absolute Principal of the Cosmical Church, to which we spiritually and

definitely belong, and which, by the advent of Christ Jesus, who was begotten before all worlds, of the Father, received the permanent and eternal endowment of conscious, spiritual animation, purification and glory; and became a living reality in the lives of men as a means of approach to the transcendental heights of the realms of God. God so loved the world that he gave his only Son to be incarnated for our speedy salvation, that we may be one with him in conscious realization.

The fundamental element necessary to bring about the unity of the Christian churches, must start in our own lives and spread outward by the growth of our "living faith" in a living Christ, who pulsates as one with the world; striving day by day to elevate our hearts and to unify our lives in the hope that all men may ultimately join with him for the grand completion of his fold, the Church, that we may be one flock and have one shepherd.

THERE is no doubt that it was the design of the Creator and of our Lord Jesus that His people should all be one, even as Jesus and the Father were one. That oneness would do away with all wars and combats and inharmonies among men, for they that are of the Spirit of God are one in God. It should be remembered that while Adam was in Eden and obeyed the voice of God, he was at peace, and all things were provided for him, but when he had sinned, he was cast out of the garden and told that he must earn his bread by the sweat of his brow; thus were brought to light two distinct characteristics, as of two parties, which two can never be united as one. [Ed.]

A FAITH WELL FOUNDED

BY ENOCH PENN

USUALLY when one is asked the question, "In whom do you place your trust?" the answer is, "In God;" and it seems not out of place to say, "Your trust being in God, your faith is well founded." But, is one's faith well founded simply because one trusts in God? We believe that the proper answer to this question should be yes, or, no, according to what may be the foundation of the profest faith.

There is one thing that many persons ignore relative to their trust in God, and that is that God's promises of care, protection, and helpfulness are all made conditionally. As in the business world a promise to perform is entirely null if no compensation or condition is stipulated, so also is it in relation to God's promises to man.

When the rich young man came to Jesus and asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus answered him, "Keep the commandments." The statement of the young man, "All these have I kept from my youth up," was answered by the Master with what might be called a challenge; namely, "Sell whatsoever thou hast, and give to the poor, . . . and come, take up the cross, and follow me."

The Master's statement, "One thing thou lackest," very evidently referred to the fact that the young man had not put his faith into practise. He had learned the commandments, and, according to the accepted standard, he had kept them, but this accepted standard was faulty, because it dealt only with the most external

meanings, and not with the true spirit of the commandments. Jesus loved the young man because of his honest life, because he lived according to his light, but wished to show him the true standard of obedience, and so began by putting him to the test, to see if he could and would truly practise the commandments. So Jesus began with the first commandment, which is, "Thou shalt have no other gods beside me."

The term "god" means "power." The many gods of olden time were recognized as the dominant powers, ruling absolutely in their own spheres of action, so that the words, "Thou shalt have no other gods beside me," meant, "Thou shalt recognize no other power to trust in save me; all other powers are subservient to me; therefore thou shalt not trust in them. Also, for the same reason, thou shalt not fear them." So what we may term the test of the Master was, to prove to the young man whether he recognized his money or God as his most trustworthy support, supplier and protector. It appears that the young man really trusted in his money. His money was a real thing, and very evident, and very close. God did not seem very real, nor very evident, nor very close.

A broad view of the commandments is that they are, first, a promise, followed by the conditions under which that promise becomes effective. The words, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage," we are given to understand, are not a correct rendering of the original, the correct rendering being, "I will be thy God [thy power] like I have been in bringing thee up out of the land of Egypt." These words mean that God's power will be used to watch over, to provide for, and to protect us, provided we will comply with the ten conditions that follow.

The rich young man apparently believed in God, and

believed also that there was virtue in keeping the commandments; but when the question was put to him, "Do you trust in God or do you trust in your money?" his actions implied, "I trust in money rather than in God, and I fear poverty more than I fear to ignore God."

Since this young man was unwilling to fulfil the first of the ten conditions, and inferentially the other nine in their true sense, his faith was not well founded. For this reason God would not bind himself to be his power to care for, to protect, and to save him from death.

It is not usually understood that if one keeps all the commandments perfectly, one will never die, but this was the meaning of the statement of the Master, "If thou wilt enter into life, keep the commandments." This answer was to the question, "What good thing shall I do, that I may have eternal life?" that is, "that I may not die."

So we see that to trust in God is good, but the results of that trust are not to be measured by our trust, in and of itself, but they are to be wholly in accord with the degree in which we keep the conditions of the agreement; namely, "I will be your power to provide for you, to care for you, and to maintain your life, to keep you alive forever, if you will comply with the following ten conditions;" and the first condition is, "You must depend upon no other power, you must fear no other power, but me."

THE ordeals and oppositions which we undergo become our crosses when we remain beneath them, but they become ladders of ascent when we rise above them, and the wisdom which makes us their subjects has no other end than our elevation and healing, and not that cruel and vengeful intent which is commonly attributed to it by the vulgar."—St. Martin.

A CRY FROM THE PENITENT

BY R. MUAT

God of the glorified, hear us, we call,
Speak to our aching hearts peace, or we fall!
Humble suppliants pleading, we kneel,
Eager thy healing hand softly to feel.

Oh, how our weary hearts, so full of care,
Sink neath their burden of pain and despair!
Leave us not now Lord alone in our grief,
Hasten thy coming or send us relief.

Only but touch us and we shall be whole,
Healed by the balm, grace works in the soul,
Molding us thus day by day more like thee,
As from the fetters of sin we break free.

Leave us not Lord all alone in our sin;
Throw thy gates open and welcome us in.
Pity our weakness Lord, hear us, oh stay!
From our petition turn thou not away.

Oh, if you leave us, our God, to be tost,
Back to the way of the world, we are lost!
Lost! how we shrink as the thought strikes our brain
Never to see our Redeemer again.

Leave us not, leave us not, make us to shine,
Stars bright with hope and glory divine;
Radiant, so those in glory may see,
Enoch-like, Lord, we are walking with thee.

Open the door of our hearts and we'll sing,
Glory to thee, we are saved by our King;
Saved by the glorious King of the just,
Freed from the thralldom of error and lust.

THE ASCENDING FELLOWSHIP

BY NATHAN DAVIS

AND I, if I be lifted up from the earth, will draw all men unto myself. This he said, signifying by what manner of death he should die.—John xii 32, 33.

THE atoning death was death to sin, in and by which Jesus *was* lifted up from the plane of the earth, earthy, the life of the flesh, and born thru the strait gate into a plane of pure spirit life. At this strait gate he had just met "the monster of the threshold," who was to try him as a concomitant of the judicial decision, which was to declare him worthy to obtain that world, the entree into which is attained only by passing out of death into life. In this we find the fulfilment of his prophecy recorded in Luke xiii. 32, for it is here that he is perfected and the reconciliation finished.

Our race has utterly failed thus far to appreciate the true significance of the text; for we have been lost in the mazes of false doctrines, and even yet are we groping in medieval darkness. When we were in the kindergarten experience we thought the text signified Christ's being lifted up on the cruel cross, on the summit of Calvary; but as the understanding is opened, we can no longer give credit for the atonement to the assassins who crucified him, neither can we believe in a God who could thus be appeased by the slaying of his well beloved Son.

When we have been baptized with the Holy Spirit, he brings to our remembrance, not only the verbal expression of whatsoever he hath said, but with the verbal expression, an illumination or understanding of the esoteric symbol. "Come now, and let us reason together, saith

the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." When I question reason, as to its essential characteristics, I find that it is not personal, but an impersonal endowment, which is able to bring to the understanding, spontaneous and immediate knowledge. It is a God-given endowment for the occasion—the intuitional faculty or God within. Then, as we reason together with God upon the nature of the at-one-ment, and the method of its application for the redemption of the world from the law of sin, sickness, and death, we are made to know that all of this present evil world are yet of the earth, earthy condition, and not subjects of the fulness of the redemptive work of Jesus Christ.

Every one who truthfully testifies that the fulness of Jesus Christ is formed within his own personality, is born of God; but every one who cuts down religious experience to mean nothing more than the justification and sanctification that were attained under Mosaic law, is of the "concision," of whom Paul warns us to beware. He that says there can be nothing better than *this* sanctification is antichrist and not of God. How often we hear the hireling shepherds, when discoursing upon Christian perfection, declare that there can be nothing better, and that they do not believe in angelic perfection, or that we can even attain to Adamic perfection! All such declarations are "of the concision," or of antichrist. We would honor Jesus Christ by exalting the true regenerate life, which he came to introduce into the world—"bringing to light life and immortality thru his gospel"—and by practically demonstrating it in our own lives. This is what all Esoteric students are striving for.

The true Esoteric exponent of divine truth is not one who proselytes; but he is one who endeavors to break the chains of error that are holding the great masses under

the bondage of corruption. This is not accomplished by a spectacular engagement between the forces of truth and error, the forces of righteousness and iniquity, for "vengeance is mine, saith the Lord," and our part in the matter is only to give a practical demonstration of righteousness in our own lives; and when the Christ is formed within us, after the Esoteric manner of faith, we shall see how easy "the lawless one has been consumed with the spirit of his mouth, and destroyed with the brightness of his coming" (II Thess. ii. 8). The day is near at hand when this brightness shall be so manifest that the nations will come to his light, and kings to the brightness of his rising, and all who have the Esoteric call will not hold their peace, nor rest until salvation and righteousness are established as the great search-light "which lighteth every man that cometh into the world."

The disciple whom Jesus loved declared, "Our fellowship is with the Father, and with his Son Jesus Christ." This is a verbal expression of the apex of the possibilities of grace. White-heated love is illuminating. God is love. Life is love in motion. Physical light is the activity of ether. The illumination that is born of reasoning together with God is the activity of incorruptible love. "God is light, and in him is no darkness at all." If we are filled with the incorruptible love of God, we cannot walk in darkness. "If we say that we have fellowship with God, and walk in darkness, we lie, and know not the truth." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple," "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto all good works."

When Jesus was lifted up out of the earth, earthy conditions of the old Adamic nature, or the plane of physical

consciousness, into the higher plane of pure spiritual consciousness, where he could truly say, "I and the Father are one," he made a breach thru the ramparts of iniquity, thru which all men may follow him who meet the necessary conditions of repentance and faith, living the regenerate life until they can say to the Father, "I have finished the work thou gavest me to do." Jesus is here promoted to be the Captain of our salvation, and as he reaches down to draw us up after him, we have only to place our hands confidently in his and let him draw us up into the plane of superconscious life, where God dwells. Then we have the transcendent felicity of reposing beneath a fountain of divine revelation, where the poor intellect and human reason do not have to wear themselves out delving among the rugged rocks of mystery, trying to reduce a speculative hypothesis to some orderly arrangement, by which we hope to discover some natural law, which God would in his own good time reveal to his obedient ones. It is here that the law of spirit life makes us free from the law of sin, sickness, and death, and emancipates us from the bondage of corruption.

When Jesus was lifted up out of the earth, earthy conditions, he had then attained resurrection life, and one having attained resurrection life will not be suffered to see corruption. Saint Remigius was Bishop of Rheims for seventy-three years, and was greatly venerated for his wisdom and holiness of life; so holy was his life that when he fell asleep in Jesus, the silver cord was not snapt asunder, nor was the golden bowl broken, and after eleven hundred years, his body was found to be untouched by the corruption of the grave; because he had attained the resurrection life, and it is the sure promise of God, that none of these holy ones shall see corruption, "neither can they die" (Luke xx. 36).

Regeneration is a reconstruction of human life upon the heights of super-conscious existence, where the dreams of those who hunger and thirst for righteousness shall be dreams no more; where all the prophetic visions of our lucid moments are fulfilled, and our joy is great beyond all metrical apprehension; for we are one with the Father; we are united forever in all that is, for he liveth in us and we in him.

“My God, my Father, I am Thine;
Thy heavenly riches all are mine;
Thy spirit rules within my heart,
From Thee my soul can not depart.

Where'er I go, I walk with Thee;
Upon my path, Thou leadest me;
In all my ways 'Thou art my guide,
For Thou art ever at my side.

I live in Thee, and think Thy thought;
In every deed Thy power is sought;
I consecrate my life to Thee,
And all is ever well with me.”

When the at-one-ment is finished in us, the heavens are opened and we are enabled to see the angels of God ascending and descending upon him who lifts us up to God. Heaven, in its primary sense, is an upheaval of righteousness in the soul. Then heaven is evolution and hell is involution, for involution is descending or falling away from God. “Jacob dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” It was the angels of God, or tutors of the human race, that he saw, and not the untutored or unlearned, for they could neither ascend nor descend upon the Son of man.

The first day of Pentecost after Christ's ascension was the greatest day of at-one-ment this planet had ever seen; but another is pending that will be far greater, when the great venire of God's chosen ones will be so filled with the white-heated love of God, that all hearts and all souls will be knitted together in the bonds of the one uniting spirit of Christ, and all hearts will throb as one heart—this is at-one-ment.

Christ was the minister plenipotentiary from the court of high heaven to arrange for a reconciliation of fallen humanity with God. "God was in Christ, reconciling the world unto himself;" and when Christ had succeeded in making a breach in the bulwarks of iniquity, thru which he was lifted up from the earth, earthy, and thru which he is now able to draw all men up after him who meet the necessary conditions, then he said to the Father, "I have finished the work which thou gavest me to do."

The tutor that instructed the prophet Esdras, said, "The Most High hath made this world for many, but the world to come for few," and Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Thus we see how few there are who are in the ascending fellowship.

If we expect Christ to draw us up after himself, thru the breach, it is very essential that we avoid every appearance of evil. "Let not your good be evil spoken of." Apparently, Zion will not travail until tribulation comes upon her. There must be travail of soul before there can be a manifestation of the Sons of God. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17).

In the Scriptures we find no hint of a vicarious sufferer, who as a substitute suffers to let all the world go free from suffering. The ramparts of iniquity cannot be past without suffering with Christ, or suffering in the tribulation.

From the life of Jesus there emanated the great searchlight of truth, "which lighteth every man that cometh into the world;" but very few have the apprehension of truth that enables them to walk in the light as he is in the light, and thus to make a successful entry into the Kingdom.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing, even life for evermore." It is not meet that "other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." This represents truly the Apostolic fellowship. "Our fellowship is with the Father, and with his Son Jesus Christ. . . . If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "All things that the Father hath are mine." "And all mine are thine, and thine are mine."

When Jesus has drawn us unto himself thru the breach, we shall find in this upper zone of righteousness, a highway of holiness or perfect Brotherhood, and we shall no longer hear the cry of "Peace, peace," for there will be perfect peace forevermore.

THE FLAMING SWORD

BY SAGITTARIUS-LIBRA

WHEN Adam sinned then was decreed what now is, and the re-entrance into the "Elder World" was hazardous and full of danger. Why was it full of danger? Because Adam had lost the conscious guidance of the Holy Spirit thru sin—he had broken the law—which closed his spiritual consciousness. But Adam knew no better, he was a spiritual babe, and the time had come when the Divine Mind placed him in environments which were to unfold his posterity into true Sonship.

After Adam fell from his high estate, caused by his receiving the forbidden fruit from the woman, whom God had given him, which brought them under the laws of Creation, then "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). The sword is used thruout the Bible as an instrument of death, and the Cherubims were Angels of a high order, being placed at the east of the garden, thru which entrance Adam must re-enter before he could again find that Edenic state from which he had fallen.

All these thousands of years the Deific Mind has been carrying the souls of men thru the process of evolution,

unfolding their soul powers thru experience, which is giving them knowledge of the methods that the Father uses in preparing them to re-enter that Edenic state, whence they shall fall no more, for they will have become the true Christ man, into whose hands the powers of heaven and earth will be given, as they were given to our Lord and Master, Jesus the Christ. For, as Jesus said to his disciples, "Be of good cheer, I have overcome the world;" showing that this is the ultimate purpose in all souls.

When the soul awakens to the fact that creation is the means of holding and binding it from that Edenic state, it begins a conscious struggle to get free. Whenever there is a need in the unfoldment of the souls of men, there is always a supply at hand. The Divine Mind saw the need of more light for the ripening process of the souls on earth, so one of the Elohim came and took the body of Jesus and became the DOOR, thru which the ripe fruit (souls) of the earth will enter, thru access to the knowledge and light left by the Master. The way is marked so plainly that none can miss it except the un-ripe. The human family must belong to one way or the other, for every round of the spiral in Evolution brings ripe fruit; all must ripen some time, if not in this incarnation, then in another.

After Adam had received the forbidden fruit, and entered into generation, the struggle produced in his consciousness was like one who stood on the apex of a high mountain, viewing all the grandeur of Divinity portrayed in nature, when suddenly he was precipitated below into the jungle, where were thorns and every kind of wild beast. From this environment he would naturally make every effort to escape, and to return to the entrancing view from which he had fallen. The spark of Divinity is implanted in every soul, which is ever pushing the

soul on to return to its home (Edenic state) from which it came.

The *conversion* which many experience in their younger days when first joining the Church, is a foreshadowing of the real that is to come, but I have queried, Why doesn't that foretaste of the real last? and the answer comes, "For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). Jesus said, "Ye must be born of water and of the Spirit or else ye can not enter the kingdom of heaven."

Your body is the cistern; you must repair it so that it can hold the living waters (sexual fluids), which fluids will *burn* on the *altar* of your being and, thru true soul yearning to be godlike, become the *White Flame* in your soul, which can again find the *Door*, which Christ is, and enter into *Life*. This is no myth, but a most stern reality. Even the most devout church people can not enter thru the *Door* until the whole of the carnal nature has been nailed to the cross, even as the Master was nailed to the cross, before his resurrection took place. He past thru this experience in order to stand as a living witness to the world of what they may expect if they take up their cross and follow him. This means a living of the life that the Master taught, in our daily life, until it is no longer an effort, but it is a part of our nature. The "Sermon on the Mount" discloses a part of the road leading to the *Door*, over which we must pass.

When the personal ego has been crucified, then can we see with the eye clearly, for God's spirit will cast a clear reflection of the truth on our consciousness. Hence, all the evils that come into our life are hedges of thorns, to force us to seek out their cause and the law governing, so that we will follow the *Path* that leads to life and

back to Eden; for in the *Path* there are no thorns nor wild beasts.

God said to the people, thru Moses, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. xix. 5). The evidence is clear from Genesis to Revelation, that the soul is watched over by the Divine Mind, who is ever watchful thru His angel messengers to hold the Light before us, so that we may see the Path. And those who strive to walk in the Path have ample opportunity to work in the Vineyard, for, "The harvest of the world is ripe, but the laborers are few."

FREE

BY LOUISE EVANGELINE KEEP

SHACKLED I may have been, now am I God-driven,
Swept by the surge of the wind and the tide;
 Freedom a part of me,
 Deep in the heart of me,
Heritaged, harmonized, there to abide.

God-driven? Aye, thru the aisles of creation,
On to the chancel where worship the spheres;
 Praise a full part of me,
 Deep in the heart of me,
Chorused by voiceless psalms of the years.

Spirit-companioned, invisibly banded,
Held by the Hand where the world-planets lie;
 Faith a sweet part of me,
 Deep in the heart of me,
Deathless, for God's holy Thoughts never die.

THE ROYAL SECRET

BY EDITH F. A. U. PAINTON

THE Fire from heaven descends with triple force from the Creative Trinity—the triangle pointing downward like the flap of the Masonic apron in some of the degrees—thru the Temple of the Body, to kindle the Flame of Life upon the sacred altar—Woman! (This inverted triangle is the creative trinity of the brain, formed by the three sacred centers or chakras: the Pituitary Body, or cavernous chakra, at the center of the forehead, connected with the conarium, or Pineal Gland, at the top of the head, and both connected at the apex of the triangle with the Medulla Oblongata, or Pharyngeal chakra, just behind the tongue at the base of the brain.) There, in that holy chamber, thru the sacrifice of the Divine Feminine (HETH), is germinated the seed of life that utilizes this divine fire for the propagation of the race.

This is the Temple of Solomon (the Soul-of-Man) wherein is the sacred altar, which may be approached only by the high priest for the holy ceremony of consecration. This is the ark of the covenant, which only the regenerate may touch. What is the Divine Feminine? The Virgin Mary (*Ma-re*—pure water) which, thru the immaculate conception, is to bring forth the Christ-force. This divine force, ascending to the Father (the Head), must redeem the body from decay—save the race from its sins.

The ribs of the chest, enclosing so many of the vital organs, form a protecting wall—a passageway—radiating from the spinal column and building the bony structure of the House of Life, thru which the overshadowing

spirit manifests as it descends to the abdominal cavity, where the altar is placed with its ever-burning light.

What does the triangle represent? The right-hand line is involution—the descent of intelligence from the Head, in the will to create; the left-hand line is evolution—the ascent of the life-force back to the brain, in the will to re-create; the bridge is generation, which must be crost, and left behind, before regeneration can begin.

Upon the sacred altar, in the holy of holies of the temple of man, burns a light of seven-fold potency. Perverted, this divine fire manifests in degeneration, decay, and death; normally exerted, it manifests in generation, parentage, and mortality; inverted, or reversed, it manifests in regeneration, re-creation, and immortality. It is the same force that brought us down from God (the Brain—the Lord of the High Seat in the Temple) that alone can take us back to God. It is for the individual to choose the manner in which he shall utilize this creative power. The beast has no mind, yet it never perverts this force after the manner of intelligent man!

See in the royal temple, the spinal cord, sheltering the *sushumna*, with the *ida* on one side, and the *pingala* on the other, masculine and feminine forces, as they ascend and descend, bearing the *kundalina* force—the serpent-fire of life or death—wherever the mind directs it.

Electricity, developed by means of the mercurial breath, is the vital force, which, when once equalized within the body, gives the will absolute control over every function of the individual organism. We charge with this vital force every center of our being, when we connect the various batteries of power within ourselves with the universal Source of supply—the sun center of the universe. We build our spiritual bodies in accordance with our own will. With the divine fire, properly and intelligently contacted and directed, we become supreme

masters over our own selves, and build the fire-body according to our own mental pattern. In the realm of imagination, the architect of our body—the divine self—marks out upon the "trestle-board" the plan for each day's labor, and according to the *definiteness, clearness, and permanence* of that ideal, do we utilize the Royal Creative Fire to make it concrete. The pillars of mental power are imagination and faith. These support the essential roof-stone, knowledge, which, utilized, expands itself until it gradually becomes transmuted into wisdom.

Upon the triangle above the altar from which descends the fecundating fire, are the same mystic words that were inscribed above the Cross that symbolizes the Crucifixion (cross-i-fication—crossing of forces)—I N R I. There is a great deal of disagreement and uncertainty regarding the real meaning of these letters, and of them Albert Pike writes:

"To the word I N R I, inscribed on the Grux Ansata over the Master's Seat, many meanings have been assigned. The Christian initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered—*Iesus Nazarenus Rex Iudæorum*. The sages of antiquity connected it with one of the greatest secrets of Nature—that of universal regeneration. They interpreted it thus, "*Igne Natura renovatur integra*" ("Entire Nature is renovated by fire"). The Alchemical or Hermetic Masons framed for it this aphorism, "*Igne nitrum roris invenitur*." And the Jesuits are charged with having applied to it this odious axiom, "*Iustum necare reges impios*." The four letters are the initials of the Hebrew words that represent the four elements: *Iammim*—the sea, or water; *Nour*, fire; *Rouach*, the air; *Iebeschah*, the dry earth."

The secret is revealed in the last sentence. The creative substance is a composite of the four elements, and whether utilized to generate bodies, or to regenerate

them, has in itself the potency of all worlds. It is usually interpreted as "purification by fire," leaving the student to determine for himself whether it signifies the fiery furnace of martyrdom, or the fires of the body returning to the heights from which they descended.

This is all very well as a "royal secret," known only to the gods, but "when ye partake of the fruit of the Tree of Knowledge, ye shall become as gods, knowing good and evil." So said the Serpent in the Garden of Eden, and so says the same serpent of the body—the *kundalini*, or sex force—to the children of men to-day. Why, then, should any secret of God be hidden from any one who wills to find it? Is it not written in the simplest of letters in the great Book of Nature? Is it not written on every page of the great book of the human body, where the "wayfaring man, tho' a fool, shall not err," in its interpretation? Within yourself—yes, in every small cell of the little self that enshrines the Great Immortal Self—is the mystic key to every locked door in universal wisdom and power. "You have only to find it and to use it. It was given to you for that purpose. Why should you doubt or fear its potency?"

The ethers of God are charged with vital force. If you will charge your system with the electricity of power, you shall attain for yourself the illumination that awaits every soul who is awake to its possibilities, and determined upon achieving its full share of universal life. Electricity is life. It is the one manifestation of the Omnipresent Intelligence that we seem at this time capable of utilizing. Thru breath man turns on the current that connects him with this power, and with the will he directs it to every part of his body to perform exactly the mission of his vitalized intention. The Spirit is the Master; imagination, the tool; the will, the workman, and the physical body, the plastic material. Breath is the electric

current that, by means of the will directing the imagination, performs all miracles. Note the constructive B—B-reath B-uilds B-odies and B-rains.

Paracelsus says: "If I have manna in my constitution, I can draw manna from Heaven." We know that we have this wonderful force of life within our bodies; therefore we can draw from the universal storehouse, of which our bodies are but a part, whatever amount we need to work our will. We are all magnets, and attract unto ourselves all that belongs to us, according to the quality of our thought, *breath*, and desire—the aura with which we *will* to surround ourselves. By carrying the fire kindled upon the altar in the holy of holies back to the pinnacle of the temple—the brain—we illuminate the temple of the Most High, and have in our own hands the key to immortality and omnipotence—the mystic grip of unity with universal creation.

Then shall we understand the inscription of the Masonic Royal Arch, "He that was slain soars to kindred spirits," as a vastly different thing than the average conception:

Heth—the eighth letter of the Hebrew alphabet—spiritual perception—is the Divine Feminine—the great mother-soul—the mystic silent *H*—the supreme feminine creative force whose mission it is to receive, to hold, and to bring forth to vital expression the same *H* that in the far-off days was taken from Boaz to be given to Jachin. It is the ever-silent force of earth and heaven—the creative force of Sara-h and Abra-h-am, that enabled them to bring forth Isaac (laughter)—and works silently and secretly in the darkness of matter to answer the world's demand, "Let there be light!" "Within *Heth*," says a mystic writer, "is contained the secret, vivifying essence, called Astral Fluid, which renovates and restores the microcosm."

This is the "*H*" that was slain (subdued, suppressed, silenced) in generation—the Virgin Mary (*Ma-re*, water) for whom there was "no room in the inn." Now, restored to its divine right, it "soars (ascends) to kindred spir-its" (to the Temple of Wisdom—its original seat); to King Solomon—Soul-of-Man (the Pineal Gland—the Emperor of the Body); to K. S.—the Key of Wisdom. (K stands for Key; S for Wisdom—the serpent, the *kundalina* force, the sex energy, or creative fire, wherein alone lies the key to salvation.) "I will arise and go unto my father," said the prodigal son. "Touch me not," said Jesus, "for I have not yet ascended unto my Father." Thus, the *H* that was silenced so long ago ascends to the Kingdom of Wisdom, thru a transmutation of the Divine Fire, to its heavenly purpose of regeneration, and its final return thru *H—Heth*—the Woman Principle, the field of the feminine force—to the heaven from which it was stolen by the two thieves, crucified in generation, sacrificing the Christ-force between them upon the cross of sexual perversion.

"And I, if I be *lifted up*, will draw all men to me." When the Christ-force is lifted up toward its heavenly seat "at the right hand of the Father" on the throne of the Most High, it will draw the human race up with it to the fulness of its divine inheritance.

THE moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line;
Nor all your Tears wash out a Word of it.

—OMAR KHAYYAM.

TRUTH

BY DAVID

PILATE saith unto him, What is truth?—John, xviii. 38.

Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart: and they defile the man.—Matt. xv. 17, 18.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.—Matt. xv. 24

THE evidence is clear, that the intellectual man can find almost any proof in the Bible to warrant him in carrying out his desires—be they good or bad. The proof seems conclusive to him, he being blinded by his desires, which color all his reasonings; hence all the confusion of tongues, each claiming "The Way of Life."

If it were not for the spirit of truth, which Jesus promised his followers, there would be but little hope for the world. To the lost sheep was the Master sent—the house of Israel—for they were the only ones who were of the "ripe fruit," and who would be able to know the truth; but when his disciples asked him, "Lord, are there few that be saved?" he answered, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Those who have a desire to strive, are traveling toward the truth, "The Way of Life," that leads to immortal fruit. "Practical Methods to Insure Success," is a stepping-stone that will give you a key to know for yourself if you are among the "ripe fruit." It brings you knowledge that, if carried out, will place your feet (understanding) at the divergence of the two paths, where your soul will decide whether you are to follow on to-

ward the *Goal* that the Master taught his disciples, or whether you desire the crowning of a material life, with all that this world can give—health, a beautiful home, friends, and all things that one living on the material plane could wish for.

Then comes the evil one in the form of dark spirits, who will whisper to your consciousness, and quote the Bible to thwart your effort to follow the instructions given in "Practical Methods," in order to hold and to bind you in the lower realms of consciousness.

To illustrate, take the words of Jesus regarding diet (Matt. xv. 17, 18) at the beginning of this article. Now, the animal man who has no spiritual light will quote the Master's words in proof that he may indulge his appetite, and by that means he is bound in the dark realms of a material existence. But if he has had experience enough in that realm, and is seeking to get free, the instructions in "Practical Methods" will be to him like the seed which fell on good soil and took root and brought forth fruit.

As long as the soul's consciousness lives from without (the realm of the five senses), the Master's words on eating and the desires of the heart, mean little to such a one; for, as he is living in the realm of the external consciousness, he is influenced by the planetary spirits, more or less, the same as the wild beast, because he has not awakened to the Christ spirit.

We know that to feed a wild animal on a vegetable and grain diet, instead of the meat it has been living on, will make it largely docile, showing the influence of diet. So it is in following "Practical Methods." It will place your animal body under the control of your mind, which will give you an innate desire to live a better life, according to your soul unfoldment; and you will make your decisions from your soul consciousness, as you gain control of the *life forces* in your own body; and if you are of "the lost

sheep of the house of Israel," you will come to a decision in favor of the path that the Master trod, which will give you the spirit of truth. This will enable you to know the truth when you hear it or read it. For "the letter killeth, but the spirit giveth life."

WAR OR MURDER? *

BY MARTHA SHEPARD LIPPINCOTT

Is it war or is it murder
That we perpetrate to-day?
Is it passion, greed, and vengeance,
Or God's voice that we obey?
If it were one individual,
And a man should kill his foe,
Loudly would we call it murder,
And but little mercy show.

Why should we then call it righteous
When the soldiers kill their foes,
And they count them by the thousands?
Tell me, any one who knows;
For to my poor mind it seems like
Highway robbery and greed,
Where men kill their foes to rob them
Of the country that they need.

More for greed than love, it seemeth,
And it does not seem to me
Anything but wholesale murder,
Which can never righteous be;
For our souls should be above it,
Living in a spiritual sphere,
Where the Father's love should guide us;
In our actions, e'er appear.

*A Friend's (Quaker's) opinion of the war.

REMEMBRANCE

BY GEO. BERGMANN

WANDERING or sitting amidst a crowd, or lying in a restful state, when I hear the voice of the church-bell my soul is ever attuned with the vibrations of my youth, with the time long, long ago, when I was wandering in the fields of my country, or was standing upon the summit of the mountains, listening to the sound of the distant church-bell. Then the song of life quickened with joyful vibrations the beats of my heart, and ascended ever higher, higher, beyond my mortal consciousness. Oh! that remembrance is ever present.

Looking at the beauty of the flowers in comparison with the buds and flowers of mankind, my soul is stirred to its depths in remembrance of my childhood, when I was playing with the sweet wild-flowers of my home.

But more, still more, can I never forget the flower that opened before my vision once at noonday during a resting pause in my later days. It was a morning-glory of great dimensions, in form, and in color, exceedingly brilliant. It was the symbol that my soul longed for, the knowledge of God and Nature. The flower is gone, but has left behind the two etheric colors of brilliant white and blue.

I began to think seriously of this vision, not being much acquainted at that time with psychic phenomena. I observed that I was able to see the color of an aura as a vibration of my soul, according to the condition of my mind. At last, I saw a phosphorescent blue in rapid motion, the center of which was dark but quickly covered

by the dispersing blue. After that I was able to detect that my state of mind changed and mixt the color of blue, with red, green and grey, as a result of excitement, anger, and like passions, and with determination I avoided such mental states.

Years past by; my blue color grew clearer; the dark center disappeared, and at intervals I saw little flitting stars, like electric sparks, traveling in the blue color.

It happened that I was overwhelmed with grief and great distress, and forgot my aura. Two years past and, entering into a state of more peace, I resolved to try my aura again. I had grown more confident, in faith and love, and knew that there existed an almighty Power. I asked, "Let me know if all is lost; I want to see." In the same instant there came before my eyes a diamond of great brilliancy, the size of a dessert plate, radiating the seven colors of the rainbow, and my soul was filled with great joy and comfort, and with mighty vibrations of thanks. I resolved not to try my aura again, but to be steadfast in my faith and love unto God, whom I yet know.

This is not fancy, not fiction, but mystic Truth, worthy of remembrance.

REALIZATION

[From *The Kalpaka*]

"CHARACTER BUILDING.—Without character nothing can be achieved; and so character should be developed. The most important point to remember is 'Thought makes character.' A thought repeated grows into an act,

an act repeated, into a habit, and a habit repeated, into a character; and this character forms the very destiny that molds your life. So thoughts should be controlled and that at the earliest stage, as soon as they arise from the depths of your heart. The best way and the only way for killing out a bad thought is not to think strongly that you must get rid of it, for then you are strengthening it by dwelling upon it, but to substitute an opposite good thought and think exclusively of it. This habit must be persisted in, until the mind turns away an evil thought automatically, at the very appearance of it.

* * * *

“CONTROL OVER SENSES.—Every night just before going to bed, you should review your day’s life, not omitting a single action or desire that chanced to steal your mind off; and impartially weigh everything in the balance of your mind; find out wherein you have failed to do full justice to your conscience. After knowing your weakness you should turn to God and pray earnestly, faithfully, confidently that you may be liberated from the thrall of the senses, that day by day you may become purer, more and more God-like. . . . After this, lie down to sleep with the firm conviction that your prayers have been heard and your desires are immediately accomplished, for sincere prayers are heard and fulfilled by God, whose form is LOVE.

“PRAYER.—Herein a few words from the pen of one of my esteemed friends on Prayer will be quite appropriate. ‘Prayer is the concentration of the spirit on the problems of the Divine Life; the turning of the search-light of the superconscious self upon the riddles of existence. Prayer is the filling of inner vision with positive light, light that rends asunder the veils of Darkness and Maya. Prayer is the soul-ascent up the magnetic chain of Evolution.

Prayer is the meditation on the Infinite in the silence. Prayer is the faith of the seer in his vision; in his contemplation of the facts of life, inner and outer, subjective and objective, from the highest standpoint, in the utmost trust that he reposes in the Infinite Law that sweetly and steadfastly seeks ever to provide our feet with iron shoes for rough roads.' Prayer must be positive, a demand, even, rather than a request, a demand springing from the consciousness that we are asking only for what is ours by right of attainment. Early in the morning just after waking, invoke God's grace, and enter into the world of action, entertaining not even the least doubt as to how you could be transformed in one day. Surely you will be purer, stronger, and freer that day, and if you continue to do this for several days, day by day you will improve yourself exactly as you wish and expect. Yes, indeed, as Tennyson sings, 'More things are wrought by prayer than this world dreams of.' Thus by a firm faith in yourself and in God, you can build your character most easily. I know one who changed himself entirely in a fortnight by taking up this method and putting it into practise. So if you follow the same sincerely with all faith, you will also attain purity of mind and body, and absolute mastery over your senses, without which Yoga is impossible.

"WHENEVER possible, think of your aspirations, of God-consciousness you should attain to, and of the infinite bliss that awaits the true seeker of God. In the early morning and evening and at noon pray to Him for purification of the self, for guidance and help. Whenever you are surrounded by temptations and desires, think of God and repeat his name with all faith in its power.

* * * *

"NEVER fear anything, but throw the whole burden on

God in simple trust, and be free. Never be anxious as to the results of your endeavors, and never allow worry into your mind as to your future or the future of others. God is ever merciful and loving; and whatever happens in this world is for the good of the individual. Stamp this well in your mind. Remember that we are all God's children, and tho blinded by ignorance and egoism, we do not see love and wisdom in the world, yet He is All-love and All-wisdom. Let not poverty, disease or disappointment throw you off your balance. All misfortunes and pains, however apparently cruel, shall in the end prove to be blessings in disguise, and surely pass away leaving you better and wiser than they found you."

THOUGHTS OF A STUDENT

BY A. D. TRUSSELL

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. v. 6.

THERE are many things to know and to do in order to be righteous. A man may be filled with the knowledge of what is right and fail to do right. I may desire to know what is right between neighbors, and may set up a moral code for my neighbor to live by, and refuse to be guided by it myself. I may know all theoretical righteousness and yet not do right in any thing. Righteousness is *knowing* and *doing*, and when we hunger and thirst after righteousness, we become righteous in thought, word, and deed. But the hunger and thirst will not be satisfied fully until we have fulfilled all righteousness. We believe Jesus fulfilled all righteousness, consequently

he could affirm what righteousness is, how he attained it, and how others could attain to what he had, and could do the things he did. But he could not give knowledge to any man; he could not give hunger or thirst to any man, but he knew the results of hungering and thirsting, and could tell what the results would be—SATISFACTION.

If a man believes and accepts Christ's teaching he will make use of it, he will follow it and live it; then he will attain the result that Christ attained, and that result will be self-evident, absolute knowledge, which each individual must attain for himself. No man ever attained to absolute knowledge on any subject from any spoken or written affirmation without other evidence.

There are established principles or laws of cause and effect in the mineral, vegetable, animal, and spiritual kingdoms, which God created to govern these kingdoms. No man can create or abrogate any one of these principles, and every thought, word, or deed is a cause, and produces an effect. Since the world's existence for man, the seed of vegetation, planted in its true environment and that environment maintained, has reproduced itself perfectly. If there was lack in some degree in the true environment, there would be lack in perfection. This is true of every kingdom, and the kingdom of heaven is likened unto other kingdoms in some respects. One who "hungers and thirsts" can become a scientist in any kingdom, but none can become a scientist in any kingdom without exercising his God-given faculties; he may exercise his belief and gain a partial knowledge when he sees demonstrations, but not absolute knowledge. "Seek and ye shall find, knock and it shall be opened unto you"—the hungry shall be filled. "Seek ye the kingdom of God; and all these things shall be added unto you."

EDITORIAL NOTICE

WE have received for our perusal a little book entitled, "A Friendly Talk with Socialists and Others." This little book has been recently written and takes up the subject of the present war, with "its unseen causes and some of its lessons," and also the subject of "The New Socialism." The author, Rev. Joseph Bibby, seems to be a man unusually clear-headed and honest in purpose, for he handles the interests of the day in the light of a higher intelligence, which makes the booklet interesting and profitable for any one to read, and we cannot do justice to it in this short notice. The booklet contains 89 pages and sells for the reasonable price of 6d., or 12 cents, net, and may be had by sending to the publishers, The P. P. Press, King Edward Street, Liverpool, England, or to the author, Rev. Joseph Bibby, Office of Bibby's Annual, King Edward Street, Liverpool, England.

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.

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

VOL. XIV

DECEMBER 1915

No. 3

THE VEIL OF THE TEMPLE

BY SAGITTARIUS-LIBRA

JESUS, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.—Matt. xxvii. 50, 51.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. iii. 16.

THE growth of the spiritual consciousness, which will bring the atonement, is wrought much as the growth of the flower. If the gardener wishes to perfect a flower, he tends it carefully, and the more he hedges it about with proper environment, the greater the perfection of its unfoldment. So it is with the cultivation of the spiritual consciousness. First, the *temple* (our body) must be presented a living sacrifice, before the Spirit will dwell with us continually. When the Spirit begins to make itself felt within us, we must strive constantly to follow its leadings, which means the eradication from our nature of all that belongs to the "old man."

We are given many foretastes of the consciousness of the heavenly world, to cheer us and to comfort us, if we are faithful to the Covenant, until finally the *veil* of the temple will be rent asunder, when we have conquered all

the evils that are holding and binding the souls of men in this dark veil of old grey earth. Then we can realize what the Master meant, when he said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John xiv. 30). But after the *veil* has been rent, we find that our life is willingly yielded to the Father, that we may serve his people as the Father's spirit leads us, and not according to the human reason, which at best (without the Spirit) is as a blind trail in the woods, continually leading us on in the woods, but never bringing us out into the consciousness of the Christ spirit. It means endless experimentation, fragments of the truth—*chimeras*.

I begin to realize that all efforts to leave guide posts on the Path, in the form of one's experiences, serve only as encouragement to those who are striving to reach the Christ consciousness, for each becomes a law unto himself; each must travel a slightly different path, like the spokes of a wheel—all converging at the hub. Altho there are great universal truths, each individual is keyed to a different vibration from without, as indicated by planetary aspects; and until the *veil* has been fully rent by each, there will be lack of that great harmony that the angels vibrate among the redeemed.

Therefore, if we would truly benefit the world, the people we come in contact with, we must cease to look at the imperfections of the unfolding souls, but ever hold before them their better nature, in our actions and thoughts; then we are following Christ who said, "I am the way, the truth, and the life." If we cannot help another, let us not hinder him, for it certainly will bring a reaction that we will have to work out. If we love our neighbor as ourself, we will not point out what appears to us to be a fault in him without at the same time showing him how to escape or to overcome it. If we have the

love in our heart, as Christ had, toward those who are striving to reach him, they will heed our friendly counsel to put them right, and will benefit by it; but if we, from the purely human reason, show up a fault to them, without God's love in our heart toward them to aid them to see their fault, we merely stir up the devil in them to greater wrath, and make it that much harder for them, and endanger our own Path. So, until we have rent the *veil*, there is much we can do both to hasten and to retard that rending of the *veil*. But after the *veil* has been rent, then we will always do those things that please God, because then the old man in us is no more—we have put on the new man.

CREDULITY

BY ENOCH PENN

THEY received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned [Gr. judge] who believed not the truth.—II Thess. ii. 12.

CREDULITY seems to be the worst crime in the whole category of crimes. By credulity we mean a readiness to believe without due evidence, or without due proof. As we look abroad over the world to-day, we see about 20,000,000 Christians "armed to the teeth," destroying themselves in their mad efforts to kill each other. These blood-mad ones are urged on, and supplied with everything needful to carry on their work of slaughter, by about twenty times their number of Christian relatives, friends, and sympathizers. Even the people of America are doing their share, unofficially, to help on the blood-

shed. Nearly all those who are not directly engaged are aiding one side or the other by their sympathy. From among the Christian nations that are exerting themselves, even to their own destruction, to slaughter their fellow Christians, and who are even bringing the heathen nations from afar to help them, is going up a cry of protest, because Mohammedan Turkey chooses to slaughter her own Christian citizens on her own account. Few seem to perceive the incongruity of this protest.

But why is the Christian world exerting itself so frantically to destroy itself? Is the Christian religion a failure? Is it not because the Christian religion has failed with them that they are destroying each other? We believe so. Not that the efforts of the Christ of Nazareth and the truths that he gave to the world have failed or can fail; not that his teachings or his work were faulty, but the Christian religion stands disgraced thruout the world to-day, and its enemies are given occasion to blaspheme, because of the credulity of the people in believing the untruths taught them by their religious teachers. Because of their credulity the so-called Christian people have been led to believe themselves Christians, when they are not.

How many, many thousands of these engaged in mutual slaughter have wept as they thought of the goodness of God, and in the times of their devotions have, perchance, even shouted as they thought of the redeeming virtue of the blood of Christ, their Savior! And how many thousands, if not indeed millions, of them believe in the Fatherhood of God and the brotherhood of man! They have one God, one Savior, and one faith. O Faith, insulted Faith, no wonder you have left the world! And God seems to have flung the Christian nations into the melting pot.

In a way, credulity and infidelity go together, for if one believes an untruth, its opposite truth is disbelieved.

When the plain truths of the regeneration, as exprest in the teachings of the Bible, are pointed out to the Christian ministers, some of them say, "Oh, that teaching is but a spurious Christianity." Why? Because, having already accepted as truths the traditions of men that are contrary to the Bible, they cannot accept those teachings of the Bible that these traditions deny. Years ago, one seeking the truth, after having been shown the teachings of the regeneration as given in the Bible, went to counsel with an old Christian friend, and was told by him, that he did not think much of these teachings; that he was satisfied with the simple statements of the Gospel, such as, "By grace are ye saved thru faith;" "Believe and be saved;" "The blood of Jesus Christ cleanseth us from all sin;" "Now are we the sons of God, and if sons then heirs, heirs of God and joint heirs with Jesus Christ," etc. In his perplexity, the young seeker wrote to the editor of *Bible Review* and was answered, in substance, that these quotations by the old Christian are indeed expressions of vital truths of the Christian religion, but if the old man had been carefully questioned as to his understanding of the true meaning of these statements, it would have been found that he was talking as a parrot talks, with no understanding whatever of the meaning of the words quoted.

It is these zealous, honest-intentioned, credulous Christians, too indolent mentally to think, and too timid morally to investigate and to question, that do not discriminate nor strive for an understanding, and it is these that have made their Christianity the farce that the present world-war shows it to be. The fair-minded skeptic is innocent. Truly, Christianity's foes are they of its own household.

It was this same zealous credulity, with its accompanying infidelity and intolerance, that caused the frightful persecutions by the established church in the dark ages. In their

zeal for, what? For Christ? For the truths of the Gospel? No, in their zeal for the maintenance of the untruths, which in their credulity they had accepted, they tied their victims to the stake, and, applying the torch, in effect they cried, "Bless us God, for we are doing thee service."

The statements of no teacher should be accepted unquestioningly; if worthy of belief, they should be examined, pondered, analyzed and proved. The truth will stand every test. The one who, because of incredulity, will question and test and prove in his own experience important teachings, before accepting them, will most likely become their staunchest supporter.

When the Lord Christ express his denunciation of the cities of Bethsaida, Chorazin and Capernaum, saying, "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you," he did not blame the people for not believing his words, but for not believing his works. For he proved his statements by his works, which he did before their eyes.

Before accepting anything, prove it in your own experience. "Prove all things and hold fast that which is good." Then think, ponder, try to understand. It were better for one to consider and to decide erroneously and to go wrong than not to seek to understand. In our Lord's parable of the talents, the man with one talent was not condemned because he had but one talent, but because he was afraid to try to increase it, lest he lose what he had; for this reason it was taken from him, for, being afraid to try, he did nothing, and lost all.

We believe, and believe it because of our experience, that the angel watchers will see to it that the sincere searcher after truth will be caused to perceive all that is necessary to know, in time to avoid any fatal error. But, alas! few care to know. It is even as it was when the Spirit spoke by the prophet, saying, "My people are destroyed for lack of knowledge."

THE VIRTUE THAT HEALS

BY NATHAN DAVIS

AND the whole multitude sought to touch him: for there went virtue out of him, and healed them all.—Luke vi. 19.

VIRTUE signifies, "The good Word of God, and the powers of the world to come," *dunamis*—literally, the dynamite of God. When the human personality is baptized in the Holy Ghost, it is *quickened* but not *born* of the Spirit. The Spirit has then entered into the human personality as a tutor, to lead it into all the truth, and if implicitly obeyed, much ability, potency, strength, force, and energy in action will be manifest. The more activity displayed, the more rapidly will this power be multiplied. It is like the U magnet; the more it is used the more power it cumulates.

God hath said, "In the last days, I will pour out of my Spirit upon all flesh." There can be little doubt that on that memorable day of Pentecost there was a universal effusion of God's Spirit upon all flesh; but because of the atrophied condition of the human race, its apprehension or realization was quite limited. If the spiritual faculties were not atrophied there would be a vivid consciousness of this event. When a person's whole nature, every fiber and cell of his being, is electrified so that his very bones thrill and throb with the electrifying fire of God, and his understanding is illuminated with a knowledge of God, then he will know that he has received the baptism.

Thousands, during this latter rain of pentecostal fire, have received an overwhelming baptism of the Spirit; but the ego would not surrender to spiritual guidance and,

clinging to the human understanding, they have declared this to be the finished work; but it is not so. There is yet another and a greater baptism into the death to sin, and the sufferings of Jesus Christ. The dynamite of God was in Christ, overcoming all our griefs, sorrows, afflictions, and iniquities, until all are perfectly healed; but this is not to be understood in the vicarious or substitutional sense, else the wounds of the whole world would have been instantaneously healed. It yet remains for the world to follow Christ in the regeneration, overcoming lust, avarice and appetite, after the manner of Christ's overcoming. And all men who do thus overcome after the manner of Christ's overcoming, being established, anointed, and sealed together with Christ, by God, the Father, are authorized and empowered to remit and to retain sins in the name of Jesus Christ. Being transformed and conformed to the very image of the Master, they are then authorized to do the Master's work, and this includes the healing of all manner of afflictions.

It is thus that the world is progressing towards higher planes of spiritual consciousness. If all men could have a correct apprehension of truth, the wounds of the world would very soon be healed; but they are so slow of heart to believe what the prophets of the world have spoken, that the healing process is greatly retarded.

If disease robs you of your physical body, your life has been a failure to that extent; for your proper destiny is a full redemption, as you cannot be adopted into God's family without redemption of the body. If you attain to a proper mastery over the physical being, you can banish disease forever, and remain in absolute physical health. Many cases are on record where one has fallen asleep in Jesus without any symptom of disease, and in perfect accord with that one's foreknowledge. In such case "the silver cord is not snapped asunder and the golden bowl is

not broken;" the body is untouched by the corruption of the grave, and only awaits the trumpet call of God to come forth for the rapture of saints.

In the experience of imputed, or borrowed righteousness, the body is not yet redeemed; but in the experience of imparted righteousness of God, there is redemption of the body from the law of corruption, sin and death. God, the Creator cannot be sick, neither can any one in whom the imparted righteousness of God, the Creator, is manifest. Since Jesus "brought life and immortality to light thru his gospel," he made this attainment possible, and Paul earnestly exhorted Timothy to lay hold on eternal life; for he was then subject to the infirmity of the flesh, and very much in need of the life of God manifest in him by the divine impartation. This divinely imparted life of God is the virtue that heals; tho elders, who are less righteous, may "fervently pray over the sick, anointing with oil, in the name of the Lord, and the Lord shall raise them up."

As we ascend the gradatory ladder of human attainment, each round gives us a larger apprehension of truth, until we reach the topmost round, where we arrive at the full stature of deific manhood, and we fully realize that truth is the leavening power of God, and that it can and does transmute the all of life into itself; and when the all of life is truth, then man is truth, and this truth is the virtue and anointing which will abide in you, and you no more need the teaching of men; for this truth, this virtue, will forever be your teacher. If we say we have fellowship with the Father and with his Son Jesus Christ, and know not the *all* of truth, then we lie, and are none of his. It is thru the power of truth that men are lifted up, resurrected, raised into newness of life, regenerated and redeemed. God's Word is truth. Some truths are of a higher order than others; but no truth conflicts with or antagonizes another truth.

The Word of the Lord is the virtue that heals. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe" and cannot rightly divide the word of truth, dispensing to the afflicted that which is essential for his healing. Many hold the truth in unrighteousness; but they remain unapproved of God until the truth is implicitly obeyed. It is in obedience to the truth that the righteousness of God is revealed by an increase of faith; as it is written, "The just shall live by faith." When God gives you illumination, you must walk in the light, glorifying God in thankfulness, without vanity in imagination, or your foolish heart will quickly be darkened, and God will give you up to uncleanness and the lust of your own heart, by which you dishonor your own body and the seeds of corruption continue to germinate, and you cannot pass out of death into life.

There are many forms of divine healing, each being fitted to the development of the healer. It is the mission of the Esoteric movement, *not* to heal the world *in* sin, but *from* sin. The unit of greatest value in all the universe, is *at-one-ment* with God. We are co-workers with God in bringing to light life and immortality thru the gospel of his Son Jesus Christ. There is very much being promulgated as gospel that is not the gospel of the kingdom. A large preponderance of subjects discuss by modern divines are selected from Old Testament Scriptures, and while they would have been discussions virulent enough for the age that has long ago past away, yet for this Aquarian age they have no potency whatever. Divine healers are not imbued with a knowledge of the necessity of attaining to an entire immunity from sin—a condition of life which cannot be corrupted; but are devoted to saving people in their sins—a treating of symptoms, rather than plucking the disease out by the roots.

We are often asked whether Esoteric people are healers,

and we respectfully refer all such enquirers to the basic principles found in "Practical Methods to Insure Success," and to "Solar Biology," both written by the editor of *Bible Review*. The author, in his Prologue, promises that whoever carefully studies and follows the instructions given, for a period of two years, will never be sick. We have often met those who treat these methods with scorn, and we know there is no surer method of stirring up the devil in some men than to suggest that they "purify themselves even as he [Christ] is pure." These promises are not new, for Jesus Christ made them first nearly two thousand years ago. "Whosoever liveth and believeth in me shall never die" (John xi. 26). No man can live unto God until he has died unto sin. When he has died unto sin, then he liveth and believeth in Christ, because he has been electrified by the life of God.

There have been fertile spaces in every period of human history, when the virtue that heals has been manifest; tho the four hundred years between the prophet Malachi and John the Baptist were apparently barren of spirit phenomena. When the sainted and sable-clad George Fox came upon the arena, he was heavily charged with the electrified life of heaven, and caused the church steeples of England to tremble as the cedars of western Palestine before the winds from off the sea. His inspirations have not yet lost their virility, and continue to give him, in the mind of the loyal Quaker, an almost apostolic sanctity. He had a vivid apprehension of the finished righteousness, and like Paul, was prone to forget the things that were behind, in his eagerness to win the prize of the high calling of God, which was in Christ Jesus. He was endowed with many spiritual gifts, among which were spiritual discernment, prescience, a gift of healing, and above all, he was obedient to the "still, small voice."

It is written of John Wesley that he healed the sick by prayer and laying on of hands. He and some others joined in prayer over a man who was not expected to live until morning; he was speechless, senseless, and his pulse was gone. Before they ceased, his senses and his speech returned; he recovered, and Wesley says, they who choose to account for the fact by natural causes have his free leave; *he* says it was the power of God.

It is thus we see the expanse of time dotted here and there with oases strongly characterized by the virtue that heals; but we cannot fail to observe that all these manifestations fall below the Master's standard; yet we know that if one attains to the full stature of deific manhood, being transformed and conformed to the image of the Elder Brother, then the high standard is maintained. We believe, however, that there are essential conditions to be met by all who seek to be healed by the power of God. We know that Elders who pray for the sick are often severely criticized, because there has been a failure to recover. "Affliction is a prison-cell in which a man must stay until he pays his debts, unless the Master sets him free that he may have a better chance to pay his debts. Affliction is a certain sign that one has debts to pay," and there must be manifest a willingness to pay by "presenting your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." If this is done, we believe that we are warranted in saying, you will be healed. No one can be eligible to the unchangeable priesthood until the last enemy, death, is conquered. No one can carry either afflictions or little sins into the kingdom of God. Deific manhood, or the fulness of Christ is perfect even as God is perfect.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

OUR TWO SELVES

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

OUR Blessed Lord Jesus was in all things our exemplar,
being made

IN ALL POINTS LIKE UNTO HIS BRETHREN,
and accepting all the limitations imposed by a body of flesh
and blood, he became the "Firstborn of an entire new
creation," for the very purpose of bringing many Sons
unto glory. "Seeing, therefore, that the children *have*
received a fellowship of flesh and blood, he himself took
partnership of the same." On his part it was a volun-
tary act, a coming down from the glory which he had
with the Father "before the world's existence." There
could be no better Biblical proof of the existence of the
two selves than his case. For there was, and is,

THAT GREATER SELF
that existed before the founding of a world; indeed,

BEFORE ALL WORLDS,
before all things, for all things were created in him, thru
him and for him. But we see him

INCARNATED IN JESUS
of Nazareth, who worked as a carpenter, endured hunger
and thirst and weariness, contradiction, rejection, scorn
and humiliation of all kinds, ending with a painful death.

To the uninitiated, the statements concerning him seem
to be a mass of contradictions. For at one time he af-
firms that "I and my Father are one," and at another,
"Of myself I can do nothing." It is clear that the ego
who was one with the Father, who had all authority in
heaven and on earth, cannot be the same as that of which

he says, "Of myself I can do nothing." The difference is that between the individual self and the personal self.

But what is true of him is true also of each one of us.

THE SCIENCE OF PSYCHOLOGY

has established beyond doubt, the existence of the higher as well as the lower ego. As long ago as 1833 A. D., Emerson writes: "I recognize the distinction of the inner and the outer self; the double consciousness, that within the erring, passionate, mortal self, sits in supreme calm,

IMMORTAL MIND

whose powers I do not know, but it is stronger than I; it is wiser than I; it never approves of any wrong; I seek counsel of it in my doubts; I repair to it in my dangers. . . . It seems to me the face which the Creator uncovers to his child. It is the perception of the depths in human nature, the infinitude belonging to every man that has been born, which has given new value to his reflections and solitude."

"From the moment of birth," it is said, "every human being has two selves, his *ego* and his *alter ego*, one of which reigns on earth, the other dwelling in the heavenly abodes; these being apparently divorced from one another, but really forming one individual."

Much attention has been given to this subject for many years past by members of the Psychical Research Society and others. F. W. H. Myers, in his great work on "Human Personality," refers to the higher self as the Subliminal,* which he says "represents more fully than the supraliminal self,

OUR CENTRAL AND ABIDING BEING,

so that when the slumber of the supraliminal self leaves it comparatively free, it performs functions of profound importance; in the first place restoring and rejuvenating the bodily organism by drafts upon the energy of the

*Beneath the threshold.

spiritual world with which it is in communion, and in the second place, itself entering into closer connection with that spiritual world apart from the bodily organism."

Others, like Dr. Jay Hudson, speak of it as

THE SUBJECTIVE MIND;

which possesses a perfect memory, being the seat of instinct in animals and of intuition in man, and exercising the functions of telepathy and telekinetic energy, or of thought transference and the moving of distant objects by mind power.

EVERY ATTRIBUTE OF DEITY

is said to exist therein potentially or in embryo, but in this life it is

SUBMERGED BELOW THE THRESHOLD

of normal consciousness, so that no known form of human consciousness manifests, or comes near to manifesting the total self, for the root of man's nature has not the power of fully entering into the life on earth; only the lowest phase can be said to do so.

We have, then, the testimony of the youngest of the sciences, namely, that of psychology, proving in the same manner as any other scientific fact is proved, by actual demonstration, the existence of the higher self, confirming the Ancient Wisdom, which has been handed down from time immemorial and embodied in the teachings of all the Great Religions. In the Book of the Dead, for example, we find it as the

KA OR DOUBLE,

and in our own Scriptures as

"OUR ANGELS

which always behold the face of our Father which is in the Heavens."

THE PRACTICAL LESSON

that we have to learn from the fact of the utter impotence of the lower self, is that nothing can be accomplished on

the spiritual plane otherwise than by a complete and full surrender to God of all our powers, physical, psychical, and mental, presenting our bodies

A LIVING SACRIFICE,

holy and acceptable to God, saying as our Blessed Exemplar did, "Lo, I am come to do Thy will, O God, for thy law is within my heart." In this way alone shall we be able "to follow the Lamb wheresoever he goeth," in giving up all "fleshly lust which wars against the soul," in a holy detachment from every thing that is unclean in thought, word and deed; and thus "cleansing ourselves from all defilement of the flesh and spirit; perfecting holiness in the fear of God," we shall

WALK EVEN AS HE WALKED;

living entirely in the higher self, doing always those things that please God, we shall have his peace, his love, and his joy fulfilled in ourselves, and as

JOINT HEIRS

with him inherit "all authority in heaven and on earth."

A PRAYER FOR PEACE

BY LURA BROWER

"HE winds are moaning, moaning for the dead;
The skies are weeping; streams of tears are shed,
Yet all the while the carnage goeth on.
O Christ-child in man's heart, awake new-born!
Grow to full stature there, for then the race
Shall in each other's see thy love-lit face.
The swords into ploughshares shall be turned;
Peace come, for which the warring world has yearned.

THE SPIRIT OF DIETETICS

BY H. E. BUTLER

AND he called to him the multitude, and said unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth this defileth the man. Then came the disciples and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?—Matt. xv 10-12.

FROM the beginning of our work we have had much to say about dieting, and we still feel that it is well that we have done so. In our little book, "Practical Methods to Insure Success," the subject of dietetics is made very prominent, because the people have been in the habit of feeding the body with every kind of food, and, in the majority of cases, of overeating, until they have no idea of a normal appetite. The dieting and the fasts recommended in our earlier writings and in "Practical Methods" are the only possible means by which a person may discover what his real appetite, or the normal demand of the system, is. After a person has followed these instructions until he knows for a certainty what his normal appetite is, then he has gained a point in his attainments, but still, as the apostle said, he is weak and has need of milk and cannot eat the strong meat; because, as soon as he gives the least license to a yet abnormal appetite, it will carry him away into the extremes that he has just left. After a person has gained strength and is able to partake of such food as he knows his system needs, and such as produces the very best results, then he becomes free to act upon that matter in whatever direction he may be led.

I agree very largely with the words of Paul, the apostle, in his letter to the Corinthians, which read, "All things

are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbor's good. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one of them that believeth not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake: conscience, I say, not thine own, but the others; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. x. 23-31). But because we are living in a more enlightened age, an age in which such great superstition as offering physical sacrifices to an unknown God no longer exists, we are at greater liberty than were the apostle and the disciples in choosing a special diet.

We choose a special diet, not because one thing is clean and another unclean, but because one kind of food nourishes the mind and body better than another kind, and because it is perceived that by a certain course of dietetics, advantages are obtained in strength of the body, clearness of the mind, and in the openness to spiritual consciousness. But, as the apostle said further, no person should judge another, whether that other eats or eats not of the things that he himself chooses for the benefit of his body, etc. "For one believeth that he may eat all things: another, who is weak, eateth herbs [vegetables*]. LET NOT HIM THAT EATETH DESPISE HIM THAT EATETH NOT; AND LET NOT HIM WHICH EATETH NOT JUDGE HIM THAT

*Emphatic Diaglott.

EATETH: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans xiv. 2-5).

The uncultured mind, the mind that has not developed the will to be, as the Great Name signifies, "I will be what I will to be," is affected by certain qualities of the diet, the same as men are affected by dark psychic forces, when they are not able to stand against them and to move forward and not be affected by them. And the persons who are thus affected by certain qualities of food are necessitated to do the things recommended in "Practical Methods" relative to dietetics. It should be remembered by all that the greatest good in the world becomes the greatest evil in the world when perverted, and that that which gives the greatest power to man will, while he is weak and incapable of receiving and utilizing that power, become to him a great weakness. We have tried to emphasize the necessity of a person's taking the name of God, YAHVEH, the "I will be what I will to be," and developing in himself the power derived from that great central Source, to judge for himself correctly and not to be moved or turned to the right hand or to the left. A person who does this may receive the wonderful powers that God has provided for his people, and guide and utilize those powers, not only for his own good but for the good of all men.

Thus you will see from the Scriptures and from a reasonable consideration, that God has not made any hard and fast laws as to what we shall eat or what we shall drink; but, as we are coming up like babes out of the cradle of Mother Earth, we must drink milk as a diet until we

have grown large enough and strong enough to take the strong meats that God has provided for his people. Right in this connection many of the children will greatly err, because no man, after he has really started out in this life and made a most determined effort to be master over these conditions that we have been speaking about, will believe that he is not strong enough to do almost anything in the way of eating and drinking, even to the use of intoxicants. This is why it becomes so absolutely necessary for every person that starts out to make these high and grand attainments to consecrate his entire life to God and, like a little child, to seek guidance from the Father in every thing he does.

It is said by the Hindu Masters that no man can reach the high mastery without having a Guru or teacher in the flesh to guide him. But God has provided teachers for every one who starts out in real earnest with the one desire to know the truth that he may live in harmony with it, and thus come into harmony with God, who produced it. And if any one will consecrate his life to God and look to God day and night continually, for guidance and knowledge of the right, God will send his angel to him, who will be to him a perfect teacher and guide; and if that person continues faithful, he will be assured of a safe entrance thru the gate into the eternal city.

If you can realize the goodness of God, the reality of his existence, and thus think of God as the angels know him, you will then have faith to ask for what you feel you need and you will always receive it from the hand of God. Perhaps you will receive it thru his messengers, but no matter whom you receive it thru, if your interior self remains passive before God, as a little child, he will send to you the spirit of truth, that will enable you to discern between truth and error, good and evil, right and wrong, under all circumstances. No Guru of Indian lore

could be such a perfect and faithful guide to you as will be the angel of the Lord that is sent to teach and to lead you on. But do not look to the angel, look always to the Father; then if there is any special need over and above that which the angel can supply, the Father will send it directly into your soul. So do not look to or trust in anything or any one but God, the Father, at all times. If you do this you will find that the course of dietetics that you have already established because of the conscious needs of your body, will remain established, peradventure, until you have grown stronger, or until your needs are greater, when you may be led to partake of other things.

Do not here misunderstand me to mean that you will need a greater quantity of food, for it is a truth that by far the greatest part of all the food that you have been in the habit of taking in the past, has gone to supply the waste of the seed. But when that waste is shut off and you settle down into the great calm of the soul, you will meet what at first seems to be a deprivation to you, for then you will need to feed the body with a very small quantity of food; in fact, with so small a quantity that it will appear as nothing compared to your habits in the past. When you reach this place in your development, you awaken to the realization of what a large part eating and drinking have played in your own enjoyment and in the enjoyment of the people generally. Then all your enjoyments must come from the Spirit and from the conditions and surroundings that YAHVEH Elohim will provide for you.

We pray that the Spirit of wisdom, knowledge, and understanding, and power to live The Life may abide with you.

TO THE HOUSE OF ISRAEL

BY ASAPH

HEAR, O heaven, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.—Isa. i. 2, 3.

THAT the race of man, occupying the soil for thousands of years, failed to accomplish the object of its creation, is evident from the fact that neither the individual, with the exception of a few who live and exist in obscurity, nor society, has reached that self-control that implies dominion over the body and over the mind that arises continually from the senses; for it is plain that dominion, to which reference is made in Holy Writ, does not signify possession of the earth's surface and its uses, but it means man's control of his habitation, namely, his body, which escapes from the tenant because the soul fails to embrace the methods and laws by which it can utilize the form forever. "Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (John viii. 51).

Like a vast shadow between the earth and heaven stands the demon of individualism, engrossed in "fugitive happiness," which relates entirely to sensuous aims and aspirations, and even to man's boasted civilization and culture. The sensuous man is happy in doing those things that sap his life to the destruction of his organic structure. When man fell from innocence, which he possessed in his childhood days, he entered that delusive world which is called phenomena, and being full of energy and fire, because of life in him, he found pleasure in

the company of her who is a "SUBSTITUTE," and who has stood for ages upon ages as the enspharer of the worm that dieth not, thus saving man's form from annihilation, yet holding the ignorant soul in slavery to sexual sin, which is the chief obstacle to light in the soul.

Man was created, and exists, for the purpose of binding the world of ideas and Truth to the world of matter; to do which he must possess dominion over the seen and the unseen; he has to gain control, not only over his natural impulses, but he must overcome the psychic world, peopled with malignant intelligences that are always seeking the destruction of his being by inciting him to vicious and useless habits.

Let us observe: The World of Ideas is peopled by forms that proceed from thinking, benevolent Intelligences, and that are intended to enter living, vital structures to serve in the expression of the many uses in being. Knowing this, the man of God wrote the account of Creation, winding up with, "Let us make man in our image, and after our likeness: and let them have dominion over the fish of the sea [the sexual impulse residing in the waters of generation], and over the fowl of the air [the astral mind-currents] . . . and over every creeping thing that creepeth upon the earth [the elemental influence existing in everything on earth, suggesting a repetition of the fall]."

The ultimate attainment of man, therefore, is power over all things, and his destiny, God. Consequently, there must come a day, or period, when the people now living on earth will be supplanted by another and far superior people, who will become a race of gods in the ages yet to come, rising by degrees from the midst of the ever-dying specie, and establishing a social State that will surpass the present civilization and culture as light surpasses darkness. It is to these that the Lord God said in the

beginning, "Thou shalt not." To the wayward, disobedient, and proud the Lord gave the law, "Increase and multiply," which is ruled by birth, growth, decay and death, both individually and socially; therefore the specie is governed unto this day by an implacable servant of God whose motto is, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. xxi. 23-25), while in the house of Israel, love to one another cements a multitude of people (cells) functioning as one man.

Tradition affirms that the Serpent, in its ceaseless wandering thru space, traced every sign of the Zodiac in heaven; in other words, the office of protozoa, living in the waters of generation, is to reproduce in vital matter all forms that serve the various uses in being. All waters in time manifest the phenomenon of sediments, which by degrees assume crystallization, finally becoming globes containing every kind of seeds, because of elemental spirits eternally reproducing themselves, yet all being governed by periodicity. This order of things was transgressed by the apostate, thus tying him to the world of delusion or fermentation, which became the house of bondage of the children of Israel, whose destiny, however, is to have dominion, not only over their own bodies, but also over the destinies of nations, thru the laws of righteousness, truth and justice, to which, in its time, every knee shall bow. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness, and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 22-25).

All these considerations bring to the consciousness of the traveler upon the secret way, the necessity of disengaging the mind from all attachments so prominent in the world of phenomena. It must be realized that the new-born soul, which takes possession of the neophyte at a certain stage of his journey, and which is man's resurrection, is a stranger to all earthly ties, no matter what they may be. Father, mother, children, wife, country, wealth, station, influence, and the love of physical life, as well as all human ideals, so called, must cease to affect and to attract the soul that has dedicated itself to the building of God's kingdom on earth. For, "I am a jealous God," saith the Lord, who, before taking possession of the temple, expects man to be free, pure, simple, and obedient to the promptings of the Spirit of truth who to-day seeks his people so as to form a new world, a new system, a separate nation, and a wonderful State.

This ideal is the practical goal of the sincere student of Esoteric culture, to which he must give his close attention so as to become familiar with his place and function. If he has reached mastery over his individual vital being, he must, in justice to himself, seek the establishment of a community, of which his body is only a miniature reflection. The spiritual intelligence that takes possession of a regenerate individual is identical with that of others who also have reached self-control, and therefore are sons of one Father, and brethren; but the work of each differentiates in uses, because of difference in function, exactly as in the body of individual man, who is master in his habitation, every member differs from the other members in uses, yet thru coordinate activity they constitute a unified structure—the son of man serving the son of God thru time eternal.

It is a mistaken notion, held by many of those who seek to attain to eternal continuity in being, that their duty is

to remain in the outer world and to serve some thing or some one for the good of humanity. These do not realize that the present time, and the immediate future, is the time for the loosening of destructive and malignant spirits in order to overturn a vicious system, which holds possession of the race; and unless a new system of life based on altruism and mastery over the serpent, is established, no flesh can be saved. We are witnessing the beginning of the end of the Gentile rule, and are in the dawn of the formation of the true kingdom of man, whose governing Spirit is God. The Jews have Abraham, and are dead; the Gentiles have the Atonement, and reach a heaven in an unknown beyond, somewhere in space; while in the true man alone there lives the spirit of obedience, uniting the visible with the invisible, the flesh with Spirit; and of such is the house of Israel, forming a visible kingdom which, as a society of people functioning as one man, will reign on earth forever.

“And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great City, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes [functions] of the children of Israel” (Rev. xxi. 9-12).

THE neophyte finds the way very easy when he is willing to be guided and instructed, but very difficult and thorny when he is rebellious.—[Ed.]

THE BIRTH OF CHRIST

BY S. I.

IT seems very certain that the Author of the documents from which our Gospels originated, intended them as illustrations of man's higher developments, or to symbolize the Christ unfoldment in us. Some statements in our Bible may seem absurd and contradictory in their literal sense, when understood *as history*, but considered in their inner or esoteric meaning they usually become proper and clear expressions. True, there are interpolations, and the translations are perhaps imperfect because the translators did not consider the inner meaning, yet the Christ-legend in our Gospels no doubt contains the highest and most advanced teachings yet given to mankind.

In Matthew and Luke we have some detailed accounts of the conception and birth of Christ. "Christ" means *anointed*. Only those who are ready for their higher developments *can* receive this anointing, or initiation; as it is a new, a God quality, grafted into the human, it must come from God thru the agency of the *Holy Spirit*, as we see from Luke i. 35. The legend says that the father of Jesus—the Christ, Immanu-El, Son of God, etc.—was a carpenter, a *builder*, named *Joseph*, and his mother, a virgin, *Mary*. "Joseph" means *to add, to accumulate*. The Christ cannot be born and develop in us until we gather the necessary materials and start building the *Temple of God*, the perfect body, in which he will dwell. (See Hag. i. 4-9; and Luke vi. 48.) The mother of Jesus was a "virgin;" but this virginity, purity, is equally necessary for every one, and is not lessened but increases by

the birth of Christ within. The name "Mary" (Gr. *Maria*) is from the Hebrew *Mara*, which means "sad;" but by inserting the tenth Hebrew letter, *yod*, the Greek *iota*, or "i" into *Mara*, making it Mar-i-a, the meaning of the name changes to "the blessed." Similarly, the Greek *Christos* is formed by changing the "e" to "i" in *Chrestos*, which means "good." The Hebrew name Yhsvh (Jehosuah, Jesus) is made by inserting the letter *shin* (s) in the middle of the name Yhvh (Yahveh). As *shin* represents limitations, the physical sense man, we see how plainly the formation of the letters in this name, expresses the idea of "God saving man."

But in order to attain purity we must go thru the preparatory and cleansing stage of John-the-Baptist. The *first* requirement in the preachings of both John and Jesus was to "repent." The Greek word is *metanoes*, which means to "change views" (Matt. iii. 8; iv. 17); i. e., we must look at things from a new, a higher viewpoint. Note John's lessons in Luke iii. 10-14; to the people in general, a lesson in *unselfishness*; to the publicans (business men), a special lesson in *justice*, and to the soldiers (rulers), a lesson in *kindness*.

Bethlehem is Christ's birthplace. The word "Bethlehem" means "house of bread." Spiritual nourishment will not lack or fail after Christ is born within; instead, this new life, "bread of life" (John vi. 36), will gradually rebuild the whole being, mind and body, tho meanwhile many difficult experiences and tests must be mastered.

Christ is also of *Nazareth*, which means "branch" or "shoot;" i. e., a new, beautiful shoot (Christ) grows up from the stump when the old tree is cut down by the ax, which John-the-Baptist laid at the root. Note that the old tree is *not* to be dug out, the roots and all of it destroyed; no, we must have a *firm* standing on the Earth. (See Isa. xi. 1; Luke iii. 9.) "Nazareth," from the same

root as *Nazirite*, indicates also that to live the Christ-life one must be a *Nazir*; i. e., one must consecrate one's life to God; and the Christ-Nazir is one of the highest order, with more and farther reaching requirements than those mentioned in Numbers vi. 1-21. Compare with Matt. xix. 12, and I John iii. 9.

The legend tells that the Christ-child was "wrapped in *swaddling clothes* and laid in a *manger*" (Luke ii. 7). Very true! We form our ideas into clothes of thoughts and words. Our *first* thoughts and words about the inner Christ are rather simple, like a *swaddling band*, or even incoherent, like rags; but as Christ grows, better clothes are made for him, until at last we are able to *weave* the *inner garment*, the *seamless* coat woven from the *top* thru-out (John xix. 23); that is, thru inspiration from above we have the complete and correct comprehension of the Christ.

Christ is born in a *stable*, but, an *empty* stable. Before this birth we use our faculties on the physical and lower mental planes, our animal nature dominates us; we are like a stable full of animals, most of which have become rather *domestic*, tho often their wild and ravenous habits are hard to control; but all must be put out and the stable cleansed, because Christ is to *occupy the manger*. Yes, wherever Christ is born or the God nature liberated and unfolding, there the nourishment for the animal nature is lacking. Some of the "animals" are *offered* on the *altar*; i. e., a lower quality is transformed for service on a higher plane and used for higher purposes; the other animals are driven out in the darkness of the *night*—their natural home. There they are watched by "herdsmen." (Not necessarily "shepherds." In the Greek the word is *poimenes*; in the German, *hirten*, and in the Swedish, *herdar*, which means those who take care of animals.) The herdsmen must keep careful *watch*, es-

pecially during the *night* (Luke ii. 8), else the animals run back into the stable. Compare with Luke xi. 24-28. To protect these domesticated animals against other beasts is not the duty of these herdsmen; the rule in the animal world is, "the survival of the fittest."

"There was no room for them in the Inn" (Luke ii. 7). No, there is little or no opportunity for the birth and development of God's Christ while one is absorbed in the tumultuous hurry and worry of the world. The *herdsmen*—those who are alert and watchful—will receive the heavenly message first. (Luke ii. 10-17.) They *see* the *light*; i. e., their minds are enlightened; they *follow* the *sign*, apply the teaching, and they *find* the *child* in the manger—the Divine Truth within.

COMPANIONED

BY LOUISE EVANGELINE KEEP

LONELY, because the world has past me by,
Knowing that I am silent, grave?
Nay! hosts of spirits keep me company,
And palms and branches wave,
As pageants of seers and prophets pass
Before my vision. Ah! to look
Into their faces, where, as in a glass
I read the history of their Book
Of Life, is revelation; for they wear
That seal which loneliness had given
Had not the Vision quite eclipsed it there,
And traced instead the smile of Heaven.
Lonely, because the world has past me by,
Knowing that I am grave, not gay?
Nay! an innumerable company
Surround me, bless me, night and day.

London, England.

Oct. 2, 1915.

Dear Mr. Butler:

I HAVE hesitated to write articles for the *Review*, because I have been unable to devote the time and effort necessary to the polishing of the articles to be sent in, but I now realize only too clearly that if we wish to save our brethren that are drifting down with the tide, we must not hesitate to fling out our ROPE, even tho it be not properly "greased, oiled, or neatly coiled."

Let us each throw our rope to the drifting multitudes around us, knowing that God in his way will strengthen its weakest strand and render it useful to the eternal salvation of some of our fellow workers.

Yours faithfully,

J. F. EWEN.

LOOKING UNTO CHRIST

BY J. F. EWEN

AGREE [literally, "Be God-minded"] with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I [Jesus] say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.—Matt. v. 25, 26.

THE further we go on in our path of purity, the more surely do we find it true, as our beloved Editor has so often pointed out, that, in dealing with individuals on the question of sexual abstinence, there seems to be a powerful invisible force blinding their eyes and stopping their ears to all logical conclusions, and preventing them from seeing what is practically

THE KEY TO THE WHOLE BIBLE,
namely, the teaching of absolute continence in Christ Jesus.

I have endeavored for a year past to bring the light of

our Esoteric Truths to the help of Salvationists in general, having become a member of the largest corps in London for that purpose, but tho they are doing a grand work, in

WORKING OUT THEIR OWN SALVATION,

we find there is only one here, one there, who is willing to spend the time even to look into these important truths. But we are thankful for the "ones" and the "twos," be the light they receive ever so small, for the Word that is sent forth

MUST ACCOMPLISH THAT WHERE TO IT IS SENT.

The commonest argument, perhaps, that I have met for sexual intercourse, has been the necessity for populating the world. To such people it is only necessary to put the question, "How many are there who definitely and sincerely pray for the birth of a child when indulging in this act?" Such a life would *almost* amount to absolute purity, and would receive the blessing of God in consequence. Such a prayer would be signalized by the birth of a Samuel, but not of a Moses, not of an Elijah, not of an Enoch, for these can only come thru lives of absolute purity, when they choose to enter again this earth life.

The words at the head of this article are clear and plain. We have all at sometime in our cosmic experience fallen to the adversary, and altho that sin in a past life, or in the present life, is blotted out by the pure spiritualized life-blood of Christ Jesus, when it has been confessed to God and has been repented of, yet Jesus himself distinctly says that

BY NO MEANS SHALL WE COME OUT

from the imprisonment of this sin until we have paid the uttermost farthing. By no means.—It is not even by the washing of the blood of Christ, not even by his redemption for us, that we can be released from the effects of this sin

UNTIL WE HAVE PAID THE UTTERMOST FARTHING;

until we have worked out our own salvation, perhaps with fear and trembling, thru the help of Christ and his angels.

For every sin that is committed, altho we know that the "blood of Christ cleanses from all sin," yet, under the guidance of the Holy Spirit, we have to retrace our footsteps until our sin to our brother has been expiated. From the Father's point of view we are forgiven the moment we repent sincerely, but we have still to fulfil

THE LAW OF DIVINE JUSTICE

and render to our brother or our sister the help that, under God's leadership, will undo the work of sin that we have committed towards them, in a present or perhaps in a past life, before we are entirely free from the effects and consequences of that sin.

WHY THEN DESCEND INTO HELL?

Why take one step on the slippery, downward pathway? Why look towards this deceptive abyss, be it garlanded over with colors ever so bright?

WE WALK IN THE DIRECTION IN WHICH WE LOOK.

Let us therefore keep our eye on the pure, immaculate Christ; on him for whom married life held no delusive pleasures; who had, thru successive upward lives, outgrown the desire and necessity for eating of this tree of mixed knowledge;

WHOSE FACE WAS STEADFASTLY SET TOWARDS JERUSALEM,

THE CITY OF THE GREAT KING,

and who, thruout his earthly incarnation as a Redeemer, chose rather to cultivate continually the Tree of Life, in order that he might help his fellow brethren to partake of the fruit of the Tree whose leaves are for

THE HEALING OF THE NATIONS.

As we hear around us the resounding clamor of the dying of the old race, let us be prepared for the incoming of the New Race.

LET US CLING TO THE HIGHEST STANDARD we know; for the present earthly standards must all pass away; yea, are passing away even as we write.

Remember, remember, dear Christian friends, "when he [the Savior] shall [a second time] appear, we shall be like him; for we shall see him as he is. And *every* man that hath this hope in him

PURIFIETH HIMSELF, EVEN AS HE IS PURE,"
the spotless, pure, immaculate Christ.

THE NEEDLE'S EYE

BY ARTHUR GOODENOUGH

THE Needle's Eye is so unhigh
That most to pass it do not please:
Still, there are some who fare thereby,
But these must enter on their knees!

There came a King to Heaven's Gate
And sought his pain of soul to ease:
Good Peter said, "The hour is late,
But, you may enter on your knees!"
By such reception rendered mute,
The ruler paused irresolute.

St. Peter's face was dark as cloud
That hangs above December seas:
"God hates a spirit that is proud,
But, you may enter on your knees!"
The spirit flamed with royal wrath,
And turning, took the downward path.

There came a Prince to Heaven's Gate,
And sought relief from doom's decrees:
Reproof on Peter's forehead sate
But, "You may enter—on your knees!"
But thus the Prince disliked to go,
And chose the way that leads below.

There came a Priest to Heaven's Gate,
The Bishop of a Diocese:
His face was grave, his mien sedate,
Quoth Peter, "Enter, on your knees!"
The Prelate same resentment showed,
Then turning, took the lower road.

A rich man came to Heaven's Gate,
Whom half a town had toiled to please:
"You merit," Peter said, "a fate
More stern, but enter on your knees!"
The rich man's knees had seldom bent,
They could not now; he turned and went,
And Angels heard his discontent.

A beggar came to Heaven's Gate,
All seamed and scarred with want and sin:
St. Peter said, "Your need is great,
To peace and pardon enter in."
Unwarned, as this his senses drank,
Upon his knees the beggar sank,
Nor from his humble posture shrank,

The Needle's Eye is so unhigh
That most, to pass it do not please;
A few 'tis true go in thereby,
But these must enter on their knees.

UNITY is seldom found in associations; it must be sought in an individual junction with God. Only when that has been accomplished do we find brethren in one another.—
ST. MARTIN.

TIME ETERNAL

BY ELI

THE increase of time is of the nature of rhythm, in a period as well as a moment, and is marked by the repetition of the planets' revolutions around their center. Light and darkness, cold and heat, seed-time and harvest, are marked by celestial phenomena. All the different seasons are measured by the uniform movements of the earth, and by them do we become conscious of time.

As the Creator of all has with time immortalized the soul, and, judging from the evidence of growth and unfoldment, has brought us up from the simpler forms of life, far beyond the memory, so will he also during future time cause the body to be exempt from death, until, by still further advancement, we reach a state of pure divinity. In the old order of life, time wears and consumes, but in the new order we are continually sustained.

If we give them sufficient time, water-drops will wear away stones, and so will certain invisible forces disintegrate bodies of solid matter, even crumbling the hardest rock; with time, gravitation will swallow up a heavy body as it sinks into the soil. Thus we see that time will annihilate the very form of a substance, and that all creation moves forward slowly, steadily, by imperceptible action. All life unfolds in time according to the Creator's definite plan, from simplest form into the most highly organized class. Even so unfolds the soul!

Why are we weary of time, and toil-worn? Is it not the will of the Father that we shall be able to continue an uninterrupted course of life? Yes, but first we must

learn to follow in the footsteps of the Master. It is impossible for man, living in the old sensuous life, to endure time; for, so long as he is wasting his sexual forces, retaining but a small portion, it is evident that he becomes care-worn, toil-worn and weary of time.

We shall never endure the ages to come until we can carefully and intelligently embrace and improve all the occasions and opportunities that God, our Father, presents to us for the advancement of our welfare and his own glory. In the new and higher mind, we lose track of time; a year seems but a few months, and were we not so diligently occupied in doing the work which the Father has given us, we should not be able to endure life thru eternal time.

In the wheel of evolution, as it moves with time, there are regularly recurring motions of wheels within wheels, or cycles within cycles. Tho its action is imperceptible, yet does its motion manifest itself in the progressive mind of man.

Admitting that so far the soul is still unconscious of its different successive existences, yet it is self-evident that it is undying and that its unfoldment is ever increasing with the movement of time. Mind progresses in the order of that which comes after its former state of consciousness. Each successive unfoldment follows in the order of the sphere of a soul's next highest use. Its highest use lies in its capacity to be of benefit to mankind, by becoming a co-worker with our Father in heaven for the good of all. To this end do we constantly labor.

The wheel of evolution is still ascending; but it is now nearing its highest point, for man is now called upon to surmount the power of the god of creation, generation, and to begin to unfold with a higher cycle of time. Or, on the other hand, with the downward motion of the wheel, he will descend, and this opportunity will be lost forever.

If we love God and humanity, we cannot now dispose of time at our own pleasure, or we shall surely be cut off. We should never forget that time carries the scythe for the reaping of the harvest of the world, and that it swings its blade with the motion of the wheel of evolution.

IN the world to-day we see applications of Divine methods by the way selfish men are being removed in this great war, and by the way the mind of God is causing unusual action everywhere. This cleansing process must first take place before there can be a renewal of creative life on a higher plane. Let us be sure vitally to interest ourselves at "this convenient time," or, with the inexorable law of evolution, we may be carried down into an endless abyss of darkness and despair.

With reference to the repetition of the lower order of life, the earth may perhaps go down into the dark, dead silence, and we cannot but think that the measure of its dark duration will be equal to that of its light and life; for it is conceived by our mind, at least, that this condition will constitute a rhythmic measure of eternal time; a measure of six ages of 2,000 years each between the planet's light and its darkness.

How plain that, at the present time, human life is full of excitement, and in the general trend of events we see a fulfilment of the words spoken by the Christ, when he said there should be a time such as had never been known. This, then, must be the cleansing period and the most fit time to change from the old into the new. With the application of Divine methods in a few, comes also a great tumult and uproar among the many. Can we without the help of God endure the pressure of the forces for evil in these times, and not yield our higher principles of life? Have we the strength to remain steadfast thru all these disturbances and suffer continually from all the evils which are working against us, without Him? We think not!

It is said in Rev. x. 5, 6, "And the angel whom I saw standing on the sea and on the land, raised his right hand toward heaven, and swore by him who lives for the ages of the ages, who created the heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, 'That the times shall be no longer [delayed].'" (Emphatic Diaglott.)

Then let us not allow time to be taken from us by the cares of this world; let us not fail to embrace and to improve every opportune moment. Why do we fail to seek God when he may be found at any time? We know that he is ever near, for he knows all the affairs and events of our lives, and it is in his power to dispose of and to order the affairs of men, as he sees fit.

We will surely give a tenth unto Thee; yea more! all that we are, for the maintenance of thy worship. Show us then the favorable moment for doing thy will, and help us to discard every desire that works against thy pleasure, that we may thereby gain the strength and wisdom to endure eternal time.

AN EXTRACT FROM A LETTER

ANGEL INTERVENTION AT MONS

THERE has been considerable said in the papers, pro and con, about the angel intervention to save the lives of the soldiers in the British Infantry at Mons, Belgium. We are glad to have the opportunity to publish a portion of a letter, recently received from a British soldier who was in France at the time of the occurrence and who has written us, relating what he has learned of it. This man was an Esoteric student before he enlisted in the British army at the beginning of the war, and he is still diligently engaged in an endeavor to interest all those who will listen to the Esoteric teachings. He has written us concerning the occurrence as follows:

"It is said that there were angels at Mons, and from what I have been able to gather I think it did happen, but

the few who witnessed this are silent now because of the ignorant ridicule now hiding the truth; but to my knowledge there have been several other instances of similar occurrences, of one of which my brother was a witness. The true version of the Mons episode is as follows: A half battalion of British infantry was ordered to retire from a position it had been holding as part of a rear-guard action; the weather was extremely misty as there had been much heavy rain. A spy led the half battalion astray and the men found themselves in a huge place like a crater, once a gravel pit but become overgrown with vegetation. They had been trapped, for many jingling accouterments were heard, and a large body of German cavalry was observed making straight for the pit; our fellows knew that they were caught and could not hope to get out, and so prepared to die bravely, determining to reserve their fire, to take or make what cover they could, and to cause the enemy to come and dig them out. When the body of cavalry had approached to within twenty yards of the edge of this pit, for some unaccountable reason all the horses took fright, shied, got out of control and bolted and stampeded in all directions, many falling into the pit and killing or wounding their riders; during this confusion the half battalion made good its escape in the mist.

"I have read a letter from an officer to his wife on the occurrence, who says that just before the cavalry got to the pit, he saw over the pit a large concourse of angels, some shielding them, others blessing and encouraging them, and indicating that they need have no fear. He at first thought it to be an illusion of the mind due to the extreme circumstances in which he found himself, but when the horses stampeded he realized that they had seen it too, and what the occurrence was. This account I have heard corroborated by a private, whom I met in ——— Hospital, who also saw the occurrence as the officer and eight others in the half battalion saw it."

REALIZATION

[FROM *The Kalpaka*]

"A FEW WORDS ABOUT CALMNESS.—In the world, which is so full of passions and temptations and which affords you so many opportunities for losing your temper, surely you will find that your mind is tossed hither and thither like a football, and that you will be made a pendulum swinging between pleasure and pain, unless you fortify yourself with the strength of calmness—a virtue whose value can never be overstated. Calmness is acquired in many ways. The moment you renounce your earthly attachments and straitway run up to God, you will become calm. This means that knowing that this world, this body and this mind of yours, which you have taken the trouble to create, is all a myth, you must seek refuge in God's love and forget the world and all its injuries and wrongs. You must do what it is your duty to do without the least expectation of a reward, or else you are a shop-keeper. If you cannot bear the insults and mockeries, the troubles and pains, and the various ills that flesh is heir to, without resenting even slightly against them, then I charge you, you are a coward and no coward is worthy of union with the Lord. You must be a hero, a warrior bold caring nought for fame or death. Consider well, my young friend, if you yield to misfortune, a sad bereavement or a sudden disappointment, then does it not mean that you expect unnatural things to happen in the world, and that your ideas about God, that He is all love, and all good, are hollow and worthless? If any wrong comes, smile it away. Be above circumstances; refuse to be moved by

them. Whenever anything internal or external affects you in any way, stop there and analyze the feeling and its cause. Ask yourself thus sincerely: 'What am I? Am I this little body, the senses or the mind? Am I not a soul that is beyond these, external to all these, or rather internal to all these? What power has this angry tone, or that sweet music, the change of circumstances, a mere lump of painted flesh, or anything that pertains to the realms of the mind and senses, to influence the soul that is above all these?' and so on.

* * * *

"THE chief point to remember is that you must not reason merely, that you are so and so, but that you must FEEL that you are such and such, and be such and such. In the Upanishads it is said that what a man now thinks himself to be, hereafter he shall become. Feel that you are, and be, what you wish to be, and you shall become so. Mere thinking is cold and dry; but feeling and being are full of life-giving energy, and actually build your mental and spiritual bodies. Taking this hint, proceed patiently day after day, month after month, not caring for results or anything else. Why care for results? They are bound to come and will come in time. 'Your business is with actions only and not with fruits,' says Shri Krishna.

* * * *

"READ and meditate as often as possible; as you bring thought to bear upon your ideal, your desire will grow and grow, and one day you will suddenly start up to realize the ideal by practise. Once you are convinced of the great goal of life, your duty is to desire intensely, ardently to reach it. This desire must know no bounds; and you must be continually feeding the flame of desire and making it burn brighter and brighter until you reach the goal itself. The desire must be so great and so absorb-

ing that you do not lose sight of it even in the midst of the thickest gloom that may surround you in the battle of life; and your mind must naturally fly to it with intense longing as soon as you can get some leisure from the duties of the world. From this desire will slowly develop a strong will. But yet the will too should be developed for its own sake; and every day for an hour at least you must resolve to do what you want to do, and then see that you bravely stick to your resolves at all times. As an example, let me take the virtue of chastity. Get the required knowledge concerning the virtue and calmly think out the various benefits resulting from the practise of it.

* * * *

“DETERMINE to manifest your real nature thus: *Will* determinedly that chastity will become established in you; that from the moment you are sitting in this attitude of *concentrated willing*, all your forces are being transmuted to Chastity; that the protoplasms of your very physique are becoming sensitive to the fascination of this virtue; that there is a tremendous force being generated right in the *center* of your head that shall present an irresistible front to all evil thoughts and tendencies; that your entire nature vibrates to this thought: *I am chaste*; that you recoil instinctively from all that may grossen your finely-strung spiritual fibers; that evil falls off, flies off, from your intensely poised mind; that your Higher Consciousness is unfolding; that your intelligence is expanding; *that your will is becoming strong, very strong*; that your body obeys you without a murmur; that your brain obeys you, that you have power, force, within you, and that it is all developing *now*. Practise this exercise until you feel sure that you have established the virtue firmly in yourself. Afterwards take the other virtues in turn, one after another; *desire* ardently for them; *meditate* upon your

real nature, namely, the pure and free soul that you are, and deny the presence of the opposite quality, and *will* firmly, and with all your heart, and earnestly, that the virtue should be established *this very moment* in you. Thus assimilate all the virtues and PREPARE YOURSELF for the Great Race.

* * * *

"NEVER break your resolutions and vows even for once, for by doing so you allow room for gross matter to remain in your brain, which like a traitor within the gates, may betray you and bring you down at any moment of your prosperity. Beware of this then and let your brain be completely changed into a perfectly spiritual one. Do never become self-conceited. Be a pure, unselfish, loving man; remember, 'He who hath lost the self hath gained the SELF.' 'Watch ye and pray lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.' Pray earnestly, longingly for power to bless, and to purify others, to the source of ALL-POWER, ALL-LOVE, ALL-WISDOM; and have your prayers granted. 'Knock and it shall be opened unto you; ask and ye shall receive.' "

"A BORN dramatist can really appreciate and love Shakespeare. A born poet can really appreciate and love Milton. A Scotch Professor of Mathematics after reading Milton's 'Paradise Lost' exclaimed with disgust, 'After all, what does it prove?' So, if you want to love God really you must be a God yourself; i. e., you must be a God in order to worship God."

"KEEP thy own being distinct in the universe. Be not entangled in the crowd so thou canst not be found, and wouldst be scarcely worth having wert thou found."

EDITORIAL

It gives us great satisfaction to note the continual progress of the Birmingham Esoteric Society, as all the letters coming to us from its various members indicate, as well as information received from other sources. In a letter recently received from our Brother, Theodore Price, President of the Birmingham Society, he says, "Our work continues to grow in spiritual power here, and it is very wonderful to see the way in which the Father is leading us. We are very little children yet, but we are growing, and the growth is healthy and balanced."

From its beginning, the active members of the Birmingham Society have shown themselves to be very earnest, faithful workers, adhering closely to the Esoteric teachings. And we are confident that their continued success and progress have been due mainly to this close adherence to the one line of thought; for no one who starts out to attain the grand ultimates for which the Esoteric teachings stand, can afford to waste time by branching off into the thought of this, that, or the other cult, for the task is too great and the goal too high to be attained except by a direct course of thought and action. And all who branch off into other lines of thought fail to reach the grand ultimate that YAHVEH, our God, has set before all men who will to take his name, the "I will be what I will to be," and in the power of that name to go forward to stand on that high mount of attainment with our Lord, Jesus the Christ.

May the members of the Birmingham Esoteric Society continue to walk before God as little children, and may the Spirit of YAHVEH abide with them and be their daily strength and power, and guide them one and all to this grand ultimate, is our earnest prayer.

NOTICES

"A DWELLER ON TWO PLANETS"

THE book entitled, "A Dweller on Two Planets" is now out of print and we cannot, therefore, supply the several orders that we have received for it. We desire to purchase copies of it from any of our readers who may care to part with the copies they have, and we will remit the original price of the book, \$2.15, to any one sending a copy to the Esoteric Publishing Co., Applegate, California, U. S. A.

THE ESOTERIC

SHOULD any of our friends desire to dispose of Volumes 7, 10, 11, 12 or 13 of *The Esoteric*, we should be glad to have them communicate with us, and we will either arrange an exchange for other of our publications or purchase outright, as these volumes are now out of print and we have occasional calls for them from new friends of the work.

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

Time of Cusp Transits					
Washington, D. C., U. S. A., Jan. 1916.					
Body	Enters	On day	h.	m.	
☉	♈	2	2	34 a. m.	
"	♏	4	2	17 a. m.	
"	♍	6	1	51 a. m.	
"	♋	8	3	15 a. m.	
"	♎	10	7	59 a. m.	
"	♊	12	4	36 p. m.	
"	♐	15	4	10 a. m.	
"	♌	17	4	58 p. m.	
"	♍	20	5	24 a. m.	
"	♎	22	4	24 p. m.	
"	♊	25	1	17 a. m.	
"	♎	27	7	36 a. m.	
"	♈	29	11	9 a. m.	
"	♏	31	0	34 p. m.	
☽	♍	21	3	40 a. m.	
♀	♊	10	11	30 a. m.	
"	♎	29	7	7 a. m.	
♁	♎	6	0	16 a. m.	
"	♊	12	10	30 p. m.	
"	♎	18	4	5 p. m.	
"	♈	23	4	42 p. m.	
"	♏	28	11	8 a. m.	
On January 1st					
♂	is in	♍	2°	26'	13"
♂	" "	♊	3	11	2
♂	" "	♏	12	54	8
♂	" "	♍	15	17	38

BIBLE REVIEW

VOL. XIV

JANUARY 1916

No. 4

THE SON OF GOD: BELIEVING INTO THE SON

BY ENOCH PENN

WHEN the term "the son of God" is used, the mind usually turns to Jesus the Christ, with the thought that he was the son of God. If we take the literal rendering of the original Greek text, however, we find that in the first three Gospels, Jesus was not designated "THE son of God," but always, "A son of God," or simply, "son of God," with, we believe, only those exceptions where unclean spirits called him "THE son of God." When we read the Gospel by John we find a complete change in this particular, for from that Gospel to the end of the New Testament, with but few exceptions, Jesus appears to have been called, and to have acknowledged himself to be, "THE son of God."

The statements, "Now are we the sons of God," that we are "heirs of God and joint-heirs with Jesus Christ," and that we must be "born of God," all point to the fact that the words "Son of God," are a term that is applied to all those who attain to a certain degree of Godlikeness by following the teachings of the Lord Jesus. When we

say that man can have that experience called "being born of God," and so becoming a son of God, and that thus he becomes an heir of God, it is equivalent to saying that the promises to the son of God, as given thruout the Bible, are made equally to all his sons, for God is to bring "many sons unto glory."

When we say "an heir of God," the question naturally arises, To what are the sons of God heirs? We read that, "The earth is the Lord's, and the fulness thereof." Then we are safe in assuming that he who becomes a son of God is heir to this world and its fulness; that is, heir to this world and all the good that belongs to it. It appears, then, that the sons of God as a body, and not A son of God as an individual, are to possess and to rule this world. The promise to the neophyte, "To him that overcometh will I grant to sit with me in my throne" (Rev. iii. 21), points very clearly to the fact that all of God's sons who attain to the ultimate set before them, are to become co-rulers of this world. We read in Gen. i. 26 that God said, "Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth." We observe that the word is, "let THEM have dominion," not, "let HIM have dominion."

As we pass on to the time of Daniel, the prophet, we find reference made by the angel to Daniel of the consummation of the Divine purpose concerning man, in the statement, "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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27). These "saints of the most High," who are to dominate all the earth in an "everlasting kingdom," can be none other than the body of the sons of God who have come into their inheritance as declared in Rev. v. 10, "And

hast made us unto our God kings and priests; and we shall reign on the earth." The further statement given in Rev. xxii. 5, "And they shall reign for ever and ever," identifies this body of the sons of God who shall reign on the earth "for ever and ever," with the "saints of the most High," who are to dominate all the earth in an everlasting kingdom.

In Biblical phraseology a body of people is sometimes personified and referred to as a man, as in the statement regarding "the saints of the most High" which ends with the words, "and all dominions shall serve and obey HIM." This same body is personified in verses thirteen and fourteen of the same chapter in the words, "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away." The facts that one like a man is to have this universal and everlasting dominion, and that a body of men are to have it as well, make it necessary that we regard the "one like unto the Son of man" as a representative or symbol of the body of "the saints of the most High." There can not be two monarchs in one country.

In the same manner that the body of the saints of the most High were personified by the one like "the Son of man," so it appears that Jesus represented and personified the body of the sons of God to the man who was born blind, to whom he had given sight, saying, "Dost thou believe on the Son of God?" (John ix. 35.) There are two things regarding these words worthy of careful consideration; they are, first, that, so far as we can find, this was the first time that Jesus claimed to be, or permitted himself to be called, "THE son of God."

But he was the first-begotten of the Father, the first-born of many brethren, and being the only son of God on earth at that time, therefore he stood as the representative, the embodiment of the Divine sonship. Second, we perceive that according to the original Greek text Jesus did not ask, "Dost thou believe ON the son of God?" but, "Dost thou believe INTO the Son of God?" Unhappily, in many places in the New Testament Scriptures the term "believe INTO the Son of God," has been rendered "believe ON the Son of God," but the meanings of the two terms are widely different.

If one were to accept as true the teachings of A son of God, he could properly be said to "believe on," or to "believe in" him. But since we find that THE Son of God is not a person but a BODY of persons who have attained to the state of Divine Sonship, we perceive that to "believe INTO" that body means to have that faith in the teachings of Jesus that will cause one to practise them until Divine sonship is attained, until one is recognized, accepted and admitted among God's sons as one of them. For, when a man's belief in the teachings of Jesus is so full and strong that he will practise them, he will become a son of God and be recognized and accepted by the sons of God in the heavens as one of themselves. Thus does he "believe INTO the son of God." It is even as a man who, when taught the doctrines of a certain church, accepts them and is received into fellowship with the church; he has believed INTO that faith and is acknowledged by all as one of that faith.

The church tells us of "the Church Triumphant." When one has attained to Divine sonship and is accepted by those in the heavens as one of them, God's angels will come to him and will meet him face to face, and will instruct him in those things that it is necessary for him to know; and he realizes the truth of the statement, "Ye

are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." For not only will he meet the angels face to face, but Jesus, our Lord, will make himself known unto him and he will see the faces of the Elohim, those who created the world. For "the pure in heart shall see God."

RESURRECTION AND REINCARNATION

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

THERE is no Scriptural doctrine clearer than this—that resurrection in some form is the lot of all mankind; that all men

WITHOUT EXCEPTION

shall be raised from the dead. The only question that can arise from this standpoint is as to the method—"with what body do they come?" The answer is clear as to all the

"BLESSED AND HOLY"

who have part in the first resurrection; namely, that they are "clothed upon with

THEIR HOUSE WHICH IS FROM HEAVEN,"

a spiritual, glorified, celestial body, comparable, in its various degrees of glory, to the sun, moon and stars. This is distinguished as the

FIRST OR CHIEF RESURRECTION,

making it certain that there is a second or inferior resurrection. The first is called a resurrection of life, and the second, a resurrection of judgment. Over those who take part in the first resurrection, the "second death" has no power. They cannot die any more because they are now immortal beings clothed with incorruptible bodies. They are past all probation; incorporated in the temple of God, they "go out thence no more." But the

SECOND RESURRECTION

is for judgment—a period of trial or probation of long duration, during which all those who have never heard the glad, good news of a free and full salvation, must inevitably hear, for

GOD IS THE SAVIOR OF ALL MEN,

the testimony of which is to be borne (to them) in DUE time. Sooner or later all must HEAR the voice of the Son of God. For he is the Lord, possessor and master of both the dead and the living. And thru him shall "*ta panta*,"

THE ALL THINGS,

every living being in the universe, be reconciled to God—all things in the heavens or starry orbs of space; all things on the earth, and all things lower than earth, for the creation itself,

THE WHOLE CREATION,

"shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For not in vain does ALL creation jointly travail in birth-throes. The whole creation must be brought to

A NEW SPIRITUAL BIRTH;

new heavens as well as a new earth, for "behold I make all things new," saith your God, and the former things shall be forgotten, and brought to mind no more.

But this is not the work of one generation or of a single age, but of "all the generations of the age of the ages." Not in this dispensation, which is called the Gospel Age

or Dispensation, but in the dispensation of

THE FULNESS OF TIMES,

will the Father head up and reunite for himself the ALL THINGS in the Christ.

THE PRESENT AGE

is for one purpose only; namely, the perfecting, in union with the Christ, the Good Shepherd, of the

LITTLE FLOCK,

the blessed and holy who were chosen in Him before the founding of a world-system. For of each one of us, who are now called to His kingdom and glory and translated into the Kingdom of the Son of His love, it is said that our names were written in the Book of Life of the Lamb, slain from the founding of a world.

This Gospel Age is our Day of Judgment, during which we are said to be

“JUDGED ALREADY

and past out of death into life;” and having past our probation, far from coming any more into judgment, we ourselves shall

“JUDGE THE WORLD,”

yea, we shall even “judge angels,” for all things shall be put under the feet of the Christ mystical, of whose glorious Body we are even now the members. If, therefore, no less time than two thousand years is assigned for the selection of the Little Flock, whose number is infinitesimal compared with that of the race, then how vast an age may there not be comprehended in the DAY OF GOD, which he has appointed for the probation of the whole creation. This is the Day of Judgment during which all who have lived on earth will come again into being on earth.

Those who thus come forth into a

RESURRECTION OF JUDGMENT

must of necessity be clothed with such bodies as are fitted for those who are still on probation. Each one will have

at least

A HUNDRED YEARS OF TRIAL,
but if he has made no progress toward perfection at the end of a hundred years, the sinner will be cut off. The duration of human life will be so augmented that, "As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old." But all must possess bodies that are capable of death; that is, mortal and corruptible. They will, therefore, be bodies of flesh, and to return again into a body of flesh is what constitutes

REINCARNATION.

This being so, it follows that all the human race (except those who during this age inherit immortal, incorruptible bodies, and who cannot therefore die any more) must, in the age to come, be born again in bodies of flesh. In the language of Scripture, they will be restored to their

FORMER ESTATE.

A promise to this effect is definitely given even to the most depraved peoples, such as those of Sodom and Gomorrah. For tho God saw fit to "rain down fire and brimstone and to destroy them *all*," yet he will "bring again the captivity of Sodom and her daughters," and tho it may be tolerable for Capernaum in the Day of Judgment, it will be yet more tolerable for Sodom and Gomorrah, because the first sinned against greater light and privilege.*

We see then that reincarnation is an essential doctrine of Holy Writ, for the word

ANASTASIS,

which is always translated "resurrection," comprehends not only the resurrection of the saints in

INCORRUPTIBLE CELESTIAL BODIES,

*Ezek. xvi. 55; Matt. xi. 23.

but also the reincarnation of the unregenerate in

BODIES OF FLESH

and blood, which, however, will in the age to come inherit that eternal life which the first Adam lost; for all the nations of the earth will again have right to

THE TREE OF LIFE,

and will drink freely of the river of the water of life, while the leaves of the tree shall be for the healing of the nations. And the nations shall walk in the light of the Holy City, the New Jerusalem, and they will bring the glory and the honor of the nations into her. For the kingdoms of this world become the kingdoms of our Lord, and of his Christ, and all people, nations and tongues shall serve him, and of the increase of his government there shall be no end.

THE EXPECTATION OF THE NATIONS

BY ASAPH

"Even tho myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature (generation), which is mine, I am born but thru my own *Maya*, the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among creatures, O son of Bharatha, whenever there is a decline of virtue, decay of those to whom truth was entrusted, whenever vice and injustice threaten to destroy the world, and this I do so as to preserve the just, destroy the wicked, and establish righteousness on earth."

CHRIST'S first advent was the culminating point of a theoretical system, or law, of life, and its demonstration in practise, or fulfilling of that law; implying that the Intelligence that animated Jesus of Nazareth was the same as the source of the teachings of the prophets in Israel, as well as of the laws given to the Israelites by Moses. We can even go beyond that time, and recognize

that Intelligence as working thru a secret or mysterious order, which is "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God;" for when Abraham met the King of Salem (Peace), Melchizedek, (King of righteousness), he gave him a tithe, *Ma'asrah*, signifying the tenth part; implying by it that Abraham surrendered his physical structure, or body, to him who is the King of Peace. This tithe, subsequently renewed by Jacob, remains obligatory upon all sons of Israel, or those who enter into the covenant. That is, each has to surrender the body of flesh, to the rule of that Spirit thru which alone man can reach immortality in form and function.

That the methods of life uniting the Spirit of God, thru the Levitical priesthood, with the flesh of man, were not grasped in the ages before Christ, altho known to Abraham (Gen. xvii. 23), was evidently due to the fact that the race of man had not produced the needed organic structures that could retain in mind and will the truth of an endless life. Jesus of Nazareth was the first man who could keep his organic structure, and, if he so wished, could remain on earth indefinitely in form; but as he himself remarked, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." In other words, if he had not been crucified, nor resurrected, and had not ascended to his place in heaven as luminary of light and dispenser of Truth, we of to-day could not reach immortality in form and function, nor could we, thru forming an association of people functioning as one man, give his Spirit a permanent residence in the flesh upon earth.

"Thus saith the LORD, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" By

receiving the teachings of the Spirit of Truth in the content of man's soul, and by expunging from the body of flesh all attachments to the old order of life (Luke xiv. 26), man's vital energies, and thru them the whole body, are surrendered to the rule of him who from the beginning, when he created man, has been the rightful owner.

The inheritance of the race of man is physical degeneracy leading to certain death, and so ingrained is the thought of death in the race, because of perversion, that the prophet, addressing himself to those who once received the vital truth, says, "Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass thru, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass thru, then ye shall be trodden down by it" (Isa. xxviii. 15-18).

A vital body is preserved from day to day thru the renewal of the cell-structures composing its form, and the race renews itself thru the same process; namely, multiplication thru division, but in both cases the parent cell dies; it passes back to dust, into the elements. The cells reproduce themselves thru a plethora of accumulated energy, and man in his adolescence, before he acquires any knowledge thru experience as to the effects and consequences of sexual desire, falls into the trap and reproduces his kind, thus binding his consciousness to the

world of illusion and death. Having continued this process from age to age, man finally lost entirely the consciousness of his true relation to the world of mind and spirit; but instead, and in the face of the revealed will of God, he formulated religious ideas that are an effectual barrier to a reconciliation between him and God. Therefore, whenever the race reaches a point when its Churches are void of the truth once committed to them, and its leaders are drunken with power, devouring the substances of unborn generations, then the Lord opens a highway for the remnant of his people—as he did for the children of Israel in the day that he brought them up out of the land of Egypt—and causes the destruction of all those who with their life and will support a vicious system of life upon earth.

God is the source of unity in being, and the whole creation, thru all its inconceivable vastness, is One Life—boundless, infinite, and eternal. This life is governed by a supreme Intelligence, thru an Emanation called the Word of God, the Son, the first-born of Creation. An emanation, being a thought, of necessity has a form, and this form is of use; that is, its existence arose from a desire to exhibit on the visible, vital plane that which the Intelligence had in mind; namely, a perfect man, the crown of Creation.

Our Lord, whom the beloved Apostle designated as “the Word of God made flesh,” speaking to man said, “The kingdom of God is within;” consequently, in approaching the mystery of being, man will observe in the first place that he is composed of soul and body; further, that he has in himself an intellectual world, a spiritual or contemplative sphere, and a vital or sensuous self-realization; beyond this he has in his organic structure, well-defined functional centers, of which there are twelve, each being of specific service in man’s realization of self.

These divisions are strictly in accordance with the Mosaic account found in Genesis, in which we see the birth of Cain and Abel; the appearance of Shem, Ham, and Japheth; and finally the twelve sons of Israel, who, preceded by Joseph, go down into Egypt; namely, descend into the world of sensuous aims, there to sojourn and to gather experience by eating the husks together with the swine; and later called out from that sphere by the messenger of the covenant to establish a new system of life and therefore a different state from that of all other nations on earth.

Man's body can be likened to a vital machine whose boiler, filled with water, is constantly subjected to the action of an internal fire, transforming the fluid into vapor, which, being confined in the structure, constitutes a reservoir of energy. Now this energy can be utilized by directing it into various channels of use by means of attention to certain subjects or by desire to accomplish something useful; again, it can be utilized to some ignoble purpose; but no matter how used, it is the essence that gives consciousness and form to the inner man. The sexual fluids contain tiny serpents, called protozoa; they are vehicles of life, or means to perpetuate forms when deposited in an ovum. Life proper is a never-ending consciousness in being, possible to reach only thru one method; namely, by overcoming the impulse of generation that resides in the serpents, or protozoa, which, viewed from a biological point of view, have an inherent power of motion, and will, if man thinks only of pleasure, descend from where they are confined, to those channels that must void them before the organism can regain proper rest. By subjecting the reservoir to the transmuting power of fire, without permitting thoughts of sensuous origin to enter the mind, these fluids with their contents become transformed or transmuted, and serve, as said

before, in sustaining man's consciousness in an unbroken chain, or circle; first, in the earthly zodiac, then in the solar, and finally in the universal, reaching even to those regions that are beyond the universal system.

This process once established becomes all-enticing and permanent, and the soul awakens to a new world absolutely different from the world of phenomena. Man becomes independent of time and space. This method, called by the Lord of life, "regeneration," leads each individual into his particular sphere of use, which is service to a greater body than his own. This fact must never be forgotten. No individual cell lives for itself. Satan tried it and became ensnared in the world of endless division, from which he can never escape. Man does not live for himself; he exists for ever greater and greater unity, thru love, with those who are his brethren (Mark iii. 35), because one Spirit, God, is the Father of all and each. It is therefore an altruistic community into which man is born, and which he is invited to establish on earth; and the sooner the Esoteric student recognizes this fact, the sooner will he open up to what is his duty. There is nothing in the outer world that can possibly hold a man who has even partially succeeded in transmutation, for the world of the Gentiles is an empty shell; its civilization, a shallow pretense of culture, and having entirely perverted the truths once intrusted to them by the Lord, the people are to-day given over into the hands of those malignant spirits that they themselves admitted into their flesh.

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1-3).

THE OPEN ROAD

BY LOUISE EVANGELINE KEEP

THE world was fair, and the world was bright,
And deep was the gulf where I dropt my load
As I fared me forth on a quest for Light,
To answer the call of the Open Road;
To seek the highway the prophets trod
As they sought the truth of the Living God.

Then a voice, a cry: "It is here, my friend,
The path of the ages where martyrs lead!"
But I fared me on nor turned to the trend
Of the martyred path, for the pomp and greed
Of the world was there, and too great my need
To travel the road of the Churchman's Creed.

Then, "Lo, to the Well of Life! Come drink
Of Infinite Truth, and the All of God!"
But the well of Science was hedged to brink
By a Right of Way to Infinite God,
And I could not drink with my brother barred,
So I fared me on in the Open Road.

And lo! it was night in the Open Road.
They clamored me then, chasm-deep, mountain-high--
The voices—cajoled and threatened, and trod
In smothering cloud of echoes my cry.
It was dark on the Road, but, the Lord past by—
The Master who knew all the Way, past by!

He read my quest for Truth that shall free
Mankind to the All of an Infinite Good;
His smile was the Light that illumined me;
His Word was the Rock on the path where I stood.
He gave me his hand—I knew that he would—
And he walked with me on the Open Road!

IMAGINATION

BY ELI

IMAGINATION gives birth to mental images or ideas. Reason discriminates, rejects, and selects, and the concentrative function collects the mind to its central source. These three abilities of the mind bring a fact into being, and impress on the mind a tangible reality, and we are thus able to express a thought just as it appears to our own mind.

In each individual soul there is a childlike craving for an understanding of the physical, the soul, and the spiritual natures, and it requires careful study to be able to define them as they really should appear to the mind. In the study of our own mind or soul we begin first with the imaginative faculty. We may view it as the reproductive function of the soul, for in this function we first conceive, and form ideas of heaven and hell, as well as of God and the devil. Should an idea pass the reasoning function, it is at once accepted as truth to us, and if we concentrate upon our ideas, they are communicated to the organs of sense and become even more real.

Thus then, do we, in the conception, selection, and collection of our mind toward our central source actually feel and perceive that such and such are facts; and when we combine the different ideas so as to form a vital thought, we feel like a creator, we begin to realize that we are made in the image and likeness of God. Particularly is this the condition when the imagination gives birth to something pleasing, something sublime. On the other hand, if its production is of a dreadful and hideous nature,

we become like the evil we create. We all know that the imagination can sometimes present to the mind monsters even more terrible than any form that is presented in the ordinary course of nature.

The imaginations of man furnish him with that which is most vivid and forcible in thought-creation. When we consider how mischievous and evil man can become by allowing evil imaginations to pass the reason, how important it is to have the imaginative function under full control. The correct exercise of this function of the mind is very good, both to the individual and to the world, for we love thought-formations and view them as children of our own mind.

When we assign the cause of all things to the mind of God, we must first appeal to the imagination. We are told that God, the Father, first formed all things in the imagination. Second, he presided over the elements and processes of nature, and then over the activities and destinies of man and his entire creation. God said, "Let us make man in our image, after our likeness." An image is an imitation of a thing or substance already in form. From this statement in the beginning of the Scriptures we define that man took form as an *image* in the imagination of our Creator, and as man grew in his capacity to think, and to gather knowledge and culture, he grew more and more into the *likeness* of God. He will become even more like the *Us* spoken of in the Scriptures, when righteous mankind will be formed into one large and grand body, so that the members may in time become gradually absorbed, one mind into the other, until they all become one even as God is one.

We are initiated into the mysteries of the kingdom of God by certain preparatory methods, which come as forethoughts of the truth as it is found in the faith of those who are guiding the world. Therefore these higher ideas,

which are hidden from the understanding and which are beyond human comprehension, must first be born in the imagination as ideals; afterwards they are given mind-substance and become real thought-forms, entities. God communicates his higher ideas thru the inward perceptions of the mind of each individual, each one drawing from the central source and giving them expression according to his own nature, as they take birth in his imagination; and we each will absorb these higher conceptions of the entire body of the Christ, and will merge them into one mind, even like our heavenly Father.

The meanings of the Scriptures, and the higher meanings of life, have been confused purposely and made difficult to understand, because of man's evil imagination. Therefore the law embodied in the idea of but one God, alone, supreme, the all-animating source of existence, as being many in one, governed by one central head, can not be so recognized by the Christian world until it has a new and higher conception of the sublime nature of Divinity.

Receive his voice, O Israel! you who have embraced the Christian faith—YAHVEH Elohim are many Gods in one. You have heard the sound of his voice, but you have no knowledge of his great nature. We speak to you those things that we see and know of him.

The profest teachers of the Gospel of Christ seek rather to appeal to and to comply with the affections and emotions of your lower imaginations. If we are to become one mind, in love and design, our interests must first be united by faith in God; second, by his faith in us. So that our union may in some way resemble that inexpressible union between God and his holy angels; that they may be one in us, even as they are one in the all-pervading Mind.

GIVING AND RECEIVING

BY DINAH

“It is more blessed to give than to receive.” Why did not the Christ pronounce a beatitude on the recipient? Obviously because the one implies the other. For how could one give unless there was a recipient? or how could one give unless he had received that something, some time, somewhere, from some other source than himself? Few realize that it requires as much, and in many cases more, soul development to receive than to give. How often we have seen one of large, magnanimous soul-qualities trying to give of his rich bounty to earth’s poor, shriveled children, children with souls so small that they were unable to take but a small portion of that which they were in sore need of, and which, if it had been taken, would have greatly enriched and enlarged their own souls. Again, how often it has been the experience of one who has received a rich bounty, when that one has tried to give out that bounty that has been so freely bestowed upon him, that it has all come back upon him like a pall, simply because the soul was too lean to receive it and to incorporate it.

Some even take a pride in not receiving, forgetting that they can no more grow spiritually if they do not receive spiritual food, than the body can grow physically if it does not receive physical food. Still others say that they are willing to receive directly from God, but not from *some* of his messengers. These are dwarfed by two weaknesses. One of these weaknesses is the ego. The ego virtually says to the Lord, “Lord you do not under-

stand your business, you should not have sent your gift by that messenger. I am better in many respects than he and I won't receive from his hand." The other weakness is, they see mirrored in the personality of the Lord's messenger their own weaknesses, which are too much for them. Their eyes are withdrawn from the rich gift proffered, and are fixt upon their own weaknesses, for "thou that condemnest another doeth the same thing thyself."

But the large-souled personality will even seek to receive, will seek to learn from the little child, for he knows that the little child has many useful lessons for him. But the lean soul hides his talent in his napkin; he is neither recipient nor donor; he neither grows nor helps others to grow. In the higher spiritual life, no one need be afraid of losing his one talent, for if he gives it and it is wrongly received, he has gained quiet and peace and fortitude in adversity. Even the Christ could not give of his bounty to the lean and poor, for they said, Why, is not this the carpenter's son? How can he know enough to teach *us* anything?

Some try to receive everything, but to give nothing. This is impossible, as there is a limit to the capacity of the largest. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. xi. 24, 25). It is more blessed to give than to receive, simply because it empties the soul so that it can receive more. If those who are unwilling to receive will closely examine their own minds in the light of the Spirit, they will find that they are unwilling to receive because they know that they will have to give, and they have not yet learned to give.

From the Holy Ones in the heavens we are constantly

receiving, and they in turn are constantly receiving from those higher than themselves. And this giving and receiving goes on, step by step, down the ladder to earth's souls that are large enough to receive heaven's gift; and they in turn pass it on to others of earth that are able to receive it. And ever on the ladder are angels of love ascending and descending, step by step, giving and receiving. What a sublime picture! What word, pen, or brush can portray this angelic host (messengers), giving and receiving—the angelic ladder reaching higher and yet higher development thru the loving service of giving and receiving, until the vision is beyond the ken of earth-bound souls.

But who could portray the consternation in the heavens if one of the heavenly host should suddenly refuse to receive, saying to the Donor, "There is something about your personality that I don't like; I will give, I will help, but I won't receive from you." The proud one would suddenly find that he had nothing to give worth receiving.

So let all who would enter that higher life open up their souls to God, and he will pour out a blessing more bountiful than we are able to receive; not that we may keep it all for ourselves, but that we may pass it on, and thus rightfully and honestly claim our membership to that angelic host that Jacob saw reaching from earth to heaven.

Do you love God? Do you know him? When you have lived the regenerate life and your whole soul is consecrated to God and righteousness, you will be caused to know God. Then your love to God will be unbounded, and you will no longer hesitate at the question, but you will answer, Yes, I love God!—[Ed.]

JUST HOW TO CONCENTRATE

[COPIED FROM *The Kalpaka*]

"Six little puppies played in the corner. One was asleep, two squabbled over a bone and the other three tumbled in a lazy, happy, wriggling heap of white feet, silky ears and noses and curly brown wool. The door cre-e-e-aked softly, and suddenly every puppy was alert, head and tail up and eyes and nose pointed straight at that door—ready to charge fiercely, or to scuttle under the table out of harm's way, as the revealing door might happen to indicate.

"The actions of those six puppies are a perfect illustration of the qualities that make up concentration, which is the key to all success. First there is relaxation, a letting go, when the human faculties, muscles and nerves are all expanded to receive influx of power and wisdom, in which we live and move and have our being, as fishes live and move and have their being in water. When we absolutely let go, our faculties play, as the puppies did—play and grow. When we are relaxed we follow the same instinct that the hen follows as she settles contentedly in the dust, ruffles out all her feathers, closes her eyes dreamily and lets sun and air and earth-currents play thru and rejuvenate her.

"Without periods of this complete letting go, letting the puppies in us play and the hens in us bask and ruffle in the sun—as if there never had been and never could be anything else to do in the world—without these periods of opening ourselves to the play of the Universal, there can be no times of perfect concentration and accomplishment.

"We need to let ourselves play at all times when there is nothing definite to do or to think. Instead of making this complete change from action to letting ourselves play, we keep our minds grumbling along night and day about what we want to do, or what we 'can't' do, or what somebody else doesn't do or does do.

"Now our nerves and muscles are controlled by our thoughts. Every single thought affects every single nerve and muscle. And these continuous strenuous thoughts of ours keep our nerves and muscles strung up to such a tension that we cannot receive the wisdom and will of the universe as the old hen receives her rejuvenating sun bath. So the first step toward concentration is to let go—let things go to the demnition bow-wows or any other old place, whilst you receive power from on high.

"When you go to bed at night remember this. Think of the hen and the puppies; let go of each and everything in earth, heaven and hell; ruffle yourself all out loose and limp and invite wisdom and will to fill and recreate you whilst you sleep. You will wake a new creature in the morning.

"Just as you cannot take one long breath and make it last you all day, so one nightly relaxing will not admit power and wisdom enough to last all day. As you reach the end of each piece of work, let go, not only of that, but of everything else for a few moments. Just see how limp you can get; take slow breaths and enjoy yourselves. Then go on with renewed powers to the next thing.

When you are relaxed you gain power.

When you are concentrated you use power.

"As the door cre-e-e-aked all that puppy power, gained whilst they played, was concentrated, focused. In proportion as we relax and let our faculties play, in that proportion will our faculties concentrate when they are needed.

"Concentration is polarization of our faculties. Con-

sider each faculty as a separate puppy with its own attention and power; when there is something to be done, all these puppy powers should become instantly alert in the one direction. This is 'polarization,' 'concentration,' the key to success. If you relax between times and let your faculties play, it will be fun to concentrate them when there is something to concentrate for.

"Concentration consists in turning all the attention to one thing at a time. You may turn it all on the sweeping of a floor and the sweeping becomes easy and a pleasure. But if half your attention is pulling another way, the sweeping will be drudgery—and half done—because only half your powers are put into it. Your power goes where your attention goes. Divided attention is divided power, causes disintegration of mind and body, and ends in death.

"You may turn all your attention and energy upon the simplest work and make it a joy. You may turn it all on a difficult piece of work and make a success of it, where divided attention would make it a failure. You may turn all your attention upon each thing that turns up, and so make life a succession of successes. 'Whatsoever thy hand findeth to do, do it with thy might.' This is concentration.

"Whatsoever thou thinkest, think it with thy might. This is concentration. How do you think as a rule?—'I must do this—I hate to do it—why should I have to?'—all tearing your mind (and body) into pieces. Stop short; say, 'I choose to do this with all my might;' stamp your foot and say it. That statement said with determination will act upon your attention and powers as the cre-e-e-ak acted upon the puppies. And you will do the work well and with pleasure. This is concentration.

" 'This one thing I do' is the voice of concentration.

"Besides concentration upon the one thing you find to do now, there should be periods of concentration upon your aims or ideals. Close your eyes to the world of ac-

tion and think out definitely just what your highest ideals and aims are. Look them all over mentally, and see if you can't enlarge the ideals and set the stakes higher.

"Whatever you can imagine in the way of ideals and aims is in you. It is you. Say to yourself, 'These beautiful ideals and aims are me—the highest, brightest, mightiest part of me. I love them all and consecrate my life and all my soul and mind and body to the working out of this highest in me. I AM what I desire to be—I AM. I rejoice in myself—I glory in my beauty, power, wisdom, love! I AM! I AM all I desire!'

"Dearie, that is the mount of transfiguration. Go thou up into it often and talk with the Highest. Then come down with shining face and do with joy the Next Thing.

"This is concentration and success."

TRUE VIRTUES

BY MARTHA SHEPARD LIPPINCOTT.

PURE love, faith, hope, and charity,
When we all these possess,
What perfect peace flows in our lives,
Our faithful hearts to bless.
If they but dwell within our hearts,
We little have to fear,
For we shall bless and e'er be blessed,
And to God's heart be near.

And if these virtues fill our hearts,
Sin cannot enter there;
For all temptations of the wrong,
Our souls will cease to care.
In only pure and noble thoughts
Our minds will pleasure find;
We'll wish only to do and think
That which we know is kind.

THE KINGDOM TRACK

BY NATHAN DAVIS

EVERY scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure, things new and old.—Matt. xiii. 52.

MAN is held to be a triune being—spirit, soul, and body, with immortality of spirit and prospective immortality for soul and body. Spirit, soul, and body have not the same origin. The spirit comes direct from God; soul and body are of the earth, earthy, but may be immortalized by following the Christ in the regeneration. When this is accomplished, the whole being is perfectly attuned with the Infinite. This is what Paul had in view when he so earnestly sought to “know him [Jesus], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.”

To be instructed unto the kingdom is to be illuminated or anointed of the Holy Spirit by a divine impartation of a knowledge of the way, the truth, and the life; and this knowledge will abide in you and you need not that any man teach you, but you know as you are also known by all who are of like precious faith. Being instructed unto the kingdom embraces a knowledge of every span of life thru which one has past, and culminates in such a crisis as the Blessed Master unfolded to the Sadducees, recorded in Luke xx. 34 to 36. After passing this crisis out of death into life, “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.”

The proper destiny of all men is a full stature in deific

manhood, which cannot be attained in one short span of life. We know that God is absolutely just and equal in all his ways, and that very many lives are entirely too brief to accomplish even a moiety of the great work set before them.

It is an axiomatic truth that probation cannot end until Judgment is declared. Some call it another probation or another chance; but a logical consideration of the subject must make it clear that it is only an extended probation.

"When incorruptible love hath conceived, it bringeth forth righteousness, and righteousness, when it is finished, bringeth forth endless life for body, soul and spirit." This is a crisis of judgment—spirit birth or regeneration—and ends probation—"Neither can they die any more." We find an antithesis to this: "When lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." Thus we see that when one's cup of iniquity is full, it is as the angel of the Lord instructed the prophet Esdras; namely, such as are scorners and have not kept the way of the most High, and that have despised his law, and that hate them that fear God, these spirits shall not enter into habitations; but shall wander and be in torment forthwith. Thus we see that regeneration and reprobation, both work a cessation of the law of reincarnation, and this expression of Jesus, "Neither can they die any more," is *evincive* of the fact of re-incarnation.

Because our friends, who are near and dear, go to their graves without attaining to the spiritual dispensation, is no evidence that they are cast away and are hell-doomed. As we have stated many times before, the baptism of the Holy Spirit is not the consummating act that makes one a child of God; but there must be another baptism into death to sin, and the sovereign who rules in the opaque worlds must be cast out. In the baptism of the Spirit,

the Spirit comes into the human personality as a tutor to guide us into all truth and to make us ready to be born of the Spirit into the spiritual dispensation, "where they neither marry nor are given in marriage: neither can they die any more, for they are then the children of God," having been raised or lifted up from the earth, earthy dispensation, into the pure spiritual dispensation, where wayfaring men may walk therein and not stumble. So we must continue to be born of the flesh, one span of life after another, "waiting for the adoption, *to wit*, the redemption of our body."

Thus we see that if one does not complete the work of physical purification during one span of life, he must return in another body and complete it. This physical life is a condition of servitude from which one cannot be freed until one has made a full satisfaction of the law of recompense. The books are closed until you have been instructed unto the kingdom. When you have attained the kingdom, then you have access to the books of remembrance, and you may bring forth from the archives, things new and old, and in sweet communion with others of like precious faith, rejoice forevermore.

The conditions of entree into the kingdom of God, are inexorable and cannot be evaded. Nicodemus was a Master in Israel, but he knew absolutely nothing about the spiritual birth; so the Masters of to-day tell you that spirit birth is a concomitant of conversion; but it is not so. Let a man's moral attainments, religious advantages or exoteric experiences be what they may, he can by no means be a true member of the church of the First Born, with an established citizenship in the heavenly state, except his heart and life be thoroly transformed and conformed to the image of the first-born Son of God. Who-soever is born of the flesh—tho it were ever so often—is but flesh still, and must so continue until he has worked

out his own salvation, by a reconstruction of his personality upon the higher plane of spirit consciousness, where God and the Son are.

When you have followed Christ in the regenerate life unto the climax, and harmonious relations have been established between your spiritual, mental and physical consciousnesses, then the storehouse of memory will be opened, and all facts of each span of life will be brought above the threshold of physical consciousness, and you will be enabled to say, as did Jesus, "Before Abraham was I am."

The command of Jesus, "Be ye therefore perfect, even as your Father who is in heaven is perfect," was no idle expression or phrase, but a veritable necessity to all desiring an entrance into his kingdom; and all who are instructed unto the kingdom know it most certainly, for no physical infirmity or little sin can be smuggled in; but nevertheless, a just and generous provision has been made that all may have equal facilities and helpfulness in accomplishing the "overcoming" after the manner of Christ's "overcoming." What we call death does not end probation, but it is ended only by the proclamation, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." These decisive words may be heard at the threshold when one is tried, and "he shall receive the crown of life, which the Lord hath promised to them that love him." But they who have loved darkness rather than light, because their deeds were evil, when their cup of iniquity is full, will receive the adverse sentence.

We have known many that, upon coming into the belief of a second probation or a second chance, as promulgated by the Russell school, threw off all restraint and let their avaricious tendencies predominate, which made them

very unsafe to deal with. We trust that no one will be so influenced by this or any like message; but let every one fix his eyes upon the highest goal of human attainment, and run with patience the race set before him.

We can offer no possible excuse for procrastination, but urge every one to make the very best possible use of time and opportunity, in order to get inside the impregnable fortress. There is no form of doctrine that can afford any immunity from the penalties of broken law. "Whatsoever a man sows that shall he also reap." The laws of nature are all inexorable, and no cold philosophy separate and apart from science and revelation will avail anything. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Conversion alone is not salvation, but one must press his upward way until there is an eviction of every sin principle, and an infilling of the very life of God, established and anointed together with Christ. Amen.

DEFENSE, NOT DEFIANCE.—"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. iv. 5-7).

Dear readers, wherever you may be, and whatever part you may be called to undertake in the present conflict, keep the significance of this wonderful passage always before you. For, altho a thousand SHALL fall at thy side, yet "it is WRITTEN AGAIN, Thou shalt not tempt the Lord, thy God."—C. COXON.

HIS SATANIC'S DARK MAJESTY

THE SPIRIT OF ACCUSATION

BY ELNATHAN

AND he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord rebuke thee: is not this a brand plucked out of the fire?—Zech. iii. 12.

THE Spirit of Accusation belongs rightly to the Kingdom of Darkness, for none other usurps the authority of the rightful Judge. Even in Jude (verses 8 and 9) we read that Michael the archangel durst not bring a railing accusation against Satan, but said, "the Lord rebuke thee." Who is it that justifieth, or who is it that condemneth, but the Judge of the whole earth? the God of the whole earth shall He be called.

The Prince of the Kingdom of Darkness has ever been a usurper, an imitator, a false accuser, and the fruit of his kingdom has ever been seen upon our earth. Take for instance the worldly church professing to follow Christ, when they stand up and accuse one another until they create war among themselves, and the ones that do the accusing fight the hardest. So also can this spirit be seen acting in the animal kingdom, and as long as the Prince of this world holds sway, not only man, but even the brute beast, will fight and tear one another to pieces.

In the case of Joshua, the high priest, who stood before the Lord, Satan told the Almighty what Joshua should do, and what he should not do, and that he was in error. But as Jude says, even the archangel in disputing with Satan over God's servants durst not bring a railing

accusation against him, but ascribes to the Lord the rebuking of Satan, as God's rightful work.

Thus it has been down thru the history of our earth with the Spirit of Accusation, His Satanic Majesty, the Prince of this world. Satan desired to sift Job, and asked the Almighty to withdraw His protecting arm that he (Satan) might try to make Job fall. And it was so even with God's own people, the children of Israel; they contended among themselves, and slew their prophets thru receiving the Spirit of Accusation, even His exalted Lordship, Satan.

And when Jesus Christ came upon earth, Satan, knowing his nature and the only possible chance to catch him, after Jesus had fasted the forty days, being bodily weak and very susceptible, "the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;" then Satan tries to awaken the human ego with a consciousness of its occult power, whereby Jesus might take control of those cities and be a mighty ruler of the earth. But Christ Jesus being of the heavenly nature said, "Get thee hence Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Not only did Satan work personally upon the Lord, but he followed him with the same intent, by manifesting himself in the Lord's disciples. Peter was very zealous for his Master, but while his Master was telling the disciples how he must suffer and die, Peter, being in the spirit of his Satanic Majesty, began to rebuke Jesus, saying, "Be it far from thee, Lord: this shall not be unto thee." But Jesus said to 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." Also when Jesus was being judged and Peter was warming himself at the fire, he was charged with being in the

company of Jesus and one with him, but the Spirit of Accusation in Peter denied it with curses. Poor Peter! when he realized that he had been an instrument of Satan wept bitterly. Judas had received the same spirit for when Jesus, while at supper with his disciples, said, "One of you shall betray me," and the disciples, willing to show their harmony in their fidelity to him, began to ask, "Is it I?" he answered, "He that dippeth his hand with me in the dish the same shall betray me." It was Judas in whom the spirit of Satan dwelt, and we read that poor Judas felt so bad, evidently realizing what a dupe he had been, that he went and hung himself.

Even the Christ speaks of the self-same spirit of accusation in Matt. vii. 1, "Judge not, that ye be not judged." (Please read verses 2, 3, 4 and 5.) In Paul's epistle to the Romans he says, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

Now, dear reader, do you think that you have any right to judge another? for you cannot but hope that the Lord will be merciful unto you, and how can you expect it, if you usurp that which belongs unto God? Rather let us undeceive ourselves, and instil the thoughts expressed by James; namely, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

GUARD WELL YOUR THOUGHTS

BY MARY

How often we have heard it repeated that "Thoughts are things," and we have said, "Oh, yes, that is true!" and then have gone right on thinking just the same as we had been thinking before we heard the words, giving no further consideration to their meaning. Everything in the universe has form, and whatever we think, we send out in some form or other. If we think good, wholesome, life-giving thoughts they will be seen emanating from us in beautiful forms, but if we think evil, malicious thoughts, they will be seen emanating from us in the forms of various hideous creatures. Our thoughts go out from us to be photographed in the heavens, and some day we must meet all these thought forms of our own creating, and if the thoughts that created them were evil ones, then we must cope with the strength of these creatures and overcome them; but if the thoughts were thoughts of helpfulness and love and mercy, what an abundance of love will greet us. No one can afford to harbor evil or antagonistic thoughts toward others, for increase is the law of nature; nothing stands still; therefore, whatever we send out in our thoughts will come back to us with far greater potency than it went out. Then if we send out only good thoughts, the increase will be cause for rejoicing; but if we send out evil thoughts, how cruelly will the increase hurt us!

Let no one think that he can escape meeting the results of his own thinking, for "As ye sow so shall ye reap." "Chickens come home to roost," and when our chickens

come trooping home, wouldn't we rather see all white ones and no black ones? Then let us send out thoughts of peace and love and good-will toward all, in order that we may dwell in peace and happiness. And it is not only that we shall cause suffering for ourselves with our evil thinking, but what about the suffering that we are bringing upon others with our antagonistic and malignant thought? for whatever we think, creates an atmosphere around us that permeates other minds. And as it is with our unspoken thoughts, just so it is with our spoken thoughts or words. How often we have seen a person break out in anger against another when we knew that some person who stood quietly by, apparently taking no part, had either by thought or word been the originator and instigator of it all. The one that broke out in angry expression had been made the dumping ground for the filth of the other person and had become vitiated with it. And how often under such circumstances we have said to ourselves, "God knows and judges, for we cannot, which one of the two has committed the greater evil," but in our own hearts we could not but pity the weakness of the one that served as the dumping ground.

At the present time the atmosphere of the whole world is filled with hatred, and this evil influence will spread to all the people who belong to the world conditions as they now are, for hatred is like vitriol and eats thru the vitals of every one that it touches. The Devil has started out to claim his own, and all those who belong to him will open up to this condition of hate and will become filled with it until it destroys them. But the Esoteric student whose life is fully dedicated to the Father, can be happy and contented under any circumstances. This is faith in God, for if we believe, as we claim we do, that our Father will take care of us at all times, then we have no cause for worry and anxiety, but we will go forward steadfastly

and trustingly under any circumstances and conditions, and then if there are about us those who think and act evilly toward us, it will have no effect upon us, but the hell that they create will react upon themselves, and upon those who are in sympathy with it. By thus going steadily and trustingly forward, no matter what influences may be working around him, the Esoteric student not only remains happy and contented, but he becomes the creator of his own conditions.

There is an open door set before every individual, and when we can shut out of our consciousness the mistakes of the past and the evils about us, they cease to be a reality to us, and thus we lay hold of the principles of life and walk in thru the open door into the light of the Divine Presence, there to abide in peace and safety, while without the world wars rage, and evils and pestilences envelop the land.

THE SUPREME TEST

BY L. A. BOSMAN in *Bibby's Annual*

"THERE comes a time in the affairs of the devoted disciple when the ordinary tests and trials of life have no longer power over him. He lives but to do the bidding of his Lord, for he has given himself up in service, offered himself upon the altar of service a willing sacrifice. For himself he asks nothing; he has no desire save that of Service, his whole being is pervaded with the Love Divine, that Cosmic All-embracing Love with which he comes in contact as he advances along the homeward path towards at-onement with God.

"Thus standing alone he is no more to be tried in the

ordinary fires of earth, he can no longer be torn and swayed by passion and earthly desires. Yet must he be tested and made strong; yet must an attempt be made to pierce his armor, for if he himself is invulnerable as far as aught that concerns his own welfare, he has to learn deeper lessons and to realize that *all things* and *all forms* are truly illusions. He has to be tested in seeing the sufferings of others; he has to learn to realize the wisdom working thru all things, and to know that these others are suffering because they are not yet beyond earth's lessons, and have not realized life's purpose.

"The disciple, moreover, who wishes utterly to renounce, to offer himself absolutely to all, tho bound in separative fashion to none, must learn to make the great sacrifice, the great renunciation, the 'letting go' of all those ties which keep him from service to humanity. But this is a difficult task, and also a dangerous doctrine to preach to a world that knows not its true purpose.

"To renounce family ties is not to renounce love, for the man who has utterly renounced incarnates whithersoever the Work and the Master call him, and in giving up separative love, which binds him to one or another, he does not love less but expands his consciousness to embrace all. He is not safe as a true occultist unless and until he has realized absolute non-attachment, and in the realizing of this there is much sorrow for the devotee of gentle heart, for his heart will be torn and lacerated if he refuses to hearken to the voice of God which bids him offer up his 'only son.' As the Lord Buddha renounced those ties which bound Him, as the Lord Christ followed His example, so every disciple must tread the self-same path that by this supreme renunciation he may *add to his love*, for, following this path—

We must not love each other less,
But love the whole world more.

"When the disciple has decided, after refusing to listen to the blandishments of his friends, to make the supreme sacrifice, to offer up his 'only son,' then he realizes the truth and knows that *it is only the will to obey* the Supreme in all things which had to be developed in him. It was comparatively easy for him to offer upon the altar his own personal desires and even his own body and his own life, but he could not understand the reason for the command that bade him sacrifice his own offspring.

"Indeed, this is the supreme test, for how can the disciple who has renounced all other earthly desires be tested? Nothing has power over him for he has no absolutely selfish desires. Yet this love of man being ever tinged with self, even when directed to another must be purged and purified in the fires of life that he may attain to a realization of the Divine Love of the Man made Perfect thru suffering, which knows no separation, no caste, creed, race, family, nor color.

"Only by being commanded to perform this last sacrifice does he learn that his great love is tinged with self, for he realizes pain and feels himself hurt even tho his 'son' be willing to take part in the test.

"Finally, however, without further fighting, he accepts the decrees of fate and prepares to offer up his family ties, and at the last moment as he lifts his hand to make the sacrifice he learns that it was only *the will to obey which had to be perfect*. He realizes now that he has reached the land of Moriah, the land in which he has been commanded to perform the sacrifice, that he loses nothing by his obedience to the still small voice, for the scapegoat appears in the thicket, the mere outer form which has to be destroyed, tho the life may remain. The son can never be destroyed, for between those so closely linked there is no separation and no veil.

"The Land of Moriah is the place of Service, for

HMRIH, as it is spelt in Hebrew, means, literally, 'the Land of Service of God.' This shows us that only on the Mount in the Land of Service, only just before Initiation is this supreme test required, for the Mount represents the place of Initiation.

"Thus Abraham (Brahm the Creator) becomes a creator of a new earth, the Father of a new race. 'Because thou hast done this thing I will multiply thy seed,' says the Lord unto him."

A HYMN OF PEACE

BY LURA BROWER

OVER the raging waters of earth-life,
One walks in light tho unseen;
And on the path he cleaves thru the billows,
Calm falls where tempests have been.

O'er the world's sorrow, its travail and weeping,
With wide-spread wings broods a Dove,
Yearning to gather all 'neath her pinions
And fill each heart with her love.

When the world's soul opes wide her closed casements,
Looks to the heavens above
For a sure token, her prayers are heeded;
With olive-sprig comes the Dove;

Enters in, singing a song of blessing
In tones of Love and of Peace;
Stills all the tumult, and to the prisoners
Bound in earth's chains gives release.

Love's Brotherhood shall rule o'er the nations
When the sense cry, "Mine and Thine,"
Dies in the greater, "Ours," knit together
By ties eternal, divine.

THE SPIRIT OF FORGIVENESS

BY ELNATHAN

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.— Matt. vi. 14, 15.

THE Spirit of Forgiveness is just the opposite of the spirit of accusation and belongs to the kingdom of heaven, for when we become conscious of how long and patiently our Father has borne with us in our career of error and violation of his divine law thru ignorance, and more especially thru our wilful selfishness prompted by the human ego, governed by the physical senses, we can not but conclude that it is one of the attributes of Deity, and that we, his creatures, differ from him in our self-righteousness, in thinking that we are justified in holding a grudge against our adversary—we who are so imperfect. We should do well to remember the words of our elder brother Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is a trite old saying that is applicable here, namely, "To err is human; to forgive is divine." How very, very human man generally is, for he finds it very hard, sometimes impossible, to forgive a deep wrong.

Do we desire to come into conditions of Godlikeness? then let us pay attention to this wonderful Spirit of Forgiveness. How many times will the person who desires to grow in spirit and in truth read over the words of our elder Brother, "Forgive us our trespasses as we forgive those who trespass against us," and after affirming them to be true, carelessly pass them by, and when the su-

preme test comes, when some one has deeply wounded him, and angered the dignity of the "old man"—in other words has tried to slay the old man's self consciousness—the personal self rises up in self-justification, feeling that he has an account to settle with the offender before he can release the grudge.

Now, suppose our heavenly Father, the Creator and Redeemer, would hold such a selfish spirit towards the creatures that he has created; how long would it be, think you, before he would blot us out of existence, and thereby would cease to be the God of the living? Again, if such were the case, there would be no world, for the very process of growth and completion would be impossible.

Can we realize that if we forgive not our adversary (so far as our own responsibility is concerned) we hold him in a set place, and hinder him in his development? and if it were not for the benevolent souls that extend him a helping hand, his growth would be well-nigh impossible. What a great responsibility we take upon ourselves in trying to block the Divine law of the universe!

In perfecting ourselves, thereby giving liberty to the divine ego within us, so that we may come to the fulness of the stature of the man Christ Jesus, we have to slay the "old man" with all his affections and lusts. One of the most effectual principles to accomplish this is the Spirit of Forgiveness. Take for instance a man who is unforgiving: he lives by himself, cheerless, selfish, narrow-minded, brooding over the poison he holds within himself; without fellowship, isolated from his fellow men, he ever makes it impossible, so far as he is concerned, to bring about a realization of the Brotherhood of man and the Fatherhood of God.

Faith, another attribute, which depends upon forgiveness, cannot obtain without it, but instead, suspicion and unbelief, and finally mental chaos ensues, while all sorts of devils take possession of the mind.

Let us see what importance our Lord Jesus attached to this spirit. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times: but until seventy times seven." (Matt. xviii. 21, 22. Please read the rest of the chapter.) Jesus illustrates how a servant would not forgive his fellow-servant, tho he himself had been forgiven by his Master, and when his Master heard of his lack of mercy, he was wroth, and delivered him to the tormentors, until he had paid all that was due him. So will it be with the divine law when it reacts upon us because of our lack of forgiveness. "So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one their trespasses."

Dear reader, no doubt you think that the subject of forgiveness has been thrashed out so many times that there is little more to say, but it is one of the most potent factors in the Christian's school of life, and considering how it is interspersed thru all the divine laws, bringing about the possibility of change, the chance of righting oneself, and of being redeemed, it were well for us to cherish it and to know that we are forgiven by our heavenly Father.

A PERSON may be around those who are very discordant and inharmonious in themselves and not be affected by them unless there is within himself a correspondence and sympathy with that discordant element. It is true that the inharmony caused by others can weary the mind and tire the body, but not unless we allow the inharmony to get within ourselves is there any lasting damage done. Then why all this talk about the evils in the people around us being so hard to endure? Let us get busy disgorging the evils from ourselves and we shall not have so much time to think and to talk about the evils in others. — M.

AN OPTION ON LIFE

BY ALMA OF IOWA

THE following article was suggested by some remarks said to have been made by Andrew Carnegie at his Birthday Reception; to wit, that this earth was such a heavenly place, he would like to stay in it. Also, that if it were possible for man to bring him an option on life, he might name the price.

THE line of demarcation between LIFE and DEATH is very distinctly defined in both the Old and the New Testament Scriptures. In Deuteronomy xxx. 15, 16, Moses says, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it." Farther on in the chapter he says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land, which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

In Proverbs xii. 28, we find these words, "In the way of righteousness is life; and in the pathway thereof there is no death." Also in Proverbs xiv. 12, we find that,

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Reasoning from the standpoint of these statements we must conclude that there is a way to live that does not end in death. Man is a free moral agent. He is endowed with the freedom of choice. He has the privilege of choosing which way he will take, the life way, or the death way.

Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." Now if we reason fairly we shall see that if humanity meets death, it must be because their minds have been occupied with minding the things of the flesh, in the lust of the flesh, the lust of the eyes, and the pride of life. "He that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting."

The Israelites of old were on their way to take possession of a land which had been promised to them if they would walk in the way of the Lord, and this represents the travel or unfolding of the soul thru the country of the natural man, into the promised land of the spiritual man.

Man comes into existence on this earth, first as a natural being, with very high possibilities. If he will receive the Christ, he is given the power or right to become a son of God, and then, being ruled by the law of the Spirit of Life, he is set free from the law of Sin and Death.

Some one may ask, Why do we not see evidences of this? The answer is this, The mind of the human, or natural man, being engrossed with minding the things of the flesh, in the lust of the flesh, the lust of the eyes, and the pride of life, is alienated from the life of God, therefore the understanding being darkened, he is not able to look steadfastly unto the end of that which is abolished.

When Jesus Christ came to this earth he abolished

death and brought Life and Immortality to light thru the Gospel; not thru the grave, but thru the Gospel. He went into the grave so that he might be Lord, both of the dead and of the living. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

Death came to humanity as a result of sin, and Jesus Christ, passing thru death and the grave, proved conclusively that he had power even over him who had the power of death. He gave courage and hope to those who were still under the power of death, in the words he said to Martha, "I am the resurrection, and the life: he that believeth in me, tho he were dead, yet shall he live;" but the veil of the natural man, which had covered the intelligence of mankind and prevented him from seeing anything but the laws of nature concerning himself, was rent in twain by the words of the Christ when he said, "And whosoever liveth and believeth in me shall never die: Believest thou this?"

In the foregoing words man catches glimpses into the Holy of Holies; catches glimpses of his high possibility in Christ Jesus, which is, to come "unto a perfect man, unto the measure of the stature of the fulness of Christ;" but the light of the glorious gospel of Jesus Christ is so bright that even after nineteen centuries few if any are able to fully comprehend the possibility of the redemption of the body, and to look steadfastly unto the end of that which is abolished.

"I HAVE seen life and it is all self—life is for self, love for self, honor for self, everything for self. . . . I wonder and smile that human beings, rational souls, should be running after this self—so mean and detestable a prize."—SWAMI VIVEKANANDA.

EDITORIAL

THE Lord Jesus warned his people that they should work while the day lasts, for he said, "The night cometh in which no man can work." It seems to us that that night has come, as the war of destruction is raging over the planet. There are so few that are interested in the higher truths, which are really so necessary to carry them thru this dark period of Earth's history. We are having less demand for our magazine and our books than we have ever had, notwithstanding the greater need for the light that they have to give.

EDITORIAL NOTICE

WE have a pamphlet before us entitled, "The Trinity," by Double Sagittarius. This pamphlet contains 12 pages and is written by a member of the Esoteric Society of Birmingham, England. It deals with the Trinity, God the Father, God the Son, and God the Holy Spirit, and as the author deals with the subject very wisely, we think it would be worth the while of any one to send for the pamphlet. The price is 6d. or 12 cts., post free. Address, The Secretary, Esoteric Class, Room 58, County Chambers A, Martineau Street, Birmingham, England.

THE ESOTERIC

SHOULD any of our friends desire to dispose of Volumes 7, 10, 11, 12 or 13 of *The Esoteric*, we should be glad to have them communicate with us, and we will either arrange an exchange for other of our publications or purchase outright, as these volumes are now out of print and we have occasional calls for them from new friends of the work.

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

Time of Cusp Transits
Washington, D. C., U. S. A., Feb. 1916.

Body	Enters	On day	h.	m.
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"	♁	16	0	30 p. m.
"	♂	18	11	0 p. m.
"	♂	21	7	6 a. m.
"	♂	23	0	59 p. m.
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On February 1st

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BIBLE REVIEW

VOL. XIV

FEBRUARY 1916

No. 5

JESUS AND A PRESENT IMMORTALITY

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

THE name that is above every name, at which every knee shall bow, is the

NAME OF JESUS.

The angel Gabriel who predicted his birth said, "His name shall be called Jesus, for he shall save his people from their sins."

THE GREAT NAME

YAHVEH is embodied in the Hebrew name from which the name "Jesus" is derived, with the addition of the word *shua*=salvation; thus: *Yah-shua*, or *Yashua*, pronounced by us "Joshua." Of this the name Jesus is the nearest possible equivalent, but in the original Greek it should properly be pronounced as *Yah-sous*,* meaning the salvation of YAH-YAHVEH.

The full meaning of the expression, "He shall save his people from their sins," is that he shall bring them to a state of absolute perfection,

IN LOVE, LIFE AND PURITY,

by the impartation of his own life; for "Christ died, not

*In Greek Uncial MSS. it appears sometimes as IHC=IHS= ⲓⲏⲥ. IH was pronounced *Yah* in ancient Greek and was originally written from right to left.

that we might be able to form a holy nature in ourselves, but that we might receive one ready-prepared and formed in Christ for us, by union and fellowship with him."

The inward meaning of the Holy Eucharist is that we receive Christ into our souls as we receive food into our bodies by eating and drinking, and Christ is as truly united to us thereby, as our food is by eating and drinking, for Christ says, He that eateth me shall live by means of me, even as I live by means (*dia*) of the Father. "He that eateth my flesh and drinketh my blood shall never die," shall never taste of death. This has not been understood to refer to physical death, the death of the body, because up to this time, so far as is known, few have been able to demonstrate it. In the cases of Enoch and Elijah, however, such a glorious victory over death was granted, to demonstrate the power of faith and of a pure life, described as "walking with God." In both cases, search was made for them, for both the Septuagint and the New Testament say of Enoch that "he was not found [*οὐχ εὕρισκετο*] because God had translated him;" and of Elijah we are told that fifty men searched for his body for three days.*

It is quite possible that Moses also would have glorified God in the same way if he had not smitten the Rock, which would seem to be typical of the crime of the nation in crucifying Christ, for we are told that, "That Rock was Christ." But Moses was not able to give them the "true bread out of heaven," and tho "man did eat the food of angels" (the manna) they continued to die. But Jesus testified, saying, "I am the Bread of Life. Your fathers ate the manna in the wilderness, and died. This is the Bread coming down from heaven,

*II Kings ii. 17. "So the fifty men went and searched for three days but could not find him."

so that any one may eat of it and NOT DIE." There is evidence here of a great distinction, for it is written of the Old Testament saints that, "These all *died in faith*, not having received the promises; but yet having seen them and embraced them from afar, confessing that they were guests and visitors upon the earth." But Jesus came to "bring life and immortality to light thru the Gospel," and so there seems to be a hidden depth in his promise of exemption from death, for those who are willing to follow the Lamb whithersoever he goeth, which will be realized only by the few, as he himself said, "Narrow is the way that leads to LIFE, and *few* there be that find it;" tho on the other hand, the believers who *die* in faith are "as many as the stars of heaven for multitude."

A special dispensation of the Gospel was committed to the Apostle Paul, and he, moreover, had

A FORETASTE OF TRANSLATION

in his being "caught up to the third heaven," and the constant attitude of his spirit seems to have been so to know Christ and "the power of his resurrection, becoming conformed to his death; if by any means I may

ADVANCE INTO THE OUT-RESURRECTION,"*

that from among the dead. This he calls the "prize of the high calling of God in Christ Jesus," for which he was "pressing on," still conscious that he had not attained the goal,† but still exhorting others: "As many, therefore, as *are of full growth* let this be our resolve."

The word for "full-grown" is *τελειοι*, the same as that used in I Cor. ii. 6, "We speak wisdom among them that are perfect." This shows that there was an inner circle, called *τελειοι*, to whom the esoteric doctrines were taught. "Even the *hidden wisdom*" (*sapientiam occultam*), which

* *Εξανάστασις* = *Exanastasis*

† I Phil. iii. 7-16.

God foreordained before the ages unto OUR GLORY. This teaching is thus indicated to be part of the "Mystery" and to be for the *τελειοι* only. In the Second Epistle to the Corinthians (chap. iv. 10-12) he again alludes to this teaching: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our mortal flesh." As we understand it now, this would mean

A GRADUAL METAMORPHOSIS,
exchanging our own life for the Jesus-life—the life of him who said, "I am the Resurrection and the Life."

We know that the body is

CHANGING EVERY MOMENT;

it is like a river, in a continual state of flux. In other words, we are continually being rebuilt by the life that is working in us. If that life is merely the life of the "old Adam," the body is renewed again into his image, but if the Life that energizes the body be the Christ-life, if, indeed, we can assimilate both the death, and the life of Jesus, we must eventually possess a body of which every electron has died and risen again into a new life—a body that has had the experience of death, in every part, so that the original life has gone, the one that was subject to death and corruption, that had the sentence of death in itself; so that the man has actually lost his soul or life* and instead thereof the Life† of Jesus is manifested in his body, formerly "death-doomed," but now "made alive."‡ If this process is perfected, it is evident that we "cannot die any more," having already in reality past out of death into life, having been "counted worthy to attain that age and the resurrection from among the dead." For it is quite clear that no one can attain

*Ψυχῇ †Ζωῇ

‡Rom. viii. 11, "Will make alive even your death doomed bodies."

immortality, whether they "sleep or wake," except thru resurrection, for in Adam *all* die, therefore those who are

NOT UNCLOTHED, BUT CLOTHED-UPON,
are as certainly the subjects of the resurrection as those
who "fall asleep," since all that is mortal must be

SWALLOWED UP OF LIFE.

Let us not therefore be "wishing to unclothe ourselves
[to be divested of our mortal body thru death] but be
earnestly desiring to

CLOTHE OURSELVES OVER

with our habitation which is *of heaven*," a building of
God, incorruptible as God is incorruptible.

DIVINE JUDGMENT

BY SAGITTARIUS-LIBRA

MY soul, like many others scattered over the world, is crying out for *judgment*—"Divine Judgment." It is the "Ripe Fruit" of the earth, the salt of the earth who thus cry, and surely judgment is manifesting already in the greatest conflict the earth has any record of. It will ramify thru all departments of life, until Divine order is established. So it behooves all to look within their own heart and to see if they are ready to stand *naked* in the presence of the Master and to ask for Divine justice, for as the Master said, "with what measure ye mete, it shall be measured to you again."

It recalls to my mind a part of an article entitled "Unity of Desire," Vol. I. *The Esoteric*, page 302, written by Mr. Butler about twenty-five years ago; namely, "After you have *covenanted* your life to God, you must

have no more conflict with man, . . . any wrong can and will be immediately righted if you appeal to the Judge of heaven to do it. Then it will be a fearful thing for any person to injure you, for if you at once take it to judgment, the wrong will immediately return upon their own heads with greater force than it was sent out to you." Again, quoting from "Unity of Desire," Vol. I. *The Esoteric*, page 171, "It is Divine law that each must reap the full harvest of his own acts."

As we are living in the time of Divine Judgment, it seems that the time of bearing one another's burdens has past; we must each bear our own burden, reap what we have sown; only by doing so can we hope to throw off the shackles of darkness and become illuminated by the Holy Spirit, which is the only Spirit that can give us *wisdom*. Then we will deal justly with all things, the same as our Father deals.

To illustrate my point perhaps more clearly: Suppose some one does me an injury and instead of bearing the injury silently (as I once would have borne it) I call for "Divine Justice" from the depths of my soul; now, if this is done in the right attitude, I desire to have the one who injured me see the light and hence to cease to sin; and the quickest way for that one to become free from the evil, is the attitude I take in asking for Divine Justice, which brings the evil back to him like a boomerang. In other words, he is forced to take his own medicine quickly, and if he is in the last stages of the ripening process, it will turn his soul toward God with the desire to know why the affliction has come to him, and if he is thoroly honest with himself, the Spirit will illuminate his mind and cause him to know wherein he has erred. Then he is in a condition of mind to put the evil under his feet (understanding). But, on the other hand, suppose I do not ask for Divine Justice, but silently bear the

injustice: I am then suffering unjustly and delaying the day when the one who unjustly attacked me will have to pay the penalty; in the meantime he may be adding more fuel to the fire of injustice to others, and making his penalty so great that it will crush him.

By taking a stand for Divine Justice, we must each be willing to take the medicine we would deal out to others. And if we are striving to live as Christ taught us, we will have the right attitude of heart and mind, so that we will be in a receptive attitude to the Father's will, which will help us to help each the other to come into Divine order. We also help each other by simply being our true self, which must radiate only love, and this gives power and strength to all those who come into contact with us on whatsoever plane. This to my mind is the only true way to bear one another's burden, for God says in his Covenant that he "cannot look upon *sin* with the least degree of allowance," for sin is disorder, broken law. And the fruits of those broken laws are reaching their zenith. Divine Judgment will gather up those who are found worthy when they are tried in the balance. If the good outweighs the evil, they will pull thru.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

WHEREVER we go we hear a great deal of talk about "harmony," and the general idea of harmony is to be hypocritically "lovey-dovey" to each other and then to go on in secrecy according to their own ambitions and passions. Thus there is a constant effort to keep from an outbreak of antagonism. But when every soul is united to his Creator, thru devotion to right living, harmony becomes as natural as the breath.—[Ed.]

O SPARE THE BOOK!

BY ARTHUR GOODENOUGH

O spare THE BOOK thou critic keen
With analytic brain;
The Sacred Tome our fathers loved,
Let sacred it remain!
Restrain, I say, thy impious hand,
Nor seek to change the LAW
That God to Moses handed down
On SINAI'S Mount of awe!

O spare THE BOOK thou Scholar grave
With high and thoughtful brow;
That volume LIVED when Heaven gave,
AND IT IS LIVING NOW!
A lamp for every tribe and race
Wherever it is found;
Its influence, its holiness
Is felt the world around!

O spare THE BOOK thou Student steeped
In quaint mysterious lore;
Keep thou thy knowledge; leave the world
The faith it had before!
There is a Promise traced therein,
A solemn Warning, too,
Whose power shall alter yet the earth
And prove the sequel true!

O spare THE BOOK, the noblest one
That ever man has traced;
Its golden truths—deny them not,
Nor let them be erased!
Behold! it is the Corner Stone,
Of great Jehovah planned,
And while the race remains to read,
The Book of Books shall stand!

IMMORTALITY

BEING A STUDY TO STIMULATE THOUGHT ON REDEMPITIVE ALCHEMICAL REGENERATION

BY ADDISON O'NEILL

IMMORTALITY of the Soul has for ages been accepted as a fact, disputed by some but clung to by the majority of all peoples as an inbred feeling—hope, belief, if you please—that as the Soul comes *from* somewhere to inhabit our body, it must *go* somewhere after it leaves our body and not perish utterly in the leaving. While people have never agreed as to just what constitutes the Soul, just what constitutes Mind or just what constitutes the Spirit of man, still there is a belief (which persists as a belief in spite of the fact that it cannot be scientifically demonstrated) that something more than life, as such, is added to the body as it becomes incarnate, and something more than life, as such, leaves the body at what is called death.

Job said, “*If* a man die, shall he live again?” Had he said, “Man dieth; shall he live again?” it would be taken as a matter of course that *all* men *must* die, and the inquiry, “shall he live again?” a perfectly natural one under the circumstances. But, the use of the word “if” leads me to give it this interpretation, “If a man *should* happen to die, shall he live again?” This would indicate that the normal for man would be immortality in the flesh. Then, if thru accident, sickness or his own conduct a man should happen to die, would he, first, live again in the flesh to have another chance to attain immortality? Second, would he live in spirit form eternally? Or third, would he vanish utterly, be annihilated in every

sense of the word? My own personal views incline me to the first theory, considering the second as alternative and rejecting the third.

Immortality of the body has been the dream of ages, the study of philosophers, the song of the poet, the theme of the painter, the vision of lovers, the prayer of the faithful, the bane of dogmatic theologians, the exasperation of physicians, and the realization, almost, of the alchemic occultist.

Biblical accounts of the early days of the human race are probably as nearly correct as those from other sources. That these accounts were compiled from earlier legends does not affect their intrinsic value; that the Adam and Eve of the Scriptures may not have been the first people on earth does not affect the underlying strata of truth, for Adam and Eve were at least types of early principles, clothed in flesh and, considered as actual persons in order to bring the *external principles* involved within the understanding of the common people and to preserve the *internal principles* for future generations to read, once they have secured the key of illumination.

The first five books of the Bible are credited to Moses; so much the better, for they were then written after Moses had been educated in Egypt with all the learning that it was possible for an Egyptian to get, even as a member of the priesthood. The Children of Israel had legends but no literature, having been wandering shepherds, then slaves, while at the same period Egypt had all the legends of earlier peoples, a written language, codes of laws and a well advanced state of civilization generally. The books of Moses, therefore, would be expected to be tinctured with much of the lore imbibed from his priestly instructors.

Considering the first chapter of Genesis as a resumé or a table of contents, as it were, of the books following,

makes it easier to understand as a concise allegory of momentous events. (Just imagine boiling down the story of creation into a week's events!) Recent discoveries make it appear quite possible that Noah was the one who "fell," and not Adam, and this is all the more reasonable when we consider that the life-span of the patriarchs following Noah became shorter than that of those before him, showing that they had made a practise of something that tended to shorten their lives, whereas before the "fall" it had been intended that man should be immortal in the flesh.

The acacia tree was the ancient symbolic representation of the Tree of Life, the "apple tree" of the Garden of Eden. Modern thought favors the idea that the historic "apple" had something to do with sex, for the Tree of Life was the emblem of immortality that stood by the River of Life, yielding its fruit every month, and its leaves were for the healing of the nations. It is a significant fact that anatomists *to this day* call a part of the mucous membrane lining the cervical portion of the uterine canal the "Arbor Vitæ" (Tree of Life), because its ridges and folds of mucous membrane so clearly resemble the ancient pictures of the Tree of Life. The River of Life flows by this Arbor Vitæ; the fruits of menstruation are borne every month, and the leaves are the truths regarding certain processes, which being scattered, like leaves, to the peoples of the earth would result in their healing or redemption.

Can it be possible that we have missed some great truths here? As the uterine Arbor Vitæ is usually entirely obliterated at the birth of the first child, this fact serves as a reminder that Regeneration is not secured thru Generation, hence the corollary, "Generation must cease before Regeneration can begin."

THE MYSTERY OF AT-ONE-MENT

BY NATHAN DAVIS

WITHOUT controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Timothy iii. 16.

GOD is variously defined as a being possessing supernatural power; a divinity; an object of worship; the Supreme Being; the Creator and Sovereign of the universe.

Stephen, the first Christian martyr, in his defense makes a clear distinction between the God of Jacob, for whom the tabernacle was built, and the Most High God, who dwelleth not in temples made with hands. Another great seer has said, "Doubtless there are millions of Gods, but they all depend upon, and derive their existence from one great and unfathomable Over-Soul; one great and all pervasive and persuasive essence." And from the best Bible evidence it is clear that there is one Supreme Being, called the Most High God, who is the soul of the universe, accompanied by an innumerable company of Tutelary Deities, who receive delegated authority from the Most High in all matters given them in charge, and all these Tutelary Deities are called God in the Scriptures, which is eminently proper by virtue of the At-one-ment. The *Elohim* family is a very numerous family and all are the offspring of the one great and unfathomable Most High, who dwelleth not in temples built with hands; each one is personal, not universal; local, not omnipresent; powerful, but not almighty.

The God that was manifest in the flesh to reconcile the world unto himself, was in another place called *Eloi*,*

**Eloi* is the possessive form of *Eloah*, the plural of which is *Elohim*.

who was one of the *Elohim*, and it was his mission to establish a rival sovereignty against the sovereignty of the Prince of this world; so Jesus has said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." And again it is said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other. . . . And they that are Christ's have crucified the flesh with the affections and lusts." "To be carnally minded is death; but to be spiritually minded is life and peace. The carnal mind is not subject to the law of God, neither indeed can it be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell in you."

All things pertaining to the flesh are under the sovereignty of the Prince of this world, and flesh will be flesh until it is crucified, and this event will be prevented by the Prince of this world, if he can succeed in blinding your eyes to all the possibilities of human attainment under the new sovereignty of Jesus Christ.

The *Elohim* family have evidently all come up thru the rudimental stages of evolution, the same as our race. It seems to be a law of evolution that every living soul should first exist in the natural world, and then by the aid of the "quickenings spirit" be lifted up from the earth into the spiritual realm, where the at-one-ment is finished. In the next great day of at-one-ment, we believe the family will be increased by one hundred and forty-four thousand, embracing all the first ripe fruit of our race.

Eloah was made the spiritual tutor of Jesus, who "learned obedience by the things which he suffered," saying, "I delight to do thy will, O my God: yea thy law is within my heart." "So by his obedience shall many be made righteous." When *Eloah* was thus manifest in the

flesh, there began an impending crisis, which culminated in the casting out of "the prince of this world," as recorded in John xii. 31. Here the Son of man became Son of God in the largest sense, and he could then say, "I and the Father are one," for, "I have finished the work which thou gavest me to do." This was the first successful onslaught upon the ramparts of the Prince of this world. It was the pioneer demonstration, which made it possible for you and me to do likewise, and it was here that to the Son it was given to have life within himself, for he had past all the brotherhood tests, and it remained only for him to make proof of his newly acquired power, by laying down his life and taking it up again.

The Tutor, having now finished the reconciliation of the world unto himself, takes his departure from the temple of Jesus' body, so when Jesus is passing thru the severity of physical suffering on the cross, he is heard to cry, "*Eloi, Eloi, la-ma sa-bach-tha-ni?*" which being interpreted is, My God, my God, why hast thou forsaken me?"

At-one-ment is the largest unit of all the universe. Were it not for at-one-ment, the universe could have no existence. At-one-ment is incorruptible love. Incorruptible love is at-one-ment. God is love. God is at-one-ment.

When you and I are perfectly reconciled to God, we shall be of one heart and one soul. Just now, being favored with a psychic vision, we behold the vastness of the universe, and heaven beyond heaven where all is at-one with God; not in the pantheistic sense, but every individual member of the *Elohim* family has maintained his individuality and is so filled with the incorruptible love of the Father, that every fiber of his being throbs, scintillates and vibrates in absolute unison with the Infinite one.

This vast universe is inhabited only by members of the *Elohim* family, every one of whom has come up thru the embryotic and rudimental stages to the fulness of at-one-

ment, by virtue of which we should regard them as one God, whose integration is perfect and disintegration is impossible. And, behold, the tabernacle of the Most High is with these deific men. The Most High dwells with them, for he is their progenitor. They are his family. He has wiped all tears from their eyes; and there is no more death, neither sorrow, nor crying, nor pain; for all these things have past away. As fast as the opaque worlds become vitalized by the life of the Most High, they are admitted as integral parts of the universe where the at-one-ment is finished, and they have no need of the sun, neither the moon to shine upon them, for the Most High himself, with all the glorified throng, is the light thereof, and darkness has forever fled away.

From the science and revelation concerning this mortal life we learn that simply to do right is one thing, but to attain unto divine illumination is quite another thing. No one can reach the high plane of spirit consciousness who does not do right; but it requires more than rudimentary righteousness to lift a man up from the earth earthy condition of life, and to restore him to his rightful inheritance in the home-land of the *Elohim*. It is written that, "Righteousness exalteth a nation," but righteousness is a comparative attribute. The righteousness of the law would keep a man out of hell, but it would not raise him to immortality. Good is that which ought to be, and evil is that which ought not to be. Both are comparative terms. Every man has been given a monitor, a genius, an angel, which is called his conscience, to guide him in the paths of right. Only the man who is wise can make a judicious use of what he knows. Wisdom is better than knowledge. Only the man whose understanding is all aglow with light can strive lawfully in the overcoming life, which constructively forms the Christ within his own personality.

When light from the eternal world is shining brightly upon a man's pathway, in advance of his footsteps, he will understand the sources of natural or physical life; that all the opaque worlds of our solar system have a specific influence upon physical life, and that this influence tends to keep us under the sovereignty of the Prince of this world. How often have we heard a man who was successful in all the affairs of life, declare his satisfaction, and that he would like to live forever midst the joys of his family life and social relations. It is exceedingly hard for such a man to interest himself in the things pertaining to the spirit world; but when a man is truly awakened and has a desire to escape the bondage of corruption, he finds that he must reverse the influence of these opaque worlds by his own efforts; i. e., he must live the regenerate life after the manner of Christ's over-coming life.

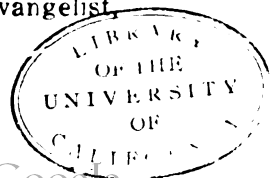
The physical life and generative principles are largely controlled by the moon, for it is specially appointed for the control of seasons. (Ps. civ. 19.) It is here that we find the flesh lusting against the Spirit, and the Spirit against the flesh, for Jesus came, not to bring peace, but a sword; and we are put to a severe test of choosing which we will serve, the god of generation, the Prince of this world, or the Prince of life, who came to bring to light, life and immortality.

So, if we would rise into immortality, we must walk in absolute obedience to the law of Spirit life, which will make us free from the law of sin and death, emanating from the opaque worlds. We must yield our members as instruments of righteousness unto God, and no longer yield them as instruments of unrighteousness unto sin; thus we are lifted up from the earth, and the Prince of this world is cast out. This is called death to sin, and being dead unto sin we cannot walk any longer therein.

Without this eviction of the Prince of this world there can be no at-one-ment. This is passing out of death into life, and you are no longer a follower of the "Old Adam," but of the Prince of life, the pioneer of the spiritual dispensation and the true light that lighteth every man that cometh into the world.

Paul gives many beautiful similitudes in his epistles, of the rising out of the natural life into the spiritual life. The figures drawn from natural life help us to a better understanding of spiritual life. In the natural life he finds the unity of flesh between husband and wife to be a figure of the unity of spirit between Christ and his church. By the law of nature and wedlock, the husband is constituted the head, guide, and protector of the wife in a manner similar to that in which Christ is constituted as head of the church. The church of the first-born, made up wholly of overcomers after the manner of Christ's overcoming, is the bride of Christ; but the church visible to the physical vision is not. It is still under law, as was the Mosaic church, and its members are not born of the Spirit. Jesus Christ himself was the first-born of the spiritual order, and no one can be a member of the church of the First-born, except His image is wrought into the character. Virginity of life is essential, but alone is *not* sufficient; every lamp *must* be filled with oil.

Under the law of carnal wedlock, it is written, "Let your women keep silence in the churches: for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." But the law of spirit life will make them free from the law of carnal wedlock, and daughters and handmaidens will prophesy; i e., expound the "gospel of the kingdom," as the Spirit gives them utterance. Philip, the evangelist,



had four daughters, who possess the gift of prophetic utterance and who gave themselves wholly to the work of teaching and preaching "the gospel of the Kingdom," in preference to entering a life of carnal wedlock. The law of carnal wedlock is still on the statute of the visible church; but in the church of the first-born, the law of spirit life has made all free from mortality and the laws of corruption.

Abraham had two sons, one by a bond-woman, the other by a free-woman. Hagar, the bond-woman, is a figure of the visible church, which is now in bondage with all her children. But Sarah, the free-woman and lawful wife, is a figure of the church of the first-born, who, with her children has successfully risen into immortality, where the law of spirit life has made her free from the law of corruption. When Hagar knew that she had conceived, she despised Sarah, her mistress, and determined to flee to her home in Egypt, but was met by an angel of the Lord, who counselled her to return to Abraham's house, which she did.

This effort of the bond-woman to escape, is a figure of the consecration or sanctification under law, which was not an effectual escape from the bonds of corruption; however, it *was* an advance in religious experience over the Novitiate. Hagar remained in Abraham's house until Ishmael was sixteen years old. Isaac had been born and at his weaning festival Sarah caught Ishmael making sport of Isaac, when she peremptorily demanded the expulsion of Hagar and her son. There could be no compromise by allowing the bond-woman and her son to remain as occupants of either basement or attic, but they must be cast out. This casting out is a figure of the casting out of the Prince of this world, with his whole family of carnal principles. So then, brethren (if we have truly been born of the Spirit) we are not children

of the bond-woman, but of the free. But know this, brethren, it requires more than a simple declaration of freedom. On the Fourth day of July, A. D. 1776, the United States made a Declaration of Independence; but it took a hard seven years' struggle to demonstrate and to prove that we were independent.

The sword of the Lord has been made manifest. There can be no peace until the Prince of this world, with his whole family of carnal principles, including carnal generation, has been cast out. He or she that is married careth for the things of the world, how they may please husband or wife, and cannot please the Lord, for they are yet children of the bond-woman, and cannot be heirs with the children of the free-woman.

We are by no means infidel to the Divine authenticity of the Scriptures, but we are infidel to the verities of current religious testimony. Ye Scribe and a large number of other Esoteric students are surely rising to immortality, when we shall declare our freedom. Benediction to all.

THE SON OF GOD: BELIEVING INTO HIS NAME

BY ENOCH PENN

IN *Bible Review* of the preceding month, in the article entitled "The Son of God," the effort was made to show that according to Biblical statements the Son of God is not a person but a body of persons, each one of whom has attained to Divine sonship, having been born of God, born into a consciousness of God and of the angel world.

In many places in the Bible God is called the Savior; as, "To the only wise God our Savior" (Jude *v.* 25) and, "I, even I, am the LORD; and beside me there is no savior" (Isa. xliii. 11). In many different places this thought is expressed in somewhat different wording. While we recognize that God is our savior, yet we perceive that he accomplishes his work in the world through instrumentalities. And this is true in his purpose to save men. This is plainly declared in I John iv. 14, in the words, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." Since the Son has not yet appeared upon earth, seeing that there has not yet been gathered together a body of those who have attained to the Divine Sonship, we must conclude that this is a statement made in the language of futurity; for in the Bible we find that it is not a rare thing to speak of things that are not yet, as though they were; as we read, "God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. iv. 17).

When the angel Gabriel announced to the virgin Mary that she was to become the mother of our Lord, he said to her, "And thou shalt call his name JESUS, for he shall save his people from their sins." While it appears that the literal meaning of the name Jesus is not "Savior," yet the angel here gives it that significance.

The statement, "The Father sent the Son to be the Savior of the world," shows that the mission of the Son is that of a Savior, and that that body that constitutes the Son is properly so designated. This is very evident from the words of the prophet Obadiah (*v.* 21), "And saviors shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's." This statement, "And the kingdom shall be the Lord's," shows that God's kingdom will have come when a body of persons have attained to Divine sonship, have come into divine order,

and are united in the work of saving the world from sin and the results of sin.

The words, "Upon mount Zion shall be deliverance" (Obad. v. 17), show that God has appointed those sons of God who attain to that condition called "upon mount Zion," to be his instrument to save their fellows that are below them in attainment. Being saviors in fact they are entitled to the name "savior." They have his (the Savior's) name written in their foreheads, or, as it is in the original, "having his name and the name of his Father written on their foreheads" (Rev. xiv. 1).

Those who ascend mount Zion and begin to work for the salvation of the people have "believed into his name" (John i. 12). Unfortunately, the term "believe into his name" has been rendered "believe on his name," and consequently these statements have lost their significance to the Bible readers.

We now begin to perceive the meaning of our Lord's statement, "If ye shall ask anything in my name, I will do it" (John xiv. 14). That is, if in the capacity of a savior one shall ask for anything, it shall be granted.

God is working for the salvation of the people, to save them from sin and the results of sin. All who attain to Divine sonship enter into that work of saving the people; as it is written, "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 sheweth him all things that himself doeth" (John v. 19, 20).

So we perceive that even as a young man, having gained an understanding of his father's business, sets to work to do all in his power to carry forward that business according to his father's methods, seeking always to attain the object his father has in mind, so the sons of God, perceiving the Divine purpose in nature and, as well, the

methods for the accomplishing of that purpose, set themselves to work to carry forward that work to the ultimate designed by the Creator in the beginning. Thus do men "believe into his name" by a faith that causes them to become, in truth, saviors of their fellow men.

POWER

BY LOUISE EVANGELINE KEEP

I WOULD have Power—ay, I would hold a world within
My hand. But grant me not an earthly pomp of pride
And power that might essay to stalk red-handed thru
The land, and leave swift devastation in my wake,
The wrack and ruin of a world's well-treasured art,
And more—ah, infinitely more!—the cry
Of homeless women, bearing on their hearts
The unborn children of a race made destitute, because
I robbed them of their rightful heritage for greed and gain.
Give me the Power that wields the mighty sword
To slay the enemy within the trenches of my own
Material conception of a spiritual universe—
Give me the power to conquer Self.

Let me not dusk the ether substance of the heavenly spheres
With breath of blasphemy, which I term "prayer"
For God to span earth-distances that are not mine,
That I the easier may hold them mine, since His
All-seeing Eye directs the ruthless scythes with which
I mow the human swaths that are the obstacles to my
Proud right of way! Rather give me the mighty task
Of wooing selflessness, of laying the white flame of peace
Upon the lips of insult, and returning smile for blow.

THE NEW CREATION

BY ASAPH

HE who blesseth himself in the earth [body of flesh] shall bless himself in the God of truth; and he that sweareth in the earth, shall swear [affirm] by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind—Isa. lxx. 16, 17.

THE well need no physician, it is the sick that are in need of a healer, and as long as man is satisfied with his condition, so long will he remain in the same routine in life. Human existence is the outgrowth of repeated actions due to the love of self, the local, particular, sensuous self. The individual, altho intimately connected with the social structure, without which he cannot have any civilization or culture, is divided from everybody else by means of his local desires, arising within his being from various sources, and unobservable by any one else. Living for his own self and engrossed with the acquisition of the things that seem to promise the greatest satisfaction, man passes his life in futile endeavor to reach something that forever eludes his grasp; and this is so from the fact that he is seeking to possess a phantom; namely, pleasure; receiving instead, pain, and finally death.

On earth man is a physical being not possessing the ability to discern the motives and thoughts of another as they float in the astral surroundings of each person; it is only the spiritually developed individual who sees the motives and discerns the thoughts of those beings that dwell as yet in the protean elements. Man fully engrossed in the sensuous is read by a spiritual being as one reads a book. He, therefore, who has control over his thoughts

and who has acquired power over his emotions, desires, and vital being, has access to the secrets of mankind, and in a measure becomes a redemptive power in the race, and a light to those he meets upon earth.

The earth as a sphere and mankind as a unit are the abode of a constructive Spirit, whose aim is to establish order and perfection, which means immortality in form and function in individual man and the social unit. Therefore man must be led to understand that selfish motives are destructive, while altruistic motives are constructive; and when this is reduced to its base, it signifies that sensuous pursuits, chief of which is sexual pleasure, are the cause of disorder and death, while the cessation of such pursuits and the expulsion of such desires leave the fountain of life in its pristine purity, which tends to endless life.

It will be conceded that the most subtle and important function in man's body is the sex; and speaking of this fact the man of God wrote, "Now the serpent was more subtle than any beast of the field which the LORD God had made." Man's whole existence and conscious, rational realization of self, hinge upon the possession of a full measure of the fluids of life, which serve the whole body of man—a community of living cells. But as soon as the soul's positive attitude ceases to dominate in the will to be (Gen. ii. 21), there steals or spreads over the body a feeling of sinking, coupled with sensuous pleasure, because life begins to move, and the animal brain conjures psychic phantoms—due to the habit prevalent in the race—which operate upon the cerebellum, causing losses of the fluids of life, either in generation or perversion of that principle. So ingrained is this habit that it is practically impossible to eradicate the tendency from the consciousness of the specie, and it is only the few who, from time to time in the different periods of racial existence,

have been able to escape the destroyer death—which follows in the path of generation and sexual lust—by conquering this self-hypnosis.

Now, it is plain that no man will attempt to rise from a fallen state, or prostrate position, to an upright one, unless he believes that he once possess the ability to stand upon his feet. Therefore man must have a consciousness of his relatedness to God before he will attempt to go contrary to his animal inclinations and impulses. These, it must be realized, always remain present in the form composed of flesh, being an essential product of the elements, and as elementals they are unable to reason from cause to effect, or to analyze cause by studying the effect.

Please observe that the earth (man included) receives from the Sun, all life, energy, and light, from a physical point of view, and that all truth and inspiration, man, as a conscious being, receives from the Lord, or the source of his being, spoken of by St. John as the Word of God, which causes the body of man to grow in consciousness until it recognizes its relation to the Infinite Mind, and ceases from its work, which is generation; thus entering a new world wherein USE is the foundation of existence.

It is remarkably strange that so few Esoteric students realize this patent fact, that the individual, in the new STATE, now crystallizing upon earth, is only a cell of a larger body, composed of regenerate individuals, and that as such he is to serve spontaneously in his allotted place or function in the body of his choice, because of oneness of Spirit, which is the LORD. When man reaches mastery over and in his body, and unity of self with God, he must inevitably see the necessity of social organization, as is evident in his own structure. He must view the race of man as he views the cells of his own bodily form,

and realize that the race is an elemental specie, whose mind, in a general sense, has risen barely above the basic understanding, the feet, of the Grand Man of the heavens. That is, if we view the solar system as an individuality, we must place the human race of the present era in that part of the Grand Man corresponding to the Aquarius function, and therefore it is susceptible to a gradual awakening to a greater understanding of the laws of God as they operate in man.

The regenerate soul must divorce itself from its old personality, which is the outgrowth of elements, for in the new world or STATE, it is nil. Such a soul becomes a dweller in a larger organism than its own; it is able to pass from one function of the greater or heavenly man to another, and learns many useful truths relating to a spiritual existence upon earth while in the flesh.

A State, in the sense as applied to the unity of many in one, has its beginning in man, whose bodily structure, composed of different functions, serves as a state to the indwelling soul, which is the governor of the organism. The soul and the body constitute man. When man engages in some occupation that requires assistance from others in order to bring to a successful issue the work in hand, man creates a larger body than his own, and the guiding intelligence of the enterprise represents the spirit of the larger body, while all those who work for it are the different members of the larger organism. The intelligent conception of this law of growth opens up an interesting field to the student of Esoteric culture, who seeks to enter into greater usefulness in the work of the Lord among His children, and at the same time desires to reach endless continuity in being. He must realize that God works according to that law of growth, and no other, and therefore when we speak of the kingdom of God, we speak of intelligent individuals,

each of whom, knowing his place and function, is willing and able to work for a civilization and culture that shall endure on earth forever.

From what has been said, it is clear that the new creation of God is that individual (or organization of individuals considered as one) that has mastered the animal nature inherited from the lower creation, acting thru the serpent, which is the progenitor of the physical structure, and at the same time has reached unity with the Spirit of God (spoken of by Moses as YHVH), which is a consciousness of self in Self, without any trace of the relative or the conditioned world about him; a realization of utter calmness, of endless peace, of oneness because absolutely free from attachments to phenomena, yet, as an individual cell or association of such cells, resting always in the Universal conception of our LORD GOD, the Maker of Heaven and earth, to whom be Glory forever and ever.

THE PURE IN HEART

BY DINAH

"BLESSED are the pure in heart for they shall see God." Few comprehend the meaning of these words. The word "pure" in its general sense is well understood, for if we use the phrase "pure water," we at once understand that there are only the elements present that go to make up water, that there are no foreign elements present; thus the every-day terms, "pure air" and "pure food," convey to the mind that there is no adulteration in the article designated as "pure."

Strictly speaking, metaphysically there is no such thing as absolute purity, for if there were, the object

would be stript of all its attributes or constituents and there would be left a "pure nothing." This is the conception some hold of the "pure in heart," they strip off every attribute that seems to them impure, until they become a "pure nothing." One, in contemplating such persons, may say, "They do no evil, they are as pure as they can be," but if one looks for the good, one will find them as free from the adulteration of good as they are from the adulteration of evil.

We find the word "heart" used idiomatically thruout the Bible. It is used to designate the love nature of man—all his highest and noblest attributes. If we read, "Blessed are the pure in love for they shall see God" the Beatitude has quite another meaning. No one has given us such a perfect picture of what a pure love is as Paul has: "Love thinketh no evil; . . . beareth all things, believeth all things, hopeth all things, endureth all things." If anyone thinks that this purity of heart is a negative attitude, let him try to keep as pure a love as Paul has laid down, and he will find it to be one of the most positive and exacting things that he has ever tried to do.

When Christ said that publicans and harlots should enter the kingdom of heaven before the Scribes and Pharisees, he spoke no parable, but a plain truth. The Scribes and Pharisees were about as free from thinking thoughts that are usually considered impure as any one of their day. But what about their love life? Perfectly dead, killed out with great learning, with forms, and ceremonies. They could not see God thru their love nature, for they had none.

But what about the publicans and the harlots? How could they get into heaven at all? especially how could they get into heaven before the learned and proper people? Those who have mingled much with the children of

earth have often found among those termed "out-casts" a deep love nature that any learned doctor might well envy; for with that love coupled with his learning, he could sway the world. And the rich and conventional woman who pulls her skirts aside lest they be polluted, might well give her right hand to possess the love nature of her despised sister, for that love wrongly directed has been her downfall, but rightly directed will take her in thru the gate into the city, where she will go no more out forever. Christ did not say that the pure in heart will or may see God, but that they *shall* see God, for it is a natural sequence that the pure in love shall see God.

We read that God is too pure to behold evil, yet there are those who consider themselves very pure who are sore afraid of evil and run at the sight of it. Such pure ones will do well to heed the admonition of Emerson to his children: "My children, never be afraid of the dark, for you will never see anything worse than yourselves." Those who imagine that they see dark things in others, see nothing worse than themselves. They see their own reflection. Let us all cultivate the love that seeth no evil, then we shall see God, see God not only in others but in ourselves—"see him face to face."

THE neophyte who stands idly at the foot of the ladder of attainment, gazing rapturously at the topmost round, never reaches the top, but dies and passes out of the body with the goal still afar off. But the neophyte who faithfully performs each duty as it appears before him, regardless of what it may be, looking only at the round just ahead, and watching carefully that he may set his foot aright, mounts steadily round after round and lives to experience the glories of the goal attained.—M.

THOUGHTS ON THE TABERNACLE AND THE HOLY CITY*†

BY ELSIE R. TRUSSELL

FOREWORD

"SOME say they are afraid of *deep truths*, preferring to keep to the simple things of the Gospel, the first principles. Such should remember that perfect love casts out fear; also, it is only those who are weaned from the breast that God will teach knowledge, and make to understand doctrine. Heb. v. 13: And every one that useth milk is unskilful in the word, for he is a babe. But strong meat belongeth to them that are of full age. And we are commanded to *leave* the first principles of the doctrines of Christ and to go on unto perfection. (Heb. vi. 1.) We are to *grow* in *Grace* and in the *knowledge of the Truth*. Amen.

"IN the beginning God taught His children by kindergarten methods; by types, shadows and symbols. Truth remained veiled and hidden under these types and symbols for ages. The reason was that humanity had not reached the degree of growth and unfoldment where they could comprehend and understand the truth and become the embodiment of it. Jesus Christ came to reveal the truth to humanity. The *hidden mystery* is revealed in Christ's Gospel to all who have ears to hear, and are ready to receive the truth and have it wrought out in their lives. As Jesus has brought to light *Life and Immortality*, we can now unlock those types, shadows and symbols, and read the riddle therein contained. The *Spirit of Truth* has come which was to reveal and to lead us into *all* of God's truth. Philip said to the eunuch:

*Rev. 21st chapter.

†Copied from a tract by Mrs. Elsie R. Trussell, 3440 Winslow Drive, Los Angeles, Cal.

"Understandest thou what thou readest? And the eunuch said: How can I except some one teach me?" Thank God! the teacher has come—The Holy Spirit—and we may now understand what we read, if we will but receive the blessed teacher, who will come in and abide with us forever, and lead and teach us all the truth and the mysteries of God's wonderful plan of salvation for fallen humanity. So with these introductory thoughts, let us turn to the pattern given to Moses on the Mount. God gave him the pattern of a Tabernacle, or building, which was a visible or material pattern of a *Spiritual thing*, to be wrought out in man in the ages to come. And He said unto Moses: See that you build it according to the pattern which I have shown you. You will find this pattern recorded in Exodus and Leviticus, and the arrangement of the tribes of Israel around the Tabernacle as they journeyed from Egypt to Canaan.

"Now, in order to understand this Pattern, it will be necessary to go back to the beginning and see what God's Great Purpose and Plan was in creating man. We read in Gen. i. 26, 27, 28: Let us make man in *our own image and likeness*, and give him *dominion over the fish of the sea and the fowl of the air, and over every living thing*.

"Man fell and lost his dominion, and also lost the divine image or nature. From that time, God promised a Savior and redeemer, and began to plan and to work to that end: the restoration of man to the lost image and dominion. Hence, He sought a *Holy Seed*. He called Abraham and made a covenant with him and gave him a *seal or token* and began to train him because He found him *faithful and obedient*. When He had proved him and found him worthy, He chose him and his seed after him, and no doubt revealed to him the *externals* of His Great Plan of redemption, salvation and regeneration thru a *promised seed's sacrifice and a new birth*. And Abraham believed God, and his faith in what God had promised was accounted to him for righteousness. And we read that Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat twelve sons, who became the heads of the twelve tribes of the children of Israel, and they became bond-slaves in the land of Egypt; but God remembered His covenant made with Abraham and raised up Moses to deliver them, and He gave them a law and commandments, and revealed His Great Purpose and Plan to Moses, with the mysteries hidden in types and shadows, giving him

an external pattern of a Tabernacle or Temple, which was a *type* of the *real thing*.

"For the whole plan of salvation, of man's redemption and the mysteries of God, were symbolized, hidden and concealed in the Tabernacle and Temple and its worship. Hence it was that God—or Jehovah—said: See that thou build it just according to the pattern shown you on the mount. Now, by reading the second chapter of Numbers, you will understand the arrangement of the tribes about the Tabernacle. And now let us look into the cause or meaning of this arrangement.

"First, then, let us see what each son symbolized in his name and birth. Read Gen. xxix. 32, also the 30th and 35th chapters. We find because the Lord looked upon Leah's affliction, she called her first-born son Reuben, and by reading on we find the *names* of each of the twelve sons of Jacob have a meaning. Thus Reuben: One who sees or looks, which brings faith, understanding, knowledge.

"Simeon; One who hears, listens. When we really hear from the heart, we obey.

Levi: Joined, union; attachment to the Lord.

Judah: Praise and worship; seeing, hearing, attachment, praise.

The four constitute the essentials of religion. Then come the helps: The children of the handmaids—Bilhah and Zilpah.

Dan: Judgment. We begin to judge ourselves by God's word and judge between that which is good and that which is evil, etc.

Naphtali: Wrestling, struggle, against evil and temptation. This brings determination and courage. We begin to grow in grace and the knowledge of the truth, and thus we become strong in the Lord.

Gad: A troop of helps. Illumination. New thoughts and aspirations. Useful works, ability to teach. One who reinforces, strengthens and helps. One who is armed and prepared.

Asher: Happiness delight in the Lord; peace and joy; the joy of the Lord becomes our strength each day.

Issachar: Reward, recompense. The blessings that come from the Lord when we surrender our wills to Him.

Zebulun: Dwelling together; Fellowship. Union with God, United to our Bridegroom. Ishi and Isha.

Next come the children of Rachael, the children begotten by love.

Joseph: Addition and enlargement. He who earns the double portion by overcoming the lusts of the flesh. He that hath ears to hear let him hear.

Benoni or Benjamin: Son of my sorrow and Son of My right hand.

Benoni: Son of my sorrow and travail, death to his mother—the flesh—in order that the Son of Power—Benjamin—might come forth. *Life comes only thru death.* The flesh must be slain, death to the natural animal man, that the Christ man may come forth. This is the crowning experience of the Christian's life.

"Son of Power—Benjamin—Ability and power to witness. Type of the *man child*, the perfected Christ man and woman with the *lost image and dominion* restored thru Jesus Christ by the power of the Holy Ghost—the finished work wrought out on Calvary for us. O the precious blood that was shed on Mt. Calvary to bring man back to the garden of Eden with Knowledge and Power and Purity that is greater than *innocency*! Praise God for our blessed Redeemer and Savior and for such a salvation. Now we can begin to understand why the tribes were thus grouped around and about the Tabernacle.

"These names of the twelve tribes were also engraved on the two shoulder stones of black onyx which were worn by the High Priest, six names on each shoulder stone. On the Ephod which the High Priest wore was hung the breast plate. In the breast plate were placed twelve precious stones and the names of the twelve tribes. *Each name was engraved on its own stone.* By reading the Word you can see their order and thus locate the position of each tribe on the breast plate.

"Also God placed the Urim and Thummim in the breast plate by which He spoke to the children of Israel—it typified the Holy Ghost—and as God or Yahveh spoke by Urim and Thummim in those days, so to-day He speaks by His Holy Spirit.

"It is so good to know that every thing in the old covenant or testament that occurred, all of God's dealings with His people and with the nations were *significant* of spiritual things to come; for instance, in the beginning God chose the first-born of man and beast for Himself. Then Reuben lost the birthright thru sin, and Joseph—he who won the double portion thru obedience and overcoming lust—received the birthright. Then, when Moses had come down from the Mount and found the people wor-

shipping the Golden calf Aaron had made for them, he said: Who is on the Lord's side? and all the *Levites* came over and proved themselves true to God—Yahveh—separating themselves *wholly unto Him*. (Ex. xxxii. 26, 27, 28; Deut. xxxiii. 8, 9.) Then the Lord chose the Levites for Himself, instead of the first-born and they became Priests unto God under Moses and had no inheritance among their brethren. *The Lord* was their inheritance from henceforth and forevermore. And the children of Joseph, Ephraim and Manassah, were chosen to fill their place among the tribes. The tribe of Levi typifying the man-child or bridehood saints, the overcomers, who are to be *wholly the Lord's* and will be caught up to meet Him in the rapture. They will overcome the flesh. They are one with their Lord, betrothed to Him alone and will reign with Him as Kings and Priests forevermore.

"There are other types in the Word showing that only a small company will compose the Eagle ones who are to soar up to meet their Lord in the air. When Jesus went up on the Mount He took only Peter, James and John with Him, one-fourth of them. The greater number were left behind. Just so it will be now, only the full overcomers will go up in the rapture, the rest must taste the great tribulation. Oh, how it ought to stir us up to get ready, to search and to see what is necessary in our lives, in order to be ready to meet our Lord, and be made like Him, or one with Him, as the wife with her husband; truly we must be pure as He is pure. (I John iii. 3.) O beloved, are you going down unto death with Him, that you may come up into *life* with Him? Eternal life comes only thru death to the old animal man. *The flesh must go* in order for you to possess the resurrection *Life* of the Lord Jesus Christ.

"Listen Beloved: 'For if ye live after the flesh ye shall die; but if thru the spirit ye do put to death the *deeds of the body*, ye shall live' (Rom. viii. 11-13). I am sure the Holy Spirit *cannot, will not, abide, stay, in a leaky body*.

"Here is food for thought, and he that is wise and *hungry* to go all the way with Jesus, will ponder and pray, and God—the Holy Ghost—will give him light. Oh, the Harvest time is here, the sealing time is on, no doubt about it—Judgment has begun at the house of God; solemn days these are. I am glad that John saw an innumerable company come out of the great tribulation, who had washed their robes in the blood of the Lamb.

Oh, thank God for the company who came in after the rapture. On, the mercy and long suffering and loving kindness of our Blessed Lord. Grace, grace, grace, so boundless and free. Grace enough for me.

Now, one tribe was chosen out of all the other tribes, because they were wholly the Lord's, and became the type of the handful of overcomers in this harvest time. In contrast, let us look at the Apostles of our Lord. One of them fell—Judas Iscariot—and became a type of the Anti-Christ and his people, and Matthias was chosen by man to fill his place; but I think God's choice was Paul to fill Judas' place. Man's choice was not accepted by God, but the Lord chose Paul and set His seal upon him, and Paul calls himself the least of all the Apostles. He felt that he was not worthy to be called an Apostle, but we believe he was worthy, and I am sure we all thank and praise God for Paul.

But now I want to call your attention to the Holy City. In Rev. 21st chapter, you find a description of the City and of what it is a type. The Tabernacle typified the process of the redemption, salvation and regeneration of the individual. While the Holy City typifies the Bride—the many in one—the completed or perfected body of the Christ, the Lamb's wife. Christ is the head, but He is not complete without His body and Bride. The man child and bride are all of one. We find the city lieth four-square. And why four-square? Because it stands for completeness. And man is a trinity; so also is woman, and the two trinities form a square: the two make one completed being in Christ Jesus. The Word says: 'The man is not without the woman in the Lord,' etc. Here is a great mystery. Woman was first concealed in man, two in one body; then they were separated. Eve was taken from Adam. Now they are to become one in two bodies. Here is a riddle to be understood only by the Spirit-filled man or woman. And again, as the rib was taken from the first Adam's body to form Eve, so now a little rib is being taken from the second Adam's (Christ's) body to form His Bride, the small company who are to be caught up in the rapture to be joined in wedlock to their Precious Lord.

We find next that the City has twelve foundations and gates, and each foundation and gate a precious stone, corresponding to the precious stones on the breast plate of the High Priest, and in each foundation stone the name

of one of the Apostles of Jesus, corresponding to a name of one of the twelve tribes of Israel engraved on the breast plate. Only in the Holy City we find the names of the tribes in the gates and the names of the Apostles on the foundation stones, and we find in natural characteristics and meaning that the name of an Apostle and the name of a tribe correspond, and also to the twelve signs of the Grand Man of the Heavens, known as the Zodiacal signs. Here is a great arcane of knowledge to be studied and understood by those who desire to know. Great are the mysteries of God, and those who truly and reverently seek shall find, and the Spirit of truth has been sent to us in order to teach, lead and reveal all truth to us, if we are hungry and desire to know that we may become what God desires us to become. And at this time—the harvest time—God is giving us the latter rain of His Spirit for this very purpose: to ripen us for the Rapture and for service, and to give us the needed knowledge, that we may no longer remain in our ignorant babyhood, but grow up to the full stature of mature Christians, both in knowledge and experience; therefore we shall be without excuse.

“Now we are Abraham’s seed, thru Christ, and are the true Israel, and each one of us, spiritually speaking, belongs to one of the tribes of Israel. And we may if we wish find out to which tribe we belong, and thus locate ourselves in the Holy City. The City is composed of living stones. Read I Peter, 2nd chapter. And, tho we belong to one of the tribes, we may, if we live the life, become a Levite unto God and the Lamb.

“What a privilege, the privilege of becoming a full overcomer thru the precious blood of Jesus, by yielding to Him in all things, letting Him live His own life out thru you daily, hourly. It is thus you become a Spiritual Levite. Yes, what a glorious privilege, and now is the time: these are gleanings days. Harvest conditions must take place in us. Cutting off, separation from chaff, and the whole process of bread-making must take place in our lives, if we would have the High Honor of being a Spiritual Levite and a precious jewel in the foundation of the Holy City. Read carefully Deut. xxxiii. 2, 9, 10. There are many mansions in the Father’s house—which is composed of Living Stones—and He will have a place for us all, but it is only to Him that overcometh that it is said: ‘He shall inherit all things.’ O let us strive to enter in,

to attain, setting our mark toward the Prize of our High Calling in Christ Jesus, which is to be like Him, and one with Him. And the final call is on. These are the last testing days. The day of trouble and of God's judgments upon the wicked nations has already begun. Let us each keep in the watch tower, continuing in prayer and intercessions and living as those who are waiting and looking for their Lord, solid on the sure and only foundation—the word of God, the Bible, and the blood of Jesus, the lamb slain from the foundation of the world for your sins and mine. Neither is there salvation in any other name, and the bloodless religions of these last days are Satan's last masterpiece of deception and are deceiving the masses to-day. And all bloodless religions will join hands with the Anti-Christ when he is revealed. The Atonement of Jesus is the issue of the hour. Thank God, those whose names are written in the Lamb's book of life will not be deceived.

"The wise will understand, but none of the wicked will understand, but will stumble and be in confusion, and it is thus we see many people to-day. They do not know where they are. They are not firmly planted on the sure foundation, letting reason take the place of childlike faith in the word of God and the blood of Jesus. God help us to stand firm and true in these awful perilous days, and thus be able to point out to others the one door, the One Savior and the true way. And having done all, Stand. Amen."

THE OFFERING OF SACRIFICES

BY ELI

IN the different systems of religious worship there has always been found the belief that, in order to honor and to exalt a deity, it was necessary to offer a sacrifice of some kind. The pagans of the past offered their children to the fire god Moloch (see II Kings xxiii. 10), and the Oriental races, especially the Chinese and Japanese, reward and honor their ancestors by regular offerings at

their tomb or shrine. We may also include the American Indian, who buries food, and the weapons of the deceased with him, in order that he may have food when he enters the "happy hunting ground." Among the more civilized people we find men who give much of their wealth to philanthropical institutions. But such benevolence tho it may entertain good will toward men in a measure, yet notwithstanding it all, such men never think of aiding mankind to reach the highest goal, which is harmony and unity with God. Their sacrifices are directed mainly to promote the prosperity of the external man, in order to gain fame, to become a public celebrity.

These systems of offerings are the base of the religious and moral principles of all nations, and create in the individual, either a natural affection or fear toward the god or idol he worships. The solution of it all is, that there seems to be a law in the human consciousness that without a sacrifice of some kind no one can obtain a blessing; and not only so, but to be obedient to the unconditional bidding of the inner nature seems to relieve the conscience of past sinful deeds. Chiefly is this the condition in those who desire to honor and to magnify the true God, for with the sacrifice of self comes joy and peace. When man places his life, with all his hopes, in the hands of God, He orders it according to divine wisdom. Man's mind is then in conformity with divine law; every moment of his life he lays down self on the altar, for justice, honesty, and virtue.

These sacrifices of righteousness must be offered by every one who tries to follow in the path of Christ, who offered himself to the world, even unto death, for a higher object than merely physical advantages, in order to fulfil the will of God and his purpose to the letter. Therefore he labored amongst the people, and taught them to recognize the divine Fatherhood, and to destroy

the love of self, which bound them to the world, in order that their bodies might become the sacred temple for the veneration of the most Holy One. Thus he merited divine favor, even more than any prophet that ever came before him.

Many have a strong desire to live a better life, but do not understand why it should be necessary to offer up the pleasures of this world for the kingdom of God. The law is this, that the indulgence of the animal sensations absorbs all the mental forces and puts the divine nature to sleep, as it were. You may try to center the mind upon spiritual thoughts, but you will find that it instantly wanders back to the memory of its pleasures and sensations. Hence the mind that is absorbed in the service of its own body, is under its power and authority.

Now the body, we are told, is the temple. Therein should reside the mind that emanates from the throne of the Infinite Mind. For without it, we would not be able to keep the divine laws as they should be kept, if the Holy Spirit is to find a place within us and we are to become a fountain of meekness and gentleness. For such a body is really the symbol of "the Lamb which is in the midst of the throne [seat of power]." We must under no circumstances violate the laws within our own being, and make His temple low and mean. As we have inherited all the evils of the past, there must necessarily be a complete destruction of the lower senses before the body can become a changed form of radiant energy, and issue light rays from the seat of its intellect. Peter says, "Be you yourselves also built up, as living stones, a spiritual house [here Peter refers to the body of the individual] for a holy priesthood, to offer spiritual sacrifices, well-pleasing to God thru Jesus Christ" (I Peter ii. 5, Emph. Diag.).

When one feels deeply affected with grief and sorrow for having done wrong, he is then ready to abolish every-

thing belonging to the old Adam, all the evils that the soul has brought with it from the past. His life becomes a voluntary offering of pure devotion to the work of God, until all that belongs to the animal senses is entirely burnt up by the fires of the Holy Spirit, and thus he becomes a burnt offering to God, and a sign of thanksgiving for the help and goodness of God.

The right of offering such a sacrifice is reserved to those who belong to the Grand Body of the Christ. None other will be able to present all that they are for the service of mankind; and when such a Body is dedicated, and well established on earth, then will divine love penetrate and pass thru all its members, and be accepted as a divine offering.

Therefore, the more we seek unity with God and his favor, the more precious becomes the gift, and the offering of the affections of the sensual man is the choicest we have to offer, for man loves himself the most. Hence he himself must be the victim, for no substitute can make an atonement for his soul. This is found to be the acme and final fulfilment of the sacrifice of the Lamb, which was slain for the world and which is associated with the harvest of the world in its final gathering.

Only when we have surrendered and accepted a complete loss of everything we love on earth, can we begin our offering by performing honest physical labor, and it matters not what it may be, for we feel that whatever manual labor we do is for the welfare of God's children as a whole. For inasmuch as we do this for those that are better able to serve in a mental sphere, and who would not have the time and physical energy to keep the body comfortable without such labor, we are surely helping the great work move onward, always onward. Then the universal law of action is beginning to be fulfilled in us, and when such labor is accompanied by the effort of the mind

to **surrender** the evil passions and habits of life, then we **receive** the Holy Spirit, and are thus better able to **surrender all**. And as time goes on, together with the constant **inner** suggestions of pure and clean thoughts, we will **reach** a state of soul culture where no evil desire or thought of **any** description can enter. Such a life alone is attended with peace and security. Then we shall feel strongly that we **are** indeed a sweet offering unto the most High God, and that there is no other way into the kingdom of God than by sacrificing the love of self and the world for the redemption of humanity, the same as did the Nazarene.

PARADISE: HOW TO REGAIN IT

BY HARRIET B. STONE

BECAUSE there appear to be two forces operating in the universe, one constructive and the other destructive, man has believed in a God and a devil, or, in other words, good and evil. This belief, so deeply rooted in the mind of man, is the greatest possible stumbling-block in the way of progress, for it was the acquisition of this knowledge of good and evil that drove man from the paradise in which God placed him; for, as you remember, Adam and Eve, representing the first of the human race were in Eden; against the injunction of God, they tasted of the fruit of "the tree of the knowledge of good and evil," and because of this, and as its direct outcome, they were driven out to labor, to sorrow, to suffer, until they learn the non-necessity of any realization of evil. When this hardest of man's lessons is learned, he will return. Do you not see the reasonableness of this? How can there be paradise for any one as long as he has any consciousness of evil?

Having tasted of this forbidden knowledge, man has handed it down, generation after generation, as tho it were a most precious bequest. This idea of opposing forces is given to every child. The home, the church, the laws, the customs of our times—all these are perpetuators of this delusion. We have formed the habit of seeing evil. God said in substance, "Do not eat of the tree of the knowledge of these opposing forces. It is unnecessary to have such realization; it means separation, and separation is death."

The Apostle Paul said, "By man came death, by man cometh also the resurrection from the dead." Man, by his imagination of that which is not God, or good, separated himself from God and life, and is doing the same thing to-day. When man realizes only good, he unites himself with God and life.

How may paradise be regained? By seeing everything as good. Of course some things are better than other things, higher, purer, and more complete, but God made use of his own substance in building his universe. There is the One Life in all, and that life is God and it is good. Even if there be a devil, God made him and he is good. We must not separate God. Thru the power of imagination man has set up this Frankenstein of evil, and it rests with man to throw him down. Thru imagination man may just as easily create good and work with God, using real substance.

It is written, "God created the heaven and the earth. God looked at all that He had made and behold it was very good." If God said it was very good, was it not a presumptuous thing for man to come along and say, "Some of it is good and some is evil"?

The problem is this: How may man free himself from this imagination of evil? What do you do when you have been troubled with the undesirable? You try to forget it,

do **you** not? If you are wise, you think of its opposite. If **you** find yourself hating somebody, you try to love that **somebody**. If you make good effort, you find there is **much** more to love than you supposed, and if you persist, **you** find there was nothing to hate.

The pessimist sees the same state of facts that the optimist looks upon, but the attitudes, the imaginations of the two, are different. To the pessimist the facts look evil; to the optimist they seem good, or at worst, incomplete. In the attitude of mind rests the secret of the whole matter. We may not always be able to change facts, but we can alter states of mind. God started to build a world, and God looked at his work and said, "It is very good as far as I have gone." Man, seeing that nothing was complete, said, "I do not like it; it is not perfect; it is evil." God's attitude toward his work is good and therefore he sees no evil. Man's attitude toward all events and all life is that most of it is evil, at least that it is a mixture of good and evil.

It is easy to think along old grooves. It takes a little effort to think in a new way. It is worth the trouble. Take off the colored glasses you have been wearing thru which you see life as in any sense evil. For a little time forget there ever was any bad. Just come out into the sunlight of God's attitude toward the works of his hand. Replace the imagination of evil with the truth of the good, a little at a time. It requires no struggle, just a little will, just a little willingness. Do not deny evil. Just forget it. Turn from the undesirable to the desirable. Replace hatred with love, fighting with peace, sorrow with happiness. If you persist in this you will soon be on your way back to Eden.

"THE man who man would be must rule the empire of himself."

AN EXTRACT FROM AN ARTICLE IN
THE SELF CULTURE JOURNAL

BY P. VEERARAGHAVASWAMI

"By applying methods in Hindu Science to induce states of *Nagalokam* and *Devalokam*, I succeeded quite well. The same methods, coupled with *Sayyaman* and rhythmic breathing, were applied to self (being aware of the different centers in the nerves of the body for different states) and by constant concentration, I once fell into a very curious trance state; my *jeeva* traveled thru a wide space and finally entered into the boundaries of a very beautiful garden; upon penetrating into it I saw many curious trees bearing very beautiful fruits and flowers; still further I traveled and there I found a circular lake of about twenty yards in diameter and around which Rishis sat upon skins of tigers. One of them obstructed me from proceeding on my way, but after a considerable struggle, I past the gardens and reached the other side.

"Afterwards we traveled thru a series of places, which looked like very beautiful towns built of shining glasses. (For want of space I do not here give a detail of them.) Finally we traveled thru a narrow passage and just before entering into it my friend asked me to cypher all the thoughts in the mind and we were completely enveloped in something like moon-light. (The color of the light is not exactly white but a mixture of white and golden yellow.) We came down the passage after a while and retraced our steps. On our way back my friend drew my attention to several states. (*Brahma* state, *Gandharva* state, and many other states. He pointed to me several deities presiding over those regions.)

"On our way back my friend told me that the moon light state is what is called *Mahat-Tatwa*. He pointed out certain states where Divine Brightness prevails.

"He afterwards told me that he was a native of the Sun.

Thereupon I looked at him with wonder and told him that I could not believe him, and I further said,

"The sun is very hot, it is a burning mass; according to the calculations made on Earth its temperature is about 5000° C., and under such circumstances, it is ridiculous

to say that you are living there on the sun.' He smiled and replied, 'Where is the impossibility? You are accus-

tommed to live in a lower temperature; some people on your earth itself are living in a still lower temperature;

some animals are living in water; some creatures in cow-dung; some creatures in the center of rocks, and we are

living in a very high temperature, and in another sphere where the temperature is 3000° C. some are living: a par-

ticular group of men or animals is accustomed to live in that particular temperature. Moreover, the sun is not a

burning mass; the light is coming to us from another distant globe, and this light is again reflected to you; cer-

tainly we have more light than what you have and we are accustomed to that intensity and the intensity is normal to

us.' I said, 'Unless I actually see men living there, I cannot believe in you.' Then he asked me to shut my eyes

and to concentrate my attention just below *Sahasraram* but a little towards the left. Then I actually saw huge

bodies moving here and there on the sun. I afterwards asked my friend whether there are any Rishis (for I

could see only a portion of the globe) on the sun; he replied that there are many great Rishis, and also that

there are many great Engineers, more skilful than the Engineers on the earth. I then asked him whether they

can suggest any method (mechanical) to reach that place with the human body and yet without any danger. He

answered me in the affirmative and told me also that people on earth can converse with them by mechanical means. He further told me that such a communication is actually going on between the sun and another globe to which he gave a name.

"Usually I find many Rishis while I concentrate in particular parts of the body. Once I witnessed the spirit world. (The details connecting with this are many.) The conversation which once took place between myself and a Rishi in *Devalokam* is very astonishing. He could tell me my past births, etc., and several mysteries of the universe."

SPIRITUAL harmony is unity with the Spirit of God, which is brought about by the life of the individual being in perfect order thru righteous living and thinking; and harmony cannot exist in any body of people until each unit composing that body is possess of this perfect order thruout every department of his being.—M.

WHY?

"WHY did the lamp go out?
I shaded it with my cloak to save it from the wind—
That is why the lamp went out.

Why did the flower fade?
I pressed it to my heart with anxious love—
That is why the flower faded.

Why did the stream dry up?
I put a dam across it to have it for my use—
That is why the stream dried up.

Why did the harp-string break?
I tried to force a note that was beyond its power—
That is why the harp-string broke."

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

Time of Cusp Transits				
Washington, D. C., U. S. A., March 1916.				
Body	Enters	On day	h.	m.
☾	♈	3	0	20 a. m.
"	♉	5	3	49 a. m.
"	♊	7	10	1 a. m.
"	♋	9	7	38 p. m.
"	♌	12	7	56 a. m.
"	♍	14	8	33 p. m.
"	♎	17	7	4 a. m.
"	♏	19	2	29 p. m.
"	♐	21	7	19 p. m.
"	♑	23	10	40 p. m.
"	♒	26	1	36 a. m.
"	♓	28	4	39 a. m.
"	♈	30	8	10 a. m.
☼	♉	20	5	39 p. m.
♂	♈	3	3	52 p. m.
♀	♒	6	3	22 p. m.
"	♓	25	3	52 a. m.
♁	♋	4	10	26 a. m.
"	♌	15	7	17 a. m.
"	♍	25	10	35 a. m.
On March 1st				
♂	is in	♏	8'	40' 56"
♂	" "	♒	15	8 34
♂	" "	♍	15	56 44

BIBLE REVIEW

VOL. XIV

MARCH, 1916

No. 6

The Son of God

BECOMING GOD

BY ENOCH PENN

THE fulfillment of God's purpose in the creation of the world, and the placing of mankind thereon, as exprest in the words: "Let us make man in our image, after our likeness, and let them have dominion over . . . all the earth," is to be accomplished by and thro a body of persons who have attained to Godlikeness and assumed the dominion; a body of perfected individuals, of whom it was written: They "shall take the kingdom and the dominion under the whole heaven," and "they shall reign forever and ever."

Man was created in the image of God—*i. e.*, man is a mind, having inherent in himself the faculties and powers of his Creator, even as a little child possesses the faculties and powers of its parents, tho as yet undeveloped. Thru-out the ages man has been developing in conformity to the divine purpose, and there are today, we believe, many thousands capable of understanding the divine purpose concerning man; of learning and applying the necessary

methods of development, and of overcoming the animal nature; thus attaining to divine Sonship, even as Jesus the Christ manifested he had attained.

This body of overcomers will not only be *the* Son of God, will not only have his name (savior) written in their foreheads and be the saviors of the world, in fulfillment of the declaration that "the Father sent the Son to be the Savior of the world" (1 John iv. 14,) but will constitute the Christ of the age presently to be ushered in; that is, this body of perfected souls will be the anointed of YAHVEH. Of the Son it was said: "For God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7.) By virtue of such anointing this body becomes the Christ of YAHVEH.

Jesus said of himself: "I judge no man," and "I came not to judge the world" (John xii. 47.) Even YAHVEH, the Father, judges no man. "For the Father judges no man, but hath committed all judgment unto the Son" (John v. 22.) Thus we see this body, composed of 144,000 persons, united in divine purpose, becomes one grand, perfected individual of many members, the Son of God, the Christ of YAHVEH, the savior of the world, and shall reign as kings and priests upon the earth. Consequently this body becomes the judge of the world. "Know ye not that ye shall judge angels?" "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel."

Properly the name of a thing indicates its qualities and characteristics, and since this body, the Son of God, has not only his name but "his name and his Father's name written in their foreheads," so that not only have they the right to be called by the name "Savior," but also they are entitled to be known and called by the name of God—YAHVEH, for His name shall be in them.

The Psalmist appears to have grasped this same thought: "I have said, Ye are Gods." Jesus quoted this statement, saying: "Is it not written in your law: I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scriptures cannot be broken." (John x. 34-35). So then we perceive that as the members of this body are to be anointed with the oil of gladness above their fellows, they are anointed to be the absolute controlling power, the god of the whole earth.

This body then, by the anointing, becomes the Christ; they assume the dominion and become kings and judges, in pursuance of the words: Unto the Son he [YAHVEH] saith, "Thy throne, O God, is forever and ever." (Ps. xlv. 6.). We observe that the Son is here called "God" by the spirit of YAHVEH.

Surely it was a perception of these wondrous things that caused the Psalmist to exclaim: "What is man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him for a little while less than the Gods;* thou crownest him with glory and honor; and hast set him over the works of thy hands; thou hast put all things under his feet."

*It is peculiar that tho the Biblical translators evidently knew the word Elohim to be plural in form and properly rendered as "Gods," they did not so put it in any version we have at hand. It may be that not perceiving the ultimate attainment in store for man they quite likely felt there must be some mistake and that it would be sacrilegious, not to say blasphemous, to infer that man, or a body of men, would some day become like unto the Elohim, who created the heavens and the earth, including man, saying, "Let US make man in OUR image, after OUR likeness, etc." But is it not parallel to the case where parents bring forth a son, who at his majority attains to citizenship, and, in the eyes of the law, equality with them?

One is tempted to think that had there been a sprinkling of infidels among the translators the errors of preconceived religious beliefs might have been prevented from coloring certain portions of the Scriptures.

Three Wise Men

BY S. I.

THE brief legend in Matt. ii. 1-12 seems to contain some very instructive thoughts. It begins thus: "When Jesus [YAHVEH'S salvation] was born in Bethlehem [the house of bread] of Judæa in the days of Herod the King, behold, wise men [magis] from the east [sunrise] came to Jerusalem . . . to worship him." The true magis, those enlightened by the spiritual sun, will always recognize the Christ whenever and wherever he appears.

When the three magical and powerful faculties in man—the *intellect*, the *intuition* and the *will* begin to exert themselves on the higher planes, in the higher realms, they see the meaning of that old symbol, the three-double star, by the aid of the light from the arising spiritual sun and are desirous not only to find the Christ within, but also to offer him their best service, their gifts of "gold," — intellectual *knowledge*; "frankincense"—intuitional *meditation*, and "myrrh"—*cleansing* by the will.

During these searches and discoveries the Christ-child is liable to be exposed to the destructive influences and powers of the world, hence the warning to the magis in verse twelve.

Two other classes of "wise men" are mentioned in this connection, but they are not, as the magis, from "the east"—they have not received their wisdom from the spiritual sun. The *King Herod* class, representing worldly rulers, or those ruled by worldly desires, do not even *know* anything about the real Christ and when they hear

of him do not wish to be under his rule. But the *priest-and-scribe* class, representing theologians—the orthodox, can give both the King Herods and the magis some information about Christ from their external traditions, tho they do not themselves care to search for him.

The “King Herods” try to kill the Christ, but always fail and instead hit the innocent—i. e., they wish and try to utilize the higher, divine powers for their worldly, selfish purposes, which causes the loss (not death) of the Christ—for a while. Has not this been true, in a rather literal sense, all through the dark ages, when the Christ-wisdom was hid in darkness (Egypt) and the few who really knew Christ could not or dared not to make it known? But the occidental “King Herod” seems to be getting sick now. Wonder how soon he will die? for Christ must be hid while King Herod is ruling. And applying this individually, how about our own personal King Herod? Have not old, perverted habits, affairs, selfishness, etc., often compelled the Christ in us to hide in the dark, while many beautiful little thoughts and intentions were destroyed in their infancy? Yet, King Herod was not the worst enemy to Christ, tho at first it might appear so; but with the priests and scribes Christ had (and has) to have many disputes and to stand the worst kind of accusations; they are also cunningly trying to kill him.

The legend in Luke ii. 42-50 says that Jesus at the age of twelve went with his parents to Jerusalem. As the number twelve signifies a ripening in spiritual understanding, we see here that when the higher development in man reaches a certain stage of ripeness he is able to be “sitting in the temple, discussing with and astonishing the teachers.” The Esoteric teaching often astonishes the exoterists.

“But they, supposing him to have been *in the company*,

went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him" (Luke ii. 44-45.) We should not look for God's Christ in the external, but when we return "three days"—from the *physical*, thru the *mental* into the *spiritual*—we find him in the innermost, "at his Father's business."



ON THE FAIR DAY

God went into the market-place of the world on a great fair-day.

All the stalls were kept by priests, who kept crying to the crowd:

"Which god will you buy?"

"Mine is the only true god."

"Hold to the god of your ancestors."

"My god compromises with sin and sells you indulgences."

"My god is easy-going."

"My god is profitable."

"My god is fashionable."

"Come buy with gold."

"Come buy with observances."

"Come buy with trumpetings."

And God turned wearily away and said to the stars:
"How long it takes mankind to grow up."

—*The Masonic Observer.*



"Cease thy striving, toiling Mind,
Cease thy struggle, weary Soul;
Just be still while Life Immortal
Will in vigor thru thee roll."

The Ages of Creation

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

IT is generally accepted as a fact nowadays that the Creative

DAYS OF GENESIS

are periods of enormous duration. Ferrar Fenton emphasises this truth in his translation of the First Chapter of Genesis in a most striking manner. He begins thus: "*By periods* God created that which produced the Solar Systems, then that which produced the earth This was the close and the dawn of the first age."

During this

FIRST AGE

the Science of Astronomy shows clearly how the heavenly bodies or Solar Systems came into being, or are *still* coming into being, for with the aid of the telescope we can look up into the heavens and see the heavenly bodies at every conceivable stage of evolution from nebulae to suns, moons and planets. Some of these are in the gaseous stage like Saturn, some in the incandescent stage like Jupiter, and others in varying degrees of density, passing towards and beyond the density of our own earth. The fact, even of one planet, having to pass thru all these stages demands a period of immense duration before it can be fitted to maintain any kind of life of which we have any knowledge.

In regard to our earth then, the first age marks a period

of duration utterly beyond the imagination of the ordinary man.

By the dawn of

THE SECOND AGE

the dense vapors which were around the crust, which had been formed on the outer surface of the cooling earth, were lifted up above the earth, so as to form an atmosphere: "the expanse between the waters."

During

THE THIRD AGE

the earth, which had been spherical, now became an irregular spheroid, thru volcanic action, and begun to form itself, thru the crumpling of its surface, into hills and great valleys; into which the waters flowed, forming immense lakes, and finally great mountains and seas. The work was carried on in the same manner, but on a far greater scale than the changes produced by volcanic action during historical times; in which islands are produced by the upheaval of a portion of land from the bed of the sea, and lakes, mountains and inland seas formed by alterations in the surface levels. When we consider the vastness of the work of this gradual evolution of seas and mountains, we arrive at some conception of the enormously extended periods necessary to produce changes so stupendous. It was during this period that vegetation began to cover the surface of the earth.

The evolution of plant life during

THIS AGE

is thus indicated in the majestic language of Holy Writ. God then said, "Let the earth *produce* seedbearing vegetation as well as fruit trees according to their several species, capable of reproduction upon the earth" and that was done. The earth produced the seedbearing herbage according to every species.

Notice here the language of evolution: "Let the earth *produce*" and observe that the work of evolution is the carrying-out, during ages so vast that they might be called Eternities, of the Creative Fiat.

The work of

THE FOURTH AGE

is thus announced, God further said: "Let reflectors appear in the expanse of the Heavens for a division between the day and the night; and let them serve to mark seasons, periods and years."

This marks the inauguration of the regular rotation of the earth; and the inception of earth's day-nights of twenty-four hours, which are as inferior in duration to the Days of God as the creations of man are inferior to the Creations of God, and yet men have presumed to think that the Days of Creation could be limited by the diurnal rotation of one small planet.

We now pass on to the work of

THE FIFTH AGE

which is thus indicated: "God then said, 'Let the waters be swarming with animal life,' or 'swarm with swarms of living souls,' and let birds fly in the expanse of the skies above the earth." God accordingly produced the monsters of the deep, and the waters swarmed with every species of reptile, and also produced every species of flying bird."

A myriad of geological discoveries have made us familiar with the products of this age. It was

AN AGE OF MONSTERS—

of gigantic lizard-like animals which swarmed in the shallow seas of that period, roamed over the land, or flew in the air. So perfect is our national collection in the British Museum that it requires but little imagination to

reconstruct all the scenes of the times in which they reigned as kings; in possession alike of earth and air and seas. One of the best specimens of these sea monsters is the now well-known *Diplodocus*, which is eighty-four feet long. As its height at the shoulder is about twelve feet, and its neck nearly twenty-four feet long, it was eminently fitted for browsing on the vegetation at the bottom of the shallow seas of that period. We might well believe that this was the largest animal that had ever walked on earth, did we not also possess the leg-bones of another saurian of the same period which must have been twice the size of *Diplodocus*, that is, at least 160 feet long and over twenty feet in height. Beside these reptiles the seas also swarmed with great fish-lizards* thirty to forty feet in length. These monsters had the fins of a dolphin, the teeth of a crocodile, and eyes as big as a man's head, protected in front by bony plates, forming the most powerful and perfect visual organs known in creation. On land there were great carnivorous lizards called Dinosaurs.† Among these was the *Megalosaurus*, with a head four or five feet in length, armed with sabre-shaped teeth of enormous power, and altho much larger than an elephant it was able to spring like a tiger on its prey; a miracle of terrible strength and ferocity, before which no living thing could stand. At this time also there lived one of the most extraordinary reptiles conceivable. It was a kind of monster toad, equal to an ox in size, with teeth resembling the windings of a maze or labyrinth.‡

In the air flew the pterodactyls; flying lizards with bat-like wings and bird-like chests; many of them of small size, but some whose expanse of wing exceeded twenty feet. Some of these winged reptiles approach more and

*Ichthyosauria.

†Terrible reptiles.

‡Labyrinthodon.

more a bird-like character until they culminate in .

ARCHEOPTERYX,

which was in its limbs, trunk and feathers a veritable perching bird, but with reptilian tail and teeth. The immense periods required for such transitions, prove that the fifth age must also have been of immense duration.

The Sixth Day of Creation is thus epitomized: 'God then said, 'Let the earth produce animal life according to its species, in quadrupeds, reptiles, and all wild animals, answering to their species.' " "God also said, 'Let us make MAN in OUR Image, after our likeness, and let them have dominion.' "

The period of Creative evolution here indicated, is that during which first all those animals which are useful to man have been produced, culminating in the production of man himself as the topstone and crown of creation. It is characterized as the age of mammals and man. The reptiles which filled earth, air and sea during the fifth period became extinct, it is true thru natural causes, but yet apparently working in accord with the Divine Plan of the Ages which was to culminate in a glorious being who should bear rule over all the earth. This then is the Purpose of the ages which is exprest in the words, "Let us make man in OUR Image, and let them have dominion over all the earth."

This however does not appear either from the testimony of Science or the Bible, ever to have been fulfilled in its entirety. It has been fulfilled indeed in the Christ, who is the *First-born* of an entire Creation

THE NEW CREATION,

the first-born among many brethren. But as to man in general, we see *not yet** all things put under him, but we shall see it in the Age to come which is the Sabbath,† or

*Heb. ii. 8.

†Heb. iv. 9. Σαββατισμος

Seventh Day—the DAY of GOD, the Day of Rest for the whole creation, when God Himself shall tabernacle with man, when neither mourning nor crying nor pain shall be any more, for sin, sickness and death itself shall be no more, for all things shall be made NEW.



LIGHTENED LABOR

'Tis hard, life's duties to perform,
 When we are tired and wish to dream;
 But love will lighten labor so,
 And make it sweetest pleasure seem.
 It keeps our thoughts above the toil,
 On comforts which our work will add,
 And sends such thoughts of sweet delight,
 When we, without them, might be sad.
—Martha Shepard Lippincott.



ATTUNED

O great, glad heart of God, when with thy beat
 Ours are attuned, its melody will flow
 Thro our whole being in a cadence sweet,
 And of life's hidden truths our souls shall know.
 Even now beneath the cries of grief and pain
 That make the world-harp as with anguish moan,
 We catch a note, which proves Love still doth reign,
 And joy, not woe, sings in life's undertone.
 Therefore, O Love, we wait thy touch divine
 To change our discords into harmony;
 When in accord each heartstring is with thine,
 From all her sorrow shall the Earth be free,
 And every morn her ransomed voice shall raise
 A song triumphant with glad notes of praise.
—Lura Brower.

The Mountain of Yahveh's House

BY NATHAN DAVIS

BUT in the last days it shall come to pass, that the mountain of the House of YAHVEH shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.—Micah iv. 1.

IN a brief magazine article the above subject cannot be treated exhaustively, but very much elaboration is left for the thoughtful reader.

Since the days of the Reformation founders of religious movements have been prone to believe their particular movement to be the ultimate, organic body, and this is often revealed in the name given the movement. So we find The Church of God, The Christian Church, The Pentecostal Church of the Nazarene and many others of similar purport, and each is expected to give prestige and power to the movement thus designated.

The symbolism of this prophetic utterance has a two-fold application. The mountain of YAHVEH'S House signifies, first, the apex of possibility of human attainment in the statutory structure of the ultimate church, designated as the body of Christ. Second, each individual member of this body is designated as a lively stone built into this spiritual house, and each one a temple of the living God. Thus they are both individually and collectively designated as the house of YAHVEH'S abode.

This mountain of the House of YAHVEH is symbolically described in another place as lying four-square; the height, length and breadth, all being equal. A full de-

scription in detail is found in the twenty-first chapter of Revelations.

Everything pertaining to the Infinite One must of necessity be of a transcendent nature; for we cannot know God by virtue of the objective senses only; but if we have responded to the call to "Awake, thou that sleepest, and arise from the dead, and Jesus Christ shall give thee light," then we may know many things by revelation with even more certainty than by our objective senses; for then life is not an endless series of perplexing problems, with light from the eternal world shining brightly upon our pathway in advance of our footsteps. The way that leads into life is an open door. It is never hidden from the illuminated soul. When we meditate upon the ultimates of the religious life upon this planet, we find ourselves reposing upon the empyrean heights where all things have been so refined that "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."

As we contemplate this structure of the ultimate Sion we find the "chief corner stone, elect, and precious in the eyes of YAHVEH," to be "Jesus Christ, the righteous one," the Elder Brother or "first born among many brethren." "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"For every house is builded by some man; but he that built all things is God. And verily, Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hope is desire and expectation and every one

possessed of this lively hope purifieth himself even as he (Christ) is pure. These supreme ideals cannot be realized without the exercise of eternal vigilance and a faithful observance of the laws governing the attainment of the mastery. You may be fondly dreaming that you will lay aside your unclean garments of flesh in physical death, and expect the Master to give you a new suit in snowy white in which to walk with him in the golden streets, but if you will carefully examine the designs on the trestle-board you will find no such plans there; for every one who has a well grounded hope of immortality *will* purify himself after the manner of Christ's overcoming. He will do some laundry work for himself, with a full assurance that he has an high priest who can be touched with a feeling for his infirmities, for he has been tempted in all points common to mankind, but without yielding. Honor him as your High Priest, for he is in no sense your vicar or substitute. Every one must do his own laundry work, in faith looking unto Jesus, who is the author and finisher of our faith, and never forget that credulity is not faith, neither are opinions faith.

No man can reach these empyrean heights without having first obtained a vision of the supreme ideal. All men have ideals, but no man who is of the concision—*i. e.*, one who cuts down religious experience under gospel light, to be, or signify only that which was realized under Mosaic law, can ever attain to the heights. Tho he may "climb where Moses stood, and view the landscape o'er," if that only is his ideal, he will get no vision of the greater heights which "Jesus came to bring to light thru his gospel." Life and immortality could not be realized under, or by the law, which was designated as the School Master to unfold the natural man and qualify

him to be born of the Spirit. "Moses was a faithful servant in **all his house**," but never attained to sonship, so if we would attain to sonship we must scale the heights far above where Moses stood, and *know* the necessity of following Christ in the regenerate life.

When we have entered the mountain of YAHVEH's house, we find the real sweetness of existence; all the ills of life have vanished, because we have reached the dispensation where everything is true, and everything is good. When we have been there but for a moment, we will realize that existence can never be the same again; for everything that is sacred and holy will have been added. The soul alone can know such a life, for the entire personality has been transmuted into soul. The salvation of the entire man has been full and free. The temple of the spirit which was once mortal, has been redeemed and the all of being has been adopted into God's family and the full stature of deific manhood is realized.

The personal man may be content to dwell among the foothills of this transcendent life, but the awakened soul cannot be content until it is safely anchored within the strait gate.

The Elder Brother is the supreme ideal, or image to which all the Elect must be conformed and we know that all things work together for their good, and when the quorum is obtained they will proceed to organize in true theocratic form, which will be a guarantee of exact justice and equity to all. Jesus Christ is to be considered as the only foundation, or corner stone to which every other living stone that enters into this structure, must be fitted. Such teachers of occult science as think they have found a superior to Jesus Christ in the person of some favorite philosopher or false Christ, will find, when too late, that they are striving to climb up some

other way and will receive condemnation as "thieves and robbers."

This organic body will be an unchangeable priesthood to which none will be eligible but those who have passed out of death into life. The Levitical priesthood were not suffered to continue by reason of death, but *these* cannot die any more.

In the interval between the crucifixion and resurrection of Christ, he was enabled to preach to certain spirits to prepare them for judgment. When the earthquake came, rending the vail of the temple, their graves were opened and they came forth simultaneously with the resurrection of Christ, appearing to many in the holy city. These were the elders of the Old Testament, and together with the apostles of the Lamb, are designated as twenty-four crowned elders, in allusion to the pillars, or founders of the church under the different dispensations. These constitute the nucleus around which the elect will be gathered in the organization and establishing of the mountain of YAHVEH'S House upon the apex of mountain heights. This upheaval of righteousness far transcends, in magnitude, all former upheavals upon this planet, and is the ushering in of the millennial age.

The vital truths of the gospel are not new, but many of them were lost sight of when the world was submerged in the "dark ages." In the transition the real teaching of the Word has been lost sight of, and the personal views of visionaries substituted therefor. Commentators have not always a perfect knowledge of the truth, so that in the construction of creeds many errors may be found. In the mental states of the race we find much that is destructive; but thru the collective power of goodness, love, justice and forgiveness emanating from the lives of all those truly following Christ in the regen-

eration better conditions will be established; for we know that the Lord is not slack concerning his promises and that all will be fulfilled. The day of the Lord is fast approaching, in which all the old conditions are "passing away with a loud noise." The evil forces are mutually destroying each other and we look for a new heaven and a new earth, in which shall dwell righteousness. And it is just now that all Esoteric people need be very diligent that we "may be found of him in peace, without spot, and blameless." In teaching Esoteric science, the illuminated ones encourage everything that is for the good of man in the upper zone of righteousness to which he aspires. They teach only those things which are helpful in lifting him up to immortality, or endless physical life. The thought of physical death is implanted so deeply in the subconscious life of the race that notwithstanding Jesus Christ was manifest to bring to light life and immortality, that all men are prone to disbelieve his teaching upon this question,

In the midst of the chaos in human society, and the breaking down of old habits of thought, we who have seen the light, must consecrate our substance and gain and every power of the mind to this highest vision of the new order and the superior state of human existence, and demonstrate by actually living the blameless life.

We are approaching a great period of reconstruction in which the standard of human life is to be raised to a higher zone of existence in harmony with superior ideals. "Where there is no vision the people cast off restraint," but with a heavenly vision of high ideals to which the people are not disobedient, they realize that they are in a world of higher power which is limitless; so man becomes limitless in his aspirations, and reaches out for the highest goal of human attainment, and when he has

scaled the heights, he realizes that the law of spirit life is freeing him from all the laws of limitations, and in obedience to the Infinite One, his wisdom shall not fail, nor shall he be discouraged.

Among a consecrated people there can be no drudgery, for all work becomes a holy duty, a worship; it is hands to work and hearts to God and we are heartily glad that there are some centers of right living established where we may look for demonstrations of the higher life.

The doctrine of election only pertains to the officary of Christ's Kingdom, which is composed of the first ripe fruit of the earth to the extent of 144,000, who must fully realize that death to sin is a greater achievement than death on the cross, or at the stake. There can be no greater achievement than following Christ in the regeneration until the prince of this world with his whole family of carnal principles is cast out; then any government established by them would be essentially theocratic. Their mission after passing the crisis will be to rule and evangelize the world. Democracy and autocracy will yield to the benign influence of theocracy, and a scientific demonstration that there is more joy in a life that is so abundantly enriched by the treasures of sublime existence under this new order of things, for God hath put it in their hearts to fulfil his will in all things. Centers of right living will abound in all parts of the world under a federal unity that will at once be a strong guarantee of all human rights.

“Behold, the days come, saith YAHVEH, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall

plant vineyards, and drink the wine thereof; they shall make gardens and eat the fruit of them. And I will plant them upon their land and they shall no more be plucked up out of their land which I have given them, saith YAHVEH thy God."

The ruling and evangelizing forces of this age are all represented as being crown-wearers; but the residue of earth's population came up thru great tribulation, washing their robes white in the incorruptible love of the Lamb. They are represented as palm bearers, a multitude that no man could number. This is the ultimate church symbolized as the mountain of YAHVEH'S House.



**"Ye shall know the truth
and the truth shall make you free."**

Sunrise has opened my vision
To scenes of a higher life,
Where love reigns supreme immortal
To all who will to do right.

At sunset I watch the great portals,
And glimpse thru the gates of Gold.
Oh! how my soul rejoices
Through each atom that maketh whole.

I see the angels ascending
In the red of the sunset glow;
And I send out a strong vibration
To know! to know! to know!

—*Rosalie B. Hofmeyer.*

Preparedness

BY SAGITTARIUS-LIBRA

.....
: T HE thought of preparedness is being forced
: upon the nation and the minds of the people
: are being drawn out as it were from their lethar-
: gic state of security.
.....

Even the President has drawn aside the curtain far enough to prepare the minds of the public for what he and his cabinet realize is a grave probability before the country. The recent statements of the President, and his going before the people of the country, seem to indicate the approach of a time referred to in Washington's Vision.* I will quote the last part of the Vision, which apparently points to the very near future, and leave the reader to judge:

"Again I heard the voice: 'Son of the republic, the end of a century is at hand: behold and learn!'

"The dark angel then put a trumpet to his mouth, blew it three times; then dipped out some water from the sea with his hand over Europe, Asia and Africa.

"My eyes now beheld a most terrible scene. From each of these countries dark, heavy clouds arose and united in one mass; thru this mass dark-red lightning played. I saw troops of armed men marching, and then sail across the sea to America, which was immediately covered by the black cloud. And I saw how these immense

*The complete vision, as related by Anthony Sherman, who heard the account from Washington's own lips, may be found in Vol. 6, page 21, of the Esoteric Magazine, issued by the Esoteric Publishing Company, Applegate, Cal.

armies desolated the land, and laid towns and villages in ashes. I heard the roar of cannon, the clashing of swords, the cry of the victorious and vanquished millions engaged in deadly strife—when again I heard the mysterious voice proclaim: ‘Son of the republic, behold and learn!’

“The dark angel then again took up the trumpet and gave one long and terrible blow. Suddenly, a light burst forth and drove away the dark cloud hovering over America. At the same time, I saw the angel with the beautiful crown, on which was inscribed the word ‘Union,’ descend from heaven, holding in one hand the Star-Spangled Banner and in the other a sword, and accompanied by legions of heavenly spirits. These united with the American people, when the latter were almost overpowered, who took fresh courage and formed in battle array.”

This quotation from Washington’s vision, shows the desperate plight the country may be in, almost overwhelmed by immense armies from across the sea. Surely the old saying is true: “An ounce of prevention is worth a pound of cure.” And as the Master said: “Be ye also ready, for in an hour ye think not, the Son of man cometh.” Likewise as the Master said, so will it be with the nation. If unprepared she is defenseless and at the mercy of the avarice and greed of nations. The people who are opposing the preparedness of the United States are simply blind to the truth. Especially is this true of the ministers, who claim to be shepherds of the sheep. Instead, they are the blind leading the blind. If the ministers (shepherds?), who ought to be the true guardians of the nations, had unfolded their spiritual nature like unto the Christ, they could speak the word and all things would obey them, even as did the angry waves at the command of the Master; but as they have been unable

and unwilling to demonstrate to the sheep (people) that they are of God and possess divine power (for the Master promised all who followed him in the regeneration should do even greater things than he did) the people instinctively feel they must do something for themselves and the nation, and consequently preparedness on the physical plane is the nearest approach to spiritual power. It is a shadow of the interior forces of God's laws working on a higher plane. And this physical preparedness of an individual or a nation is the only thing that will hold (thru fear) the greed of the animal, in man or nations, at bay. And if we as a nation are sufficiently unfolded to deal justly, we will not abuse the power which preparedness gives us, but will use the same wisely as a means of keeping peace until we are forced to use it in a righteous cause.

The statement has been made that preparedness is courting a war. Yes—to the weak it is—but to the strong morally, no. You may advance the same argument for those who are striving for the mastery of the creative forces in their own body. It is the use they make of it. It will be a vehicle of power in whatever direction they use, either good or evil. To the extent that one is unfolded in the Christ consciousness, it will aid for good—for the Christ man works in harmony with divine law on all planes of consciousness, but to the one who works with selfish motives, the conserved vital forces become a great power for evil. So you can say of the nation in preparing for defense—to the extent the nation has the principle of righteous dealing at heart, will the defense serve for what it is intended.

A thief does not attempt to break into a house that he knows is well guarded—hence a trained guard has no excuse to shoot—only the untrained guard becomes excited and shoots without cause.

The Burden of Psychic Influence

BY ELI

O LORD, rebuke me not in thine anger; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

WE cannot doubt but that the psalmist here refers to that peculiar feeling in the body we call a psychic stupor, which renders one stupid and senseless while under its influence. This force, which sways us at different times and which deprives us of the higher faculties and stupifies the brain, also causes the body to feel heavy and sluggish.

This smothering of the intellectual sensibilities is no doubt an astral influence, and is so recognized by those striving to overcome generation in themselves, and is unrecognized by those who drift along in generation.

This subtle, invisible fluid flows into and penetrates a person who is negative to it, and creates in him an inattention to his higher interests and duties of life. Not only does it flow into him, but it spreads out from him, and will quickly penetrate those near him if they are a least bit negative to it.

Our only hope under these circumstances, is to centralize the mind upon the Spirit of God and we will be sure to recover our previous state. It is a powerful influence and yields only to the greater power, the I WILL. If

man is striving to live this life, and has not yet been able to recognize this subtle force, he has but to enter a room and associate himself with a very negative person, and he will be sure to become acquainted with it, for he will in a very short time become helpless. Such a person is a burden to himself and others. We have found that while under these influences, if we but cast our burden upon the Lord, he always sustains us, and becomes our power. This creates in us a love for our Father. His help is the cause of divine love entering into our souls. Love is the great creative power that formed the universe, and is an essential influence to lean upon and moves us to yearn for His holy presence at all times. Our Father's love brings order, form, and beauty to every living thing, and unites those who seek his love in harmony and peace. It thus inspires every one of us to prepare for the enjoyment of united human and divine love thru the expression of the will towards perfection by his divine power within us. This is what we live and hope for. This child, therefore, must be nourished by the Father's love, for it has many adversaries to meet before it is fit to receive the dominion. Hence these terrible stupors, and other psychic influences are necessary for us to meet, that the Father may teach us how to exercise the power of the will and unite the mind with God.

It is said a man may have many failings and yet commit but few faults. He may lead a faultless life from the external point of view, and yet fail in his high and holy purpose. Why? Because he gives way to a negative, dreamy condition of the mind, which is destructive, and produces a weakness that is fatal to a man's character; and unless the power of the will is exercised this dreamy condition becomes an absolute power in us and deprives us of action. Under the influence of these dreamy stu-

pors we simply drift on, on down stream, like a log drifting with the current and happen to land somewhere. And like the log there we remain until fished out and put to use, or else we decay. To yield unto these stupors is an evil committed ignorantly against the body and mind. They bring afflictions of manifold nature, such as carelessness and its consequences. Man becomes indifferent to duty, self-directing, works against the checks of conscience, and the action of the Holy Spirit, and thus is caused to neglect and despise its reproof.

Evil, therefore, is caused by a negative outflow of the corruption of all nature, and is an unbending influence, which deprives us of a positive mind. The whole angry, sensual world mind meets the Spirit of the Christ in man at his coming, and the depravity of the world can only be kept out by the positive mind of the son of God. Hence, negation is inconsistent with our divine nature. If we have anything of the Spirit of God appearing in us it is a shame to yield to any weaknesses in life. For in the spirit it is all the power we need. In this holy name, the I will be what I will to be, all the psychic influences and disturbances will, externally, as well as internally, close. Divine intercourse can only come to us when we arouse the will, by stirring up all the faculties of mind and body, for the accomplishment of God's holy purpose in us, and by doing so we become a live wire, insulated with the power of His Holy name. This will bring into us a consciousness of something more than ordinary conviction of the power of the interior mind inborn in us. Therefore, with respect to those qualities, or negative principles, with which we are so noticeably affected, that our mind and body is unable to act when we so desire, we will say they spring out of nothing but these dreamy stupors which poison both mind and body. It is very pleasant and

agreeable to dream in the animal senses, for this self-deceiver causes you to imagine that you are musing and concentrating upon the Spirit of God, when you are in reality drifting further away from the Spirit of God. For it is under these psychic stupors that you fall into a dead sleep, and very often lose the life.

We look upon these psychic influences as divine methods, which will in time drive us home to our inheritance. For it transfers force and energy into the very center of our being, and aids us to obtain what is desired, and there also is a virtue in it, which consists in giving to every one what is his due. Tho such influences may be looked upon as a venom, injurious to the very existence of our life, and which embitter our whole nature time and again, yet is there also a transference of the very nature of Divinity in us, as they enable us to take the dominion under the whole Heaven, and give us power over these mighty forces which sweep thru and surround the earth. Hence, these elemental forces are the instruments by which the Divine Mind introduces the son of God to the world.



THE IDEAL

Follow thy star through Life's black-shadowed hollow;
Follow that gleam, though never so faint or far
With all the might of thy soul-sinew, follow thy star!
So shall these narrow confines fail to bound thee;
So shall the fiend set snares for thee in vain;
So shall the nearing choirs of heaven sound thee a strain.

—*Robert Haven Schauffler.*

Speak Out

BY R. C.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.—Matt. v. 16.



LIGHT represents wisdom, knowledge, experience. To let your light shine, then, is to give expression to the truth.

We are living in a time when all things point to the day of redemption. Yet, as we look out upon the world, we see there is much work to be done. There are many of God's people to whom the truth has not been presented, and it is thru the Esoteric teachings that the light must shine. The literature and the magazine of the Esoteric people constitute almost, if not entirely, the only effort being made to verify the words of the Master: "Ye shall know the truth and the truth shall make you free." Upon us who hold these truths to be precious and who have experienced and realized them, rests a high and noble duty, and we shall be remiss in our obligation if we do not feel and know it is dependent upon us to present the truths of our knowledge and experience, so that the people may know.

"Shall we to men benighted
The lamp of life deny?"

The grand work begun by our Brother Butler and still continued by him, a work dedicated to the cause of humanity—the regeneration of mankind and the redemption of the world—is also our work. We are all co-workers in the Lord's vineyard. Therefore, let us in thought, deed

and action fulfil the command of the Master to let our light shine.

The Esoteric movement constitutes the light of the world, and as truths and experiences are given to us from on high, is it not our bounden duty to give them expression. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matt. v. 15).

In spreading the truth of these teachings we should also remember that God is no respecter of persons.

"In Him no high, no low, no great, no small;
He fills, he bounds, connects and equals all "

While it is undoubtedly our duty to spread knowledge of the glad tidings of great joy for the benefit of others, we are doubly the gainers by so doing. It is a well-known fact that we increase our own knowledge in proportion to that which we give. Herein is the secret of the expression: "It is more blessed to give than to receive." Whoever lives a life of righteousness and teaches the same to his fellow men "shall be called great in the kingdom of heaven" (Matt. v. 19).

Let us feel then that we are working and expressing as one mind, calling out first the ripe fruit, and giving to all the nations and peoples of the earth divine truths that are to ultimate in a new heaven and a new earth.



"Prune thou thy words; thy thoughts control
That o'er thee surge and throng;
They will condense within thy soul
And change to purpose strong."

The Way, the Truth and the Life

BY A. MCINNES (London, Eng.)



HERE are so many voices speaking to mankind today, that many feel it is practically impossible to select *the* Way that will bring them to their desired haven, where there is truth and life. One hinges his whole ideas on water baptism, another on sacerdotalism, another on tradition, etc. But the teaching of the Esoteric Fraternity is like the sunshine itself; for it is held there is that in each person which will lead him along the path that is the path for him. For whenever an individual is willing to make his will one with the will of God, such a one will be led by the comforter into all truth, even as was promised by the Master himself.

The Scriptures ask, "Who shall ascend into the Hill of the Lord?" It is one hill; but it is possible of approach from all sides. The sole purpose is to reach the top. What does it matter if you are a Baptist, your friend is a Catholic, and, say, I am a Quaker. Has it ever been heard that a mountaineering party have been deterred from climbing because their religious opinions were not of a certain shade? It is no presumption to affirm that if all these various religious people reached the summit of a mountain they would all have a similar view; the sun would shine or the mists would envelop all, without discriminating as to their special creed.

From the very fact, however, that they all ascended the mountain, we would be correct in assuming one thing

—i. e., that they all desired to do so. Here is a point in common. And all those who desire to ascend the Hill of God have aspiration in common. It is quite true that altho all may have eyes, all do not see everything. Yet, if one has eyes and uses them, one will not be long in discovering that that which we call truth varies with our own development. The view at the foot of a hill is not the same as the view half way up, and both of these views differ from those at the summit. So that when one expresses a different view at different times, it is not to say that the previous statement was untrue; but rather that the understanding had developed meantime.

Variation, or variety if you will, is a law universal. Not only does it rule on the physical plane, but on all planes. This is essentially so since heaven itself would be a most undesirable place if all spoke in the same tone, sung on the same key, played on the same note, and eternally chanted one tune. On the other hand, it is my opinion that God is God because, however much humanity may vary in requirements and desires, they find in Him alone that which they seek. So, if we want to be happy, we must make up our mind for variety.

Hence, the first necessity for setting out on the Path is Aspiration—the desire to rise from the animal life to the Christ life; from the smoky atmosphere of the manufacturing town to the clean air of the snowclad heights; from the dark valley to the sunny slopes. Ask any one who has done some mountaineering, and you will be assured that there are some risks inseparable from this pastime. Many times climbers come to a place where there is no way either forwards or backwards. A way has often to be cut in the very face of rocks, where the aspirants climb like flies on a wall.

“Who shall ascend into the Hill of the Lord?” Shall men, whose only wish is amusement, surpass those who desire to ascend the Hill of God? Shall they rise early in the morning while it is yet dark, shall they be filled with enthusiasm and fearlessness, shall they surmount impossible difficulties, for love of climbing, while we, who aspire to manifest as Sons of God, co-heirs with Christ, rise when the sun is already high, be inert and timid, and hesitate to walk on the narrow way that leads to the life that is life indeed, for the love of God?

Beloved, marvel not at the fiery trials that assail you; they last but for a moment, yet produce an eternal weight of glory. Let us not beat the air in our upward climb. Let us run to win the prize of life. Let us get the broad view, the enlarged outlook, that will enable us to see that the Father is not building His kingdom to our plan; but that we must build to His, and that our portion is to set ourselves right and leave the other persons to set themselves right as God instructs them.

Also let us receive every message that comes to us, and use it in as far as it seems good to us without judging the messenger. It must be borne in mind that when one is climbing one cannot load oneself with useless articles. Hence we will find as we get higher that we have fewer prejudices, and these diminish from time to time. Latterly we shall approach nearer and nearer to the Divine ideal; we shall realize what is meant when the Book says that God causes His rain to fall on the evil as well as on the good.

By this time it will be clear that the way is the Narrow Way up the Hill of God, that the Truth is that which gradually reveals itself to us according to our ability to use it, and the life is that wherein all energies and powers are used for the sole purpose of being what we will to

be. Over all discouragements, all darkness, all difficulties, keep the eye fixt on the ultimate—to be one of those who are overcomers. Be cheerful, be fearless, be strong, yea, be strong. In danger be still. In trouble have divine faith. In the night be still, till the day-star arise and the darkness flee away.

Oh, let me climb for ever higher,
To the consecrated height,
Where always burns the altar fire
Of love's consuming light;
Where self and earth are purged away
And love's sweet incense clears the way
For purity and truth.



“There is no road to success but thru a clear, strong purpose. Nothing can take its place. A purpose underlies character, culture, position, attainment of every sort.”



“Does the love of the world roll you onward in its course? Lay hold upon Christ . . . Join thy heart to the eternity of God and thou shalt be eternal with him.”



THE CEDAR BIRDS



“Never hurried, never flurried,
Dapper dandies they—
Politely bowing, and allowing
Each the right of way.”

The Moral Problem of the Age

BY G. G.



WE men agree that the world is in travail that the old Pisces age and order of things is breaking up; that the new Aquarius age and order of things is being born out, away from the old body of ethics and morality.

Our popular and famed ethical, political and religious teachers and executives are ignoring the great spirit, the ever-renewing soul that is only using the old Pisces soil to sprout new seed, to grow a new cys-tem of intellectual truth and moral order.

These professors of knowingness, these rulers of the corrupt world, are trying with all their might to make the lesser include the greater; to reverse the order of use and obscure the truth of real possession. Methinks they accomplish their task much in the same way that a captain would reach the ocean by anchoring the prow of his boat, letting the stern drift down stream.

But I need not dwell long on present conditions. Seers, who see thru and beyond the dark physical proof (or pain) of a great spiritual death and resurrection, need not be informed of the unusual status of man and things.

In trying to get to the point that I wish to bring out in this article, I will abruptly ask a question: If Jesus, the God-man, were again to endure incarnation now in the beginning time of this Aquarius Age of Man, would he teach the present generation as follows: "But I say unto you, love your enemies, bless them that curse you, do

good to them that hate you, and pray for them which despitefully use you and persecute you?"* .

It seems to me that the Sermon on The Mount contains the very essence of Christian morality. It seems to me that the moral doctrine given in the foregoing quotation from the Roman Testament, is the real acid test of primitive Christianity. In connection I would ask: Is this doctrine a concomitant of regeneration? Is it a consequence of regeneration? Is it a necessary attitude of the soul that is born of "the water (of life) and the spirit (of God)"?

To bring the importance of this subject right down to date, to present needs: If my last question could be affirmatively answered in application to the past and passing away Pisces age, can it be affirmatively answered *now* in application to the *here* and coming Aquarius age of man? In other words, is the doctrine of *more* than nonresistance given by the Christ applicable to all ages and peoples or was it a particular adaptation of a still deeper, more basic principle of moral conduct universally applicable?

I am not making these inquiries with the spirit and for the purpose of displaying my own knowledge or belief,

*If any of our readers wish to answer our brother's question respecting the words of the Lord Jesus, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," we shall be pleased to have them do so. We here give in a few words our thought on the subject:

In the age we are entering we believe there will be left on the earth but few evilly disposed persons; but whatever the new age may bring in, the light of the Spirit in the minds of those who have attained, will overlook the weaknesses of the flesh, and will look within the individual and see the spirit of the divine there; and will desire, pray for, his illumination, and will not rise up in condemnation of the whole personality. Thus they will regard any manifestation of evil as the act of a child, who must yet grow to maturity, when he will have attained to the image and likeness of his Father, God.—[Ed.]

neither to have the opportunity of swallowing predigested information; but I do, from the depths of my heart, wish to *know* the truth concerning this, to me, most vital human problem.

It seems to me that the article, "Divine Judgment" in February *Bible Review* sheds some light on this problem. But let us have more light. I would very much like to hear from other writers, those who can speak with authority from the Esoteric standpoint.



THE INFINITE LESSON

"We are all of us learning our lessons,
Still children at school, in a way,
With a spirit for toil and adventure
And a hunger and yearning for play.
And some of us dream of our triumphs
And some of us think of our care,
And some of us struggle in patience,
And some of us struggle in prayer;
But the truth of it all is the lesson
Life teaches to those in the light—
That only the right shall triumph,
And there's nothing worth while but the right."



"If you think you are outclassed, you are;
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can."

Our Contract With God

BY MARY



HERE are in the Scriptures many beautiful and comforting promises that YAHVEH has made his people for their safety during the trials that are now coming upon the earth.

And at the present time we meet many people who talk much about these glorious promises, yet who do not seem to comprehend their import. Such persons say, "I am buried with Christ in God and nothing can harm me," and many other similar expressions of faith in God's care and protection over them. Yet as we observe the daily lives of these people we see that they are not living in accordance with the teachings of the Master. They are walking heedlessly forward and fail to perceive that all of God's promises are conditional. There is nowhere given in the Bible a promise of God to his people except on the condition that man fulfil his part. All of these promises are based on the condition that the recipient of God's love and protection live in righteousness before God and man.

How many of these people who say, "I am buried with Christ in God and nothing can harm me" have stopped to think of this fact? How many have stopped to examine the foundation on which they build their hopes? They look about them and see every thing apparently working together for their good and exclaim, "Every thing works together for good for those who love the Lord!" Oh, fond ideal! Oh, beautiful dream! Oh, foolish children,

can they not see that the foundation on which they stand is even now rotting away? No, they have been so occupied enjoying their dream that they have forgotten that God's promises of love and power and protection are made only to those whose lives are dedicated to him without reserve. They have been so busy washing and scouring the surface of their foundation to make it appear clean and white to all passers-by that they have not observed the worms are eating away the very substance and life of the structure under their feet. And when it crumbles they will fall. And crumble it surely will, for God's laws are immutable, they cannot be changed to fit the whims and fancies of any individual. To these we would say, Come out of your dream before it is too late! Arouse yourselves or you will perish with the rest! Let go of your cherished ideal, quit your idle musing, look about you and be practical in all you do.

But many will say, "Then, is it not good to have faith in God?" Most certainly it is good, for in this darkest hour of earth's history the one great essential in the life of every person is faith in God, and without this we believe that no one can pass thru the trials that are to come. But "What doth it profit, my brethren, tho a man say he hath faith, and have not works? can faith save him?" (Jas. ii. 14).

If you own a piece of land and a man comes to you and says, "I want to buy this land, I will give you a thousand dollars for it," and if you accept the proposition he pays you the money, then you turn the land over to the man. You do not accept the money and continue to live on the land. It is just the same when we accept God's promises for our care and protection. We have contracted to give something in return, and the price that the Father requires is a perfect consecration and dedication of our lives to be used in his service. And on no other conditions does he make us these promises. There is no such

thing as entering this higher life and receiving of its benefits and continuing to live in and hold to the interests of the world.

And unless we keep the conditions that God places in his contract with us we cannot have faith. We may say we have faith, but it is only a belief, and it will be with us as James said in his epistle to the twelve tribes, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Unless we keep our part of the contract with God when the hour of trial comes we will tremble with the devils. How true the words are, "By works was faith made perfect" and "By works a man is justified, and not by faith only" (Jas. ii. 22; 24). We may be musing on and believing God's promises and by affirmations think we have established faith within us, but lasting faith is not produced this way. This is a faith only of the external mind, for when that mind is stilled and we allow the soul to act, there comes a misgiving that all is not right and this misgiving gradually grows into a fear, and those who fail in keeping their part of the contract will be overcome with this fear when trials come upon them; for however much we may try to persuade ourselves to the contrary the soul is not deceived. Then in order to be numbered among the recipients of the bounties of God's loving promises it is necessary that we lead lives of perfect righteousness. We need to watch carefully that every thought and word and act of our lives be in harmony with his will. We can not afford to waste our time in idle conversation or in any kind of idle pastime. Everything we do should be purposeful. The ways of a life of righteousness are clearly set forth in Christ's teachings and again in the Esoteric writings. The Esoteric teachings are so plain and complete that no one who tries can fail to find the way of true righteousness. The Esoteric movement, with its center at Applegate, California, is the movement that is to finish the work begun by the Christ

when he was here on earth. The way is clearly set forth in "Practical Methods to Insure Success" and in the "Goal of Life," and in the first volume of "Revised Esoteric"* there is a series of exceedingly valuable articles entitled "Practical Instruction for Reaching the Highest Goal of Human Attainment." There are many other books of the Esoteric writings, but these three books alone comprise a wonderful library of instruction for any one who really desires to live the life that will enable him to overcome generation and to enter the kingdom of God here on earth.

*Revised Esoteric, Vol I., is now out of print, but we expect to get out another edition soon.—[Ed.]



THE ONE MIND

There is one mind common to all individual men. Every man is an inlet to the same and to all the same. He that is once admitted to the right is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal mind is a party to all that is or can be done, for this is the only and sovereign agent.

—*Emerson.*



"O, human soul—a spark of love—
 Around thee earth-environed, move
 Kaleidoscopic forms to-day;
 Tomorrow thou art on thy way
 To fairer plains and sweeter skies!
 And still the thrilling anthems rise
 'Death never!
 Life ever and forever.' "

The Deeper Meaning of the Atonement

OR WHY THERE COULD BE NO REMISSION OF SIN
WITHOUT THE SHEDDING OF BLOOD*†

BY ELSIE R. TRUSSELL

FOR the first covenant was not dedicated without blood, for Moses sprinkled both the book itself, and all the people, saying this is the blood of the covenant which God hath enjoined you to keep. In like manner also he sprinkled with the blood, the Tabernacle and all the utensils of the public service.

For according to God's law all things are purified by blood and without the pouring out of blood (the animal nature) no forgiveness and cleansing from sin takes place.

It was necessary at that time, for the copies of the things in the Heavens to be cleansed by these (that is by the blood of the bulls and goats). But the Heavenly things themselves, with a better sacrifice than these. For Jesus Christ—the Anointed One—did not enter into the holy places made by hands, but into Heaven itself, to appear in the presence of God for us.

Now, once for all, at a completion of the ages, he has been manifested for a removal of sin by the sacrifice himself.

Also Jesus Christ—the Anointed One, having been once for all offered for the many, to bear away sin, will appear a second time, without a sin offering, to those who are expecting Him. Heb. 9th.

Dear reader, the great issue of the hour in the Christian world is the Atonement of Jesus. The blood atonement for the remission of sin. Is Jesus Christ our Savior from sin or is man in no need of a savior? Can he save

*Hebrews ix. 22.

†Copied from a tract by Mrs. Elsie R. Trussell, 3440 Winslow Drive, Los Angeles, Cal.

himself without the efficacy of the blood of Jesus Christ shed on Calvary? Theosophy, Christian Science, Spiritualism, Bahaism, New Thought and the Higher Critics, with a rapidly increasing number of others not mentioned, say man needs no Savior. They reject the blood of the New Covenant. They are expecting to climb up into Heaven some other way beside the blood of Jesus. Some of them talk a great deal about Jesus. They seem to want to hook him onto their religion. They want to be called Christian. Yet they do not accept and believe His own words. Jesus says in Matt. xxvi. 28: "My blood is shed for many for the remission of sins." Also Matt. xx. 28: I have come to give my life a ransom for many. And as many as receive Him He gives power to become the sons and daughters of God. Again, John x. 15, I lay down my life for the sheep. The life is in the blood. I am so glad we have Jesus' own words. Listen, Luke xxiv. 46, Thus it behooved Christ to suffer and to rise from the dead the 3rd day, that repentance and remission of sins should be preached in His name beginning at Jerusalem. Also read Luke xxii. 20. Yes Jesus knew that He was the Lamb slain before the foundation of the world. He plainly said: For this cause came I forth." God's prophets, long ages before, testified that He, the coming Savior, would be wounded for our transgressions, bruised for our iniquities. Surely, says the Prophetic utterance, He hath borne our sickness and carried our sorrows, and he who knew no sin was made sin for us. (II Cor. v. 21.) And Peter, who walked with our Lord 3 years and a half, testifies in his first letter, 2nd ch., "His own self bare our sins in His own body on the tree." Paul in I Cor. v. 7, says: Christ our passover, was sacrificed for us. And John, the beloved disciple who leaned on his breast, said: These things I write unto you that your joy may be full. This is the message which we heard of Him and declare unto you. If you walk in the Light as He is in the light, you will have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. And if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The scarlet thread runs all thru the word from Genesis to Revelation. Listen to Rev. i. 5: Unto Him who loved us and washed us from our sins, in His own blood. Also Rev. v. 9: Thou (Christ) art worthy, for thou wast slain and hast redeemed (bought back) us to God by thy blood out of every kin-

dred, tribe, nation and tongue.

Whom shall we believe? The views of unregenerate man, or shall we believe the word of God—the Bible? The Psalmist says, Thy word is a lamp to our feet, a light to our pathway. And in the same blessed book we read of a time when there will be a people found who have no oil in their vessels and their lamps gone out. The oil is the Holy Spirit; the lamp the word; and without the lamp and oil truly one must be in darkness and missing the true light of the world—Jesus—and his gospel.

But I want to give you the deeper meaning of the shed blood, and why the sacrifices were instituted in the beginning. The slaying of animals and burning them on the altar before God. The first clothing of man after the fig leaf apron, was the skins of slain animals. The whole system of the shedding of blood, and animal sacrifice was symbolical and typical pointing forward to a certain thing which was to be brought out and accomplished in man in future ages. Namely, death to the animal or carnal nature. And a new creation on a Godlike plane thru the new birth. Man was in future days to be made a partaker once more of the Divine nature thru the Spirit's birth. The Christ was to be begotten, quickened and born out in Man, and in order for this to take place, there must come a death to the old nature, the old animal, sensual, carnal, fleshly nature. A complete sacrifice must be made, a real crucifixion of the flesh must come in each individual soul. Gal. v. 25. The old animal man must die and give place to the new creation, the Christ nature within. Now the animal life is in the blood, hence it must be shed as a type of what was to take place in man. A kindergarten lesson or token to teach humanity in its infancy. Man lost the Divine nature and embryo image of God thru the fall and received the animal, fleshly, carnal nature.

But what we lost thru the fall, we may regain thru Christ—the 2nd Adam—and the Divine nature and image of God can only be obtained or restored thru a new birth, hence the necessity of being begotten from above. It is written that without the shedding of blood there is no remission of sins; which means, that you can only possess a sinless nature thru death to the animal, fleshly carnal nature. The natural man must die in order that the new man—the Christ Jesus man begotten in you may live. He is sinless. The nature that Paul says has been created

within you in righteousness and true holiness. The sinless nature of God. And the shed blood is a type of the animal life and nature of the natural man.

That must die, be crucified on the cross with Jesus, we must be identified in His death if we are to know His resurrection life. The life is in the blood, so the blood must be shed, Jesus must shed His blood on Calvary's Cross, to not only redeem or purchase back for us what we had lost, the divine nature and image of God, but also to become a living demonstration to us, of the way back into Eden.

Hence He became the pattern man. The truth, the way, the life and the door. He poured out His human natural life unto death. Please read Heb. ii. 14-16. And now each individual soul must die to the old nature and receive the new nature thru the Spirit's birth, and come forth once more in the image or likeness of God, unto a perfect man and woman in Christ Jesus.

No more babes, but the Christ nature within us, grown to maturity, "For whom He did foreknow, them He did predestinate to be conformed to the image of His Son." Rom. viii. 29.

Yes we are to be like Him, pure as He was pure. He was the first-born among many brethren. And when Christ shall be fully formed in us and come forth in maturity, we shall no longer be children, tossed to and fro by every wind of doctrine, but will know the truth, that sets free and establishes, and will become the embodiment of it. The word made flesh, wonderful mystery of God—the mystery of the shed blood, the mystery of the life (eternal life) that could only come thru death, and that death the death of the cross, not a forced or compelled sacrifice, but a willing sacrifice, a surrendered will to the Father; and as He was, so must we be. Thus only can we be ready to be made one with our beloved, our heavenly bridegroom. If man had not fallen he would not have needed a Savior or a new birth. But he fell and lost the Divine image. And the animal sacrifices were instituted to atone for sin until the seed should come, concerning which a promise was given Adam that this promised seed should bruise the serpent's head. The serpent was lust. It was one of the hidden mysteries to be made clear thru Christ Jesus. When God chose Abram and made a covenant with him the shedding of blood was necessary. It was a blood covenant. Please read Genesis xv. 8th and 9th verses. God said take for me cer-

tain animals, etc., typifying the greater and more perfect sacrifice, and shedding of blood which would be accomplished in the death of the coming Savior and Messiah. And God gave him a token, or sign of that Covenant, the seal of circumcision, the very word means cutting off and it was performed upon the offending organs, showing clearly to Spirit-filled and enlightened minds the meaning of the covenant, and the great thing to be accomplished in man in order that he might be restored to the lost nature and image of His Creator, which condition may now be wrought out and accomplished in us thru Jesus Christ, as set forth in His simple gospel. Even the mystery which was hid from the past ages, but now revealed and made possible thru Jesus Christ and His precious blood poured out on Calvary's Cross—which is Christ formed in you and made alive thru the Power of the Holy Ghost.

The word says, "This is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent" (St. John xvii. iii.). "He that hath the Son hath the life." "He that hath not the Son hath not the life"—eternal life—"The wages of sin is death, but the gift of God is eternal life obtained thru Jesus Christ our Lord." "Whosoever denieth the Son hath not the Father" (I John ii. 23.) "Whosoever transgresseth and abideth not in the doctrine (or gospel) of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son" (II John i. 9). Who is it that hath not the Son? Is it not those who reject His Gospel? Hooking His name on to their religion yet not accepting His own words and doctrine. We read in Isaiah, 4th chapter, of a time when seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach. I think that Scripture is being literally fulfilled today. In prophecy woman stands for a church or assembly of people. It may mean a true or false church or assembly. I think we can find seven such bodies of people today who have laid hold on One Man's Name (Christ). They like to be called Christian, yet they are not eating of the living bread which came down from heaven. St. John, 6th chapter. They are getting their food from other sources than the gospel of Jesus Christ and the Word of God; they are wearing their own apparel, establishing their own righteousness, saying they are their own saviors, that they themselves

are miniature Gods, all they have to do is to cultivate the God which is within them, climbing up some other way; and Jesus says all such are thieves and robbers.

And again He says, Except a man be born of the Spirit he cannot enter the kingdom of God. "Marvel not that I say unto you ye must be born again." St. John, 3d chapter. And we find the formula in Acts ii. 38, Acts iii. 19, and 1 John i. 7th and 9th verses. And Paul in Galatians i. 6th and 12th verses, makes the matter so plain that "a wayfaring man, tho a fool, need not err therein." And Rom. v. 1 shows us how the real peace of God may be obtained. Oh, the precious gospel is so simple and plain. Oh, dear reader, whoever you are, if you want to be saved get back to Jesus and the precious blood shed on Calvary for your sins and mine. Back to the Bible, the word of God! Paul said he was not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to all who will believe. I can say the same. Will you believe, dear reader?

Then come today. Read Hebrews ii. 1 to 4, and hasten for Jesus is coming very soon, the beginning of the days of tribulation are upon us, the time is at hand when only the sheltering blood of Jesus can save you from the storm. God said, "When I see the blood I will pass over you." He says the same today. Dear reader, are you under the blood of Jesus today? Look quickly I pray you, and see if His precious blood is on the lintels and door posts of your being. He will pass over you and you will be protected, saved, cared for, caught away out of the great tribulations which are coming on a wicked, unbelieving Christless world. The anti-Christ powers are forming and He will soon be manifested and His reign begin, and all the world will wonder at the beast and admire and come under his rule and receive his mark, except those who are under the blood of Jesus and have their names written in the Lamb's book of life. Be not deceived, dear ones, there is only one way, one door, one gospel of salvation, one Savior, Jesus Christ; and in the midst of the anti-Christ's reign He is coming. This same Jesus—not another—coming in the clouds of Heaven as He went away. Be not deceived by the false Christs. Read your Bibles. See Matt. xxiv. 23 to 28, and Luke 21st chapter. And now may the sheltering blood of Jesus be your refuge and the gospel of Jesus your power unto full salvation for body, soul and spirit, is my prayer.

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.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7 18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10 08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore ,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3 20 a. m.

Time of Cusp Transits
Washington, D. C., U. S. A., April 1916.

Body	Enters	On day	h.	m.
☾	♈	1	0	41 p. m.
"	♉	3	7	3 p. m.
"	♊	6	4	12 a. m.
"	♋	8	4	38 p. m.
"	♌	11	4	53 a. m.
"	♍	13	4	4 p. m.
"	♎	15	11	30 p. m.
"	♏	18	3	40 a. m.
"	♐	20	5	44 a. m.
"	♑	22	7	25 a. m.
"	♒	24	10	0 a. m.
"	♓	26	2	5 p. m.
"	♈	28	7	28 p. m.
☼	♉	21	5	14 a. m.
♀	♊	12	2	23 p. m.
♁	♋	2	11	33 p. m.
"	♌	9	9	46 p. m.
"	♍	15	3	21 p. m.
"	♎	20	3	58 p. m.
"	♏	25	10	23 a. m.
"	♐	30	8	58 a. m.
On April 1st				
♂	is in	♓	12°	31' 19"
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♂	" "	♐	16	17 13

BIBLE REVIEW

VOL. XIV

APRIL, 1916

No. 7

For the Elect's Sake

BY ELNATHAN

And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.—Matt. xxiv. 22.

THERE is no doubt in our mind concerning the progression of the work of the incoming kingdom of Christ that it has become more or less a discouragement to many of God's children, because of its slow development; especially when viewed from its outward manifestation. It is on this account we call your attention to a few things working in harmony with divine law. And we pray the suggestions may help to encourage and buoy up your faith in the Father's workings, which are in accord with all development in both the natural and spiritual unfoldment.

For instance, look at the seed sown in the ground, how it must lie buried and out of sight to the physical eye; yet we know a chemical transformation is taking place, continuing for some time, when finally we see signs of its resurrection and growth as it comes up, first tender, then becoming hardy; until it matures into the beautiful, golden grain.

It is even so in building a beautiful temple. First the

excavation, throwing out a heap of rubbish; then the stone foundation has to be laid; after which the marble stones must be hauled. The master mechanic then has to take them one by one and chisel off the roughness, and polish them before they are fit for the temple. Out of this chaos he eventually brings order, harmony and beauty. You know it takes time for all this.

So it is with the living stones in preparing them for the Christ Temple. The rubbish of selfism in all its different phases has to be chopped off; then they have to be polished with the virtues of faith, hope, love, before they are appropriate for the temple. This also takes time. Do you not see there is no cause for discouragement while this is going on?

Now, it seems to us, extreme views have been held by the people interested, more or less, in the incoming kingdom. There are those who expect affairs of the earth to culminate rapidly, such as a grand crash, or, if you please, a sort of a cataclysm, and then behold all things changed.

And again the other extremists, from a cold, intellectual concern, look upon those events as extremely impractical, and turn away with disgust from the call given by the spirit of the times, and become infidel to the whole theme.

To the first ones we would ask: Do you feel ready to enter this beautiful temple of the Lord? If you do then you know how much hewing and chiseling had to be done on you before you were fitted.

We are told many shall be made white, then tried (tested) that they may be fit stones for this living temple. This takes time, and while this is going on, the wicked shall continue to do wickedly. Those who believe that

this coming change will be sudden take on themselves conditions of confusion and disorder, which conditions do not belong to the kingdom of heaven, for we believe that perfect harmony exists in the heavenly state. While looking for signs of the approach of YAHVEH'S kingdom do not look on the external side of life; for many false Christs and false prophets have come and are still to come, doing great signs and wonders to deceive all such. Remember that Christ's kingdom is in the heart, beautifying and making it harmonious with the divine will of YAHVEH. No ravenous, beastly nature can walk therein, but he that overcometh shall inherit the right to enter where the saints of knowledge and harmony dwell in peace and love and walk upon the earth.

But in cleansing the earth for all such, a short work will the Lord do upon it, and we believe we see signs of the destructive evil prevalent in the land.

Dearly beloved, when that body shall have overcome then shall we see the Christ Kingdom established on earth with power. Have you overcome? If not, then continue in your efforts, for remember we shall reap if we faint not. The time seems near when the words in Rev. xxii. 11 shall be justified: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."



"The human will, that force unseen,
The offspring of a deathless soul,
Can hew a way to *any* goal!
Tho walls of granite intervene."

Death Defeated

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)



HE Bible teems with promises of a coming
GOLDEN AGE
when death itself shall be abolished; but in
the more immediate future there is a good
time coming, in which sickness shall be unknown, and
war, pestilence and famine also be things of the past.
For in that day there shall be peace over all the earth, and

ABUNDANCE OF CORN

even on the top of the mountains, the desert shall rejoice
and blossom as the rose. And not only shall there be an
overflowing abundance of all that man needs for health
and sustenance, but all the causes which make for death
shall be removed: "They shall not hurt nor destroy in all
my Holy Mountain."

"In Jerusalem I will rejoice,
And be glad in my Race,
For no more sound of weeping in her shall be heard
Nor the voice of distress."

"From Him there shall be peace over all the earth;" the
inhabitants thereof shall not say: "I am sick," for dis-
ease and pestilence shall be abolished. The duration of
human life on earth shall be so greatly extended that "An
infant of days shall no longer be there, nor a man who has
not filled his time." "The period of youth shall be a hun-

dred years;" the centenarian will be counted but a lad, for

"As the days of a tree (or of the tree of life)
Shall the days of my people be."

They will, however, still be liable to death, for the sinner at a hundred years old shall be cut off (accursed).

THIS GOLDEN AGE

is really at hand, tho it be preceded by blood and fire and vapor of smoke; tho the sun be turned into darkness and the moon into blood, "for these things must needs come to pass." But from the beginning of "these things" we are taught to "look up for our redemption draweth nigh;" yea, and the redemption of the whole creation also, thru the revelation of the Sons of God. But there must be those who are pioneers and way-showers, who must blaze the trail for the weaker brethren. And because they walk in untrodden paths, the world will count them mad, even as it did He who was (and is) the *Way*, the *Truth* and the *Life*, the first-born among many brethren. They have to follow in the footsteps of Him who "abolished death, and brought life and immortality to light," and they alone will reach the goal,

THE PRIZE OF THE HIGH CALLING

of God in Christ Jesus.

Others, however, may become pioneers of the new age, those who are willing to pay the price of abstinence from carnality, from the lusts of the flesh, and from hurtful foods and drinks. This is not a matter of faith merely, but a matter of experience and demonstration in the lives of many. Our men of science are beginning to discern that "there is nothing in the organs, in the functions or the properties of the body to indicate what their duration is." "It is neither contrary to reason, nor to

the laws of the human organism, apart from maladies which disturb the harmony, or external violence which injures its mechanism, that he should live several centuries. The long life of the patriarchs was a fact more rational, and more in accord with the laws of physiology, than the brief existence of men who people the earth today."*

It is not unscientific therefore to believe that the Biblical patriarchs really did live the vast number of years ascribed to them, and that during the coming age, under the reign of peace and righteousness this privilege will be restored to the race. For those who have made a life long study of the subject agree with Weissmann "that death is not a primary necessity, but that it has been secondarily acquired by an adaptation;"† that the existence of natural death in the animal world is very rare, and that "natural death in man is probably a possibility rather than an actual occurrence."‡ We know by experience that those who live a perfectly pure life from the sexual standpoint, and conserve all the essence of life generated in their bodies, have taken the most important step in

A RETURN TO PARADISE,

for in a very literal sense they may be said to be eating continually of the fruit of the tree of life. By this abstinence from carnality, which is signified by no longer eating of the tree of knowledge, which as we are clearly taught in the Bible, brought death upon the race of Adam,

WE BEGIN TO LIVE

in a sense that was never before possible, for that "sexual potency" (which is maintained by conservation and

*"Le Longevite humaine," by Dr. Froissac.

†"Essays upon Heredity."

‡"The Nature of Man," by Elie Metchnikoff.

transmutation of the sexual energy) "engenders courage, nobility, aspiration and all the graces attendant on friendship and love.

THE ENERGY OF THE SOUL

pours thru the sex-nature, and the violence of this energy is in proportion to the nature thru which it flows, being drawn from the

LIMITLESS OCEAN OF ENERGY

with which the soul is connected."

It is scarcely possible to overestimate the value of chastity as an aid to health and longevity. The chaste man possesses a brightness of the eyes, a smoothness of the skin, a firmness of muscle, a magnetism of personality, and a clearness of thought that is lacking in those of opposite tendency. But he who obtains full control over the fountain of life ever springing up within his body, will be himself astonished at the increase of the powers of his intuitive and intellectual nature. It is indeed the key to dominion over all the life-forces, physical, mental, and spiritual. For in due time when thru regeneration the spiritual man has begun to take form, the creative force will be drawn off and become operative in the building of the spiritual man, just as it has been operative in the building of physical bodies thru generation in the natural world.*

*"Yoga Sutra," by Patanjali.



To be shocked by a new custom is the father of all superstition, the first road to hell. It leads to bigotry and fanaticism. Truth is heaven. Bigotry is hell.

—Vivekananda.

The Special Need of Wisdom

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WHEN the work of regeneration begins in a man or a woman there is special need of wisdom. The power of the Spirit so intensifies the activity of the forces of being that every wrong expression meets with a quick result. Conservation of the life force and substance is the great fundamental need in the regeneration, and everyone should understand the different phases of consciousness so that the law of conservation may be kept in all planes of being. It is easily understood that continence is a necessity, and people who enter into the regeneration are usually ready to observe the law so far as the physical is concerned. It is well also to know that conservation on the soul plane must be practiced. Metaphysicians should remember that creative forces have their origin in the mind. With the concept of the thing, there immediately follows in consciousness the formed image and activity of that thing. In the ordinary material thinker this has to be carried out in the material because there is where the preponderance of his thought finds manifestation, but when one comes into close relation with the mind and its forces, there is an immediate mental activity corresponding to and closely simulating the physical. So we must recognize an entirely new realm in which is taking place everything that the sense man has in his world. Even the lusts of the flesh find here an avenue of expression. Jesus called attention to this when he said: "Whosoever looketh on a woman to lust after her

hath committed adultery with her already in his heart."

The sex nature is essentially amenable to this plane of mental action because its seminal fluids form the connecting link between mind and matter. This is demonstrated in dreams where the lascivious subconscious thought excites the sex organ to activity, and outer expression of the lustful thought. It is possible also in the waking state to so dwell upon the thoughts of sex that the sex organs are moved to psychic action and physical vibrations. One who practises this is guilty of mental self-abuse. The same thing is possible between men and women in mental sex intercourse, and it is the duty of the teacher to guard the student against all such forms of error.

Some students who know these things fear to concentrate in Truth, and when they feel the thrill of life they mistake it for sex vibration. They leave the Life Center to go on carrying out subconsciously old race ideas of sex and generation because they are afraid to go into it with the freeing, uplifting Word of Truth. Between these two extremes there is the path of wisdom and safety. No harm can result from inner concentration if the thoughts are kept upon Spirit and the Truth of Being declared, while serious results follow neglect of spiritual concentration, prayer and meditation. The gospel must be preached to every center of consciousness in man, the faculties (disciples) called to spiritual life and the whole body lifted up to the Christ consciousness.

When the prophet gave the Word of the Lord, saying, "I will put my law in their inward parts, and write it in their hearts," he was telling of this great redemptive work that is now taking place in the subconsciousness of men thru their affirmations of the Truth of their Being.

"He that is in the way of life keepeth instruction."

The Throne of God

BY ASAPH

DECLARING the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Isa. xlv. 10.

IN speaking of Esoteric culture and the attainment of those who are to constitute the body of the Lord in his advent in a society of people functioning as *one man*, we must of necessity restate the fundamental essentials under different aspects, because from the evidence at hand there are only very few who have gone beyond the first rudimentary principles of the doctrine of the Lord, and therefore need to be reminded of the methods essential to reach the goal of immortality.

This idea, in its practical aspect, namely, immortality in form and function on earth among the protean species, is new to the race of man, and cherished only by the Esoteric people, for every other school of thought, the world over, each and all, teach and believe that immortality is reached by leaving the body, and, passing into the psychic realm next above the earth, enjoy the bliss of heaven.

Let us observe. Man knows self by means of the events of his life, and his fundamental consciousness of self is the product of a subtle fluid permeating his structure, causing him to assert his personality because of seeing, tasting, smelling, hearing, and feeling, and when the natural man becomes conscious to the surrounding objects he is led to approach the world of phenomena with a

feeling of adoration, and the vastness of the world and the universe in space imposes upon him the idea of his own insignificance. He is dazzled by the splendor and overwhelmed by the resistless force of nature, and having seemingly no control over it, he, in his childish ignorance, falls down before the creative power, and worships the phalus as a god, never dreaming nor realizing that as creation on the phenomenal plane is by means of generation, or the crossing of the male and female element, he is only witnessing the work of an agent doing the will of a superior mind for a purpose.

In an age prior to the present, whose fame is sung by idealistic poets, and written about by inspired writers and called the golden age, generation among men living on earth was under the rule of periodicity. It was like the overflowing of a well, or the inundation of a river, at a certain season, silent, inconspicuous, not accompanied by animal frenzy, or passion, and like the rising of the sun, or journey of the planets in space, under the rule of an unseen will actuating spiritual being.

It was the childhood of the race (man) renewing its own body without individual volition. In this wise the race (a community of cells) grew in peace without any affliction from an enemy, until that time when in the precession of the heavenly spheres the earth (body) came under the influence of *Draconis*, the great serpent of the deep.

Man in reaching adolescence felt within an irresistible impulse for procreation, and not having any experience as to the ultimate of sexual passion, nor will to control the serpent moving in the fluids of life, fell under the sway of that function, from which there seems to rise a cloud, obscuring his intelligence, and causing him to see

alluring psychic (sexual) pictures presented by the substitute.

Prior to the golden age (infancy), however, man was in the womb of mother nature, for before individualism, like lightning came down from heavenly spaces, the race of man did not possess any kings or rulers, but grew from a tiny speck of protoplasm in the womb, until emerging into the light of day the elemental specie, unorganized, roamed, like unto the animal specie, in droves over the face of the earth.

“Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it. I, even my hands, have stretched out the heavens, and all their host have I commanded. I raised him up in righteousness, and I will direct all his ways, he shall build my city (community of people functioning as one man) and he shall let go my captives, not for price nor reward” (Isa. xlv. 11-13).

Truth is facts in being, namely, in man's conscious being. His body of flesh is the product of a serpent, while the soul is an emanation of certain mind currents, constituting together the ego of man. And the soul which while in the body lightens and lifts up itself to know and comprehend that which is good and true can never slide back to the contrary, for it becomes infinitely enamored by a spiritual existence, and forgetteth all evils, supplanting the sensuous, local, particular and selfish with altruism and service to a greater body than its own; for it has learned and knows its Father and progenitor and can not apostatize from that *good*, or *God*.

Please observe that in viewing the race of man as one

personality, whose bodily cell structures are represented by men, there opens up an interesting study for the Esoteric student engaged in the pursuit of biological-cosmic facts. This personality, or the planetary man, grew to what he is thru generation, or the impulse residing in plasmic matter to divide itself indefinitely, because its ancestor, *protoplasm*, reproduced itself thru necessity, while man reproduces the specie thru self-will, and in this wise selfishness, unconscious of the fact, serves in perpetuating forms of flesh, which become the habitation of those currents of mind which emanate from the higher spheres, and improve the race of man by the appearance in the specie of highly evolved souls, which become leaders in the world of mind, religion, philosophy, art, letters and sciences; thus by degrees preparing on earth those conditions which will permit the establishment of a higher social state, governed by the very Spirit which created the form of man as a form of use for its habitation.

“Thus saith the LORD, The heaven is my throne (I live in the unbounded sphere of mind) and the earth (vital elementary being) is my footstool; where is the house (body of people) that ye build unto me? and where (what man or set of men) is the place of my rest? For all these things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor, and of a contrite spirit and trembleth at my word” (Isa. lxvi. 1, 2).

This planetary man as a unit (of which fact, however, but very few are cognizant), exists today in darkness, struggling madly for the possession of the elements of nature, such as earth (real estate), gold, silver, and wealth (workmanship of man's hands), as well as seats in high (kings, potentates and rulers), so-called, places. In this wise individual men and nations exist for a brief

period of time and die, their bodies returning to dust and their soul as a local, sensuous desire and will to its appropriate place in the astral world, or that aura which surrounds mankind because of the activity of the sex. All forms, man's included, arose, as has been said, from the depths of elements, which exist in solution in space; but no sooner each is organized than it is, figuratively speaking, struck by lightning. In other words the earth or body reproduces self thru generation, being inclined to that act by an individual impulse which disturbs the serpent, causing it to descend again as in the beginning, into the womb of nature. Now the Esoteric student by overcoming in his own being the influence of the Scorpio impulse which disturbs Libra, or the serpent, thus preventing the loss of life fluids, typified by Lucifer falling from heaven as lightning, is able to pass beyond the psychic sphere, into the region of Virgo, or the Will of God, and by those means form a conjunction with true spiritual being, permitting him to dominate in his own organism that which sustains endless consciousness in being or immortality in form and function in use to a greater body than its own.

The reproductive trinity, which rules the psychic world, is an essential link in man's perpetual being; it is the abode of selfish intelligences governing all those individuals, and social groups which incline to the uses of the sexual function in generation as well as perversion, and if permitted to dominate his life will inevitably (see Gen. xlix. 3-7), destroy the form, causing the soul to pass into the sphere of its psychic attraction, and returning again into flesh realize self in the limited, particular and sensuous existence on earth, with its struggles, suffering, abortive desires and death.

From what has been said it becomes plain why conservation of sexual energy, and the covenant to follow him

in righteousness, insures perpetuity in conscious being, cementing man's existence with events of transcendental character, supplanting the memories of his sensuous life, when he lived as a beast, with spiritual experiences, which restore to his memory the ancient days before the earth was in existence, when as a member of a heavenly body he was witness of creative laws as they operate in the world of mind, and causing him to realize that growth and immortality is not reached by death, but by the establishment on earth of a community of people living a regenerate life and functioning as *one man*. From this point of view the ideal commonwealth, wherein is neither disorder, nor sickness, nor want, nor poverty, nor death, can only be realized by those who have established in their own being the rule of mind over thoughts, impulses, and desires of the animal—psychic nature, which lives solely for self. To reason properly and behold creation in its true light the soul of man must govern the place of its habitation in the most absolute sense, day or night, asleep or awake, and its relation to the body should be that of a benevolent ruler, who has the welfare of his subjects at heart, because on the well-being of the cell-members of his social structure, or organism, depends the ego's presence in the phenomena in being, and from these considerations the New Creation of God, spoken of in the Scripture, is a social organization, composed out of mature individuals engaged in the different vocations of life, which constitute civilization in society. Each, being a cultured individual and a spiritual intelligence, will perform his work for the state the same as in the outer world, where men strive for wealth, position, or fame, which is vanity, with the difference that in the new world into which the Esoteric student strives to enter, everything produced reverts to the state, which is one body, wherein no one pays tribute to the beast.

Why is the Truth Hidden?

BY ELI

WE may well ask the question: Why are the sacred writings of Scripture hidden from the understanding of those who profess Christianity? We meet a minister of a certain Christian belief and inquire of him with reference to certain truths and passages of the Holy Book, and he will at once give their literal meaning, or, his answer will very often be, that it is hidden from human knowledge and beyond our comprehension, and that it is not important for us to know.

Jesus the Christ said: "Ye shall know the truth." Why then is it obscure? And why should so many only understand it according to the letter, and so few read it in a figurative sense? In other words, it represents one thing to the external eye, and another to the understanding. God's purpose, from the time man fell into sensuality, was to send him forth away from these truths, until his understanding should awaken to a purer and nobler life. So he drove out the man, and he placed at the east of the garden of Eden (at the sun-rising of the Glory of Divinity), cherubims, and a flaming sword, which turned every way, to keep the way (from his understanding) of the tree of life, so that he should not live forever in his uncontrollable passions. Hence, did our Heavenly Father employ his words in a sense not ordinarily assigned to them. All thru the Scriptures we find the figurative construction of God's language, thru the prophets, and in

the Lord's parables. In them we find a peculiar form of expression, which was united in its construction with the mysteries of the life he taught. Yet it is so simple in its rendering we believe a little child could almost understand it. Here we see the wisdom of our Father in keeping the secrets of the kingdom of God from those without, and speaking His Word to them in parables, that seeing, they may see, and not perceive, and hearing, they may hear, and not understand; lest they should turn before their time. See Mark iv. 11-13. Consequently do we find that the whole Scripture abounds with figures of speech, and that his creative Word was not spoken direct until he could speak to the soul of man.

Knowledge is the light of the soul, and it is thru the language of the imagination and the higher passions, or love for his Holy Spirit, that we mount up in our faith in God, so that everything in nature expresses His language correctly, tho it be highly figurative. Truth can only come of a spiritual illumination to those who receive the Holy Spirit, and to such it becomes an interpreter of the interior mysteries of the soul, and gives us a consciousness of an internal manifestation of our divine Sonship thru the intuitions and feelings of the hidden soul. God speaks to the soul first, thru living, active nature; second, thru apparently inactive nature; tho we believe that inactive nature does not exist at all. If all is Mind, then the true thoughts on God are created out of a conception of the idea of motion in everything in nature. For wherever there is motion there must be Mind. You may think there is no motion in a stone, but we think that motion is capable of existing in the separate and minute particles of a rock.

Do not forget, dear reader, that we, as a body, are united in a close union for the promotion of our private

views, and that we write for the purpose of setting creative thoughts in motion, so that the Word of God is not taken entirely as a literal interpretation. We should learn to draw our lessons, and observe nature, externally as well as internally. Look around you and observe the nature and character of the different ones you associate with. You will at once notice that the greater number of apparently well behaved, are fixt in established customs and external rites. What does it teach you? The very thing that Jesus Christ condemns.

How many of you today are not observant of old systems, consisting of established outward forms and prescribed ordinances of religious worship. True it is that liturgy inspires a person with awe and makes such worship appear solemn. But the practise of too much ceremony can lead to nothing else but an external form of religion, which can only serve for the purpose of magnifying the personality. The majority of mankind indulge in this splendor and show and fail to search out and live up to the divine nature. We who seek to resemble the unpretending Man of Nazareth, desire, above everything else, to follow and glorify the Spirit of God in him alone, by living in harmony with Divine made laws. His life and character is the principal subject the mind should dwell upon; His mission, toward the final ultimate of the divine plan. Then you will not be left to yourself to collect whatever pleases the external senses, which always mislead men, and keep the sacred meaning of the Scriptures hidden from the understanding. Jesus said: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke ix. 58). He sought not the eminence and influence of mankind. He placed his whole mind in the tender affections of the Father, whom he knew, alone, could inspire awe

within his soul for His glorious splendor. Thus he condemned pompous church ceremonies, as such have always kept out of view the real purpose of God and caused man to regard a Christ life an utter impossibility. If you can not understand the language of God in the Bible, it is because you are fixt in the old ideas of life and refuse to think beyond those ideas, and cling to the old ceremonial law and customs. Christ taught the Jews a new and higher conception of the divine plan; his purpose was to effect a complete change by turning the mind over from the old ceremonial laws. The mission of his second coming, in the grand body of regenerate men and women, will be to revolutionize the old church ideas and get men to cogitate upon the true nature of God. There is to be a new heaven and a new earth. Nature will begin to take on a new and higher order. Men on earth begin to think anew. Even the very God of the earth is to become new; and now we see the planet itself in chaos and disorder before the great change. The time is now ripe for a true understanding of the hidden meaning of the language of God in the Scripture. "For all shall know Me, saith YAHVEH, from the least to the greatest."



"A man's character is the fruit of his thought. Think right and you will do right."



"In even savage bosoms
There are longings, yearnings, strivings,
For the Good they comprehend not,
The feeble hands and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened."

All is Good

BY R. C.

ALL things were made by him, and without him was not anything made that was made.—John i. 3.

And Elohim saw everything that they had made, and, behold, it was very good.—Gen. i. 31.

✠✠✠✠ I N the April, 1913, issue of *Bible Review* the present writer contributed an article entitled "The Covenant and its Relation to Evil," in which the effort was made to show that the doctrine of non-resistance to evil, as taught by Christ, is not intended for those living upon the plane of physical generation, but is founded upon the covenant relation between YAHVEH and those striving for the highest goal of human attainment; and that the resistance, or even recognition, of evil by such is a violation of their covenant dedication. In that contribution the following language was used: "By resisting evil we are no longer trusting in God—and resistance is a breach of contract, a violation of the terms of our covenant."

Our Brother G. G. in the previous issue of this magazine propounds the query: "If Jesus, the god-man, were again to endure incarnation now in the beginning time of this Aquarius Age of man, would he teach the present generation as follows: 'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you'?"

Suppose the question submitted by our brother to have

been formulated thus: Do the teachings of the Lord Jesus form essential qualifications to those aspiring to attain the supreme and immortal consciousness—oneness with the Father? If it be conceded that the laws laid down by the Nazarene point the way, and the only way, to these high attainments, then it follows, *a priori*, that our brother's question is to be answered in the affirmative. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). There is no royal road to immortality and the way-signs along the strait and narrow path are as immutable as God himself. "Heaven and earth shall pass away but my words shall not pass away," said the Master (Matt. xxiv. 35). The teachings of Christ were not for a day, but for all time, and if for all time, he is reiterating them as much today as when he walked the shores of Galilee.

It is further asked: "Is this doctrine a concomitant of regeneration? Is it a consequence of regeneration? Is it a necessary attitude to the soul that is born of the water (of life) and the spirit (of God)?" In the article first referred to it is also said: "We feel that this teaching was never intended for the generality of mankind, but for the present ripe fruit—the covenant people." And it may be added, for all who later endeavor to attain to the status of the ripe fruit. This seems to be an answer to these queries, for assuredly the regeneration and re-birth are essential qualifications to the ultimate attainment.

It seems appropriate at this time to say a few words respecting good and evil. We read that Elohim, those perfected souls who have attained to oneness with YAH-VEH, "made the heavens and the earth, all the host of them," and it is not believed that these grand individuals

created any real evil. Indeed their own declaration is that all their creations are good.*

"There are sermons in stones,
Books in running brooks,
And good in everything."

Herein lies the mystery—the mystery of evil, of sin. To say on the one hand that all is good, and on the other to admit of evil, seems to be a contradiction. But is this so? We think not. Evil, within the scope of Christ's doctrine of non-resistance, is nothing more than forces operating on a lower plane seeking to annoy and hinder those attempting to elevate themselves to a higher plane. If man, therefore, attempts to rise to a higher status, all the forces, all the desires, all the loves, all the appetites, all the passions, rise up, as it were, in revolt to prevent him from making the attainment. Not only is this so, but individuals, in and out of the body, seek in every

*It is held by some that the Elohim in Gen. i. did not declare all things to be very good (*agathos*), but very fair (*kalos*); that only God is good, and Luke xviii. 19 is quoted to substantiate this view: "No person is good except one, God." The word *good* as here used evidently referred to the man Jesus, and undoubtedly signified *perfection*, as will be seen when the entire verse is quoted, and viewed in the light of other statements: "And Jesus said unto him, why callest thou me good? none is good save one, that is God." Christ also said: "I and my Father are one." And further: "The words that I speak unto you I [the man Jesus] speak not of myself: but the Father, that dwelleth in me, he doeth the works." Thus we understand the further statement: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48). The Creator being good (goodness being an attribute to perfection), it quite naturally follows that His creations are good, or fair. "Good" is defined as: "Possessing desirable qualities; adapted to answer the end designed; not bad, corrupt, noxious or offensive." "Fair" is defined to be: "Free from imperfections, unblemished, clean, pure."

If it is true that "By their fruit ye shall know them," the converse is also true. "Even so every good tree bringeth forth good fruit" (Matt. vii. 17). Evidently those holding the opinion that only God is good, overlook the law that "Use determines all qualities, good or evil." The fact that infinite perfection does not obtain is not proof that all things are not good and right in their proper sphere.

way imaginable to lure the neophyte back into the old condition. They were once his good friends, but now that he has turned his back upon them and declared his independence of them and put his whole trust in the great God of the universe, they become his enemies—evil. Should one condemn those who do him wrong? No. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Prov. xxv. 21). For to those who would attain to oneness with the Father there must be no evil. In this earthly experience good and evil are only determined by the senses as pain and pleasure, these being the crudest phenomena of life and the basic elements of thought, thru which alone experience can be obtained; but the spirit of life in its pure element is the spirit of God, the all good.

Adam was living a regenerate life and was a son of God, knowing no evil, until he partook of the tree of life (physical generation) and came to the knowledge of good and evil. If Adam knew no evil before his fall, a return to former conditions would abolish the evil acquired by disobedience. But the evil acquired by Adam, and passed on to future generations, was not evil to Elohim, his makers. The evil recognized by Adam was only manifest by a comparison between his former and latter state—a condition only of *his* own mind. "For as in [the carnal mind of] Adam all die, even so in [the spiritual mind of] Christ shall all be made alive" (I Cor. xv. 22). Evil is but a state of mind, of consciousness.

It follows as a necessary conclusion from what has been said that those who attain to a point where (to them) there is no such thing as evil, no longer, of course, have in opposition to them the forces operating upon the lower plane, and consequently the doctrine of non-resistance to evil does not to them obtain.

Love Your Enemies

BY A. L. NATHAN

IN the last issue of *Bible Review* in an article on "The Moral Problem of the Age," by G. G., the question is asked: "If Jesus, the God-man, were again to endure incarnation now in the beginning time of this Aquarius Age of Man, would he teach the present generation as follows: 'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you'?"

In a footnote the Editor invited any reader of the magazine to answer the question. Therefore the following:

In order to answer the question intelligently, we must go back to the time when the earth did not exist, and ask the question: What use is to be served by the creation of this earth? We read that "In the beginning God created the heaven and the earth," and we cannot imagine that the All-wise God would create such a wonderful piece of mechanism as this earth, without good and sufficient reason. We believe the reason to be this:

There is a law in Nature that compels every thing that lives to grow, if not in one direction, in some other; and when anything ceases to grow, it begins to disintegrate. This law of growth requires that every thing that lives shall produce more than is necessary for its own existence. This law governs the amœba and the God of this earth and every thing between them. By this law of growth the grass brings forth its seed, animals reproduce their kind, books are written, the earth increases in size, and even the God of this earth reproduces himself, for he

said, "Let us make man like us," in other words, let us reproduce our kind. That being the object in the mind of the Creator, it was necessary to build a world over which their children in the fulness of time should have dominion. David voicing this thought exclaimed: "The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men" (Ps. cxv. 16).

When God has completed the work of making man like himself, then man will be a God, and a God without anything to have dominion over is unthinkable. To accomplish his purpose, God, by means of the Seven Creative Principles, having called this earth into existence out of the invisible Ether, filled it, in an ever ascending order of development, with innumerable forms of vegetation, fish, insects, birds, animals and finally man. But, as God started to make Gods out of men and women, his work is not finished. As Jesus said: "My Father worketh hitherto and I work" (John v. 17).

As evolution, the evolving of a higher order out of a lower, is undoubtedly the means employed by God to make man in his image and like him; it follows that when man first came upon this earth (many thousands of years before the time of Adam), he was but one step above the animal. And as we would not expect the lowest form of manhood to reach Godhood in one short lifetime of "three score years and ten," any more than we would expect a man to jump over a mountain with a single bound, therefore we see the necessity of many incarnations. The mount of attainment is very high, and sometimes our progress in one incarnation is but little.

Now, as the ultimate is Godhood, with the ability to produce a world by a word of power, and we have yet to hear of a Scientist that has been able to produce a single grain of sand, we are forced to the conclusion that the

ultimate has not yet been reached. If we would ascend a high mountain, it would be well to secure the services of a guide, if such could be obtained. So, if we would climb up to heaven, where God and his angels dwell, it is necessary that we have a guide; one who knows the way, one who knows how they live in heaven; for God and his angels do not live as men and women do on earth. So, God, knowing man could never reach that high and exalted state of his own ability (even tho he build a Tower of Babel) has provided the means by sending teachers and prophets who were instructed to teach the people what was necessary to be done, in order to approach the conditions necessary to accomplish the ultimate. Finally he sent his own Son, so as to give the most explicit directions as to the conditions that all must comply with, in order to reach the declared ultimate of our existence on earth.

The Christ came, and in that wonderful Sermon on the Mount, he told the people how the angels live in heaven, and among other things, he said: "Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you." He then gave the reason for that course of action in these words, "That ye may be the children of your Father which is in heaven." He also said: "That except your righteousness exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

So, in answering our brother's question, we would say: There is no good reason for believing that if Jesus the Christ were here on earth to-day, (and there are many reasons for believing that he is), that he would change (in the sense of lowering) the conditions by which men and women may enter the "House of the Gods," to go no more out forever.

Force

BY A. D. TRUSSELL

THERE are three eternal entities and from them come all good and all evil. These entities are called Love, Intelligence and Force, and they express or manifest life as shown by the following acrostic:

Love,
Intelligence,
Force, and their
Expression.

There is force in everything and there are many kinds of force; but this article will deal mainly with life forces as applied by man and the results therefrom.

The new-born child enters this life created by the application of these three entities, or by the Infinite Creator, and the child is the expression of these entities. Before the birth other forces have been established, other lives have been instrumental in applying force, cooperating with the three in one. But life in the child cannot endure on this plane without further cooperation with God, who created the necessary forces for the continuity of life; the child itself being entirely helpless to the extent that it cannot partake of food without help. But a mother's love, intelligence and volition, which is one of the forces expressed, will cause the helpless child to live. Thus we see how the words "life" and "live" come into existence. But if the intelligence of the mother is of a low order and she does not apply the true kind of force, the condition of

the child will be in some respects what the word "live" means when spelled backwards—evil. But there comes a time when the child chooses for itself, and its choice in its application of forces is accompanied with ignorance or viciousness and it demonstrates perverted love, etc. It may have lived, but if you spell the word "lived" backwards you will have the word that he is—devil, and there is no other devil in existence. All that God created was good and very good, and a true application of all force is good. If you put your hand in the fire evil results follow and the fire is good and so is the hand.

If Edison discovered about electricity all that is claimed for him such application is good, but its application may cause evil conditions. It may kill people. The money earned by its application may not have done according to the golden rule. All the fruits and grains we use for food are good and good results follow the right use, but when the fruit is distilled and the spirits alone used for food, what are the results and why? Because of the wrong application of the good. It is the same with mental or spiritual force, (yes, physical force), and the right use of these forces, or each one of them, must be applied lovingly, knowingly, and according to a true force, and the way to know is discovered by a certain process that is natural to all mankind. Thrusting the hand into the fire may be prevented by telling the child of the danger. If he believes he avoids the fire, but if he disbelieves he learns by experience. This process is not the spiritual way. This is known by the Spirit.

In the March number of *Bible Review* we find an article by G. G., entitled, "The Moral Problem of the Age." He propounds a number of questions, basing his inquiries upon Matt. v. 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them

that hate you, and pray for them which despitefully use you, and persecute you." His first question is: "Does this doctrine apply to this age?" Answer—yes. It applies to any age where there is a man who has not conformed to the doctrine." Second question: "Is this doctrine a concomitant of regeneration?" Answer—yes, it is one of the concomitants. Third question: "Is it a consequence of regeneration?" Answer—no. Regeneration is a consequence of many concomitants. Fourth question: "Is this doctrine of Jesus a necessary attitude of the soul that is born of the water (of life) and the spirit (of God?)" Answer—yes, if by this question he means the rebirth which Jesus told Nicodemus was necessary. (John iii. 5). "Except a man be born of water (or cleansing) and of the spirit, he cannot enter into the kingdom of God." This birth is the entrance into a new realm of existence. Jesus told the Pharisees to cleanse themselves. The office of the Holy Spirit is to give true knowledge, and it cannot perform its functions as long as there is a false belief about that phase of doctrine being considered. In answer to the last question: When the time comes that perfect love reigns and rules then this command of Jesus will no longer apply to that age.

That the doctrine above quoted is one of the supreme tests of primitive Christianity to every man I have no doubt. If we do not love our fellow man, whom we have seen, how can we love God whom we have not seen.



"Belief is not a thing material,
But of the Spirit, so etherial.
It grows from many acts and still
A single act its life may kill."

Deific Manhood

BY NATHAN DAVIS

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Rom. viii. 19.

PAUL has many times referred to the crisis when all the first ripe fruit of the earth should attain to a unity of faith, and in order to fully understand what he means it is helpful to prayerfully consider his sayings.

Deific manhood may not be the apex of the possibility of human attainment; but it certainly is an attainment beyond the crisis of judgment, where the creature itself has been delivered from the bondage of corruption into the glorious liberty of the children of God. "That which is born of the flesh is flesh, that which is born of the Spirit is spirit;" that which is born of God is god, and tho these offspring of the Deity must necessarily all have "come into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Paul travailed in birth for the foolish Galatians until the Christ should be formed within them. It is thus that every child of God *must* have the Christ formed within them. In this experience "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for all are one in Christ Jesus."

In the orthodox world, if there has been a revival and fifteen hundred persons have signed a card, or held up their hand, fifteen hundred persons are reported as being

"born again," or "regenerated;" but reputation does not make one a child of God; righteousness must be wrought into the character, and one *must* be saved so they will *stay* saved.

There is a vast difference between conversion and regeneration. One may be converted or pardoned "seventy times seven," but no man or woman can ever be regenerated but once. It is affirmed that one may be converted repeatedly after he has been regenerated or born of the spirit; but Nicodemus was right, tho he had no knowledge of the spiritual birth. No man can enter the second time into his mother's womb and be born again of the flesh. Neither can he descend from the spirit world thru the "strait gate" into these low grounds of sorrow and then the second time be born back thru the "strait gate" into the spirit world. We must not get our metaphors mixt. Tho Nicodemus was a master in Israel he never had been initiated into the mysteries of the higher ideals of spiritual existence.

When undertaking a life for the mastery it is very important that one be correctly illuminated. They must understand the process of travailing in birth until the Christ be formed within their own personality. When this is accomplished all travail will cease. When you have thus followed Christ in the regeneration to a finish he will not be ashamed to call you brother, for you *are* then a junior brother—a living, walking Christ. If you look within your inmost being you will find your ideal Christ and you will also find your soul mate. The same process that forms the Christ within you will also form your soul mate and you will have become unisexual, as was the race in the primeval ages, but on a far higher plane; for the Holy Spirit hath wrought out a perfect reconciliation with God. God is unisexual; so was Christ;

so is every member of the Elohim family.

He that looks for an exoteric soul mate is not striving lawfully and cannot be crowned as an overcomer; but he that looks within for the Christ and for the soul mate will experience an *incorruptible love* for both, and in the *incorruptible love* is found the cleansing power.

Christ and Paul were both mystics after the order of Melchizedek and both promulgated the unisexual doctrine. They that are renewed, redeemed, regenerated, born of Spirit, born of God, are all unisexual and there can be no natural generation in the regenerate life.

The inquiry is made: How are the heavens populated? We answer by transmutation, regeneration. Paul has said: "Howbeit that is not first which is spiritual, but that which is natural: then that which is spiritual." Man is first of the earth, earthy. Then if he follows Christ in the regeneration and is transformed and conformed to his image, then is *creation finished* and he becomes a deific man. Deific men are not infinite, tho powerful. They have been purified and perfected by the things which they have suffered. They are not all on the same plane of capacity, or development, but have dominion in sacred things according to their talents for ruling, or evangelizing. They constitute a divine Hierarchy of seven degrees.

None but deific men can have fellowship with God, or with his Son Jesus Christ and one with another. All are illuminated walking in the light of God that never grows dim, for if ye say, ye have fellowship with him and know not the *all* of truth ye deceive yourselves and the truth is not in you. To deific men the heavens are opened and they may see the angels of God ascending and descending. People in the olden time expected to see angels and

they saw them. If angels come not to minister unto us it is because they are not invited, and we keep the door closed against them.

Jesus the living Christ always spake as one having authority, and all having the anointing of God likewise have authority as Masters. The mighty works performed by Jesus the Christ were the necessary concomitants of his relationship with the Father and all who attain to the same relationship may do the same mighty works, "and greater."

When deific manhood is realized, whether in the body or out of the body, there will be a vivid reality in the communion of saints, for they will be of one heart and of one soul, for the one uniting Spirit of Jesus Christ is the bond of unity which makes all of one family. Jesus was the first to conquer, the first to overcome, the first to make a breach in the ramparts of iniquity thru which all may be lifted up to the same plane of spirit life. God is love and all deific men are so filled with incorruptible love that it radiates, and scintillates and vibrates at a rate far beyond the comprehension of the natural mind. They have ceased to be negative in any degree, but are positive to all that is of God. We find in the domain of the spiritual that which is constructive and also that which is destructive. It should be the purpose of all to transmute all that is destructive into that which is constructive and bring it to the highest measure of utility.

Deific manhood is a concomitant of immortality. The most important event in human life is the coming into conscious, vital realization of our oneness with the Infinite Life, and this is at-one-ment. When we can say, as did the Master, "I and the Father are one," recognizing the oneness of our lives with the Father's life, then we have

of a truth past out of death into life; but in this we find a crisis where we must meet the "monster of the threshold," who will try us with temptations, the severest of all our lives and if the hierophant finds us worthy to obtain the higher dispensation, "then we shall receive the crown of life, which the Lord hath promised to all them that love him." When we have thus laid hold on eternal life and immortality, the immortal brotherhood will greet us and welcome us as true initiates, adopted into the family of God the Father, which constitutes redemption of the body from the bondage of corruption; "then as a master one may travel in foreign countries and receive master's wages," either leaving the body behind in deep sleep, or taking the body along as did Philip after baptizing the Eunuch.

Since under the law it was appointed unto all men once to die, this thought of the mortality of the body has been so deeply implanted in the subconsciousness of the race that it is well nigh impossible for any to realize that Christ the Son of God was manifest to bring to light, life and immortality thru his gospel and they *cannot* bring themselves to believe that he came to destroy death, but just go on following the first Adam and reaping the wages of sin, which is death; not knowing that if they go out of the sin business they would not have to draw the wages of sin. Just as long as men believe in the *substitutional atonement* so long will they be sinners and draw the wages of sin which is death. "Awake thou that sleepest, arise from the dead and Jesus Christ shall give thee light."

On all sides are evidences of ignorance, error, sin, disease, suffering, sorrow and death. Under mysterious and unaccountable "ministrations of providence," man has known no better philosophy than to bow in submission

and regard these things as inevitable and unavoidable. But this has ceased to satisfy and now we are asking why. The transition period is upon us and it behoves us to obey the injunction of the Master, "To watch therefore: for ye know not what hour your Lord doth come." "Blessed is that servant, whom his Lord when he cometh shall find fully prepared and watching." In the way of righteousness is life; and in the pathway thereof there is no death." But people do not believe it. Many are looking to the Esoteric movement for the proofs and as of old demanding a sign, but no sign shall be given. The time will come when we shall see that this means far more than we dare to think as yet. It rests with you to determine whether your soul shall be housed in a mansion of everlasting splendor and beauty, or in a hovel of your own building, ruined and abandoned to decay."

Men naturally gravitate to that sphere to which they are fitted to occupy and when they have made the attainment of deific manhood, then their associates will be deific men.

Athanasius said, "Even we may become Gods walking about in the flesh." It is thus that Deity is manifest in the flesh tho it be already transmuted into spirit. This is to know and to walk with God. This it is to have the Christ formed within. This is the spiritual birth. This is regeneration—redemption of the body. This is the proper destiny of all men, tho few there be who make the attainment.

Benedictions to all in Christ Jesus.

"Onward and upward still our way,
With the joy of progress from day to day;
Nearer and nearer every year
To the visions and hopes most true and dear."

Embodying the Logos

BY ENOCH PENN

It is given unto you to know the mysteries of the kingdom of heaven.—Matt. xiii. 11.

THE Gospel by John begins thus: "In a beginning was the Logos, and the Logos was with God, and the Logos was a god"*—*i. e.*, was a power. The word *Logos* appears to have no exact equivalent in English and is variously translated. But the statement, "Through it every thing was done; and without it not even one thing was done, which has been done," and that it "was in the beginning," shows that the Logos is the first step in the accomplishing of anything.

God created man in his image, that is, man has the same faculties and powers as his Creator, even as a little child has the faculties and powers of its father, tho as yet undeveloped. If man is in the image of his Creator then their manner of operation must be similar. Before one can do anything there must be first the thought or idea concerning that thing. Therefore we may say concerning God, and as well concerning man, in doing anything there is first in the beginning the thought, the idea. So we feel that we do no violence to the text to translate it: "In the beginning was the idea, and this idea was with God, and this idea was a power. This (idea) was in the beginning with God. Thru it everything was done, and without it not even one thing was done, which has

*Wilson's Emphatic Diaglott.

been done. In it (the idea) was life, and the life was the light of men."

The thought in the mind of a man is a power urging him to manifest it. To illustrate: A man may have an idea of a home that he desires for himself and that idea is, or has in it, a force impelling him to labor perhaps for years to materialize it. Thruout all those years while the idea is held it urges and impels to its realization. We say that the idea is the impelling force urging him on to persistent effort, because we see that if one gives up his idea, or, as we say, changes his mind, the work is dropped. As, for instance, if one taking a journey to a certain place gives up the idea of going to that place, he either goes elsewhere or returns to his starting place, because the power urging him on subsides when the idea is abandoned.

The difference between the thoughts of God and the thoughts of man is that the thoughts of man do not always impel to such action as to become realizations in matter. In fact many persons seem to spend most of their time in idle dreaming, idle idealizing, that leads to no results. But the thoughts of God are a power to which Nature always answers. Or, in other words, we may say God never thinks a vain thought. This was exprest by the prophet Isaiah (lv. 8-11): "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." The terms "my thoughts" and "my word," as quoted here, are equivalent to the term the "Logos" of John's Gospel, and refer to the same thing.

Of the Logos it was said: "In it was life, and the life was the light of men." In the Logos was the power which caused men to be and which urges them on to the predetermined ultimate. This ultimate is a glorious, joyous and peaceful life for man, with all nature working toward that end. "For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 12-13). So we see that this condition of the fullness of joy and peace to which the race shall yet attain shall last for ever, it "shall be an everlasting sign that shall not be cut off," for "whatsoever God doeth it shall be for ever" (Eccl. iii. 14).

"In it [the Logos] was life." Thinking exhausts the body. This is easily perceived in one who has not been used to careful, persistent thought formulation. A thought is formed of the life-substance, and it has in it of the life of the thinker. Therefore of the Creator's thought it was said: "In it was life," God's life.

Because man's life was derived from the word that God breathed forth to form him it was written: "And that life was the light of men." Also for this reason it was written: "And God breathed into his nostrils the breath of life and man became a living soul."

A word is a thought exprest; therefore when God

thought creation into existence, the coming into existence or the manifesting in nature of the Creator's idea, being the expression of the idea, it was written, "the worlds were framed by the word of God." So that we may say, "God thought the world into existence," or, "God spoke the world into being."

In Genesis we read: "And God said, Let there be . . . and it was so." Over and over again the Creative word was reiterated, showing that we may regard every separate thing as a distinct "word" of God. So we perceive that step by step God's work in creation is accomplished by impulse after impulse from the Divine mind that is sent to earth. This is illustrated by the statement: "The Lord sent a word into Jacob and it hath lighted upon Israel."

The terms "the Logos" and "the Word" were both applied to the Lord Christ, because he was an expression of the Divine idea as stated in Genesis: "Let us make man in our image, after our likeness, and let them have dominion over . . . all the earth." Jesus Christ was, as all other men, made in the image of God, also he attained to the "likeness." The most prominent feature of that likeness was in the fact that all things in nature obeyed his word. It was with him even as the LORD said of himself: "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it."

Jesus Christ was the expression of God's idea concerning man. He was that which it is the Divine purpose that all men shall become, namely, a Godlike man dominating nature by the power of the mind and will expressed by his word. Therefore he said, "Follow me" on to the Divine ultimate.

THE METHOD BY WHICH THE LOGOS BECOMES EMBODIED
IN MAN, MAKING HIM LIKE GOD.

The statement, "The Lord sent a word into Jacob and it hath lighted upon Israel," shows that the work of creation was not finished when God created man in his image, but that the impulses of the Divine Mind urging nature to ultimate his purpose were continued, and, in fact, will be continued until God's word concerning man shall be manifested in the earth.

Speaking broadly, the Bible was given to man to teach him first, God's purpose in creation, and second, God's method of accomplishing that purpose, to the end that man may know and do his part, which is to prepare himself so that he can permit the power which God has sent and is still sending into the world to perform its work in him. For it is evident that in so far as man has free-will he has the power to hinder or to postpone the work of the Creative word, namely, the manifesting of the Logos in himself. If he have no such power the reason for the commands to do or not to do is inconceivable. But the statement of the Spirit of God thru the prophet, "Thou hast made me to serve with thy sins" (Isa. xliii. 24), shows that man can hinder the accomplishment of the Divine purpose in himself.

By referring to the account of the creation in Genesis we find that the Creative word went forth time after time and each time a force was sent into nature to accomplish some definite thing. We read: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so." The statement, "By faith we understand that the worlds were framed by the word of God, so that the things that are seen were

not made of things that do appear," leaves us to infer that all creation was made not out of nothing but out of an invisible substance. Thoughts are formed of the substance of the mind and life of the thinker, so we reason that God created all things of his own substance. Since God thought all things into being then all things are the embodiment of God's thoughts. We read: "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. ii. 4, 5). The statement here is that God created "every plant of the field before it was in the earth, and every herb of the field before it grew." After it was created, but before it grew, it existed as a thought form in the Creative Mind. This being true, then we are safe in saying that every plant is the embodiment of a distinct thought of the Creator. To illustrate, we take an acorn, it is a seed of an oak tree. The acorn is an embodiment of a thought of the Creator. When God's thought is sent into the earth it becomes a fact in nature, and the thought embodied in the acorn is that which the acorn may become. Under proper conditions the acorn becomes an oak tree bearing acorns. Then we say that in the acorn is a portion of the life and mind of the Creator and that mind is formulated into a thought, and that thought is an oak tree bearing acorns, and the power within the acorn that causes it to become an oak tree bearing acorns is the Creator's will. This same thing is found in the animal kingdom. If we take the horse we can trace the same process. In the reproductive substance of the horse is life, it is the life and mind of the Creator, and that mind is formed into an idea, a thought, and that idea is, a horse reproducing horses. This is the Creative

word implanted in the reproductive substance of the horse.

The idea, thought, word, or Logos of God the Creator concerning any living thing is implanted in the reproductive substance of that thing and this determines what that thing may become. Concerning the oak tree and the horse they have become all that they can become. Man being a member of the animal kingdom the same law applies to him, but regarding him there was an additional word spoken. Not only is it true of man as of all animal life that in his reproductive substance is the power of the Creator causing him to reproduce his kind, but also in it is the Logos or idea, "a man like God, dominating all nature by his word."

So we perceive that in the reproductive substance of every living thing, whether it be vegetable, animal or man, is a portion of the Creator's mind, and that mind is formulated into a thought, and the Creator's thought sent into the earth or into a living thing shall in due time accomplish that which the Creator determines. Since in the reproductive substance of man is embodied a portion of the mind of the Creator holding the idea of a Godlike man dominating all nature by his word, if this power of the Creator's mind is retained by retaining that substance in the organism it shall accomplish in him that which the Creator has designed. For this reason John goes on to say in verse 12: "But as many as received him (the Logos), to them gave he power to become the sons of God." As surely as the acorn may become an oak tree bearing acorns, so surely may the man by retaining within his organism this substance that receives the continual inflow of the Creator's mind, thought, and will, become a Godlike one, dominating all nature. This then is the process of the Creator's method whereby his thought and power enters into man impelling him to become the manifesta-

tion of the Creative Logos, to become the Word of God made flesh.

John in his writings appears to have tried to place, more clearly than any other of the inspired writers, this great truth, that the attaining of Divine sonship, becoming sons of God, is by retaining within the organism the power of God embodied in the reproductive substance. In his epistles he begins in much the same strain as in his Gospel. He begins: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word (Logos) of life" (John i. 1). He then goes on to say in the next verse that his purpose is to "show unto you that eternal life which was with the Father." In this Gospel he had said, "In it (the Logos) was life." He now declares that in the Logos of life is "that eternal life which was with the Father." And he would show us how that eternal life that the Father has is in the Logos and is transferred to man that the man may also partake of God's eternal life and live forever. Having said in his Gospel, "But as many as received him (the Logos), to them gave he power to become sons of God," he now says in his epistle, ii. 5, "But whoso KEEPETH his word (Logos), in him verily is the love of God perfected," That is, those and those only who retain the Logos within themselves receive of God's love that will bring them to perfection. The one keeping the Logos becomes a son of God and in him the love of God is perfected because "the Father loveth the son." Again in verse fourteen he writes: "I have written unto you young men, because ye are strong, and the word (Logos) of God ABIDETH in you." "Let that therefore abide in you, which ye have heard from the beginning. If that (Logos) which ye have heard from the beginning shall

REMAIN IN YOU, ye also shall continue in the Son, and in the Father" (v. 24).

"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" (ii. 27). Here we are told that to retain the Logos from God is to be anointed of God, to become one of God's anointed ones, a Christ, and it is the Chrism of God within that shall save man from sin and the result of sin, death.

"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" (iii. 9).

This is "the mystery which hath been hid from ages and from generations . . . which is, Christ [the anointing of God] in you, the hope of Glory" (Coll. i. 26, 27).



Editorial

✻✻✻✻ HAVE not been writing in the magazine for some time past because some of the readers were saying that there was too much of a sameness in the magazine, so I thought I would ✻✻✻✻ give them the advantage of other writers for awhile. Now many are calling again for my writing so I think that I shall begin to write again for the magazine. But you may depend on this, we have one central object, and we believe that to be the object which was in the mind of the Creator when he created the world; therefore we believe that it is the most important subject that can fill the mind of man at the present time. While that object takes in every thing that pertains to the kingdom of

God and its righteousness, yet to some of our readers, it seems to be the same thing over and over. How can it be otherwise? This magazine originally was started exclusively for the purpose of holding before the minds of the people the one great central thought—methods by which man may attain to a knowledge of God and his kingdom. True there has been much written on that subject, and much more may be written to the advantage of those whose minds are centralized upon that one great object of preparing themselves to become members of that holy body that is to be formed. We have reason to believe that there is a people, a large body of people, whose minds are thus centralized and cannot be changed, and it is for these that we give our time and our attention in the articles in this magazine.

MR. FRANK S. CHANDLER has again gone out from us, and we have reason to believe that he has the names of our subscription list, as well as the list of our correspondents, so that none need to be surprised to hear of his starting a center independent of this. I only wish that he could have gone out more honorably; but none can stand against us for the Lord YAHVEH is with us and this work is being carried on by that Infinite Mind and none can hinder it. Some have said that my work is finished, and that now it remains for them to take up the work and finish it, while others there are who are going to have me die soon, but I believe that these things are not the Father's will. I expect to remain in this body until I see the consummation of this work, after that I know nothing of the Father's will concerning me. I am in the hands of the Father, and the Father is with me, and I rejoice in the consciousness of his presence. Therefore I know that whatever may come will be for the best, and will bring added joy and peace.

WE are confident that we have come to the time of the great tribulation spoken of by our Lord, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21). The horrors of this war that is raging in Europe and Asia so far transcends anything that ever has been in the history of the world that it fulfills the prophetic words of our Master. If America is kept free from it, it will be much more than we expect. According to the prophet Ezekiel it is by no means at an end, "Hear the word of YAHVEH, Thus saith the Lord YAHVEH: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein. And all flesh shall see that I, YAHVEH have kindled it; it shall not be quenched" (Ezek. xx. 47, 48). We believe that the spirit of the Lord has gone forth to "destroy them which destroy [corrupt] the earth" (Rev. xi. 18), that it may be prepared for the new heaven and the new earth wherein dwelleth righteousness; but you that seek the Lord with all your heart, with a perfectly consecrated soul, will be preserved from all harm.

PRAYER

"When thou art hurried or worried or cumbered,
Or thy thoughts are vexed and sore,
Hide away in the heart of prayer
And tightly close the door;
Then, when the sounds of earth grow dim,
Find God, and talk awhile with Him.

"Then rest for a space in that quiet place,
And hold His hand in thine;
Look into the sunshine of His face,
And thou canst not fret nor pine;
Then, when thy thoughts from thyself are free,
Listen, and God will talk with thee."

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

Time of Cusp Transits					
Washington, D. C., U. S. A., May, 1916.					
Body	Enters	On day	h.	m.	
☉	♈	1	2	41	a. m.
"	♉	3	0	5	p. m.
"	♊	5	11	45	p. m.
"	♋	8	0	42	p. m.
"	♌	11	0	36	a. m.
"	♍	13	9	7	a. m.
"	♎	15	1	32	p. m.
"	♏	17	3	1	p. m.
"	♐	19	3	22	p. m.
"	♑	21	4	26	p. m.
"	♒	23	7	27	p. m.
"	♓	26	0	57	a. m.
"	♈	28	8	46	a. m.
"	♉	30	7	49	p. m.
☽	♈	21	4	19	a. m.
♂	♒	10	10	28	p. m.
♀	♏	1	2	38	a. m.
"	♍	19	4	51	p. m.
♄	♎	5	11	26	p. m.
"	♏	12	6	3	p. m.
"	♐	21	6	28	a. m.
"	♑	31	9	3	a. m.
On May 1st					
☿	is in	♍	14	6	8"
♂	" "	♐	17	25	7
♁	" "	♋	16	36	50

BIBLE REVIEW

VOL. XIV

MAY, 1916

No. 8

Jacob's Ladder

BY H. E. BUTLER

THE prophet Isaiah said, "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 8). The word of God sent forth is the laws of nature and of the universe, for by the word of God the world's were made; and as Jacob was to be the progenitor of twelve sons, and they in turn were to be progenitors of the whole house of Israel, God, in pursuance of his great purpose when he created the world, sent forth his word into Jacob, in order that he might endow his children with the qualities of that word that he had sent into him, for he could not endow his children with anything that was not in himself. Many of you will remember that according to "Solar Biology" the position of the planets at the time of the birth of a child shows the general characteristics of the mind of the father and the mother just previously to and at the time of conception. This is the law by which God has led his people up from the lower states of existence to the present time when there is a people that is capable of grasping the great purpose and plan of the Creator. Now this word that God sent into Jacob is brought to light in the

28th chapter of Genesis, beginning with the 10th verse to the end of the chapter:

“And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD [YAHVEH] stood above it, and said, I am the LORD [YAHVEH], the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD [YAHVEH] is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the LORD [YAHVEH] be my God, and this stone, which I have set up for a pillar, shall be God's house:

and of all that thou shalt give me I will surely give the tenth unto thee."

The foregoing quotation gives a general idea of the nature of the word which was sent into Jacob, and found its expression in Israel, and which will be ultimated when God has sealed, according to the 7th chapter of Revelation, the twelve thousand of each of the twelve sons of Jacob. These we are told are the first ripe fruit of the earth; and they are the first ripe fruit, not only of God's purpose declared in the beginning of creation (Gen. i. 26), but they are the ripe fruit of every word that YAHVEH, God of the universe, sent into his people including, Abraham, Isaac, and Jacob. And it will be seen by referring to the words of Isaiah, "The Lord sent a word into Jacob, and it hath lighted on Israel," that Jesus came as the first ripe fruit of that word, and that the purpose of God in all his creation was exprest by that word. For those whose minds are sufficiently awake will readily perceive the fact that the New Testament Scriptures could not be understood without the aid of the Old Testament, for the Old Testament and the New Testament are one continuous chain, and the one cannot be perfect without the other. When Jacob said, "If God will be with me, and will keep me in this way that I go . . . then shall the LORD [YAHVEH] be my God," he really said, in other words, "If God will fulfil his part of the covenant, I will do all in my power to fulfil my part of the covenant." Jacob's words not only imply this, but they imply that, If God's Spirit will be with me and with my posterity to the end, then shall this ladder whose top reaches to heaven where YAHVEH is be set up on the earth.

It is really wonderful when we study carefully the Scriptures to see how faithful God has been in following up his people, guiding their course, hedging them in so that in reality there has never been but one way for

them. When Jesus came he said, "I am not sent but unto the lost sheep of the house of Israel." Who lost them? Did God lose something that he could not find? No, indeed, while he scattered Israel among the nations, yet he ever watched over them and led them out from the nations and made them the greatest nations of the world; for the English and many of the Northern races are direct descendants of Israel; and about three fourths of all the people of the United States are Israelites, the direct descendants of the sons of Jacob. God has kept you, Israel, under circumstances where he has been enabled to develop in you thought powers and brain capacities, such as do not exist anywhere else in the world. He sent into the world his son, the Lord Jesus, to give to his people special instructions which if properly followed would lead them to the house of God and to the gate of heaven. And in these last days, he has called out a son of man to elaborate and to complete the knowledge of those methods in order that the ultimate design in the mind of the Creator may be accomplished.

Now, the work before you, dear children, is to set up on the earth that ladder that shall reach even to God's throne, and then you will realize the force of the words of the Nazarene, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"* (John i. 51). This was the chief thought that was sent into Jacob and lighted on Israel, and is in full force in you who seek God with all your heart. The time has come when you shall see the angels of God ascending and descending upon the son of man, upon you,

*The dark, hypocritical mind of the would be teachers of the world has thrown around the words, "the Son of man," the lie that they referred to Jesus of Nazareth, the Son of God and to none other; notwithstanding he was frequently called the "Son of man," and that when the angels of God spoke to any of the prophets, they called those prophets "Son of man."

dear children. You will not see a ladder set up, for this symbol was only to convey the idea to a people low in the scale of understanding. But you will see the heavens opened and the glory of God and his holy angels ascending and descending upon you

In order that you may bring about this condition, read carefully the instructions of our Lord Jesus, in the 5th, 6th, and 7th chapters of Matthew and guard your thoughts, your words, and your acts continually; retire within and center your inner consciousness upon God; do nothing without first counselling the Spirit, and keep your mind stayed on God that you may come into perfect harmony and oneness with that Spirit; and if you are faithful and diligent, unremitting in your efforts, you will soon realize from within, yes, even from the psychic vision without, that the heavens are open to you, and you will behold God, YAHVEH, above; you will feel his spirit, realize his great goodness, and you will have the presence of his angels to keep you in the way that you go, to feed you, to clothe you, to house you, and to protect you, so that you may come to the Father's house in peace. When you have the protection and guidance of the Holy Spirit, "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).

Do you not see the thousands falling? Do you not see the terrible tribulations that are now in the East sweeping on toward the West? Hasten, children, make no delay, consecrate your lives to the Father, and live for no other purpose but to know and to do the will of God, for the time is near when you will be called into that holy temple where you will go out no more for ever. Herein will be the ultimate and the fulfilment of the vision of Jacob and the word of the Master Jesus, for then the an-

gels of the Lord will ascend and descend upon you, and you will live in heaven whilst on earth.

May the Spirit of God be with you and urge you on to perfect righteousness.

Divine peace be with you.



OH COME!

TO THE PRODIGAL

OH come to our God, if seeking for rest!
He knows thy desires, will grant thy request;
When dark clouds of sorrow and enmity roll,
He comes like a sweet ray of light to the soul.

Bright as the morning after a shower,
Smiling in beauty, radiant with power,
He speaks to the spirit so weary within,
Strives with it, pleads with it—let him come in.

Can you refuse such a heavenly guest?
Admit him, brother, and thou shalt be blest,
He will dwell in the heart of the lowliest born,
Will cleanse it from sin, and with virtue adorn.

Thy soul may seem lost in the darkness of night,
It will shine once again with marvelous light;
And after the wild storm of doubting is past,
Will find a sweet refuge in heaven at last.

Then come to our God and you will find rest,
He knows thy desires, will grant thy request.
Have faith in his word, brother, trust him and see,
His sweet words of welcome are "Come unto me."

—*R. Muat.*

The Real Presence in Spirit and Letter

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

***** ONE of the cardinal doctrines of the Latin
* O * Church is that of the
* * * REAL PRESENCE IN THE MASS.
* * * This indeed was probably the most essential
***** point of difference between the Papacy and
Protestantism. For to many minds the idea of transub-
stantiation seems not only abhorrent but ridiculous. The
priest's claim, to be able to change the wafer and the
wine in the real substance of

THE BODY AND BLOOD

of our Lord, was looked upon by Protestants as a mere
conjurer's trick, and thus the phrase "*hocus pocus*" was
invented out of the "*hoc est corpus*" of the Latin Mass.

But tho the pretension has been made the subject of
sport and blasphemy, there is

A DEEP SPIRITUAL MYSTERY

underlying it, which may yield us an exceedingly profit-
able study. For there must be some way in which the
words of Jesus are fulfilled when he says, "He that eat-
eth my flesh and drinketh my blood shall *never* die."
From the moment of their utterance, these words caused
separation, for it is said that "from that time many of
his disciples went back and walked no more with him."
So great was the disruption indeed that he even inquired
of Peter and the rest of the apostles, "Will *ye* also go
away?" provoking the pathetic and memorable reply,
"Lord, to whom *should* we go, *thou* hast the words of

eternal life?" In other words, it acted like Cromwell's "Self-Denying Ordinance" in sifting the wheat from the chaff. So that the effect was really good altho apparently harmful. For the deeper the spiritual force which underlies the letter, the more the letter kills, and this is not without design, for there can be no spiritual life, without antecedent death, and so the letter serves a purpose in killing, as the apostle Paul testifies, "I was alive without the law once: but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death" (Rom. viii. 9, 10).

So that the killing effect of the "letter" is seen to be a necessary preliminary to the spiritual life, for unless a man realizes that he is dead in sin, he cannot seek for spiritual life. So the words of the Savior are often said to have had a deadening effect for "He spake unto them in parables, that seeing they might *not* see." Even so the law, which is holy and just and good, is said to work death in us, so that we may be "raised again to walk in newness of life," and thus the new spiritual life begins with a resurrection, thru the apprehension of that which underlies the letter, wherefore he saith, "*Hear* and your soul shall *live*," for the "words that I speak unto you, they are spirit and they are life." So by means of the very words that cause death to him who sees only the letter, we can have life, abundant life, for spirit, soul, and body, and can gain thereby such a victory over death, that we can escape entirely even the dissolution of the body by a metamorphosis, by means of which "all that is mortal is swallowed up of life."

The contrast between the letter and spirit is in no case more apparent than in that of this

"HOC EST CORPUS MEUM"

of the Latin Mass. It is upon these words that the doctrine of the Real Presence is founded. The very doctrine

of which Jesus said, "The words that I speak unto you, they *are* spirit and they *are* life;" the very doctrine which was essential to the possession of spiritual life, and that under which is hidden the deepest mystery of the Christian Religion.

"EXCEPT YE EAT THE FLESH of the Son of Man and drink his blood ye have no life in you," was that which in the letter was most deadly. For to thousands who rejected it, it brought physical death, for those who accepted the doctrine of the Real Presence in the Mass, became the haters and murderers of those who rejected it, and thus proved that they were abiding in darkness and death, "for we know that no murderer hath eternal life abiding in him."

But strange it is that out of this most deadly letter, the spiritual man extracts the greatest sweetness and light and life, and thus it is that out of the Devourer comes forth meat, and out of the Slayer, Life. For as William Law says, "Thy body is the Holy Temple of the Lord, every day may be Sunday unto thee, and thou mayest always celebrate the Supper of the Lord." Every true mystic knows this to be true—that he receives Christ into his inward man, as we receive food into our bodies by eating and drinking. And this may be true in a threefold sense, spiritual, psychical and physical, according to the following scriptures:

Spiritual (1) He that is joined to the Lord is *one* spirit.

Psychical (2) We have the Mind of Christ.

Physical (3) Your bodies are Members of Christ.

The three degrees of indwelling for spirit, soul, and body, are also exprest as

Spirit (1) "If any man have not the spirit of Christ he is none of his."

Soul (2) "That Christ may dwell in your heart (soul) by faith."

Body (3) "Always bearing about in the *body* the dying of the Lord Jesus that the *life* also of Jesus may be manifested in our mortal body."

The redemption of our bodies is the very

CROWN OF LIFE

and completes the salvation of the whole man.

Many of the saints will escape the dissolution of the body, by means of this threefold union with Christ for as Paul says, "We shall *not* all sleep, but we shall all be changed," that is, all who "are left over unto the arrival of the Lord." And even now we should present our bodies a living sacrifice, to be renewed by the spirit of our mind, into the likeness of the body of his glory, thru the inward working (energy) whereby he is able to subject the all things to himself.

And thus it is that we who are in the tent (the present physical body) are sighing, not to be unclothed (to strip off the mortal body by death) but to be

CLOTHED UPON

with our celestial body, "our *house* which is from heaven," so that "we shall not be found naked"* but be found among the overcomers who having washed their robes in the blood of the Lamb, are found worthy to walk with him in white, i. e., clothed with an incorruptible body.

Others will be

"FOUND NAKED"

to their shame, for the shame of their nakedness will be made manifest. Now the sum of what we have been saying is this—that the Real Presence is not in the Mass, but in the bodies of the saints. For the prophet asks of the Messiah, on the one hand: "Who shall declare his generation, for he is cut off out of the land of the living?" and on the other he affirms that

* II Cor. v. 1-7.

“HE SHALL SEE *HIS SEED*;

He shall prolong his days; the pleasure of the Lord shall prosper in his hand.” It is *in us* who are his seed “the children which God has given him” that he prolongs his days on earth.

We are to be *the* Jesus, who are collectively

THE LIGHT OF THE WORLD

by giving up our own selves (soul and body) that his life may so permeate our whole being that our identity with him may be absolute, thoro and complete.



FALSEHOOD AND TRUTH

“Falsehood borrowed the judge’s wig
And stole the preacher’s cane;
A history, too, he carried,
And took an early train.

He talked with all he chanced to meet,
His tones were very loud,
And for a time his story drew
The people in a crowd.

Truth stood apart from all the din,
Unmoved and calm her face;
‘Sometime they’ll hear my voice,’ said she,
‘Then I shall take his place.’ ”



“If you would overcome the tempter, master self, for he is self and can never go beyond self. If you can go beyond self, you are beyond all temptation.”



The Great Moral Problem of the Age

BY G. G.

*** I N my article in the March number of *Bible Review*, I stated that I did not raise the questions concerning Christ's teachings for the purpose of displaying my own knowledge or belief. I was sincere in that statement. At the time I did not contemplate writing another article under the the above-mentioned heading. Even now, my chief object is to obtain, thru mind magnetics, keener perception to facilitate ethical study.

So, in asking these questions from the deeps of my own soul; in imperfectly formulating them for *Bible Review*; in reading and pondering the beautiful and appropriate thought given by Brother Butler; in anticipating view-points from others by getting much telepathic value from their thought, even tho it may not be written for publication—in and thru all these, I perceive new avenues opened in my soul, whereby, with larger experience, greater knowledge, deeper intuition, and purer inspiration, I may, perhaps, turn more light on "The Great Moral Problem of the Age."

Ethics have been the chief study of wise minds, the chief practise of noble hearts in all ages. Morality has been preeminently the interest of great souls, the main business of great Teachers.

Ethics is The Study of Man, the heart of psychology. "Do the thing and you shall know it" is the key to ethical knowledge, admitting the student to ever higher sim-

plicities. In other words, Do the best you know *how*, that you may learn *what* is best to do. For a man cannot long divorce the practise from the study of Ethics, else his investigation becomes vain, and his demonstration vitiates even pure speculation.

True ethics is the Way of Wisdom, leading to the refinement of the soul. And I conceive morality primarily to be the Creator's survey of that way to man subjectively thru Conscience, and objectively thru Nature. But I perceive religious philosophy to be man's interpretation of the chart of that survey.

For it is evident that the nearer man's interpretation of the Creator's Plan approaches the method of theological dogmatism, the more separate becomes Religion from Ethics. For the more religions become crystallized, organized, and systematized, the rarer becomes the practise of true morality, and the fewer souls there be who feel their religion to be a conscientious measurement and adjustment of their individual faculties and powers, and of their personal capacities and possessions. This law, historically manifested in the gross oppression and prolific pluralization of religion, operates in the adulteration of all genuine things.

This view of the subject may perhaps bring us nearer to a consideration of the inquiries concerning "The Sermon on the Mount." The idea was expressed in the former article that the central truth of "The Sermon on the Mount" lies at the foundation of genuine Christianity. This taken in connection with evidence that Religion is of greater value the better it is based on the truth of Conscience and the order of Nature, makes pertinent the following questions:

What is the chief virtue of true Morality? What is the chief virtue of real Christianity? Are they alike in principle?

It is my understanding, based upon the experience of many incarnations, that the principle of Conscience sustains the same relation to the soul of man as the principle of polarity does to Nature. That is to say, Conscience is the final arbiter of ethical truth even as Polar Magnetism, or Affinity, guides all material forces in order. I conceive these to be the Hands of God involved in the soul and cosmos of things, leading the soul to happiness and guiding the universe to beauty.

Deducing from this trestle-board, we find that all ethical virtues, as well as all cosmic energies, have two phases of conduct, or poles of action; namely, positive and receptive. By a harmony or balance of this duality, a virtue or force maintains its potency or action according to the Creative Principle. But when this duality becomes discordant or thrown out of equilibrium, the destructive process of devolution or disintegration causes negation, resulting in evil and chaos.

So every virtue has its positive mode and receptive state, as well as its opposite or negative vice.

It may be observed that this analysis does not exactly conform to the logic of established lexicography. It certainly does not agree with that philosophy of irresponsibility which teaches that evil is merely an absence of good, having no existence in fact.

It is generally conceded that genuine Humility is the chief virtue of Primitive Christianity. What is Humility? Perhaps this question may be better answered if we first examine some of the early barbaric interpretations of Morality—the grosser forms of Religion.

Valor is conceded to be the chief or most visible virtue of all religions of man before he rises above a physical interpretation of the Soul and cosmos of things. Odinism and Mohamedanism are examples of this class. What is Valor?

Valor is physical Courage. Let us say that Courage is spiritual and that Valor is its physical embodiment. The receptive of Valor is Patience in physical trial. The negative or opposite of Valor is Cowardice in physical danger. Fear of physical danger or trial is the cause of physical Cowardice.

Humility is Moral Courage. Patience under all circumstances or Fortitude is the receptive of Humility. When the undoing of evil disintegrates Humility and weakens Fortitude, the negative vice of Vanity results. Vanity in its final analysis is *Fear* of self. When a man stands fearlessly face to face with his own soul, he possesses the rare Humility of a genuine king.

By Self-Control, that is to say *the Regeneration* of his living conscious faculties, capacities, and powers, a man psychically gravitates above the destructive process, immune to vice, into the Way of Wisdom, leading to harmony and happiness, proving the truth of Christ's saying, "Blessed are the pure in heart for they shall see God," and demonstrating the contrast between a heaven without and the Kingdom of heaven *within*.

Christ taught Humility. The object of this teaching was "Peace on Earth, Good Will to men."—Human Brotherhood. Peace? Hush!

Above the boom of Mars' machine,
The ether thrills with spiritward souls.
Along the loom of the Astral screen,
Satan takes his maximum tolls.

"Good Will to Men?" Yes! that must be carried over into the coming age. *Good Will!*—Prepotent phrase! "I will be what I will to be." In the deeps of that meaning, lies the keystone of the coming, ethical arch of man.

What shall be the chief virtue of the religion of the Age of Man? Is there a word to express it? How many

have yet fathomed the depth of its real meaning? Me-thinks it may be so perfect as to obviate the distinction of "Positive" and "Receptive" so true, that the possibility of "Negation" cannot obtain.

Largely, so far, men, because of self-pitying hate, have not elected to "cast out fear." They have changed Humility to Hypocrisy that they might have a specious excuse to "inherit the earth." In failing to possess the *real* inheritance, Peace, like Humility, has been reversed. Pseudo peace-making (diplomacy) has been the diversion of Mammon. And *now* Mammon's doomed slaves are being fed to the lions!

And the Prince of this world, in the belated shadows of Pisces' night, laughs a bitter laugh as his vast family see not thru the smoky windows of a veritable hell on earth the pure white streaks of "The Great New Dawn;" heralding the day when men, not of goody, goody desire, but of *right* good will and high Humility, shall rule themselves, and by the power of "The Virtue of the Age of Man," draw others unto *themselves* until the Sun of Rightness has made flowery the Way of Wisdom wherein the *Feet* of man, washed from the slime of Pisces' slippery sea, may guide the race *to understand* that which men have called God.

In conclusion, I give my opinion that Jesus taught "a *more* than non-resistance" merely as an extreme phase of Humility applicable to a crude people under the robbery of Rome. For such could be the better way to "the object of Humility" and their best interpretation of "The Chief Virtue of Man," which is the ultimate of ethics and the real solution of The Great Moral Problem of the Age. I do not think that Jesus was a very "religious" man; but rather an Ethical Graduate, a Son of God.

The City of Peace

BY ASAPH

I AM the voice of one crying in the wilderness, Make straight the way of the Lord.—John i. 23.



TO lift life—by life we mean the every-day sordid struggle for existence—above the tyranny of circumstances or deliberate persecution because of difference of opinion, there must arise a community of people, made up of those whose rational intellect, assisted by spiritual light, has overcome their little insignificant personality and that debasing tendency of their animal nature that subjects the body to the plane of the beast.

“I said in my heart, God shall judge the righteous, and the wicked; for there is a time there, for every purpose and for every work. I said in my 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 man hath no preeminence above the beast, for all is vanity” (Eccl. iii. 17-19). This community who are described by John as virgins, or who thru deliberate choice, determined by the forerunner, Jesus of Nazareth, have overcome generation and the lusts of the flesh, can not be accessible to him who in some way or other gives license to his sexual nature; for in this society of virgins, man must become as a child freed entirely from

self-love and self-will, able to merge his or her consciousness into the requirements of the new social structure, which is built not upon the old, obsolete foundation, but patterned after the heavenly man; consisting of many members, different functions, different services, yet all being One Man, One Body, and One Organization.

The study of this coming community, where peace as a deep river flows thru the consciousness of every member, should be taken up by all those who really feel the need of another civilization and culture, where there is neither mine nor thine, and whose requirements for external existence will be forever free from the corroding influence of the mammonized greed of sensuous man.

Man must entirely kill out that sensuous self-esteem which separates him from God, because the Spirit of Truth will always penetrate the varnish with which the natural man tries to hide his individual love of self. In a community where one Spirit is the Governor of all, every man of necessity is master in his own habitation; for without this mastery there will always be discord, as the house divided is sure to fall. Man is placed in his organic structure to dress and to keep it (Gen. ii. 15); namely, it is given to him for an inheritance, and he is to be the sole owner of it; yet in his ignorance he turned the use and possession of his body to a base spirit; notwithstanding, man has ever been a tenant in an organism which was given to man by the Creator, for an external habitation. (Gen. iii. 22.)

It will be observed that as soon as man yielded his structure to the deceiver, he became a servant of sexual sin, discovering that he was naked; therefore he immediately tried to deceive the divine Intelligence who warned him not to use the sexual function on the animal plane lest he die. In speaking of his nakedness, man testified to his transgression, and consequently lost, not only his

innocence, but also the communion with the divine Spirit which heretofore covered him with a mantle. From that time on, man had to cultivate the ground, or his body, for while before its fall it radiated heavenly virtues, now it grew thistles, and thorns, or those selfish and sensuous desires and passions that are the attributes of the natural man. Thus the heavenly state that he once enjoyed grew dim, and, receding into distance covered by ages, became his goal to be reached after death.

To the ordinary mind, there seems to be no connection between man's every-day existence, and that state which he terms the future life to come, in which he is to realize self as a saint untainted by a material body, which in his estimation is a sinful instrument, to be discarded as a prison. Having transgressed the law of life thru sexual sin, and having invited into his organism thru his sensuous attachments the many ills the flesh is heir to, and having filled the social body thru his greed with reeking disorder, devouring the substance of unborn generations, the natural man has the effrontery to acquit himself of all responsibility, and to lay the blame of the misery of his body and mind on Providence, who like a fairy dispenses to some, health; to others, sickness; to some, riches; to others, poverty; to some, intelligence; to others, ignorance. In this wise the natural man is a standing witness of his transgression against God and nature, for both the Creator and the means that bring man into being are perfect; but man enticed by his own lust, which rises in his own structure from the tree of life, or sex, surrenders to sensuous pleasure, and reaps what he sows; namely, sickness, misery, and corruption; and in his ignorance not only refuses to listen to the voice of truth, sent to man thru prophets, seers, and disciples of the Lord, but kills the spiritual man who is the true owner of both heaven and earth, or soul and body.

Reason affirms, that if man were to become perfect and immortal after the death of his body, there would be absolutely no need of his existence in the flesh, nor the necessity of any kind of religion, which is a method for the perfecting of life; whose ultimate is to unite him to God while in the flesh, and to connect his social existence on earth with the one which obtains in heaven, which is the pattern of the true State to be established upon earth. Religion is a method for the ordering of life, embodying laws and precepts for the restraining of man from his otherwise ungovernable tendencies; and exists solely to lead him to conform to that mode of life that would permit the true immortal spirit, or the Lord from heaven, to become joined to the flesh, thereby establishing on earth immortality in form and function.

The laws of Moses, if lived up to by every member of the social body, would disappear from the tables of stone, and repose safely in the hearts and minds of the people; and there would be no sinners. But society to-day is the same as it was in the past, it has thieves, murderers, perjurers, and transgressors of every known law. It is clear that religion will exist as long as man fails to live up to its requirements, but as soon as he accepts those laws without danger of falling back into the vomit, the same spirit which promulgated those laws, will become united with man's soul and take up its residence in the body of flesh, and man will live forever.

The consciousness of a cell posited in the body of man bears a similar relation to the consciousness of the soul dwelling in his organism, as the consciousness of the individual bears to the spiritual arcana and the knowledge which guides the destinies of the planetary man, which is the soul of the specie, and of which but very few on earth have any determination. The race of man as a unit is imperishable. It renews self thru the process of

generation in an unending series as numerous as the sands of the sea. Nations and races may perish, continents may become submerged, glacial periods may congeal the earth, or fire devastate its surface, nevertheless, a golden age is followed by a silver one, and this again merges into one called the copper age, to be succeeded by the age of iron, then there is born a new thing, or a different people from the rest; thus demonstrating that man's advance is eternal and progressive, ever winding upward in spiral circles thru space that has no limits or boundaries.

Until the advent of the Lord the new life had never touched the earth. True it was spoken about as well as written about, but no man understood the meaning of the references which hinted at the power of him who is both the Lord of heaven and of earth, or spirit and body. But while his advent in Jesus of Nazareth was glorious, because it was the foundation, his second advent will be by far more glorious, and exhibit greater works; because he will appear in a body of people functioning as One Man, and remain on earth forever.

This idea should be taken hold of by every student of the secret way. He must train his soul to divest itself from the erroneous thought that regeneration is an attainment for purely personal ends; or that the knowledge of the mysteries of heaven can be used for individual, material gain. Such conclusions and ambitions are morally worthless, leading in the end to disappointment. To rise into spiritual consciousness, which partakes of immortality, and to dwell in an imperishable body, the traveler on the way, must work for the socialization or unification of his people, and by these means alone acquire a future perpetual inheritance in the body of the Lord.

The consideration of self for the sake of self in any sphere of life, is morally worthless, and never can free man from the limitation imposed by selfishness; in order

to live in harmony with self, and to enjoy a greater measure of life, man must inevitably sink himself into service to a greater body than his own. Now the esoteric student, if he knows his aim, must work for the advancement of the kingdom of God upon earth, which can only obtain in a society whose members are unselfish, and free from the sexual passions residing in the flesh, and those attachments which characterize the sons of Cain.

Let us observe: The Master's doctrine embraces in its immortal folds not only the individual but, passing on to the community, unifies nations, races, planets, and systems of worlds; because Truth has no limits, righteousness is absolute and virtue perpetual, vital being. To these ultimates, then, the disciple of the Lord allies self when he enters into the covenant of life; and whether the new nation is to be gathered to-morrow or ages hence, it matters little (Please read Isa. xlix. 3-5.) to him who is faithful in his service to God; and he can go his way and be certain to stand in his lot (place and function in the community of people,) at the end of days (Dan. xii. 13); and when united to the Lord's body at his second advent, man will realize that his conscious being never can pass away, and his soul-growth is to continue thru time eternal.

On the other hand, the mundane attachments, as well as the various spheres of religious, occult, and new thought systems, are all limited to the narrow radius of the diminutive self, because not free from the delusion of the senses. True these cults speak and claim universality, but these neither being believers in self-purification, nor doers of the law unto the death of the beast, deceive only themselves; for the Lord speaking to these says, "Depart from me, . . . for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked,

and ye clothed me not; sick, and in prison, and ye visited me not" (Matt. xxv. 42, 43).

Whatever man believes in, he supports with his life, not only with his vital energies, but he contributes all that he has beyond the actual needs of his being for the realizing of those ideals that he believes to be true; this being a fact then those who fail to combine faith with works can not enter the congregation of the Lord. "What doth it profit my brethren, tho a man say he has faith, and hath not works? Can faith save him? . . . But what wilt thou know, O vain man, faith without works is dead?" (James ii. 14, 20.)

DO YOUR BEST

Do your best and leave the rest;
Never mind to-morrow;
He who works with happy zest
Has no need to borrow
Trouble from some future day,
True success will come his way.

Do your best and leave the rest;
He who strives for duty
Often finds that he is blest
With life's crown of beauty;
Unseen forces lift the load,
Roses bloom beside the road.

Do your best and leave the rest;
What's the use of worry?
Firm endeavor stands the test
More than haste and hurry.
Rich rewards will come to him
Who works on with smiling vim.

—*Selected.*

Musings

BY ENOCH PENN

I READ in my Bible of a new age and order of life that are yet to be established upon the earth. It is an age yet to come, for in Luke xx. 34-36 it is stated, "The children of this AGE marry, and are given in marriage: but they which shall be accounted worthy to obtain that AGE, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: . . . and are the children of God, being the children of the resurrection." This age that Jesus refers to will not come until there is a people that have become that which is called, "children of God," and, "children of the resurrection."

The idea of the resurrection of the dead is so fully accepted by the Christian people, and this acceptance based upon so many plain statements of the Bible to that effect, that we may safely accept it as undoubtedly true. But while this belief is undoubtedly true, it is questionable if the general understanding of the thing itself is correct.

By referring to the original Greek text* it seems that for some reason the translators of the Bible have seen fit to render the word that means a long period of time or an age, as "world." In Matt. xii. 32; xiii. 22; and Mark iv. 19; Luke xvi. 8; xx. 34, 35; and Rom. xii. 2; I Cor. i. 20; Gal. i. 4; Eph. i. 21; xi. 2; Heb. vi. 5; and in other places, the word that in the King James' version is rendered "world" is properly, "age."

*Wilson's Emphatic Diaglott.

Since the world which is to come, concerning which we have heard so much and so often, is not another world to which we may or must go after we die, but is an age that is coming upon the earth, a new civilization, a changed condition, then the impression given by the terms, "the heavenly world," "the kingdom of heaven," and "heaven" where we have been taught to hope to go after we die, is entirely erroneous. We shall not die and go to heaven, to another world. But tho we die, we shall live again, that is we shall stand up again, we shall become erect again. If "there shall be a resurrection of both the just and the unjust," then all shall stand again upon the earth. The words of the angel to Daniel (xii. 13) were, "But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." Did this term, "at the end of the days," imply at the end of this age and at the beginning of the new?

Job declared, Tho after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold" (Job xix. 26). Evidently Job believed that he would stand up again in a new body of flesh.

As to the manner of the standing again of the dead the question was asked, "How are the dead raised up? and with what body do they come?" (I Cor. xv. 35.) When the corruptible seed of man is planted in the womb, a new body is formed for that soul that God has called to stand again upon the earth to have another opportunity to grow into that godlikeness that was determined concerning him in the beginning. For when seed is sown, God giveth it a new body, whether the seed be of grain, of men, of beasts, of birds, or of fishes. (I Cor. xv. 37-39.)

How well I remember my old mother saying to me long ago, "I have ten children, five are in heaven, and five are here, these here are able to care for themselves,

I should like to go home to the others." To go to the others! Where are they? Are they in a heaven of happiness and peace to live there for ever? So we have been taught. The question is asked, "Who hath ascended up into heaven?" (Prov. xxx. 4.) And our Lord stated, "No man hath ascended into heaven" (John iii. 13). How then, have we been deceived? Have we been taught and have we believed that which is not true, as with fond hearts we have sung, "We shall meet beyond the river," and, "We shall know each other there"? David said concerning his little one that died, "I shall go to him." Thus throughout the centuries, parents have followed their children, and children have followed their parents to their place among the dead in "the land of forgetfulness," "the land of darkness" (Ps. lxxxviii. 10 12).

Seemingly they go not into a heaven of joy and praise, for to the question, "Can the dead praise thee?" the answer is given, "The dead praise not the LORD, neither any that go down into silence" (Ps. cxv. 17). They are in a land of darkness. (Job x. 21.) How then, have we believed in falsities? Have we accepted deceitful teaching regarding death and the grave? The prophet Isaiah (xxviii. 15) cried, "Hear ye the word of the LORD Ye have said, we have made a covenant with death, and with hell we are at an agreement for we have made lies our refuge, and under falsehood have we hid ourselves." Have we indeed made a covenant with death when we said, "To die is but to pass from this world into heaven"? Have we indeed made an agreement with the grave when we said, "The grave is but the doorway from this world into heaven"? Have we indeed in seeking surcease from our sorrow and grief at the passing away of our loved ones, made lies our refuge? and hid ourselves under the falsehood that "We shall meet beyond the river"? and be happily reunited once

more for all time and that there our troubles will be all past? But this "covenant with death shall be disannulled" and this "agreement with the grave shall not stand." For "thus saith the Lord GOD, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. iii. 11).

The foundation of our hope of an endless life is not in death nor in the grave, but in the attainment of Divine sonship, by putting into practise the teachings of the law and the prophets, of which the Christ was the embodiment, thus becoming sons of God, fellow heirs of this world with Christ. The kingdom of God shall come when men are able, able to overcome the powers of generation, able to become sons of God, for that age shall not be ushered in until the sons of God are gathered together in a company that "neither marry nor are given in marriage but are as the angels of God in heaven." "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the LORD commandeth the blessing, even life for ever more." (Ps. cxxxiii.)



"The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also."



"Out of the wreck and chaos
Of the order that used to be,
A strong new race shall take its place
In a world we are yet to see."

The Cross of Christ

BY NATHAN DAVIS

IF any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt xvi. 24.



IN all the annals of the literary world, there has probably been no other theme so mercilessly perverted, misapplied, and totally swallowed up of error as the theme of the Cross of Christ.

The Prince of this world has persistently blinded the eyes of the race and directed their attention away from this real cross of the Christ to the Cross erected by the emissaries of the Prince upon Calvary's summit where his own faithful servants who had been schooled in the council chamber of hell, slew the Lord of glory, and now artfully inspire all the world to believe this to be the real work of redemption.

It is the purpose of this article to turn the thoughts of the reader away from the work of the god of this world, and to get them centered for once upon the *real* cross of Christ, and upon his *redemptive* work.

It is written, "That God was in Christ, reconciling the world unto himself," by which we discern the cross of Christ to consist in the projecting of the life of God athwart the life of the flesh in humanity, until the life of the flesh shall be brought in tune with the life of the Infinite One. When this projection is made, we hear Christ saying, "I delight to do thy will, O my God." And as I was perfected by sufferings, so every one who heartily

resolves to be my disciple must deny his own natural will and wisdom, and then with patience follow me in the regenerate life; submitting to losses and persecutions which are inevitable in this manner of life, because they are against the motives and impulses of the natural mind.

Any herdsman of ordinary intelligence knows that he cannot improve the quality of his flocks and herds by slaying the best specimens, and drawing their life-blood from their veins to make a fountain of blood in which to immerse the residue of his flocks and herds for the purpose of washing away their infirmities; on the contrary he will select the choicest specimens which embody the qualities and characteristics that he wishes to propagate, and by a judicious system of conserving their life-forces and by a correct selection of food, his flocks and his herds will so improve that they will carry off the prizes and premiums of fairs and expositions. This is artificial evolution applied for the improvement of flocks and herds. Hitherto much less care and attention has been given to the improvement of the human race than to the scientific propagation of horses, cattle, hogs, and sheep. These things should not be.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness;" but we too often get our metaphors mixt and our wires of inspiration crost.

Jesus says. "I am the bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which

came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever" (John vi. 48, 51-58). Then to explain this metaphor, he says, "My meat is to do the will of him that sent me, and to accomplish his work" (John iv. 34). Then our meat should be to do these things which the Master hath commanded. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Saint Ignatius says, "I take no pleasure in the food of corruption, nor in the pleasures of this life, but I desire the bread of God, which is the flesh of Jesus Christ, and the drink I long for is his blood, which is incorruptible love." If we truly love God with an everlasting love, we shall turn away from sin and live the life deeply hidden with Christ in God.

Many doctrines promulgated by the visible church are wholly at variance with the teachings of Jesus himself. Both Jesus and the apostles taught redemption of the body from the bondage of corruption; but who hath believed their report? The conditions of discipleship imposed by Jesus himself are not observed; and the fruits of true holiness are nowhere to be seen. .

In the Scriptures Jesus is represented as a ladder set up upon the earth, and the top of it reaching to the heavens; and he is the only medium by which one may reach the heavens. Angels ascend upon him bearing the spirits of believers to their dwelling place on high, and angels again descend upon him to minister unto the heirs of salvation. It was he who opened up the strait gate from these low grounds of sorrow into another dispensation; and to all who find this strait gate and enter therein, the heavens are opened; i. e., all who follow him in the regenerate life to the finish, and are adopted into the family of the Elohim, are then permitted to "go in and out,

and find pasture." Finding that the Pharisaic teachers did not apprehend his meaning, he added, I am the only door into the sheepfold where endless life abounds, and all who attempt to climb in by some other way are but thieves and robbers.

They that are Christ's have crucified the flesh with the affections and lusts.—Paul.

This text is a brief expression of the exacting requisites of discipleship. Jesus from the very beginning of his public ministry taught very high ideals concerning human life, and man's relation to God. He together with Paul made a very sharp distinction between the servant and the Son of God. None but *twice-born* people were children of God or children of the resurrection. Even Moses was only esteemed as a faithful servant; but Jesus Christ was esteemed as a Son, even the first-born son of our race; i. e., he was the first of our race to live the regenerate life to the finish. It was in Christ's living this regenerate life to the finish, that reconciliation to God was effected, and not in his ignominious death on the cross. When the prince of this world with his whole family of carnal attributes were cast out (John xii. 31), then reconciliation or at-one-ment was fully finished.

The moral and spiritual outcome of the overcoming in the life of Jesus is the greatest force for good in the world to-day. In the first stage, he overcomes the world, the flesh, and the devil. In the second stage, he overcomes death, hell, and the grave. His death to sin was the key to all his victories and conquests, and a greater achievement than physical death on the cross, or at the stake. Since Jesus arose in power over death, hell, and the grave, all the world has been rising up across the centuries to call him blessed, tho it has but dimly apprehended the life and immortality he has brought to light thru his gospel. Well may we strive to follow in his

footsteps of life and love, for he is the embodiment of all that is truly great and divine, and the demonstration of the highest spiritual beauty.

The Scriptures are mostly written in occult metaphors, and one must read them under the light of the Holy Spirit to apprehend the truth.

The prophet Micah, as he looked across the centuries to the consummation of this age, had a very clear vision of the conditions and circumstances now obtaining everywhere. He saw the Illuminati walking in the name of Yahveh their God persistently and forever; but of the residue of the peoples each one was walking in the name of his god. Men's ideal of God is greatly diversified and many are like the ancient Athenians, who had their altar erected to the unknown God, for they have not yet made his acquaintance, and are not walking in his light.

Among the multitudes are men of every variety of thought. They are divided in their views concerning everything. Men of the visible church are superficial in their knowledge of righteousness, while aliens are sometimes receptive to the light that comes from God. It is the latter who have been baptized in the one uniting Spirit of Christ, who are of one heart and of one soul.

When Jesus was about to depart from earth, he promised his disciples that he would send another Comforter that he might dwell with them forever, "for he dwelleth with you, and shall be in you." When this reciprocal *indwelling* is accomplished, this is the real cross of Christ, or the hybridizing of the human with the divine, then the human walks in the light as the Divine is in the light, having fellowship with the Divine; then it is that the blood of Jesus Christ his Son will cleanse from all sin. The blood is the incorruptible love that emanates from the Father, and is not the physical blood drawn from the veins of Immanuel on Calvary's summit. This manner of

life must be very radical, but not fanatical, that ye may be filled with all the fulness of God. It is thus that one is prepared for spiritual birth and the attainment of deific manhood. Deific men are all sons of God.

There is but one basis for a unity of faith, and that is regeneration, or birth of the Spirit. The doctrine of the common Fatherhood of God and brotherhood of all men is a snare and delusion. The command is imperative, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. vi. 14 18).

Segregation is the only method by which the earth can be reconstructed upon the higher lines of Theocracy and exact justice to all mankind. We believe there are already some centers of right living established where the multitude of them that believe are of one heart and one soul, saying nought of the things which formerly they possessed, but have all things common, as it is written, He that gathered much had nothing over, and he that gathered little had no lack; each one's abundance was a supply for another's want. And the Harbinger hath said, "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth. . . . He that hath two coats, let him impart to him that hath

none; and he that hath meat, let him do likewise" (Luke iii. 5, 11).

When the cross of Christ has conquered the world, all these conditions and circumstances of life will be in tune with the Infinite, and all men will have gone out of the sin business, and will no longer be required to draw the wages of sin which is death. But we are now on the verge of a cycle of tribulation such as our race has never known, and this tribulation seems to be a necessity, a means of awakening the race to a vivid realization of what the transition from natural life to a pure spiritual life means.

Benedictions to all.



DON'T WORRY SO!

"Don't hurry so. There's time, my friend,
To get the work all done;
Before the world comes to an end
Just take some time for fun.
What's all our living worth, unless
We've time enough for happiness?

Don't flurry so. Just wait, keep cool!
Your plans are all upset?
Ah, well, the world whirls on by rule,
And things will straighten yet.
Your flurry and your fret and fuss
Just make things hard for all of us.

Don't worry so. It's sad, of course,
But you and I and all
Must with the better take the worse,
And jump up when we fall—
Oh, never mind what's going to be;
To-day's enough for you and me!"

—Alice Allen.

The Will Executes

BY ELI

THERE are certain vital duties imposed by the divine Mind upon every intelligent being, and to discharge any obligation, it becomes necessary to use the will. Everything that we undertake to do is executed by the will, whether it be good or evil. We enter this mundane sphere loaded down with our former propensities, and we are to decide whether we, in this present life-time, will unload them.

The majority of men are but feebly conscious of the purpose of life here on earth; for they are in a constant mental whirl, which tends to put the mind to sleep to the fact that their higher, intellectual powers are blunted. This is true to such a degree that suggestions from outside evil influences, cause them many times to act without reason, for they are controlled almost entirely in both thought and action, by the darkest influences which are acting so forcibly now upon the whole world. Why do men drift along without any conscious apprehension of this evil mental process? The answer is, that there is a deficiency of good judgment. They lack the will and decision to pursue whatever is for the good of all.

The lower animal kingdom is acted upon by an instinctive excitation, which proceeds from the universal creative mind, and because there is a lack of the intelligent reasoning faculties and will power common to man, they are controlled entirely by the lower creative mind. Hence they have their times and seasons for reproduction.

Many of these tame animals that are living near the habitations of man, are governed entirely by their appetite. They have such a keen relish and appetite for food that they sometimes overfeed and die. Thus we find that the animal world cannot always decide intelligently how much to feed the body. But the reasoning mind of man must decide on the amount that he can safely eat. The sensual man—or woman—is very little above the animal, he possesses the will, but lacks the power and intelligence to use it. Such persons are neither governed by the instinctive creative mind, the reasoning brain, or the higher Intelligence. Thus they go down into disease and destruction, and they become physically obnoxious because of a misuse of the most sacred function of the body.

Why is it that a sensual person is unable to examine facts, and find that which agrees or disagrees with the laws of being? Is it not because he is governed more by desire, rather than by intelligence to direct his will? and from the lack of the consciousness of a higher Mind to aid him in the formation of good judgment? How few there are in this final trial of the human race, who are able to look up to the Heavenly Father as *the One* who decides fate, and orders sentence according to Divine justice, a justice following closely on the heels of every soul.

Everything that we decide to do, depends for its execution upon the will. We know that we cannot move any of the contractible organs, with which we move any part of our animal body, unless it be by the execution of the will. Yet many times there seems to be an absence of power to will to do, or not to do certain things. For instance, when temptations are placed in our way, and desire is very active, sometimes we seem to be unable to exercise the will, altho we know that evil results will follow if we yield to the temptation. Then again we seem to be troubled at times by self-suggestions, which

spring up from the world-mind. The mind seems to wander hither and thither of itself. It introduces indirectly thoughts which allude to this one, or to that one, and we imagine things many times that have no foundation. Why? Because we are not governed by the Divine will. To embody the "I will be what I will to be," we must use the will that is of God, and apply it every moment of our lives, then it will increase by suggestions from our higher self.

Jesus said, "I can do nothing of myself." Yes, indeed, it is true from the animal standpoint of will, we cannot take the dominion under the whole heaven. Though we may possess firmness of character, strength of purpose, and do not possess some fraction of that Will which rules the universe, we cannot accomplish the will of our Father which is in heaven.


This Will is inspired by thinking much upon the will of God, and doing it; but in not doing His will, or using it, we lose the will that we already possess. Thus we lose our existence in that realm of Mind who created all, and is All, and in all. Tho the mind of God, and the will of God, is infinitely small in us now, yet it will grow and expand as we give our life and mind to his work, so that the darker forces, which seem to have the power to act more vigorously upon the mind of man than ever before, can no longer control us.

Hence it depends upon our own decision and the execution of our will, whether we shall embody the will of a Son of God, or the will of a guardian spirit of evil in human form.

"Some people complain because they have so much to do, giving this as an excuse for not living beautifully. But there is no other way in which a life will become transfigured so quickly, so surely, as in the faithful, happy, cheerful doing of every-day tasks."

Man is Spirit

BY H. E. BUTLER

E are told in the Scriptures that God is spirit, and that by the word of God the worlds were made, and that God created man in his own image and likeness, and—according to the 11th chapter of Hebrews—that faith, united with the thought of the Creator, ultimated in what we call material. Between matter and spirit, we have learned to draw a very distinct line, over which our consciousness is not able to go. There is a good and sufficient reason why we are not able to go over that line, and that reason is because of sin; because of doing those things that produce in us doubt, self-condemnation, and an actual fear of Spirit.

In the earliest history of this condition of things, we read that when Cain had slain his brother, God pronounced upon him a curse, which was just in pursuance of the great evil that he had done, then he realized that self-condemnation and said, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me" (Gen. iv. 13, 14). This implies that before this sin, Cain beheld, looked upon the face of God, that he talked with God, and that he was conscious of his presence and protection; as conscious as he would have been of the presence of any one in the flesh. Yet God is

spirit, and nothing but the spirit of man in Cain could recognize the spirit of God. But oh, that awful self-condemnation—that realization of sin, of evil, and uncleanness! When that realization of sin swept over the mind of Cain then he knew that it shut him out from the consciousness of God and Spirit; that he could no longer see the Father's face; could no longer hear his words, could no longer feel his loving, heavenly presence. And in the absence of all this, Cain felt that he was but a vagabond upon the face of the earth, that he had no protection even from sudden death; for he said, "Whosoever findeth me shall slay me." All this implies that before he sinned, his inner consciousness—the soul's consciousness—was the main consciousness of the man; and by means of this inner consciousness, he walked with God and talked with him—he saw his face and heard his words. But after he had slain his brother, all was changed with him, and he as much as said, "I have now nothing but the material things of earth to support me. In sorrow shall I earn my bread by the sweat of my brow until I return to the earth whence I was taken."

That something that was in Adam and Eve and in their son Cain was pure spirit-life, the life that had been received from God. That pure spirit life is in every man; it is also in every living thing, but it differs according to the different form of creature thru which it manifests itself. But all down the line to Noah, to Abraham, Isaac, and Jacob, and to the prophets, there was still sufficient cleanness of heart and of mind and of soul, not only to hear the words of the Father, but to see his face, and to know his mind and will concerning them. This condition continued in isolated cases down to our Lord Jesus Christ who, thru a faithful, devoted life, realized the words, "I and my father are one," and he said, "He that sent me is with me: The Father hath not left me alone; for I do

always those things that please him" (John viii. 29).

That door that was shut when Cain killed Abel was locked and barred by doubt and fear all along the line to the time of the Master Jesus, when he unbarred the door and exclaimed, "I know that thou always hearest me, because I always do the things that please thee." The Master Jesus stood as an example to all men who should come after him. For all those who seek God with all the heart, who seek righteousness in every breath, in every thought, in every act, will realize just what the Master realized—that he could speak to the Father, not with audible words which men could hear, but with the voice of the soul that the Father always responded to, likewise that his soul always responded perfectly to the thought, word, of the Father. The Master Jesus returned to the Edenic state, where the life of the Father, the spirit within, was perfectly conscious of the Father, and of the will of the Spirit. Ever since the time of the Christ down to the present time, this spirit within man has had imperfect manifestations, but now there are men and women who are laying hold of the methods that have been taught them thru the Esoteric teachings. These men and women are beginning to realize that they can see his face and, as it is written in the Revelation, they shall have "his name and the name of his Father, written on their foreheads" (Rev. xiv. 1).

Children of earth, remember there is nothing that closes your eyes, your soul consciousness, from that oneness with the Father, but the same general principles that shut out Cain from God, consciousness of sin, self-condemnation and a fear of Spirit. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" and "Thou shalt love thy neighbor as thyself" (Mark xii. 30, 31); Jesus said, "On these two commandments hang all

the law and the prophets." Keep these two commandments and the soul will awaken to a consciousness of its Father, God; and there will come into the soul a realization of that oneness with him that will never pass away unless we fall again into sin. If we love not only God the Father but our neighbor as ourselves, all discord, all backbiting, all tattling, and in fact nearly all evil doing will have past away. John said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John iv. 20.) The thought implied therein is, that if you love your brother whom you have seen, you will love God whom you have not seen. And if you love God whom you have not seen with a faithful, devoted soul, you will see his face, you will feel his presence; for whenever you still the noise and rattle of the external senses and external thoughts, and center the soul upon the Father, you will see his face and feel the warming touch of his Holy Spirit, and will realize that oneness with the Father that will never pass away only by disobedience and doubt.



The Emblem that Christ left his Disciples

BY DINAH

✠✠✠✠ **I** N the different orders such as the Masons, the Odd Fellows, etc., each one has his own signs and emblems in order that the members of the orders may recognize one another.

✠✠✠✠ So Christ before he left his disciples gave them an emblem, not only that they might know each other thru it, but that all the world might know them. This emblem was not a certain hand-shake, some en-

graved charm to be worn on the person, not the Church emblems such as the Greek and Latin crosses, none of the other numerous church emblems, for these emblems are of men's own devise, something external to look at. Yet the emblem that Christ gave to his disciples must have been visible in some way, for he said by this sign ALL men shall know you, not merely those belonging to your own order, but ALL men.

We often meet members from different churches and unless they tell us that they belong to some church, we should never know it; therefore, we infer that they are not carrying the emblem that Christ gave. There are now in this day other religious orders outside of the churches starting up all over the world, but they usually have to mention the order to which they belong before ALL men know them. Sometimes, perchance, we meet one who claims no fellowship with any order, church, or society, who is wearing this emblem in such large proportions that ALL men can see, and the heart of the beholder is so inwrapt with the sight, that it never occurs to the beholder to ask him what earthly body he is affiliated with.

This emblem that the Christ left his disciples is so simple, so apparently easy to wear that we wonder it is not more universally worn, especially when it makes the wearer so beautiful. The wearer may have been originally old, worn out, grey, wrinkled, of tottering and halting step, but when he puts on this emblem, his step becomes elastic, his eyes bright, and his face shines with "a light that never was on land or sea." Now ALL men can see with whom he is affiliated.

This emblem that Christ gave his disciples to wear must have been a very important one, one that he thought very necessary to their growth and comfort; for it was his last and parting gift. It was given with great love,

and he evidently left it to the last, because we prize more highly and remember the longest the parting gifts of our friends. Before he left them his emblem, he addressed his disciples as, "Little Children" which was an expression of endearment, the same as saying, "My dear children, I have something to give you as a parting remembrance that if you wear, ALL men shall know that you have been with me and learned my ways, and it is Love one another." That sounds simple and easy, for it is so easy to love our friends, in fact how can we do otherwise? but when he tells them what kind of love this is to be, it is not so easy. This NEW commandment is, "That ye love one another, as I have loved you."

Let us look at the people Christ loved and see how they received it, for herein is the greatest test of the strength of any love—how is it received?

After performing the greatest service that one man could perform for another in this world—the healing of the lepers—only one remembered to thank him; still others would not even give him a hearing; after he had cast out legions of demons out of a man, the inhabitants of his country were afraid of him, and implored him to depart from their coasts; of his immediate disciples, one betrayed him, another denied him, and in the hour of trial, *all* fled. Certainly these were not an easy people to love from a human standpoint, not much return of love here, and yet it was to these very people that he gave the emblem, "Love each other, as I have loved you,—love in the midst of ingratitude, false accusations, betrayal, and backbiting; then ALL men shall know that ye are my disciples."

Self-Reception

BY MARY

THERE are in the world to-day various and numerous so-called spiritual cults and societies and organizations, using as a base for all the claims put forth in behalf of the virtue and beneficence of their tenets of faith, the Scriptural statement, "As he [a man] thinketh in his heart, so is he" (Prov. xxiii. 7). This statement in itself is good, but it is misunderstood by nearly all of these who claim it as the base of their religious and spiritual hope. "As he thinketh in his *head* so is he" is really the meaning that these people give to it, as is shown by their application of it. Oh, the fallacy of the idealist! He complacently says, "I just think I am what I desire to be, and that makes me so." But where do you think it, in your heart or in your head? The fool also says, "I am a great and wise man," but no one believes it just because he says it. Suppose you, the idealist, have a little *over-*much of the ego, and idealizing and desiring to be something great and grand you say, "I am great and grand and wonderful," and you try to make every one you meet believe it; for in that lies your strength, does the saying of these things make it so? Persons who thus rely on their imaginary power and strength, always meet their Waterloo, and when they do they blamie Wellington because he outgenerals them.

Dear children of the earth, throw aside all this farce and hypocrisy of thinking that you are so great, and look

squarely at yourselves and see wherein lies your weakness. If you will do this, you will see that Wellington's motto is, "BE that which you desire to be." In other words, Wellington *is* what he thinks he is, there is no belief about it; he really is, while you only think you are, and you hold no chance beside him.

Can you not see that the tenets of these various cults are false? They base everything on believing and assuming to be, instead of in being. If you believe with your external mind that you are something that you are not interiorly, it does not make you that; but it causes you to believe a lie, a lie which in time will become so much a part of your nature, that you cannot undo it; and you will go on living in self-deception. There is no person so grossly and basely deceived, as the person who deceives himself. And are not all these people who persuade themselves into believing that they are what they are not, deceiving themselves? This belief will hold them up before the world, and in many cases will cause them to prosper for a time in almost any undertaking, but there always comes a time when such persons fail, and then they imagine that somebody has greatly wronged them. They are not willing to see that their failure, therefore their change of conditions, was brought about by the falsity of their own beliefs. Power does not lie in believing and seeming but in being! Oh, the farce of people saying, "I am so forgiving, I am so long suffering and enduring, I am so patient, good and kind," and many more imaginary virtues, yet who fail to manifest any of these virtues in their daily life. Idealizing is good but only good when it is turned into reality.

When we look at such persons we think, "Poor Peter!" for are not they just like Peter? Peter declared his faith in, and allegiance to the Lord, and when the Master questioned him concerning it, he even became vexed, yet

when the test came we read that he cursed and swore and said that he had never known the Christ. Peter was an idealist and his motto was, "I think I am what I desire to be, and that makes me so." The whole world is in a state of seeming, and not of being, and it is a rare good thing in these days to meet a person who is really what he or she appears or assumes to be.

Look about you at the teachers of the so-called advanced and spiritual thought of to-day. How many of them are really what they think they are? Occasionally we meet one who is perfectly honest, and who does not assume to be anything but just what he is, but how very seldom is this the case. The reason of this is that these teachers have taken the position of being able to lead and teach others. Therefore in order to keep the people looking up to them for guidance and instruction, they must often assume to know when they do not know, and because their followers do not know, their hypocrisy is not discovered; and so they go on assuming to know, until there is no hope left for them, for they have lied to themselves until they believe their own lies, and they think that they are what they are not.

The old familiar saying is, "One lie calls for another," and any one who assumes to be what he or she is not, will gradually become so filled with falsity that it will be difficult to free himself from it. Any one who tells a lie, and then for self-protection, and thru the man-pleasing, man-fearing quality tells another lie to cover the first lie, eventually justifies himself in the original lie, and after that he comes to think of it as a fact. He cannot do this many times, until the voice of the Spirit will forsake him and leave him to go his own way; but if he is fine and sensitive, the lie will trouble him, until he rights it, or makes amends for it if possible. The Spirit of God hates a liar, and the Spirit will not stay by and administer to him.

Does any one really believe it is worth while to deceive oneself? We would say to those whose life motto is, "I think I am what I desire to be and that makes me so," to look this subject squarely in the face and to sit down and think it over quietly and to count the cost, and see if it pays to go on in that mire of falsity. There is nothing that so deafens the ear to the voice of the Spirit, as to lie to oneself. God has given us his great name, the "I will be what I will to be," and any one who will take this name, and desire earnestly the light, looking to the Father to know and do and be what it is the Father's will for him to be, need never assume to be what he is not; for in that name lie all the possibilities of man's progress and development, all the virtues and grandeurs of human attainment; and in the power of that name, man may rise to be what the Father, God the Creator, intended him to be in the creation of the world, when he said, "Let us make man in our image, after our likeness; and let them have dominion . . . over all the earth" (Gen. i. 26).

In that name and in that likeness, there is no seeming, it is all reality; then let us bring our ideals into existence by being, realizing; and not by assuming what we desire to be; for, of all the grandeurs and glories of God's wonderful bounties, the grandest is an open, honest heart, one that does not fear to stand before God and man and say, "I am just what I appear and assume to be."

LET a man set out to achieve riches, honor among men, literary fame, political power or spiritual consciousness, it is virtually the same; he must make that goal the chief object of his life, around which all events and circumstances must shape themselves as auxiliaries to that end. There is no other way; this is the secret of the success of all great men whether they be the world's magnates or masters in the spiritual realm.

A Letter

Dear Friends:

I am enclosing stamps for two copies of *Jan. Bible Review*. It is truly a great number. Probably you have never issued a greater. Any one having doubts of the truth of reincarnation should read it. As I see it, the human race would be impossible without the great basic truth of reincarnation. If the whole race should denounce it, I could not. Without it, the apparent inequalities of humanity and the seeming injustice, could not be accounted for. . . .

If not asking too much, I should like to see an article in your *Journal* treating upon our proper attitude towards insects, birds, and animals that destroy our crops—in other words, that destroy our living. “God feeds the birds,” that is, the good in mankind protects the lower forms of life. But where one must depend on the soil for a living, is it right that he should be robbed of the greater part of his crops in order to protect animals that give very little, and frequently nothing, in return for their living, and that often destroy entire crops unless they are poisoned or otherwise destroyed?

The above will give an idea of the information desired.


Sincerely yours,

A. F. G.

IT seems to us that there is very little room to extend the thought in the direction requested in the letter of A. F. G. We read in the Scriptures that God said to Adam, “Be fruitful, and multiply, and replenish the earth, and subdue it.” Now

this subduing of the earth is simply the destroying of those insects, birds, and animals, etc. that destroy our crops. In our present-day life, we hear much about these insects, birds, etc. from profest scientists that, in reality, do not know what they are talking about. We who are planting and raising crops from our ground know what is destroying the crops and preventing us from receiving the rewards of our labor; and as sensible men, we should work to destroy those pests that destroy the products of our labor. That is what I understand by the word of God, "Subdue the earth." We do not have to take the earth and subdue it, but we do have to subdue the insects, birds, and animals, etc. that infest it. Man must take control of the forces, the creative elements, of the earth, and he must also take control of the active agencies of the earth in the form of insects, birds, and animals, etc.; and all these things must be subdued according to the law of their nature. The life-substance that produces the weed and everything of that kind, may be controlled by the master mind. In order to control the growing plant, we would necessarily have to control the life-substance that made it grow, but after it has become a pest, we have to destroy it—the same law obtains in the case of insects, birds and animals; we must apply the law that governs their nature in the physical world. [Ed.

Editorial

 HAVE been astonished to find that in so few of the letters that we receive here from time to time is there any manifestation of a real soul-consecration to God, and an absolute following of the guidance of his spirit. This complete consecration and devotion is the all-important factor in preparing the individual to become a mem-

ber of the first ripe fruit of the earth, kings and priests unto God. The time has come when you who have been studying the Esoteric literature must get to work in earnest. For those who have matured the spirit-consciousness, there is nothing worth living for in this world, and the Father says to all those who have that mature soul-consciousness, "You are to be **KINGS and PRIESTS and REIGN** on the earth."



OWING to some changes that took place in our office-force during the composition and printing of the April *Bible Review*, a number of the cusp transits were printed incorrectly, therefore we have reprinted the entire page; and you will find the loose leaf inserted in this magazine.



THIS month's magazine has four extra pages, necessitated to accommodate the manuscript in hand. Of course it would be a great pleasure to us if circumstances, etc., would permit us to make the magazine a great deal larger than it is; but there are so many circumstances conspiring to prevent it that we think it wisest to go as we are going. On account of the price of materials being doubled, we find it necessary to economize in the amount of paper used, and we trust that our subscribers will realize this fact and send in their subscriptions.



EDITORIAL NOTICE

VOLUMES I and II of *Revised Esoteric* are now out of print, and we have not as yet the opportunity to reprint them altho we hope to do so soon. In the meantime, if any of our readers desire to dispose of the copies that they have, we shall be glad to purchase them if they will communicate with us.

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

Time of Cusp Transits
Washington, D. C., U. S. A., June, 1916.

Body	Enters	On day	h.	m.
☉	☉	2	6	38 a. m.
"	☿	4	7	39 p. m.
"	♊	7	8	7 a. m.
"	♈	9	5	51 p. m.
"	♎	11	11	31 p. m.
"	♊	14	1	31 a. m.
"	♋	16	1	25 a. m.
"	♌	18	1	9 a. m.
"	♍	20	2	33 a. m.
"	♎	22	6	47 a. m.
"	♏	24	2	19 p. m.
"	♐	27	0	38 a. m.
"	♑	29	0	47 p. m.

☊	☉	21	1	17 p. m.
♀	♐	7	10	39 a. m.
"	☉	26	8	14 a. m.
♄	☉	11	6	29 a. m.
"	☿	21	9	51 a. m.
"	♊	29	10	46 p. m.

On June 1st					
♂	is in	♎	9°	35'	12"
♂	" "	♈	17	6	35
♂	" "	♋	18	34	27
♂	" "	☿	16	57	7

BIBLE REVIEW

Time of Cusp Transits					
Washington, D. C., U. S. A., May, 1916.					
Body	Enters	On day	h.	m.	
☾	♈	1	2	41 a. m.	
"	♉	3	0	5 p. m.	
"	♊	5	11	45 p. m.	
"	♋	8	0	42 p. m.	
"	♌	11	0	36 a. m.	
"	♍	13	9	7 a. m.	
"	♎	15	1	32 p. m.	
"	♏	17	3	1 p. m.	
"	♐	19	3	22 p. m.	
"	♑	21	4	26 p. m.	
"	♒	23	7	27 p. m.	
"	♓	26	0	57 a. m.	
"	♈	28	8	46 a. m.	
"	♉	30	6	46 p. m.	
☼	♉	21	5	0 a. m.	
♂	♓	10	10	28 p. m.	
♀	♓	1	2	38 a. m.	
"	♈	19	4	26 p. m.	
♂	♒	5	11	26 p. m.	
"	♓	12	6	28 p. m.	
"	♈	21	6	4 a. m.	
"	♉	31	9	31 a. m.	
On May 1st					
♈	is in	♎	14°	16'	8"
♉	" "	♏	17	25	7
♊	" "	♐	16	36	50

This table has been reprinted in place of the one in April *Bible Review* which was incorrect. [Ed.]

BIBLE REVIEW

VOL. XIV

JUNE, 1916

No. 9

God a Consuming Fire

BY NATHAN DAVIS

I AM come to send fire on the earth; and what will I, if it be already kindled?—
Luke xii. 49.

THE fire of God will test every doctrine, and separate the false from the true, it will test every man's principles and distinguish sincerity from dissimulation. The fire of reproof and judgment will either harden the hearts of men, or utterly consume their false hopes and drive them to their High Priest who can be touched with a feeling for their frailties. Jesus had already been baptized in water and in the Holy Ghost; but he here intimates that the fire already kindled by these must ultimate in another—a baptism of fire; for he said, "How am I straitened till it be accomplished!" In this he referred to his baptism in fire which was also a "baptism into death" to sin. He directed certain Pharisees, "Go ye, and tell that fox [Herod], Behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke xiii. 32). This prophecy was fulfilled in three days, as recorded in John xii. 31. This was the crisis where he met and overcame the Monster of the threshold—where he conquered the world, the flesh, and

the devil. This he did for an ensample to all who should thereafter believe on him unto endless life. This was when and where he was initiated into the upper Zone of righteousness, and became Son of God in the fullest sense. Then he could say, "I and my Father are one," and "The prince of this world cometh, and he hath nothing in me."

Likewise must you and I be perfected thru suffering. This is the baptism of fire which consumes all the dross, and every thing that is not perfectly attuned to the Infinite One, for "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him" (Rom. viii. 16, 17).

The fire of God as an instrument of Judgment is well illustrated in the life of Jesus as he finished the work that the Father gave him to do. Many thru a false interpretation of the fifty-third chapter of Isaiah have made out a case of vicarious or substitutional atonement, in which God pours out his wrath upon his well-beloved Son, in order that all the world might go free; but Jesus' rendering as found in the seventeenth chapter of John, sets the matter right, and we find that

"God's love is the fire as true as steel,

Which drives the engine and the wheel."

Jesus is the way, the truth, and the life. No man can come unto the Father but by him. To come unto the Father by him is simply to live the regenerate life as he lived it, and to preach the same gospel of the kingdom as he preached it, until men are found worthy and well qualified for initiation into the kingdom of the Spiritual world.

Ananias and Sapphira doubtless had some preconceived notions about atonement; from their experience we may

learn the eminently profitable symbolic truth pertinent to all dispensations; i. e., that any effort to offer strange fire, or to attempt to enter the Apostolic fellowship, or brotherhood, without a full and complete surrender of self, and a restitution to God of all inherited and acquired wealth, must of necessity result in death to the soul. The death of a soul is indeed pathetic, for it is a death in sin and a separation from God. In their case, as in all other like cases, their selfish deeds destroyed their insulation, and the result was inevitable. It is like the case of the electrician who while repairing an electric line, was standing upon an insulated stool, and while his hands grasped a live wire, his stool sank into the earth until his feet came in contact with the earth, thus destroying his insulation. The result was fatal. He was immediately stricken dead.

The infallibly safe *MODUS OPERANDI* is to get off the territory of the Prince of this world by making immediate restitution to the Most High God. Make a warranty deed to him of yourself, and of all inherited and acquired wealth. Keep everything on the altar of consecration, until the fire of God falls consuming all the dross.

"The Elect" are the first ripe fruit of the earth, the 144,000 who follow Christ in the regeneration to a finish, when they will proceed to organize "The Mountain of YAHVEH'S House" on the top of the mountains, far above the hills (the sects and mystic orders who have not of his fulness received, and grace for grace); and in the reconstruction will proceed to establish Centers of right living, where the true Brotherhood will be developed; and all Autocracies, Democracies, and Republics, together with all sects, cults, and isms, will gradually disappear, giving place to one Universal Theocracy.

Society, as it at present exists, is built up of individual human units, as a wall is built up of single stones; but as

fast as the One Uniting Spirit of Christ makes people of "one heart and one soul," then will society become like a bed of concrete, invulnerable, and impenetrable, by virtue of that Bond of Unity that cannot be severed.

Christ stands at the very head of the human race in its new order of spiritual life; not as a Vicar or substitute, but as an exemplar and High Priest; and his teachings and example are very explicit in pointing the way and the process out of the old natural or physical order into the new spiritual order. The old natural or physical order of humanity is composed of the sons of the god of this world; but as fast as humanity makes the requisite attainment of spiritual life for the physical being, these sons are adopted into the family of the Most High God who is Spirit; and it is only the true spiritual sons of God who is Spirit that are able to worship him in spirit and in truth. There can be nothing but holiness in one who is born of God, for it is a law of holiness that all the offspring of God must be holy even as he is holy, for they have past the crisis where the Prince of this world with his whole family of carnal principles have been cast out.

Jesus Christ was the first to promulgate the Esoteric doctrine of the reciprocal indwelling of the Deity and his sovereignty, or kingdom which cometh not with observation; for it is permanently established within you in the crisis of regeneration, or of spiritual birth.

When the human soul is effectively polarized in the Infinite good, it no longer resists the evil, but all its forces are expended in doing good; thus the evil forces having nothing to combat are the more quickly expended and become harmless.

Heaven is an upheaval of righteousness in the human soul. All evolution is heavenly in its character, and in its ascending currents brings men closer and closer to God; but it requires a vigorous effort accompanied by the

soul's sincere desire for a perfect fellowship with God. Hell, in contrast with heaven, is antithetic. Involution is hell because it carries men farther and farther away from God by its descending currents; and it requires no effort on the part of the human personality to go with the descending current.

The will is the strongest fortress within the human personality; and a man cannot be induced to forsake the sovereignty of the Prince of this world and become a citizen of the sovereignty of the Prince of Peace and of righteousness, until his will is reconstructed upon the higher lines of absolute harmony with God. If a man aspires to be perfect as God is perfect, he will quickly realize that perfection can be attained here and now, and not in a far-off time; for he has the latent faculties which need only training and developing to bring power, health, complete happiness, and success. We must not wait for the Captain at the wheel of evolution to steer our ship of life for us; but we must live under the law of rhythmic life, and realize that we are members of a society in which the law requires that we do our full share in the work of life if we would be overcomers and conquerors. This does not mean that we should enter a sanguinary or spectacular engagement with opposing forces, but it means to overcome evil with good. To do this in the highest and best sense is to cultivate the physical, and mental, and spiritual phase of being equitably, bringing the whole trinity into simultaneous order and harmony.

It is now certainly known that the next world or dispensation is adjacent or contiguous to this. Beings throbbing with life who have past from our physical vision are openly communicating with us. We know that we have only to follow Christ in the regeneration or spiritual life to have the heavens opened to us; i. e., "The eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped." To our Orthodox Brethren, we wish to say, If you will live the true spiritual or regenerate life, just in that measure that you live it will you become mediumistic. This is a plea only for deeper spirituality, or the true spiritualism, and not a plea for spiritism, witchcraft, or black magic. I humbly and unreservedly state that I have conversed audibly with dear friends from the higher spheres of eternal existence, and the experience has been a tremendous uplift spiritually, and has quickened the evolutionary currents which are wafting me closer to God. Whatsoever things are true, honest, just, pure, lovely, and of good report, if you meditate upon them, your meditations will create for you a spiritual mind.

Man is so intent in drinking to the dregs his cup of physical life, that he fails to bring before his vision any of the possibilities of spirit-life in the higher spheres to which he is eligible. He does not seem to have any desire to renounce allegiance to the Prince of this world and become a citizen of the upper zone of righteousness, where the Prince of life exercises sovereignty; and he fondly hopes that the change called death will usher him into some of the heavenly worlds without any effort on his part; but such a one will be sadly disappointed, "for whatsoever a man soweth, that shall he also reap." If he clings to the natural or physical life, without making an honest effort to grow up into the true spiritual life, when death robs him of his physical body, he will find himself strangely walking unclothed, earth-bound and still in the bondage of corruption; because he failed in the redemption, or in the transmuting of his physical body into a spiritual body. "The Word was made flesh, and dwelt among us" for the express purpose of demonstrating the possibility and necessity of the redemption of the body by the transmuting of flesh into spirit.

This consuming fire as an instrument of judgment, is

well illustrated by the following Scriptures: "Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." "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 are without chastening whereof all are partakers, then are ye bastards, and not sons" (I Cor. iii. 13-15; Heb. xii. 5-8).

This holy fire which is God's love manifested thru the redemptive work of the Christ will continue to spread until the mystery of iniquity is revealed, and all things not in tune with the Infinite One shall be destroyed by the brightness of his coming; then shall the tabernacle of God be with men, and all men shall be transfigured and made to shine forth; no longer shining with the imputed righteousness of the Mediator, but the imparted righteousness of the Prince of Life will be manifest in them, making them luminous as the sun; the earth also shall be reconstructed upon the higher lines of glorified being; no longer shining by borrowed or reflected light, for the glory of God and the Lamb shall be the light thereof; and it shall be given to the earth and to all its inhabitants to have life within themselves.

Invocation.—O Father, Abba Father! we lift our thoughts unto thee in humble adoration and praise, with an ever increasing desire and intensified longing to be made partakers of thy Divine Nature in greater fulness, and to be clothed upon by thy righteousness and immortality, with every fiber of our beings vitalized, quickened

and illuminated by thy light, life, and power. To this end, O Father, we pray thee send the heavenly fire into our inmost beings, and burn up all the dross and every thing that is inimical to thy holy will, and make these physical bodies fit temples for the permanent indwelling of the Triune Family—Father, Son, and Holy Spirit. Amen.



The Personal Christ

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)



HERE never was a time, so far as we know, like the present when thought could flash across the world in a few seconds, and when that which is done in any civilized country would be known in every country on earth in the course of a few hours. The world indeed moves so fast that it is bewildering; what is in vogue one day is old-fashioned on the next. The most important thought, that which concerns man's immortal destiny, is no exception to the rule. Every day

NEW THEORIES OF RELIGION

are coming to the front, and tho this makes for progress in the Science of Religion, yet it is also fraught with no little danger, for while there is intense activity on the side of Good, it is met and neutralized by immensely active forces of evil. What, however, makes the position acute is that we have not only to combat evil as such, but evil in the guise of good—

SATAN CLOTHED AS AN ANGEL OF LIGHT.

While this has always been so to some extent, it is now mightily accentuated for the reasons above-named. All these happenings are according to the Bible to be taken as signs that we are living in the Last Days. It is now

that facilities for travelling, and learning are so mightily increased, according to the Prophet Daniel, that we are to look for the advent of

THE LITERAL ANTICHRIST,

whom the Christ shall destroy by the brightness of his presence; the outshining of his *parousia*.

And the Christ himself said that we are not only to expect devastating wars like the present wars, which are gradually engulfing more and more of the nations, and bringing in their train the inevitable specters of gaunt famine, and deadly pestilence, while the earth also opens her mouth and swallows up thousands upon thousands in earthquakes, but also are we to expect a like activity in the Spiritual world, resulting in the pseudo-Christes and pseudo-prophets who shall show so great signs and wonders that "if it were possible they would deceive the very elect." That such are at hand to come there cannot be a particle of doubt, for it is known that some are being trained in our universities for the very purpose of personating the Christ. It is also known that there exists a world-wide organization whose purpose is to bring about the worship of Satan, as predicted in the Apocalypse.*

Among these, some of whom are styled Satanists and some Luciferists, there was some years ago a prophetess, yclept, Sophia Walder, who predicted that "she was destined to be the mother of the woman who should bring forth the Antichrist," and that she was "appointed thereto by Lucifer himself." The real literal Antichrist is probably by this time born and growing up among us, and that he will be, in due course, manifested, probably (in order to complete the travesty,) at about 30 years of age. His manifestation will of necessity be, before that of the true Christ—whom the Christian Scriptures affirm to be

*Apoc. xiii. 4.

"that *same* Jesus" who ascended in the sight of his Galilean disciples from the Mount of Olives.

All sorts of efforts are being made to undermine this plain statement, which stands in the way of the manifestation of a personal Antichrist, who will, it appears, be a reincarnation of one of a line of seven kings who have already reigned on the earth—for in the language of the Apocalypse "*He is an eighth, and is out of the seven;*" for he is "destined to be coming up out of the abyss."

To pave the way for his coming the authority of the Lord Jesus is being undermined in diverse ways. For on the one hand, Jesus is said to have been merely a disciple, who lent his body for the term of his ministry as a vehicle for the Christ; and, on the other hand, there are those who deny his historical existence, affirming that "Jesus" and "Christ" do not refer to any one person, but merely to a universal principle in all mankind. But while we do not deny that there is such a Universal Light, yet we affirm as also does the Bible that there is a Great Center of Divine Effulgence which is inseparable from the Messiah Jesus who "humbled himself more than any man," and became the author of eternal salvation to all those who obey him, and "neither is there salvation in any other"—for at the name of Jesus

EVERY KNEE SHALL BOW.

It was

THIS SAME PERSONAL JESUS

who affirmed "that if any man is ashamed of me, of him will I be ashamed, and whosoever will *deny me* before men,

HIM ALSO WILL I DENY

before my Father and the holy angels." Let us remember that it is the personal Jesus who has said all this, and that *same* Jesus which the Bible affirms constantly shall

*Apoc. xvii. 8, 11.

come again with power and great glory, for that He is Lord (Master or Possessor) both of the dead and of the living; for all judgment has been committed to him, who is the Head of all principality and power and dominion, and has the name which is above every name, not only in this age, but unto all the generations of the age of the ages.

The Bible, of which he is the central figure, condemns any attempt to dethrone him or to rob him of any portion of his glory, as being a rejection and denial of the Supreme God. "Who [indeed] is the false one [liar], if not he that denies that JESUS is the Christ. This is the antichrist, he that denies the Father and the Son" (I John ii. 22, 23, Rotherham).



The Church built on the Rock

BY J. F. EWEN (LONDON)

AND I also say unto thee, thou art Peter [a stone], and upon this ROCK I will build my Church; and the Gates of Hades shall NOT prevail against it.—Matt. xvi. 18.

HERE Jesus plainly speaks of the intention of building his Church; and altho he is not in the same physical body as he dwelt in when he spoke these words, yet we know that he is still busy building his Church, which one day—a day very near at hand—will be used as a channel of his Power to bring judgment upon the nations, and all who forget God, and to usher in his eternal reign of righteousness.

On account of the importance of this verse, we should be very careful to find out just what Jesus means when he speaks of the "rock." The previous verses tell us

that in answer to his very human question, "But whom say ye that I am?" the impetuous Simon Peter, always the first to speak, and probably only voicing the thought at that moment in the minds of the other disciples, replies,

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

In this answer there are three important points:

(1) It is an affirmation of the highest character that can be applied to any individual.

(2) It is an affirmation of the greatest possible certainty of faith.

(3) It is emphasizing the fact that God is a

GOD OF LIFE.

We are further informed that this answer was not the result of mere human reasoning, but was the

DIRECT INSPIRATION OF YAHVEH;

and Jesus recognizing its origin in the Father, immediately states his intention of building his Church on the principles embodied in

THIS WORD OF GOD.

Henceforth Jesus determines silently yet powerfully to apply that thought to every one he meets, "*Thou art the Christ, the Son of the living GOD,*" and by so doing

ACCORDING TO HIS MAJESTIC FAITH,

"He would see of the travail of his soul, and be satisfied."

FAITH MUST YIELD ITS RESULTS,

some immediately, some thru the coming centuries, some at the last day. We must "Let patience have her perfect work." This faith held in Christ's consciousness and extended toward every one he meets, cannot return unto the thinker void, but like every other word of YAHVEH must "accomplish that whereunto it is sent"—accomplish it thru the dynamic power of that "substance of the things hoped for, the evidence of things not seen."

In other words, henceforth Jesus determines to see in

his neighbors nothing but the

IMAGE AND LIKENESS OF GOD;

and refusing to see evil, continuing only to acknowledge the good, he begins thus to build his church,

THE CHURCH OF THE FIRST-BORN.

Shall not we, who look to him as our example, also help to save our brethren by seeing perfection in them with the eye of faith? When Jesus healed the impotent man at the Bethesda Pool—the man that waited to be carried about—Jesus told him,

“RISE, TAKE UP THY BED AND WALK;”

plainly showing that altho with his physical eye, he saw his helpless condition, yet with the

EYE AND CONSCIOUSNESS OF FAITH

he saw him as the son of the living GOD; perfect in strength and power to rise, and the power of YAHVEH immediately manifested itself as the result of the

PRAYER OF FAITH OF THE CONTINENT ONE.

That which does not represent the likeness of GOD disappears into nothingness; that only which is eternal—the Christ—manifests itself. “Whatsoever judgment ye judge, it shall be measured to you again.” Hence we cannot afford to see less than perfection in those around us, unless we ourselves wish to remain imperfect. It is the Father’s will that we be

PERFECT EVEN AS HE IS PERFECT.

Again and again, we see exemplified in the life of Jesus the truth of the axiom that

ACCORDING TO YOUR FAITH BE IT UNTO YOU,

and not only in the first century A. D., but also in the present day. On all levels faith is honored. On the lower level of selfish accomplishment, the man who believes he can, usually gets there, whether for good or for evil; but as Christians, we know that good is more powerful than evil; and hence in a greater number of instances

faith in God is rewarded by manifestations of its results; the degree of manifestation depending upon

- (1) The righteousness of one's thoughts.
- (2) The strength of one's faith.
- (3) The persistency of holding to that faith.

Humanly, there are times in the experience of some when it seems impossible to obey the Christ-commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v. 44). But if we, who are continent realize the absolute omnipotence of God and the absolute *righteousness* of God, together with the fact that we can reap only that which we have sown, we shall perceive that any individual who appears to us in the shape of an enemy has come to us only in order that we may

OVERCOME EVIL WITH GOOD;

and by praying for them and blessing them, we shall turn their enmity away from us, and plant in its place the seeds of eternal friendship. We have

EACH TO WORK OUT OUR OWN SALVATION

knowing that "it is GOD which worketh in us both to will and to do of his good pleasure."

We shall work out our salvation only by

BUILDING ON THE SAME ROCK

on which Christ builds his Church, by seeing only good in our fellow-creature. By doing so we shall assuredly realize the value of Jesus' injunction to love our neighbor as ourself, for we shall then see that in reality

OUR NEIGHBOR IS OURSELF—

a part of our larger self.

In order to realize the sayings of Jesus, we have to bear in mind his own valuation of them, "If a man love me, he will keep my words: . . . and the word which ye hear is not mine but the Father's which sent me"

(John xiv. 23-24); and again, that "Heaven and earth shall pass away but my words shall *not* pass away" (Matt. xxiv. 34, 35). Here His esoteric teaching is not only for the Pisces' age, but for all time until, at least, heaven and earth have past away. Even to those who believe that the heaven and earth are even now in the process of passing away, yet his words will remain with all their truth and force

UNTIL THIS GENERATION SHALL PASS AWAY.

The generation of mankind to whom he was speaking at the commencement of the Pisces' Age is still here in different bodies perhaps, but, until this generation has past away his words are our

CRITERION OF RIGHTEOUSNESS

for all who love his appearing.

May YAHVEH make these words a blessing to thousands of his children who are building, not on the sands of incontinency but on the ROCK of the Christ continence.



Musings

BY ENOCH PENN

If one look into the land, behold darkness and sorrow.—Isa. v. 30.

ISAIAH'S PRORHECY OF THE END OF THE AGE

WE remember the words of the prophet Isaiah (ch. xxiv.) that seems to apply so well to the present time. And as we ponder regarding the times, and try to read the signs of the times, the questions arise, "Where will the present strife end?" "Will the nations destroy themselves?" "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down," (v. 1) and, "The land shall be utterly emptied, and utterly spoiled" (v. 3).

Surely the earth is being laid waste to-day as never before. Apparently these words refer not to Palestine simply, but they refer to a condition that will be world-wide. He goes on to say, "The earth mourneth and fadeth away, the world languisheth and fadeth away" (v. 4).

The Lord Jesus referred to a time to come when the tribulation would be so great that there would be a time of trouble such as never had been, nor ever would be again (Mark xiii. 19, 20). We are led to ask, "What will be the cause of all this trouble of which the Master speaks?"

We read that the Lord said, "I will bring evil upon this people, even the fruit of their thoughts" (Jer. vi. 19). Apparently the evils that God visits upon men are not the effect of any offense on God's part, but are always the simple results of inharmony with the natural law of their own actions. As it is written, "Now their own doings have beset them about" (Hos. vii. 2). "Thy doings have procured these things unto thee" (Jer. iv. 18). "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).

Within certain limits, God permits man to do as he wills, "The earth hath he given to the children of men" (Ps. cxv. 16). So that while God's will is manifested in nature's laws, yet man's thoughts, feelings, emotions, and actions are factors that modify conditions in nature, even to affecting the growth of vegetation. God said to Adam, "Cursed is the ground for thy sake, [or because of what you have done] . . . thorns and thistles shall it bring forth to thee" (Gen. iii. 17, 18). And to Cain he said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. iv. 12). So we perceive that even the vegetation is influenced in its growth by the moral conditions of men. Likewise we see the strength of the statement of the Lord by the prophet concerning the evil to be visited upon the people when he said, "They shall eat the fruit of their doings" (Isa. iii. 10).

The moral and social conditions of the earth apparently have become according to the thoughts, feelings and impulses of men. And the present world-wide evil—and it may yet become a world-wide destruction—is but the result of men's thoughts.

But Isaiah goes on to declare, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the

everlasting covenant" (Isa. xxiv. 5). They have transgressed the laws of right living, of righteousness, therefore of life. "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. xii. 28). God has ordained that man shall rise into Godlikeness, to a consciousness of God and the angel world, and to dominion over all nature while in the body. This teaching is in harmony with the teachings of the Law and the Prophets. Has not the Christian church changed all this by teaching that if man will accept the death of Jesus Christ as a vicarious atonement, after death he shall be taken to a heaven of happiness to live there forever with God and his angels? It certainly seems so. God's everlasting covenant, the Ten Commandments, being kept by any people, the promise is, "I will be your God." He will be the Power to deliver them from all evil and to give to them the good of the land to save them from death, and to cause them to dwell in peace. "Therefore, [i. e., because they have transgressed the laws, changed the ordinance, and broken God's everlasting covenant] hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. xxiv. 6). "Few men left;" when there is a scarcity of any thing, it becomes precious. "I will punish the world for their evil. . . . I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. xiii. 11, 12).

The opinion has been freely expressed that in polygamy is the hope of repeopling the land after this war, for the popular mind seems to feel that it will not end until there are "few men left." After this war is over men may be so few, so scarce, and therefore so precious that "Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name" (Isa. iv. 1).

The time may indeed be near when it may be said, "All joy is darkened, the mirth of the land is gone" (Isa. xxiv. 11). We read that the places of public entertainment thruout Europe are still "doing business as usual" in all the principal cities, but we know that there are many, many sad hearts. Surely even their pretense at mirth will soon cease, for we read that very many are wearing mourning.

Nevertheless there is a people whom God will elect to protect and to save from this destruction. The Master's

words were, "Except that the Lord had shortened those days, [i. e., except the Lord withhold a measure of the evil forces which men have set in motion] no flesh should be saved, but for the elect's sake whom he hath chosen, he hath shortened the days" (Mark xiii. 20). "But for the elect's sake," that is, lest the elect also be destroyed.

Who indeed has God elected to be saved at the time of the great destruction? Concerning those who have accepted YAHVEH as their God, whose chief object in life is to keep God's covenant, the promise is "I [YAHVEH] will be their God," their power to protect and to save them. Concerning these who will be God's people we read, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21).

One of God's promises to his people is, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. . . . Because he hath set his love upon me, therefore will I deliver him" (Ps. xci. 7, 11, 14).

Concerning God's people who are kept in safe hiding from the great destruction, the prophet goes on to say, "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done" (Isa. xxiv. 13). Of these few, like the few berries that are left upon the tips of the outmost branches, or as the few scattered grapes after the vintage, he said, "They shall lift up their voice, they shall sing for the majesty of the LORD" (Isa. xxiv. 14). Scattered over the earth even tho, "the mirth of the land is gone," these shall sing, "From the uttermost part of the earth have we heard songs, even glory to the righteous" (Isa. xxiv. 16). While these scattered ones of God's servants, who because they will serve him he has elected to save, are singing, "Glory to the righteous," the destruction still continues. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth" (Isa. xxiv. 17). "And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare" (v. 18).

This great day of the LORD is referred to by the prophet

Amos, "Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?" (Amos v. 18-20.)

Shall indeed this work of destruction go on until the present civilization falls? "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. xxiv. 19, 20). The coming in of the new age shall force out the old with its customs. Even monarchial forms of government will cease, for "It shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison" (Isa. xxiv. 21, 22). How indeed shall the governments be dissolved, and the rulers be as prisoners shut up?

Shall the present strife between Capital and Labor, and between the rulers and the ruled become stronger and more determined until the common people shall rise in their wrath and overthrow all class distinctions and governments? Shall anarchy reign until a new "commune" shall attain? It may be so, for we read, "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy" (Isa. xxvi. 5, 6). These words seem to point ominously toward the "bread riots" and labor troubles of which we read in the little that passes the censors. Surely these are portentous signs of the times, portentous of mighty changes that are near to come.

Then shall come the time when "The meek shall inherit the earth," when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever" (Dan. vii. 18). Then "The LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). Not until "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), shall the imprisoned kings be visited, and a new order of civilization be established. Apparently for long generations the earth shall remain comparatively desolate.

After the meek have taken possession of the earth, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. lxi. 4). To the elect he says, "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vine dressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God" (Isa. lxi. 5, 6).



The Solar Body

BY ASAPH

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads — Rev. xiv. 1.

HE will to create performs the work, essential to construct, by means of generation, the building, or the vital form of man. It is mind stimulating to action certain *plasmic* structures, which liberate those fluids containing active agents which are the cause of phenomena; therefore it is man's own mind which can stimulate, or restrain his reproductive powers, and cause them to serve, either in creating another form like his own, or to maintain in his being a constant flame, in which the soul can realize itself in endless continuity of being. But this endless consciousness must be identified with the work of the Supreme Mind who seeks the unification of

the race of man into one individuality governed by the Creator, therefore functioning as One Man.

This flame above-mentioned is not a literal fire, but an inner ever-present light, a consciousness of continuity of oneself, or will resting in life. This mind or intelligence may withdraw itself from every function, and then the form or body reposes in an unconscious state. This is the night-side of its being. From this point of view, the race of man may slumber for ages upon ages while passing thru space immersed in those currents of mentality, or aura, which proceeding from superior or inferior intelligences existing in other worlds, fill and inter-fill stellar spaces. On the surface, in phenomena, man may be engaged in various pursuits which to his own consciousness may appear as life because of events and apparent physical activity, while, in reality, they are all dead to a spiritual existence which is mastery over self and one's own conditions.

Mankind has had the knowledge of Christianity only since Jesus of Nazareth walked the earth; prior to that time, man walked in the darkness of paganism, and still further back, being steeped in superstition and brutish instincts, he did not possess any belief at all. All this because there are seasons when an Angel or Intelligence stirs the waters of life, and brings to man's consciousness new concepts as to the uses of life and aims in being.

Man's individual career illustrates these facts. At night his soul as an intelligence withdraws itself, in order to give the flesh the opportunity to recuperate; and the form exists or rather functions as vegetation until the return from somewhere (the astral) of man proper, who continues his usual round of active existence, and while his soul travels in the astral, he may come under a psychic influence of which he knew nothing before, which so impresses his being that he feels stimulated to enter an

entirely different mode of life, and discovers the existence of a different and, perhaps, an eternal life.

We thus draw the conclusion that there exists a planetary soul, or mentality, which, in obedience to a higher or solar influence, stimulates the planetary man at certain intervals, by the introduction of new concepts regarding existence among those individuals that are susceptible to the reception of the higher life, and when the planetary man succeeds thru a certain method of existence, in ensphering into his conscious being the Spirit of the higher life, brought by the angel, he by those means prepares for self a Solar Body, wherein he is to exist forever. This Solar Body into whose world the individual is born is a body of people functioning as One Man. He enters into a different society of people, a community of impersonal beings, living under a different law; and yet they exist in the phenomena of pursuing industry, arts, sciences, and all the other branches of human activities, the same as in the world of phenomena where men live in the external; all wealth belongs to the State in which the worship of mammon is unknown.

Truth is spiritually discerned. It cannot be known by a soul engrossed with sensuous propensities or vain ambitions of life; because its attention is bound to local pleasures and considerations, in which it lives and moves and has its being; therefore Christ speaks to the multitudes in parables, but to his disciples, or followers, face to face, explaining the meaning of life. The man of wisdom is a supplanter, pursuing assiduously self-culture. He is an approved money changer, supplanting error, sins, and obsolete notions with truth, purity of life, and facts in being; and by these means he prepares self to become a citizen of the new nation to be born on earth in its proper time. Please observe: To awaken from sleep is to bring to remembrance the events of not only yesterday

day, but also to connect man's consciousness with his life on earth since his birth into phenomena, and by which he knows self as self; and taking this as a clue, it seems that his spiritual awakening occurs when he becomes conscious of having been in some way associated as a witness of creative events in the cosmic construction of the Universe.

Spiritual life begins when mind controls, and governs the energies of life, causing them to serve one's conscious realization, in the useful and in the constructive. When mind controls, the awakened soul takes possession of those life-currents which formerly were polarized downward, because of man's own belief, and ignorance; namely, man was under the impression that the impulses of the flesh were to be followed in the direction that they led. But discovering that this phallic worship, or gratification of sensuous pleasure, leads to inharmony of the body, creating disorder, as well as disturbance of mind, darkness of intellect, and wretched astral sights, the awakened soul takes hold of those deceptive tendencies, and dismissing all suggestions of the former habits, directs the forces of his organism upward for the building up of his own conscious self. This is the secret of eternal life. The soul directs its thoughts, desires, and aspirations towards ever greater concepts in social being. As God works for the good of all, so does the awakened soul being absorbed by Truth, labor in its line of development for the building of that social structure, which because of its foundation, namely Christ, shall endure forever.

The interests of the esoteric student cluster around the Solar Body, which among the mystics, such as Rosicrucians and Cabalists, is invested with a great mystery never, however, explained in a lucid manner by these schools of thought. By the term "Solar Body" is understood to mean souls born thru the unity of the different

mind-centers of the Solar System, so well explained in Solar Biology.

Some souls descend to earth in order to round up their experience; and in them the lesser planets below Jupiter exercise authority; and, altho belonging to the Solar ether, they are not immortal, returning to their source when the lunar, or fictitious body of man dies. But if a soul is an intelligence open to the influence of the upper spheres above Jupiter, and is led out or controlled by them, it descends into the lunar or fictitious body of man in order to invest it with immortality and to establish on earth a community of people functioning as one man; for, to such souls the Will of the LORD of Life regarding that ultimate is well known: consequently as soon as the lunar or fictitious mind of man ceases to darken and dominate the consciousness of the soul by its attachments to the delusions of matter, so soon the individual will be ready to become an active co-worker in the new world which is the Solar Body, or the LORD in his second advent. "And I John saw the Holy City, new Jerusalem, coming down from God out of heaven prepared, as a bride adorned for her husband" (Rev. xxi. 2).



"All is mind"? If this is true then the whole universe is mind, thought-consciousness; and if this is true then there is nothing in all this broad universe but what you may know—you, as a thinking intelligence, may reach out and gather infinite knowledge. But remember, that all knowledge is not good. What we want is the knowledge that is useful, that we can make use of. We do not want knowledge to lug about for no purpose whatever, like a lot of old papers that have served their use; but what we want is the knowledge that is necessary for our use right here and now.

What is the Regenerate Life?

HOW IS IT ATTAINED?

From Questions and Answers in *Unity*

IT is the life hid with Christ in God. Jesus Christ taught it and was the first to live it. All who follow him in the regeneration drop all the old manner of living and no longer have to do with death, reincarnation, or physical birth, for the regenerate life leads to life eternal. It is a complete transformation of the whole man. It has its beginning in the Word, which begets in man the Christ child; that is, the consciousness of himself as the offspring of God. This consciousness grows as a child until Christ is formed in him and the body of Christ is put on. Men and women who have entered into the regenerate life no longer give their substance in generation. Instead of making physical bodies for children, they conserve their life and substance that the Christ body may be built up. This is the real body of man, spiritual, deathless, immortal, incorruptible. The life "hid with Christ in God" is the life "conserved with Christ in God." Thru conservation and transmutation of all the life forces in the organism, the body is redeemed and glorified.

Begin by complete consecration of yourself to the Spirit, and carry out your consecration daily in thought, word, and act. If indulging in carnality, sexual or otherwise, give it up. Deny the sense man, and as you refuse him your substance, he will gradually die, having nothing to sustain him. This is what Paul meant when he said, "I

die daily." At the same time keep up your realizations of yourself as a spiritual being, offspring of God, perfect as the Father is perfect. It is necessary to hold in mind words of Truth, for in them is the Substance and Life which the Christ child feeds upon. By this process of denial and affirmation, denying self and confessing Christ, the old man of the flesh is put off and the new man in Christ Jesus is put on.



Confessing Jesus the Christ before Men

BY MARY

EVERY one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matt. x. 32, 33.

HOW little is this idea of confessing Jesus before men understood by the Christian world to-day. There was an account recently in one of the newspapers of an American missionary who was burned at the stake by the Turks in one of the districts of Asia now disturbed by war. The Turks tried to get this man to renounce his religion and to accept theirs; this he refused to do, loudly reiterating the statement, "Jesus is my savior!" Now this man thought that he was giving his life for confessing Jesus, but he gave his life for his fanaticism, for what was to be accomplished in the way of permanent good by thus declaring his faith in Jesus among such people and under such circumstances? Surely Christ did not refer to such fanaticism as this when he said, "Confess me before men," but rather do we understand that he meant to live in accordance with the laws.

and with the laws and methods of righteousness that he gave in all his teachings during his stay on earth. Any one who will study thoughtfully the teachings of the Master will find that they all relate to methods for living a purer, cleaner life, a life of conquest over the lower, baser principles of the human nature. If we had been able to look into the daily life of this missionary, we should most likely find it to have been full of habits and conditions all contrary to the laws of a righteous life.

Any one who would carry into execution the admonition, "Confess me before men," must inculcate in their daily lives these principles of righteousness and the overcoming of self that the Master taught. Every act of our lives should be a confession before men that we have hearkened to the words of the Master's teachings and have incorporated them into our lives. Yes, we should live so perfectly that our lives are a confession to men that we know and follow the teachings of the Christ. However, this does not mean, rather far from it, that we should strive to conform to the accepted ideas of righteousness of the present-day Christian world. The so-called Christians of to-day understand this idea of confessing Christ before men to mean the observance of the forms of religious worship; to go to church and to pray on their knees; but the time is soon coming when this idea will be swept from the earth, and the people will come to understand and to live the true meaning.

No one need say that he does not understand the Master's teachings, for they are not only given in the Bible, but given again in the writings of H. E. Butler, and in the writings of many of those who have taken up and are following the Esoteric teachings as given to the world by this teacher. The writings of this teacher fully explain all that the Christ said while here on earth, and make what he said plainer and more comprehensive as to methods and details

of carrying them to an ultimate. These teachings are being given out to-day thru the books and magazine of the Esoteric Fraternity, or the Esoteric Publishing Company.

Since the Esoteric teachings were given to the world there have sprung up many societies and organizations all embodying a part of these teachings, but none of these have more than a part of the truth, and many of them pervert these truths and make of them an evil. Many have adopted a life of conservation, but the very power that they get from this life, so far as they are able to live it, they pervert by using it for selfish, worldly gain. Those who have received the Esoteric teachings and do not strive with all the power within them to live these teachings, are denying Christ before men; they are failing to put forth the effort to live the life that will overcome all the weaknesses of the carnal nature of man and redeem the world from sin and evil. And these the Master will deny before God because they have not striven to live the true life and to attain a development sufficient to enable them to come into oneness with the spirit of God, therefore be one with the Father or with his son the Christ or with the great body of the redeemed souls of the world.

The teachings that the Christ gave when on earth and the Esoteric teachings to-day are in accordance with the declared purpose of God in the creation of man when he said, "Let us make man in our image, after our likeness." If a man does not strive to live according to the precepts of these teachings, he will fail in becoming like God; he cannot touch the divine mind and spirit of God, and he will necessarily be denied by the Christ before the Father in heaven.

Man in his carnal state cannot touch spirit, neither can spirit touch the carnal nature of man; therefore God had to send his only begotten son to earth in order to have an instrument thru which his spirit might descend upon earth.

Now if those who are studying the Esoteric thought and all those who profess a desire to help the people of the world, will take up this subject more fully, they will see the necessity of becoming more like God in order to be of any use in bringing a consciousness of his spirit to the people. It is the work of the true Esoteric people to live and walk righteously before God, so that they may become the instruments thru which the spirit of YAHVEH and his holy ones may flow thru them to the people of the earth.

There is much said about the gathering of the body of the 144,000, and the establishing of God's kingdom on earth by people who seem to think that this means to rule the earth in power and great honor. But the establishing of God's kingdom on earth means the gathering of a body of men and women who have lived righteous lives until they have come into perfect unity with the spirit of God. Thru this unity his spirit will flow thru them to the world, and the spirit of love and wisdom and knowledge and strength and power and freedom from all the fleshly appetites and lusts, will pervade the whole earth and cause all people to turn toward the spirit of the highest and to awake to a conscious desire to grow into the image and likeness of God and to become one with him.

And when this desire has awakened in the hearts of all the people of earth, they will begin to shape their lives in accordance with the divine mind and will, and all the earth will be filled with the glory of his spirit. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together. . . . They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 6).

The Fruit of the Vine

BY ELI

BUT I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 29.

THE day has arrived, in which, our heavenly Father is filling the hungry and thirsty with the good things of life. The Word has gone forth thru the Esoteric thought, and thru these teachings the Spirit of God is saying, "Let him that is athirst come. And whosoever will, let him take of the water of life freely." This new wine is a drink for the soul, and it flows and circulates from the belly, as the Master said, in a living stream of life. (See John vii. 37, 38.)

In the human belly there is a network of nerves which we call the solar plexus, and it is associated with the spring-head of the vital fluid, which is the function of all life. "This function, which has been so often spoken of in the Esoteric writings, when taken control of by the mind, serves the body thru these vital forces, which flow, and are distributed by the mind and the will united." "As the solar plexus represents the Virgo function of the body, it is therefore the seat of the power of the will." Hence it can save and defend the body from any, and all destructive elements. We believe that it is the center for the interchange of the different forces surrounding man, and that spirit-substance is here united with creative energy—thus selecting the elements in thought-formation for the use of both our physical, and mental nature.

In the first awakening of the internal senses, we first become conscious of a sensation in the solar plexus. For as we indraw the Holy Name, YAHVEH, we are given instructions in the first principle of the power of that Name, and by degrees we fall into a mental rest, and inspire confidence that we are really born a Son of God.

It is said in Zechariah xiii. 1, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." That fountain is the Spirit of Christ, and it is thru this same Spirit, that we have the means of approaching the fountain of life-giving waters. Hence our soul drinks the new wine thru the Holy Spirit, in its eternal home.

Jacob in telling Judah of what should befall him in the last day, said that he should wash his garments in wine, and his clothes in the blood of grapes. (Gen. xlix. 11.) As the body is the soul's garments, Jacob referred to the cleansing process of the flesh thru the distribution of the waters, or seed of man in its transmuted state. This purifies the entire man, his external mind, both awake and in its dream state. And as it affects both the soul and body, it can truly be called a wine. It is a white wine, pure as crystal, sweet and sparkling; for as it is taken up and poured out thru the inner parts of the flesh, one feels as if every nerve is ignited with an electrical current, as if emitting bubbles in every part of the body. For this reason, we believe that Jesus at the institution of his last supper referred to the waters of life as the "new wine." He spoke of himself as the Vine, and of you and me as the branches.

In different chapters of the Scriptures, man is spoken of as the vine. We should "grow as the vine: the scent thereof shall be as the wine of Lebanon," exposed to Divine sunshine—the wine which thou hast brought out of Egypt (the old sensual world).

Those who profess to be Christians and refuse to meet the Lord even half-way, he likens to old wine bottles which we cannot put new wine into because they will burst. The life-forces of such people are constantly wasted or thrown off in generation. I have cast them out and sealed them up among my treasures for they will not accept the truth. Again in Deuteronomy xxxii. 32, he likens them to the vine of Sodom, a vine which grows about the dead sea. The dead sea is the old sensual, carnal world, and the would-be-Christian brings forth nothing but bitter grapes, for they are full of evil and impure desire. It was said of them that they were full of corruption mentally, and rotten within, for when the fruit is opened, we find nothing but dust, a dead vine. "A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst There is no hope, no; for I have loved strangers, [the gods of gold and silver] and after them will I go. Yet I had planted thee a noble vine, wholly a right seed, [I sent my only begotten son to reveal the way] how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. xxi. 24-25, 21.)



Man, whence camest thou? What are you, mind or body? If you are mind, where did you get that mind? Has it existed from all eternity? or did it grow like a blackberry on a bush? If it has existed from all eternity, it must continue to exist to all eternity. The greatest thing then must necessarily be to grow it and develop it to its highest possible degree.

A Good Time near at Hand

BY ELNATHAN

FOR I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—Ezek. xxxvi. 24.

WE have been in the habit of taking a man's lifetime as a standard for realizing time, such as three score and ten years. We are interested in coming events in proportion to their proximity. If events go beyond our lifetime, we naturally become disinterested in them. It is not so with the Lord of the Universe. The statements that the Lord gives thru his servants the prophets coming down to us thru the vista of time do not become so old and mouldy that He is likely to forget them; for we read that, "One day is with the Lord as a thousand years" (II Pet. iii. 8).

Now some thousands of years ago (days of the Lord), he told Israel just what he was going to do concerning them, and he confirms it with the statement, "I have spoken it," or, in other words, It cannot be revoked. It is apparent to us, as we look at the condition of things in the world to-day, as we read the sign of the times, that, the great and terrible day of the Lord God Almighty has already set in, and that the time draws close for Israel's redemption. But, let us revert to the time of Joshua when strife and war had ceased; and the people had settled down to rest for a season. Joshua being old and stricken in years, called Israel together and gave a brief sketch of the Lord's dealings with their ancestry, going

back to the time of Abraham's father who had lived before the flood when their ancestors worshiped idols; thence thru the time of Isaac and Jacob; then recounting the incidents that led them into Egypt; their sojourn in Egypt and their deliverance; God's care and protection over them in the wilderness, in the fighting of their battles, and in the giving of their enemies into their hands, finally the establishing of them in fair Canaan, the land of promise, that they had so often longed for, thus fulfilling the promise that God had made to Abraham, Isaac, and Jacob. Then said Joshua, "Now therefore, fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the LORD" (Josh. xxiv. 14).

Joshua continues further, "If it seem evil for you to serve the LORD, choose ye this day whom ye will serve; but as for me and my house, we will serve the LORD." Then the Israelites answered him, "We also will serve the LORD, for he is our God." But knowing the vacillating nature of man, Joshua in order to deeply impress their covenant in their memory, said, "Ye cannot serve the LORD: for he is an Holy God; he is a jealous God; he will not forgive your transgressions nor your sins," after having done you good, "If ye forsake the LORD, and serve strange Gods, then he will turn and do you hurt." But the Israelites took the responsibility upon themselves, for they said, "Nay, but we will serve the LORD." Then Joshua said, "Ye are witnesses against yourselves that ye have chosen you the LORD to serve him," and they said, "We are witnesses."

Now that the affirmation to their covenant with the Lord God was given, it rested with them to live up to their part of it. In the history of Israel, we find that they did not live up to their agreement, but instead they for-

sook the LORD, following out their own selfish desires, and forms of idolatry and perverseness. Then the LORD dealt sternly with them; destroying them, and giving them over to their enemies, in order that they might be cleansed and purged from their disobedience, and brought back to their covenant, the Psalmist said, "To obey is better than to sacrifice, and to hearken than the fat of rams." Yet there are people to-day who act as if they thought there was no God who required such obedience from them, and they treat the words of God as the prattle of men.

Is it a small thing to break a covenant with the Most High? We think not, but rather the most serious thing a people can do. Yet the Lord says, "I have no pleasure in the death of the wicked. Turn ye, turn ye, for why will ye die, O house of Israel?" (Ezek. xxxiii. 11.) Now the results are that Israel as a nation has been broken up, and scattered among all nations, and the treachery that they showed to their deliverer and protector has been heaped upon themselves.

But this is enough of the gloomy side, we will now put our mind upon the bright side, yea, even upon the hope of Israel. Ezekiel looking down thru the vista of time saw this our day and said that the LORD would gather Israel out from among the heathen, and from all countries, and bring them into their own possessions. But remember, Israel, he does not do this for your sakes, but rather for his Holy Name's sake; for he says that wherever Israel went they profaned his Holy Name. How did they profane it? Because the heathens would say, "These are the Lord's people, these scattered ones, these captives; why, they are no better than we." But we read that the wrath and fury of the Lord shall come up into his face; and for his Holy Name's sake, he will utterly destroy the heathen and those that have sneered at and ridiculed his people. Will he not require it at their

hands? O, ye people of all nations, beware how you trifle with that Holy Name YAHVEH, for it is the will of the Universe. Better would it be by far that you had not been born, than that you should trifle with that Holy Name; for the Most High One is jealous of that Name.

To Zion we would cry, Awake! awake! put on thy beautiful garments, and prepare yourselves for the marriage of the Lamb, for the wedding feast is near at hand, and YAHVEH Elohim has said, A short work will he do on the earth.

How about the animal desires and passions of the physical nature? Are they crucified? Do you die daily to your selfism? It is a law that you cannot let go of one thing, without substituting another in its place. Why not put a consciousness of the Holy Spirit's presence in the place of your old selfism? Why not merge your will into the great Divine Will, in order that you may be at one with the Father? That will give you a lamb-like physical which, with your mind centered in the Holy Spirit, will bring to pass the words: "And I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

"Who asks not, the chambers are darkened
Where his soul sits in silence alone.
Who gives not, his soul never hearkened
To the love-call of zone unto zone.
Who prays not, exists, but he lives not;
A blot and a discord is he.
Who asks not, receives not and gives not,
Were better drowned in the sea.
Ah, the asking, receiving and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive and to give."

Psychism

BY H. E. BUTLER



OUR dictionaries define psychism as being a universally diffused fluid animating all living beings. This is really the mind arising from the soul quality of man, therefore we use the term "psychism" in the sense of mind-force acting upon the mind of a person or persons. As this force is the soul-power, it can work either for or against a person. When this force acts in accordance with our feelings we are often not conscious of it, we are conscious only that our minds become clear, and we feel better and more capable than usual; but when it works against us, the effect is, of course, just the opposite.

There are thousands of people to-day who do not believe that a body of men could influence an individual by their minds alone; notwithstanding this influence is one of the prime factors in the life and history of the Christ. In his case the force of the human mind was all against him, simply because he was not going the way of the people. When a person is going the way of the world, he experiences no difficulty from the psychism of the world for he floats on with the tide; but the more fully a man (or a woman) steps out from, or leaves the tide of the world-mind, and comes into unity with the God of the universe, the more fully will he feel the powers of the human mind positively against him. "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John xv. 19).

It was said of Jesus, "Like as many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (Isa. lii. 14; liii. 2-4). Here was one who had reached the highest attainment possible to humanity, and all his teachings bore upon the one subject—immortality of the body. He said, "I am come that they might have life, and that they might have it more abundantly;" "Who-soever liveth and believeth on me shall never die" (John x. 10; xi. 26). Now in one who had life, and the power to impart it to all those who kept his commandments, we should expect to see the very perfection of that life, the fulness of its manifestation; but alas! how different was the one whose "visage was so marred more than any man, and his form more than the sons of men." And what had marred him so? We have no account of his being physically injured by any one until his final crucifixion, and yet the prophet said that he would be "marred more than any man." What marred it then? Who marred him? It was those who despised him and rejected him. The mind currents of the world against him, were more than he could bear continuously; for he frequently would leave the haunts of men and seek the wilderness where he could rest from the psychic currents of the human mind; or else he would seek the home of his dear friends, Lazarus, Mary, and Martha, who loved him dearly, and whose love gave him rest and peace and protection from the evil psychism which came from the

adverse world. When he was rested, we read of his going up to Jerusalem and there teaching the great truths of the Gospel, but there is every evidence that he was there but for a short time at each period.

The flesh is governed by mind, and the mind of the world is one; and if even the body of the Lord Christ was more marred than any other man's body because of the psychic forces that were thrown against him, then if the mind of the world is turned against an individual, it follows that that individual tho he be very strong must have help from God. It seems that these psychic forces affect persons according to the degree of their attainment and separateness from the tides of human life ("carnal mind"). Persons that are living in the carnal mind, in generation, know nothing of these psychic forces; but they who are overcoming the carnal mind, and are inspiring and embodying the God-mind, begin to realize what these psychic forces mean, and as they progress and come more in touch with the consciousness of the Spirit-mind, these psychic forces become more terrible and oppressive to the physical body; and, if it were not for a central purpose that cannot be moved, they would even crush out the object for which they are laboring. But of those who would attain it is said, "He that overcometh shall inherit these things; and I will be his God [power], and he shall be my son" (Rev. xxi. 7).

In the teachings of the old mystic orders, we read of the "monster of the threshold." Well, dear ones, you will meet that monster of the threshold, but your faith in God, your confidence in his love, in his power, in his Holy Spirit, will never allow you to fear for one moment, but you will go straight forward following the leadings and guidance of that Supreme Mind, and you will thereby overcome every obstacle. Things that would have made you fear and quake in the beginning of your life of

righteousness will now have past away, because, as the angel said to John on Patmos, "They loved not their life even unto death" (Rev. xii. 11).

It was because of this psychic force against all those who are trying to attain unity with the Father that our Lord told us that in the world we should have tribulation, but that in him we should find peace. (See John xvi. 33.) While these psychic forces may mar the physical body, by giving it pain and apparent disease, yet within will reside the spirit of the highest that will remain serene and joyous, ever rejoicing in the presence of the Father. Therefore let none of us be so unwise as to judge from the physical appearance of the degree of any person's attainment, for we can judge only of these things by the the wisdom and knowledge and power that flow from the words of the individual.

According to the quotations that we have given, if you were to judge Christ by his appearance, by his suffering, and by his apparent weakness in not being able to go out among the people and remain among them continually, teaching them the great truths of the Gospel, you would condemn him in many, many ways, the same as the world did in his time. The psychism of the world affected him so fully that he could not do many mighty works because of their unbelief. (See Matt. xiii. 58.)

So it will be seen by reading the New Testament, as well as the prophecies of the Old Testament concerning Jesus, that the evidences multiply, that the psychic forces against him were even more than the physical body could bear. Yet his soul was firm because he was united with the Father, as he said, "I and the Father are one" (John x. 30). That unity with the Father enabled him to say before closing his work in the world, "I glorified thee on earth, having accomplished the work which thou hast given me to do" (John xvii. 4).

All the Esoteric students that are following the Christ's example must expect similar experiences to his; there will be times of great oppression, and times of joy and peace and exhilaration; but we whose minds are stayed on God must remain firm, quiet, unmovable, under all circumstances—not excited under exhilaration, or depressed by the great oppression—and keep ever clear that central consciousness which nothing can obliterate. The body may be made unconscious, but when you have reached the beginning of unity with the Father, the mentality, the soul within cannot be made unconscious. In this absolute independence of the soul-consciousness of the carnal mind, or mind of the flesh, lies one of the most perfect evidences of immortality.

In the midst of all this psychism, we must earnestly follow the example of the Christ—not because it is an example, but because he knew the law and lived in accordance with it. In order to live in the world, we are told that he who said to the Father, "I know that thou always hearest me" (John xi. 42), spent whole nights alone in prayer. He did not need to spend hours beseeching the Father to do this, that, or the other thing for him, then why should he need to spend whole nights in prayer? This is one of the things that he comprehended when he said, "I have yet many things to say unto you, but ye cannot bear them now" (John xvi. 12). He knew the fact that there flowed from the throne of the everlasting God, a river of water of life, Spirit-life, and that it was from that overflow of the heavens that man may live; therefore he would go out and spend the entire night inspiring, drawing in, filling his whole body with the substance of that divine life. Thus he lived from the Father. There was a suggestion of this overflow of life from the heavens in the case of the Canaanitish woman who asked the Lord to heal her daughter, and he answered,

"It is not meet to take the children's bread and cast it to the dogs." Yet she said, "Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table." This saying was so in accord with God's laws, with this overflow of the life-fountains of the heavens, that he commended the woman and said, "O woman, great is thy faith: be it done unto thee even as thou wilt," "and her daughter was healed from that hour" (Matt. xv. 25-28).

As we draw nearer that unity with the Father, we need more and more to know how to draw from that overflow of life directly from the fountain, the throne of the Father, and to live from it. It was because of this fountain of life that the Lord told his disciples to pray always with all prayer, and not to faint (See Luke xviii. 1); for only by that constant desire, reaching out to draw in that infinite life, can you live as you leave the world and approach the divine throne. And you, who realize this psychic force against you, should remember the remedy: Reach out in prayer, and draw in that divine life from the overflow of that divine mind, all the strength, the vitality, and the power that you need to support you and to carry you thru; and without which you cannot live and progress in your attainments. There are such tremendous psychic powers and so many deceptions on every hand that the nearer we get to the goal, the more perfectly we must hold to and drink from the fountain of that river of life that flows from the throne of God.

To reach out and to draw in and, so to speak, to drink from that river of water of life that flows directly from the throne of God, it is necessary that you, like the Christ, should sometimes spend the whole night in prayer. For frequently you will find, as you reach out to the Spirit, that you may drink from the fountain of that river of life, that your mind, your consciousness, and all you are, seem to feel and to think of that river of life as

a mere vagary; if at these times you fix your mind upon the Holy Spirit, which is that river of life, you will find that it is necessary, in order to keep the mind where it should be, to repeat the words, "HOLY SPIRIT" over and over, and sometimes even necessary to continue to repeat the words "HOLY SPIRIT" the whole night thru, before the great change will come. But if you abide by it, remembering, as nearly as you are able to do so, what that Holy Spirit is, it will bring to you a radical change so that you will feel the importance, the power, in thus repeating the words, "HOLY SPIRIT," and the very substance of the divine mind will flow into you, and all that infidelity and darkness will pass away.



Lessons from the Bhagwad Gita

SOME PRACTICAL ASPECTS

From the *Kalpaka* (March 1916)

AN IMPORTANT EXPERIMENT

YOU may test the truth of this analogy by retiring to your practise room and examining at leisure the contents of your mind. Sit down conveniently and quietly, for the experiments at stated times for a few days, with a watch, a notebook and pencil. Try to concentrate your attention on some object or idea, and note how frequently the mind breaks away from that on which it is concentrated. Find out during the first 5 or 10 minutes how often the mind wanders; then during the first quarter of an hour or half-hour. Practise this experiment every morning and evening, when the brain is comparatively quiet and less restive. As you go, you will learn a good many things about this *sadhana*, and learn them all for the same experience

which is, after all, the best teacher. Ere long, you may become impatient and may be tempted to discontinue the practise. But if you desire success, determine to persist—to persevere—to be patient. Patience is the price of initial success. Let not your practise degenerate however, into a mere routine; let not your living interest in this lose itself in the dry Sahara of dead habit.

CERTAIN PRE-REQUISITES

“If you practise this experiment, honestly, faithfully and conscientiously, you will learn several invaluable lessons: (1) that the chief characteristic of mind is its incessant monkey-like activity which leads to wandering more or less aimless, as well as distraction and dissipation; (2) that this is the case even with men of reasoning; (3) that, at the best, with the average person of education mind-control means only the capacity to keep the thought-stream in a particular channel, each thought-wave linked to the last in a fairly rational manner; (4) that any attempt on the part of an average man or woman of the world to perfectly control this current after the manner of the Yogis will lead only to a mere break down of the mind-channel and the consequent overflow of the thought-stream, resulting perchance in a ‘confusion worse confounded;’ and (5) that special *sadhanas* are absolutely necessary for most people to achieve the more talked about but less practised ‘self-control,’ without which none can enjoy true happiness and obtain real power or prosperity or even *observe* somewhat of the truth of men and things.

“In the course of your practise, you will have to frame for your guidance various new rules of life which may facilitate success; like comparative solitude, at least during practise-hours, moderation in eating, drinking, etc., sleep-control, regularity, avoidance of overdoing etc. These and similar rules of life come under the Yogi [Highest Caste Hindu] designation of *Yama* and *Niyama* [Internal Puri-

fication] which are said to predispose to peace of mind.

Having framed the suitable rules of life which will least tend to excite the mind, stick to them at all costs; let there be no wavering, no recoiling afterwards.

THE PROBLEM OF ASANA [POSTURE]

“You desire to learn the art of mind-control which is the keynote of *Raja Yoga* [the science of conquering the internal nature]. To this end, you have adopted certain principles of life, likely to insure success. Then you persist again in the experiment mentioned above. What is your difficulty now? It arises from the body. It troubles you; it says ‘I am;’ it asserts its presence and it keeps on doing so. It causes you to itch; you want to scratch, sneeze or stretch, and your practise is interrupted. What have our fathers done to overcome this difficulty? Find out a position that will be comfortable—firm; pleasant, as Patanjali puts it; steady and easy to assume, as San-khya says, a position where you do not notice physical discomforts, nor even the presence of the body. Such a posture is *Asana*; there is no other rule; thus, can the difficulty described before be solved.”

CALL TO ACTION

BY JOHN C. ZIRRI

GOD'S voice within you pleads with you this hour,
He wants to clothe you as He does the flower;
And make you perfect, spirit, body, soul,
That you may be a blessing to the whole
Of His creation, to go and likewise bless
All those that are in sore distress,
Laying by the wayside, waiting long,
Sometimes scoffed at by careless passing throng.
Arise! and bring the balm that gives them peace
And help your brother's heavy chains release.
Not only will it change your brother's frown,
But you will gather precious jewels for your crown.

Editorial

THE truths are going forth; "Practical Methods to Insure Success" is being widely distributed, not only in the English language but in the German and Italian languages. There is also a strong effort being made in India to publish "Practical Methods" in the various vernaculars of that country, and to circulate it generally, as one interested has written us, "so that all India may receive it." Many of the "Masters" of India are advising their students to read and apply the teachings in "Practical Methods;" because of their long experience in the study of the occult (the cause-life), they see in "Practical Methods" the real science of life. And wherever the little book goes its influence is for good. The numerous letters from different parts of the world that we receive concerning it, all go to show the beneficial results arising from the reading and study of its teachings.

THE Birmingham Esoteric Society are fully alive to the importance of the teachings contained in "Practical Methods" and are doing all in their power to aid in their distribution. Aside from their direct teachings in the Society, they are circulating "Practical Methods," and, according to all information received, are doing very effective work in this way. We are thankful to them and to our Father for their very earnest and efficient cooperation in his work.

VOLUMES I and II of *Revised Esoteric* are now out of print, and we have not as yet the opportunity to reprint them altho we hope to do so soon. In the meantime, if any of our readers desire to dispose of the copies that they have, we shall be glad to purchase them if they will communicate with us.

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.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10.08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3 20 a. m.

Time of Cusp Transits
Washington, D. C., U. S. A., July, 1916.

Body	Enters	On day	h.	m.
☉	♈	2	1	49 a. m.
"	♏	4	2	24 p. m.
"	♊	7	0	57 a. m.
"	♋	9	8	8 a. m.
"	♌	11	4	35 a. m.
"	♍	13	0	12 p. m.
"	♎	15	11	39 a. m.
"	♏	17	11	48 a. m.
"	♐	19	2	26 p. m.
"	♑	21	8	39 p. m.
"	♒	24	6	28 a. m.
"	♓	26	6	45 p. m.
"	♈	29	7	48 a. m.
"	♏	31	8	9 p. m.

☽	♈	23	0	7 a. m.
♀	♈	15	7	38 a. m.
☿	♊	6	9	2 p. m.
"	♋	12	2	36 p. m.
"	♌	17	3	16 p. m.
"	♍	22	9	40 a. m.
"	♎	27	8	11 a. m.

On July 1st

♂	is in	♐	23°	23'	8"
♄	" "	♊	19	51	29
♅	" "	♍	19	41	31
♆	" "	♈	17	16	44

BIBLE REVIEW

VOL. XIV

JULY, 1916

No. 10

Inspiration

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

INSPIRATION in some degree is
COMMON TO ALL
the children of God. For "no man" says Jesus,
"can come unto me, except the Father who has
sent me, draw him. Every one, therefore, that hath
heard and learned from the Father cometh unto me."
These words imply inspiration, at the very inception of
the spiritual life, and there are a multitude of passages
which demonstrate

ITS CONTINUITY

as well as

ITS UNIVERSALITY

such as "*All thy children shall be taught of the Lord.*"
They shall all be taught of God. This is a result of the
Chrisma; of which the holy anointing oil which was
poured upon Aaron and his priesthood was a type, for it
is said to all the saints, "Ye have an anointing [*chrisma*]
from the Holy One and ye

KNOW ALL THINGS

for that same anointing [or unction] abideth in you, and
teaches you concerning all things" (I John ii. 20, 27).

So complete indeed may this

INWARD TEACHING

be that we "need not that any one should teach us," but each of us "may be filled with the knowledge of his will in all wisdom and spiritual understanding, so that we stand perfect and complete in all the will of God, bearing fruit in every good work." So that all the sons of God are inspired and that continually; but in many cases, the noise and bustle of the creature without, and the clamor of the passions within, drown

THE STILL SMALL VOICE.

"How rare it is," cries Fenelon, "to find a soul quiet enough to hear God speak." Yet this is the

ONE THING NEEDFUL

for it is the very breath of the spiritual life, and as the natural man cannot live without breathing the air of his natural environment, so neither can the spiritual man live without inbreathing the air of heaven. The "words proceeding out of the mouth of God" are essential to the spiritual life, for they *are spirit* and they *are life*. They are received into the inward man as food is received into the body. "Thy words were found and I did eat them, and they were the joy and rejoicing of my heart," sweeter are they to me than honey and more precious than gold. Man cannot live by bread alone but by every word proceeding out of the mouth of God. It is they that minister bread to the eater and seed to the sower. They are infallible for "they cannot return unto him void, but must accomplish that whereunto he sent them." So we are exhorted to let go our own thoughts, and to receive the thoughts of God, which are as high above our thoughts as the heavens are above the earth.

HEREIN LIES THE SECRET

of successful service, effectual prayer and much fruit-bearing. The thoughts of God are seed sown, which causes

the man who receives them, thru silent meditation to be as "a tree planted by the rivers of living water," who bears fruit in every good work. Yea, he becomes a tree of life, of whose fruit the hungry soul may eat and be satisfied, and his "leaves are for the healing of the nations."

THE SECRET OF ALL POWER

then lies in the silent waiting upon God for "even the youths shall faint, and the young men shall be utterly weary, but the waiters on the Eternal shall exchange strength."* They put off (strip themselves) of all human strength and put on Divine Strength and are thus clothed with power from on high. This power is the power of God and whether used in prayer or in proclamation must be irresistible. Such was the prayer of Elijah. It was inwrought and energized by God. Men take as an example of the greatest impossibility

THE CONTROL OF THE WEATHER

but the prayer of Elijah controlled the weather for three years and a half.†

Thru waiting upon God in silence, going into the secret place, the inner solitude of our own being, and having shut the door of the senses on all outward things, we

WORSHIP GOD IN SPIRIT;

ceasing from our own thoughts, we attain not only an outward silence of the body but also an inward silence of the mind. Those who have learned this great mystery, this precious secret which God reveals only to his saints, have always effected

A SPIRITUAL REVOLUTION.

George Fox, the founder of the Society of Friends, was a man of like passions with us, and with less natural advantages, but he first practised this himself until Jacob-like he prevailed with God, and so had power with men also.

*Isaiah xl. 28-31.

†James v. 17.

The Society which he founded practised the presence of God in the silence, and demonstrated His power in a way such as had never before been seen. For Barclay the great apostle of the Quakers, testified: "Divers meetings have past without a word being spoken, and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit, which

WITHOUT WORDS

have been ministered from one vessel to another." Each made it his work to retire inwardly to the measure of grace in themselves, not being silent only as to words but even abstaining from all

THEIR OWN THOUGHTS, IMAGINATIONS AND DESIRES.

This they regarded as true spiritual worship for every one to watch and wait upon God in themselves and to be gathered from all visibles thereunto. The Society of Friends are said to have accomplished a greater work in the first decade of their existence, than the primitive Christian Church did in a like period. And not only did they themselves gather power in the silent meetings, but God's power was made manifest even upon the unregenerate, as he says again, "The power hath oftentimes laid hold upon the adversaries and made them yield unto us and join with us and confess to the truth, before they had any distinct knowledge of our doctrine, so that sometimes

MANY AT ONE MEETING

have been *convinced*, and the power would sometimes reach unto and wonderfully work in little children, to the admiration and astonishment of many."

There was another great mystic who was contemporary with George Fox, but shedding her light upon another country than ours

MADAM GUYON

who led a similar life of prayer,

AN INSPIRED LIFE,

which still thru her writings sheds light and glory upon the path of many. She testifies how God brought her unto the Prayer-Life, and erected his temple fully in her heart and how "she learned to pray in that Divine Retreat, and from that time went no more out." "Paris," she says, "was no longer a place to be dreaded. The crowds of people only served to draw me into deeper religious recollection. The noise of the streets only augmented my inward prayer."

Living such a life of constant communion, of prayer without ceasing, she found a new method of communion with her fellow-seekers after God. "All those," she says, "who are my true children are drawn in their minds at once to continue in silence when with me, and I have the like tendency to them *in silence* what God gives me for them. When once they have tasted of this manner of communication, every other becomes burdensome to them." This receptive and communicative power is the outcome of an internal spiritual breathing (inspiration) corresponding to the natural breathing. "As the bodily lungs imbibe air, so do the spiritual lungs inspire and respire the divine aura, reffluent with the highest thought and purest sentiment, and that without any labor or trial of the brain."

How then are we to attain this

SECRET OF SUCCESS

Godward? It is by following the Blessed Master in his life of self-renunciation—"Of myself I can do nothing." I need, therefore, that every deed should be energized and every word inspired as His was, that I may "walk even as he walked," who said, "The words that I speak *are not mine* but his that sent me: the Father abiding in me, *himself* doeth the works." By this means I enter in

his rest, ceasing entirely from my own works and henceforth bearing the fruit of the Spirit spontaneously. To accomplish this, to know the will of the Father so that I may do always those things that please him, I must "keep the soul open for the sacred message, with a greater intensity than the Astronomer, who, at the moment of greatest expectancy, fixes his gaze upon the eclipse, giving his undivided attention to the supreme moment. The attitude of the mind must be, when we are 'silent unto God,' that of *listening* for something that is going to be said, of seeing something, the like of which has never been shown. The canvas of the mind must be cleared of all its preconceptions, before the sacred impress of the Spirit can be placed therein." By this means an inward spiritual breathing is opened up in us and our spirits will continually breathe the Divine Atmosphere, and God who "dwelleth between the cherubim" will shine forth from his holy temples. God will give us as he gave Solomon

"A HEARING HEART."

The Christ within will be made unto us both the wisdom and power of God as we walk in him in whom are all the treasures of wisdom and knowledge hidden.



Know this O soul! No day dawns for you until you are able to see it, so cease blaming conditions, circumstances, surroundings, etc., and put forth all the effort of which you are capable in order that the dawn may break and darkness clear from your horizon.

The Soul of Man

THE JUDGMENT DAY

BY H. E. BUTLER

THE Scientists talk about the universal ether, and the Hindus talk about the universal unformed mind-elements. In examining this element, we are brought face to face with the wonders of the universe, the wonders of God's creation. We find ourselves in the midst of this wondrous element, an element that no one has been capable of correctly naming; we are in it like the fish in the great ocean. From all time there have been organic forms that have been animated, and inspired, and caused to draw in from the universal mind-elements and made to become centers of thought; that is, they have drawn in that universal mind-element and formed it into structures that we call thought; for unless there is form, we cannot recognize anything as having existence. During all unlimited time, this thought-element has had organisms to work thru; and you and I stand here in the world of mind, in this great ocean of mind-element, and by virtue of life, by virtue of living, we draw in and formulate thoughts that produce consciousness in us; this consciousness is the soul of man. So if we will remember that consciousness is produced only by virtue of inspiring, drawing in, and formulating those vital elements that fill all space with images which are the source of our consciousness, our realizations will be vivified. We all think and talk about the immortal soul of man; that immortal soul is built up

of this eternal mind-element. If this soul is immortal, it is because it has formed structures of thought, and built up an organism of mind out of this eternal thought-element.

Now, let us come home. You are thinking thoughts, all humanity are thinking thoughts, and some of these thoughts are good and some are evil, some are constructive and some are destructive. If all the thoughts that are formed in the mind of man were immortal, there would be no hope of a world of peace, joy, and love, but we are told that man was made in the image of God and is to become like him. And God, by a word, a thought, formed in the mind and sent out by the will, made the world appear as material substance. "By faith we understand that 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).

Now, think over your life that is now past, of the good thoughts and of the evil thoughts that you have formed and sent out. Are these thoughts immortal? They are of the same element as your immortal soul; the only difference is that there is in you an element that is like to and in harmony with the God of creation, the Infinite Mind, that caused all things to be and to appear. What is to be done with these thoughts, the children of your creation? Are they to live eternally? If you have been angry and wished to destroy some one, and formed that thought and sent it out, is that thought immortal? What a demon that thought would be to you when it came back to you and abode with you, if you had no power to tear it down and to reconstruct it. What a hell this world would be! But now, in place of this we have this great fact that, "Whatsoever a man soweth, that shall he also reap." You send out an evil thought and that evil thought comes back to you and you regret it; you receive it into your consciousness; you examine it; you judge it, and condemn it. The fact of

your mind having further developed and having become a purer and higher mentality than when you sent out the thought, enables you to take up that evil thought when it returns to you, to judge it and to condemn it, and to disintegrate and to scatter its evils, and, so to speak, to kill it out, to destroy it; and to preserve only the high, the holy, and the pure. Truth is the only immortal element, and, being so, it is capable of tearing down, disintegrating, and scattering error, for error is only held together by the little of truth that it contains. Therefore, when the errors of your past life come rolling in upon you, do not be disconsolate or discouraged, but take up the errors and put in their place truth and righteousness; you will thereby remove their vitality, which will disintegrate them. From these premises God said, "Let us make man in our image, after our likeness: and let them have dominion" (Gen. 1. 26). In all the world of nature, from the beginning of this era to the present time, this work has been going on according to the design of the Creator, and to the design of the pure life and spirit of your own soul, and this work is to ultimate in the gathering together of a body of people that have grown large enough, wise enough, and good enough, to take up and to tear down and to disintegrate, all the evil thought-forms that humanity has filled this world with, and to come into that perfect order and harmony with the Creative Mind, so that you may be able to draw from the universal mind-element and to construct images of joy, images of use, images that will produce in you happiness, images that will go forth into the world producing peace and joy to all men. For remember that all organic life exists only by virtue of its ability to draw in from that infinite fountain the mind-qualities, and make of them that which is in harmony with its own nature.

Now you and many others all over the world have

grown large enough and wise enough to take of that universal mind-element and produce orderly structures that will be like loving companions to you and to all men. You know how good it seems to you and what joy it produces in your soul, when you meet another soul that is in perfect harmony with you—a soul that you can open your whole being in love to and have that love fully reciprocated. The time has come that all mature souls must come together and gather up all the perverse thought and disintegrate it and scatter it, and create love and harmony, and all that is desirable to the human soul, and fill this universal ether with thought-forms of delightful harmony that will be to the souls of all men like the most loving, tender, desirable friends.

Thus, dear friends, you see at once that you and I, and all other mature souls, have to take up the vital conditions of the thought-forms of the world and build out of them divine love, peace, harmony, wisdom, and power. It is said that "God is love." Is there any creature under the sun that is not susceptible to love? No, not one, because love is the only real life; the opposite of love is hate, which is death, destruction. And how good it is that it is so, for when that great body of highly developed men and women have been gathered together, the vitalizing elements of their life will be love; and emanating from that love will be wisdom and power so that all the error, the falsity, and the evil, that is now pervading our atmosphere will be taken up and disintegrated and scattered to their elements. Thus by gathering together and coming into that delightful harmony and love of the Spirit of God, we shall build on earth and thruout the earth a kingdom of heaven—a kingdom of peace and joy, a kingdom that will awaken every power within the human organism to an animate love and joy which will make it rebound to its Source, the God of the universe; and be-

come one with him. Thus man and God, earth and heaven, will become a unit and will abide forever, for there will be nothing to disintegrate the truth, the right, the love, and the peace.

May that love and peace and wisdom inspire you and every soul who reads these words, that the establishing on earth of that divine order may be hastened.

Peace be with you.



Spiritual Evolution

BY E. O. RICHBERG, M. D.

MATERIAL man is represented by the blood of the circulatory system; the supplies coming thru the heart, or power house of this department, are regulated by the nervous system; this latter constitutes the mental or intellectual man, under whose rule material man as an entity, serves and functions; the brain and spinal cord may therefore be regarded as the throne room of mental man.

Over all, reigns the spiritual or immortal man, represented by the lymphatic system, tho inseparably associated with mental and material man. This, the lymphatic system, being the highest phase of human life and expression, has been, perforce, least intelligibly studied, analyzed and classified, but innumerable tests and endless experimentation, indicate the receptaculum chyli—primarily a reservoir for digested food, located near the end of the spinal column—as the chief center of collection, and the spleen as the center of generation, development, and distribution.

“Authorities” are so many and their conclusions founded upon so widely contrasted facts and frail theories, that the present writer makes no effort to substantiate thru quotations therefrom any statements herein made; believing, however, that there exist within the knowledge of many, substantial reasons for their announcement.

Those who are inclined to adhere to conflicting theories will do well to remember that all so-called scientific investigations of splenic and lymphatic functions, are necessarily conducted with dead or, at best, inert tissue, or with lower forms of animal life, hence these investigations prove little if anything in reference to living, human activities. Deductions of this nature to be useful must be reasonable or at least plausible. While recognizing in lymph the most direct vehicle of divine or spiritual life, can one reasonably look for parallel development in the splenic and lymphatic functions of man, in guinea pig, dog, frog, and rabbit?

In this connection, one is reminded of an equally specious form of present-day reasoning among writers and teachers of diet: Certain classes of food are accorded to man for his development and sustenance, because upon them cattle thrive; or, it may be, fowl or pigs; while others are recommended because elephants maintain their great strength thereupon, all of which prove nothing as to their adaptability to man.

Equally fallacious are arguments against the use of certain foods in combination, because they do not chemically harmonize if mixt in a bowl, stew-pan or retort. Exactly what processes follow after the entrance of foods into the human stomach—God only knows. That specific changes have taken place in individual cases, revealed thru certain unusual and abnormal happenings, is admitted; but it is equally true that dissimilar changes are recorded as resulting from similar happenings in different individuals, and also in the same individual at different times or under different circumstances.

That the chemistry of natural, healthy digestion is wholly unlike anything man has been able to accomplish mechanically is as probable as that mechanical dolls, the walking, singing, and talking, are not to be likened to man in detail of structure or function.

To aid in establishing this idea more firmly, it seems profitable to refer to the time-honored (and sadly worn) case of the man with the bullet-wound that so healed as to afford curious students a chance to investigate the activities of a living human stomach. Endless volumes of scientific data have been written and published, rich in helpful hints and guides to the student—founded upon what those curious students claimed to discover or to prove. Later, common sense revolted and suggested to

alert minds the possibility that the processes of a stomach connected abnormally with the outer world, into which many would-be doctors were privileged to thrust interfering instruments and foods, might differ quite materially from those of a normal stomach whose affairs were conducted more privately. Confirmative evidence must therefore be sought, so test-meals were fed—they still are—to be vomited and examined at the will of the operator. After all the admitted facts and resultant theories have been compiled and faithfully studied, one conclusion must be reached:

Individual experiences are all the witnesses we have or need to prove the frail value of such compilations. Every man of even ordinary intelligence learns in the only school of practical use that certain foods distress him, under certain conditions or always, and that others agree with him; also that under different conditions of climate or occupation, his system craves and assimilates different food elements; beyond this, the higher self, voiced by intuition, and manifested by desire, is his most trustworthy authority and reliable guide.

That many eat to gluttony and drink to idiocy do not affect the truth or value of this statement. The voice of the higher self is only heard during the silence of the brute, or lower self.

This lengthy digression is made in the hope of undermining and effacing any profitless impressions which are founded upon these fictitious tales voiced by recognized Authorities on diet; thus opening up a free route for the reception of the Big Idea which the present writer seeks to herald—that of the three-in-one embodied as man the *greatest is the lymphatic system*, from the view point of the Esoteric student.

Such students of human life from the standpoint of belief in the divine origin of man, will certainly give no more than a hurried glance over recently voiced warning for instance against combining at meal-time fruits and starchy foods, against the use of eggs and meat for special indications in the urine, and favoring their *exclusive use* under other abnormal conditions. These weird directions arrest attention, and doubtless interest malcontents who, for years having ignored the necessity of pure air and water, exercise, rest and sleep, eagerly reach for these convenient straws, and having clutched them hopelessly, speak enthusiastically for a few days or weeks,

possibly longer, about the wonderful improvement they (try to) discover in their digestion, complexion or weight, "since they gave up eating" this or that familiar article, or "Fruits with cereals"—all the while assuming an excessive virtue in the line of self-denial.

These statements but meagerly represent the mass of interesting fictions with which caterers to careless humanity feed their readers, and to those who like the diet, the present writer has nothing to offer. Those who prefer to seek and learn from the image of God enshrined in every human being, who are constantly striving to understand the message he gives, may find encouragement in the realization that there are definite means thru which this Voice may be strengthened and made more effective as a guide and power over the living organism that we know as Man.

First, let us accustom ourselves to recognizing and locating the chief organs in the lymphatic system, so far as intuition has identified them, not omitting those of the generative or productive department of the body, for *in these does the lymph element predominate.*

In ranking the lymphatic system as the head of the repair work, we shall not conflict with generally accepted beliefs among medical authorities. When a finger is crushed, a foot bruised or burned, undesirable foods eaten, or poisonous gases inhaled, or injury inflicted of whatever kind—whenever or wherever a wrong is done to the physical body, word is instantly carried by the nerves *to the lymphatic system*, and relief, adapted to the need, is sent thru its most accessible glands and channels. By what Wisdom is this selection made and applied? Can doctors explain why injured muscle, nerve, and bone is each, respectively, supplied with the needed elements in the correct proportions?

The white corpuscles of this system have long been recognized as our inherent and efficient nurses and physicians, tho the exact source and method of their generation and development remain unsolved or debatable problems, *save by intuitions.*

Because of the prevailing ignorance in reference to the essential office of the lymphatics, many in the medical profession in whom unfortunately the mechanical and automatic still outrank the intuitional, advise the wholesale extirpation of the tonsils, appendix and other important junctions on the lymphatic lines. Nothing could

be more inconsistent, cruel, or wasteful than this method of "Cure." As well amputate a finger to cure felons, erase aching ears, or shave the skin to prevent eruptions.

This is not intended as a diatribe against modern medical practise, however much deserved, but rather as an appeal to reasoning man. Intuition should outclass reason, but, until intuition is sufficiently developed to be recognized as the superior guide, man must abide by his reason which certainly should tell us that God made no blunder when he implanted tonsils, but gave them for a specific purpose which we shall honor Him by seeking, rather than by casting them aside as worse than useless.

With a recognition of the essential office of each of the several elements of the lymphatic system, a critical attitude toward all reckless interference is natural and logical; hence every effort in this direction reacts advantageously upon the individual who *protests* until his reason, at least, is satisfied. Self-recognition is the most effective work toward self-protection.

To every part of the human body does this system send its representative, indissolubly associated with blood channels and nerve fibers; and, just as there are countless sub-stations for intercommunication thru blood and nerve channels, so a multiplicity of glands, spaces and tubes affords convenient and rapid transit for all material carried by the lymphatics. And, just as there is a microscopic discrimination in the elements supplied, according to location and need in the two more familiar routes, so, in the least known are already revealed differences which were long regarded as marking the existence of distinctive substances; but are in recent years being recognized as only varying forms of the one highly sensitized substance, lymph.

As in a careful investigation of blood from the liver, spleen, ear, etc., wide variations are revealed, so the proportions of the liquid and solids, the form, size, and structure of the corpuscles in lymph, differ with location, source, and function. (The present writer should perhaps admit—in order that the uninformed be in no way misled—that the application herein made of the term "lymph" to *include its own corpuscles* is not usual, the term being generally applied to the fluid part only.)

In reference to examinations of lymph and the resultant conclusions, it is well to remember that such conclusions can hardly be regarded as final or at all satisfactory,

because all material taken from the living body undergoes almost instantaneous change, impeding and obstructing the students' effort in the search after accurate knowledge.

Assuming, now, that the lymphatic system is *the only medium for direct spiritual manifestation*, it is reasonable to believe that man may long enjoy an inflow of divine life and power, without any conscious recognition or notable response. Herein lies the cause of much bitter disappointment, especially among neophytes. They feel that they are making no progress—they are looking for "Signs" and "Wonders" and unfortunately this attitude causes retrogression instead of the desired advancement; hence it seems most essential that a better general understanding of the *effect of the emotions* be secured; viz., the quality of the emotions to be most persistently sought, and *the work to be done and undone by and thru the development of the emotional nature of man.*

The way is long and the route circuitous by which we enter the kingdom of heaven—figuratively described as "strait and narrow." There are but few sign-boards or mile-stones, it is useless to watch for them. We shall pass them if we travel the way according to our one Guide. There is no uncertainty in the meaning of the inner voice. The *intent* to serve rightly our fellow beings, while we live up to the best we know, broadens our vision and sharpens our hearing.

The rules of the race are simple: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you;" but do not waste time verifying the historic trail, or demanding admission tickets. There is one password without which we can not hope to enter the Kingdom—*Faith*. When we do a little service (in the Lord's name), and then pause to peer hopefully around, seeking *proof* of His presence and approval, have we faith? When we sigh over tired feet and brain and, *doubting*, wonder if we are really accomplishing as much as our neighbor who works only for the dollars that he can get and save, while our dollars are slipping away to the hungry and helpless; or, as one who thinks and dreams of his automobile and knows nothing of the "Purpose" of human existence, is this faith?

To be effective, faith must possess such qualities that while we work and hope and strive to do our very best according to the silent voice, tho we hear no note of ap-

proval, we feel a joy unspeakable in the consciousness that nothing can neutralize the good we are thus accomplishing among God's suffering children that are being helped up from misery and despair by the rays of love emanating from our ever potent centers of divine truth. *This kind of living gives food to the lymphatics.* It is not essential that those benefited—or others—recognize the immediate source of their renewed life and courage. Let us ever work in the *faith* that we are doing the work Christ outlined for us, while that WORK is inspired by love for others. Work for spiritual advancement is not all self-sacrificing; much sunshine brightens life's pathway wherever we go or stay; but, if we would be faithful to Him, we must not refuse to accept willingly the difficult as well as the easy task, the bitter with the sweet.

The writer has found much help in times of doubt from the following suggestion:

"Work on, hope on—Yours will come to you."

Try to bear this thought constantly in mind till it becomes a mental habit. The emotions stimulate and develop the lymphatics while the nerves respond to the senses—both being co-related in the brain and cord; for they are not separate and distinctive forces but rather component parts of the marvelous, complex organization—Man. Thus we have the Three-in-one—system within system—enigmatical when viewed as a complicated whole; but in its elements, thoroly logical and quite within the range of comprehensive self-study. Is it worth the effort? What is to be learned? How can we hope to profit by such study—an endless study? If thru the development of the lymphatic system, man is to reach the kingdom of heaven, what is the best process? Fundamentally, we must seek to educate and to develop the emotional nature along definite channels, thus supplying only Pure Food to the lymphatic system.

It would be as inconsistent to expect favorable spiritual evolution from those who are slaves to fear, grief, anger, disappointment, jealousy or remorse, as to expect a high phase of mentality from those bred among repulsive surroundings with associates of brutal speech and vicious habits. Even as a well-developed physical body is attained only by long-continued and systematic efforts, according to natural law; so equally righteous and loyal removal, undermining and determining processes are essential to mental growth and spiritual unfoldment.

It is unnecessary, herein, to consider many of the countless phases of emotions affecting the ever-growing man. One—a welcome and familiar one—will serve as an illustration: Joy reflects itself—and that speedily—in every part of man's being. It affects his appearance, his voice, strength, digestion, circulation, and respiration. It cannot be questioned that it leaves its imprint with every organ and function, more or less, according to its force and duration. This effect has a value beyond measure, and should never be wasted in riotous, profitless gaiety of speech or act. Cultivate happiness, and, while pulsating with its inflow, bless yourself most by blessing the lives of all the needy within reach, according to their needs and deserts. Thus do you invest—at compound interest—and double your capacity for joy-getting and giving.

If you have ever shared your scanty supplies with those hungrier than yourself, you will immediately agree with the writer that, "It is more blessed to give than to receive" is not fiction, and you will also be willing to admit that there is an intrinsic value in poverty and suffering. Only those who have actually experienced like distresses can sympathize with the poor and helpless; and only such, therefore, can sense *with their emotions* the keen delights (and lymphatic stimulation) of doing for others as we would be done by.

Every hour of suffering sharpens the understanding of the sufferer, and enlarges his capacity to gratify his emotional system with such kind, loving thoughts and deeds, as purify and potentize the spiritual man.

Students will readily evolve many other equally effective methods for self-development along spiritual lines, to become permanent thru the changes in the lymphatic system. In this way we may, in very truth, enable ourselves to know God, to welcome his presence and his power to solve life's daily problems. No longer can we doubt the truth of the scriptural assurance that "Whom the Lord loveth, he chasteneth," and we must welcome cordially whatever trials come into our lives when thus confident of the final outcome. Efforts thus outlined so brighten the spiritual faculties that ofttimes there comes to us, as tho in direct response a sudden vividness of intuition, enabling us to recognize with startling clearness Right and Wrong, however masked—to see our fellow beings as they *are* in His sight, regardless of their claims.

These thoughts seemed to have crystallized in response to Mr. Butler's graphic editorial in the May *Bible Review*. He said: "This complete consecration and devotion is the all-important factor" in preparing the Ripe Fruit.


After seasons of self-consecration, too often comes an inclination to return to former habits of measuring the success or failure of one's efforts at spiritual unfoldment by the daily experiences encountered. We would dig up the baby seedling, or tear apart the buds of promise, to reassure ourselves—our human mentality—that divine life as promised is represented in tints and forms thus revealed. Disappointment follows as we replant in sorrow and doubt where faith and joy might have lived and fruited.

Tho the *Bible Review* is avowedly for advanced readers, we welcome occasional reassurance and encouragement from those who have past thru the period of doubt. Do we in the physical body ever outlive the need of kindly, encouraging words from loving hearts?



Inspiration

BY DINAH

OMETIMES we read a book or a writing and our souls become conscious that we have been wafted to higher and loftier spheres of thought, we are conscious of receiving a new impetuosity to life, that we are not quite the same as we were before the reading.

After the inspiration has past off, we go back to the book in a more critical frame of mind, and read over the same passages, and as we analyze them, we become aware that there is no new statements of truth in the book, everything in it we knew before, had read before, sometime, somewhere, then whence came this powerful inspiration that made the book seem new to us? indeed was new, because we gained new concepts, enlarged our

soul-qualities, and realized a deeper meaning in old truths.

At other times, we have had the experience of reading a writing that, while we were conscious that the writer was proclaiming great truths, yet we ascended with him into no great world of thought. We gained nothing new.

What is the difference between the two writings, each setting forth great truths? the one carrying us to higher worlds of thought, and inspiring us to greater action, while the other inspires us to no new thought, no renewed action. What is that subtle force that the one writer has put into his writings that the other has not? One who knows will tell you that the one writer has written from inspiration, while the other has not. Yet this does not mean much to the average mind. Any sensitive can feel the difference between an inspired writing and one that is not; for an inspired writing is a writing that inspires.

In the heavens exists everything before it is manifest on the material plane. Every great thought that ever was uttered, every great invention that ever was made, every great law that ever was discovered, and a great many laws, thoughts and sciences yet to be discovered—all exist in the heavens, awaiting the one who can draw them down thru inspiration. The author whose writings inspire has gone direct to that fount of inspiration where these laws obtain, and while, probably, he has voiced what seems an old truth, from the lack of a proper language to clothe it in, yet he has inspired and drawn in from that inexhaustible fount a new and deeper meaning; and the sensitive reading ascends into the same realm that the author touched when he wrote. While the writer writing only from what he remembers, or from what he has learned from some other man's writings, has touched no fount of inspiration, therefore there is no inspiration.

All Bibles, or the sacred writings of all religions, are filled with inspiration, for they were written by men who

were able to touch the higher spiritual realm; but for the Christian, the Christian Bible has the most inspiration.

Jesus always in his conversation with his disciples separates himself and his disciples from the world. John recognizing this separateness said, "There are many other things which Jesus did, which if they should be written every one, I suppose the world itself could not contain the books," which was a true utterance, for his immediate disciples, much less the world at large "could not contain" in their hearts the great spiritual laws that Christ had to give them. But there are those on the earth to-day who are able to touch that higher spiritual realm that the Christ inspired from, and gave to the world new spiritual truths. But after these two thousand years, since the advent of the Christ, there are still not many of the world who are able to contain the books—not many who are able to contain the knowledge of the great spiritual laws, still awaiting to be read in the heavens.



Perhaps you are not familiar with *Mrs. Opie's* beautiful hymn, and if you are you will thank me for setting it before you:

There seems a voice in every gale,
A tongue in every flower,
Which tells, O Lord, the wondrous tale
Of Thy almighty power:
The birds that rise on quiv'ring wing,
Proclaim their grateful praise,
And all the mingling sounds of Spring
To Thee an anthem raise.

Shall I be mute, Great God, alone,
Midst Nature's loud acclaim;
Shall not my heart in answering tone,
Breathe forth Thy holy name?
All Nature's debt is small to mine!
Nature shall cease to be;
Thou gavest proof of love divine,—
Immortal life to me.

PAX EUROPA

BY ARTHUR GOODENOUGH

Pax Europa! By the stark

Dead men lying in the dark,

By the tears of widows shed,

By the orphan mouths unfed,

By the cities desolate

On the harvest field of Hate,

Cease your worship of the sword,

Do your homage to the Lord!

Pax Europa! Let the great

Keep or lose their high estate;

Earth has had enough of Kings

And their feuds and bickerings,

All too great the sacrifice,

All too terrible the price!

Pax Europa! Sheathe the steel!

Let the wounds of conflict heal,

Let the tears of anguish dry,

Let the Holocaust go by,

Let the horrid madness die,

Glory is an empty cry

While the vultures flesh their beaks

In the prey that vulture seeks!

Pax Europa! Stay the strife!

Urge no more the waste of life,

Spoiling in your sport unblest

What is noblest and best!

To the cannons thunderous throat,

To the bugles screaming note,

Hark! I hear an answer thrill,

One is speaking, "Peace! be still!"

Pax Europa! Red, ah, red
 Is the soldier's blade and bed,
 And the stoutest heart is wrenched,
 And the fairest cheek is blenched,
 And the sweetheart's cheek is pale,
 And the shivering children wail—
 Still the spell of War enslaves,
 Nought is multiplied but graves!

Pax Europa! Reason's voice
 Bids you make a wiser choice,
 Of your horrid guilt relenting,
 Of your horrid crime repenting.
 You no sacrifice have given
 Pleasing in the sight of Heaven;
 Did He smile to see you bleed
 Moloch were your God indeed!



THIS IS ANOTHER DAY

BY DON MARQUIS IN *DREAMS AND DUST*

This is another day! And flushed Hope walks
 Adown the sunward slopes with golden shoon.
 This is another day; and its young strength
 Is laid upon the quivering hills until,
 Like Egypt's Memnon, they grow quick with song.
 This is another day, and the bold world
 Leaps up and grasps its light, and laughs, as leap
 Prometheus up and wrenched the fire from Zeus.

This is another day—are its eyes blurred
 With maudlin grief for any wasted past?
 A thousand thousand failures shall not daunt!
 Let dust clasp dust; death, death—I am alive!
 And out of all the dust and death of mine
 Old selves I dare to lift a singing heart
 And living faith, my spirit dares drink deep
 Of the red mirth mantling in the cup of morn.

The Throne of God

BY ASAPH

AND for this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.—Heb. ix. 15.

INDIVIDUALISM and Communism may be considered as terms that designate different concepts of the human specie on social organization, relative to productive and distributive work for maintaining society.

Individualism, which to-day practically prevails the world over, is a competitive system based on generation; its perversion, private property, is left to mankind by the natural man and is termed the "old testament," whose fruits, abject poverty, extreme riches, crime, disease, insanity, sensuous pursuits, war and premature death, mutely proclaim their origin arising from the love of self, and was forcibly exprest by Cain, "Am I my brother's keeper?"

Communism, on the other hand, practised only by small isolated groups in ancient and modern times, yet not entirely free from the generative impulse, is a collective organization aiming to perform the functions of the social body for the advancement and culture of the many members, and is not for the benefit of the few. Of such were the Essenes in Palestine and the Therapeutæ in Egypt.

Now Individualism in this Republic has reached its

zenith of oppressive power, and is ready to surrender to the incoming tide of Socialism, which will eventually lead to greater despotism, for Socialism does not aim to change man's animal nature. Communism is yet in its infancy, or speaking more precise, it is in the embryo stage; and this is true from the fact that its practical realization requires individuals who have each in themselves overcome that delusion which, among the children of men, is termed nature, and which is an impulse demanding man to seek his own pleasure.

The members of a permanent, and abiding communal system, can only be those who have overcome all sensuous attachments; conquered the generative impulse, and merged their conscious being into the service of a social organization of which each is a part. That communism is a God-ordained system, is evident from the history of the Hebrew republic instituted by Moses, which however was only the type of the true; for it requires a highly cultured and gifted individual to realize that man's own organic structure is the pattern of a true system of life and being. Man's body is a community of cells, and individual man is a cell of a larger organism; namely, the social body. All cells are on the surface, yet they serve in different functions to the indwelling soul, which is the governor of the State. All cells draw their sustenance from a common fund; namely, the blood and nervous fluids; and man should govern the structure for his spiritual and eternal growth; while, on the contrary, man is the subject of a base spirit, therefore he lives under a perverted system, individualism, which always destroys civilization and debases man's culture. The human soul has been endowed by the Creator with a body of flesh, possessing all the essentials for its growth and perpetual happiness in being. "And the LORD GOD planted a garden eastward in Eden; and there he put the man whom he had formed."

The body, therefore, is the most important servant for the soul in its progress towards spiritual existence on earth, meaning embodied, intellectual, spiritual, social, and constructive life; having no trace of the old sensuous propensities found in the world below; thus permitting the soul to realize self in harmony, order, and peace on the three planes of its being; and at the same time performing its duties in the various occupations essential to maintaining civilization. The body is so delicately constructed by the agency of God's will, that by means of it, the soul has a never-failing access to an inexhaustible fountain of vitality or life to reach an immortal existence. All forms, man's included, are forms for use and not intended for sensuous ends, which lead unto death. The whole tenor of the Scripture teaches man self-control, and that unity or communal life by which he is to establish God's kingdom on earth. Man is to become one with God, as the Christ said, "I and my Father are one."

"Property is theft," is the saying of Proudhon; and Hebrew tradition affirms that property is violence, because born from the love of self. Communism, thus seems to be a scriptural doctrine, first introduced to our consideration in the life of Abel, as contrasted with the desires of Cain. Abel was a keeper of sheep, which mystically has reference to the cells of man's organic structure, guided by the soul in proper channels of use; therefore he sacrificed his prerogative by descending into generation by what is designated the firstlings of his flock, which means the seed of his body on the altar, or heart, which is desire. But Cain worked for the acquisition of property, part of which—as he does to-day in building cathedrals, and in endowing institutions of learning—he brought to God on the altar of his desires, which however remained the same; namely, the natural man inclined to sensuous gratification, grows virtuous and saintly by

proxy, and while on earth he pursues as ever the lusts of the flesh. Cain, therefore, represents the natural man engrossed in the pursuit of wealth; he builds cities, invents weapons of defense and offense, imitates nature, builds one civilization after another, and cultivates not virtues but vice, and perishes like the beast. Now the Scripture closes the history of Cain and his posterity very abruptly, and as a matter of fact leaves the history of the natural man to the historian, and continues to present to the searcher of truth that system of life under which alone can man reach eternal life in form and function upon earth.

Of Moses' instruction from the Spirit of God in the higher life, we read the following account, "And the Lord said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it. And the Lord said unto Moses, Put forth thy hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand" (Ex. iv. 2-4). Ignorance concerning life, its uses, and man's aim in being is the cause of his past and present misery, want, and death.

Biologically speaking, the protozoa which thru the act of generation become detached from man's organic structure, die to the parent organization and establish thru growth, first in the womb of nature, and then thru assimilation of foodstuffs prepared by certain creative agents, a new base, and in that state has no remembrance whatever of the system, order, and harmony which governed the parent organization. Hebrew prophets assert that man was created perfect until iniquity was found in him; while others state that he is a product of nature's labor, and that as a savage he sprang from simian stock.

We have thus two views of man. One purely material-

istic, according to Darwin and Haeckel, in which man is said to be a derivation of the lower specie, and is so classed in the Elohist account of creation found in Genesis i., wherein he is posited side by side with the beast, in the same cage with the animals. In the Yahvistic account, however, man appears as a soul placed in the garden of Eden, or body of flesh, and permitted to use every function; this function is mystically spoken of as the fruits of the trees growing in the garden, and good for food, except one, which when used causes death, and is called "the tree of life." But as knowledge is the fruit of experience by which alone man can develop freedom of choice, he is left to experiment with the animal, or sexual passion, rising forever from the depths of darkness, until thru wisdom he is ready to listen to the Voice saying, "Thou shalt not."

Let us observe: A perfect organization, whether a single individual or an aggregation of such, as a nation or a race, must be and is a community of cells so closely affiliated in loving serve, that they constitute one organic structure, governed by One Spirit. Each individual (cell) in that organization (world) exists by virtue of service, used for the sustenance of the whole structure, and everything each produces reverts to the State; no one owns anything as personal property, and whatever the individual uses, he uses because of his needed service—service rendered either physically, mentally, or spiritually. Again, the soul in thinking uses the brain, and thru it may speak to itself or to others; it can address in silence its own structure; in short, the soul or governor of the body, which is an aggregation of plasmic cells, or individuals, uses each group in conformity to the necessity arising in the needs of communal life.

Now in the perfect state of man, either in a single person or society of men, because of oneness with the In-

finite Mind, and thru this oneness having reached peace, generation and its consequences are unthinkable and out of question, therefore the accumulated energies transform the organization from year to year, and from age to age into a body possessing spiritual light upon creative laws, intelligence of the highest order, a fountain of vitality which is inexhaustible. In such a State, justice and the many virtues constitute the jewels which are the ornaments of the kingdom of God, destined to reconstruct the earth upon a new and different basis, which is purely Altruistic. In that new world, each member pursuing his calling, or trade, or profession, contributes the product to the common fund. All and each being impersonal, there is no graft of any kind. Each follows his favorite studies in whatever field they may lay. Having full control of the serpent, he is not harassed by the demands of his lower nature. He is at rest, therefore in that community there will arise a culture in which civilization is not burdened by violence or by theft; and in that community art, inventions, and comforts will be for the use of the many, and not for the few.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the lamb,” which means a body of regenerate people functioning as ONE MAN.



ONE of the evils that destroy the human mind and body and soul is laziness, indolence, inactivity. Every thing in nature is activity, energy; even the world is revolving upon its axis and flying thru space with a speed that is inconceivable to the human mind. The whole universe is moving on, and every thing that lives has to move on or die.

The Law of Recompense

BY NATHAN DAVIS

BECAUSE sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil. Tho a sinner do evil a hundred times, and prolong his days, yet surely I know that it shall be well with them that fear God, that fear before him; but it shall not be well with the wicked, neither shall he prolong his days which are as a shadow; because he feareth not before God.—Ecclesiastes viii. 11, 12, 13.

HE superficial method of studying the Scriptures has given to all the world wrong concepts of the truths of God. Jesus once said to his disciples, "My words, like every Master's words, are dual in their sense. To you who know the language of the soul, my words have meanings far too deep for other men to comprehend. The other sense of what I say is all the multitude can understand; these words are food for them: the inner thoughts are food for you" (Aquarian Gospel cxv. 11, 12).

And the law of recompense is tersely stated thus: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life" (Gal. vi. 7, 8). And again, "Whatsoever a man shall do to any other man, some other man will do to him. He who shall injure any one in thought, or word, or deed, is judged a debtor to the law, and some one else shall, likewise, injure him in thought, or word, or deed; and he who sheds the blood of any man will come upon a time when his blood shall be shed by some other man."

In doing good to all men, one need not fear that they are doing a work of supererogation; for if more good is done than will square the account, it will be a happy circumstance to find a treasure of good works stored up in the bank of heaven. The law of recompense is an extension of all other laws. Fear not to do good to the poor and needy who are unable to recompense thee, for thou shalt be recompensed in the resurrection of the just.

“Behold I come quickly; and my reward is with me to render unto each man according as his work shall be” (Rev. xxii. 12). If the light of life is shining brightly from the eternal world upon your pathway in advance of your footsteps, you will be able to follow Christ in the regeneration; passing out of death into life and a present judgment when the prince of this world will be cast out; and upon approval you will receive the crown of life which the Lord hath promised to them that love him.

Concerning such as Ananias and Sapphira his wife, it is written, “For as touching those who were once enlightened and tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, and then fall away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. vi. 4-6). In this case they were nearing the harvest which would bring them into the kingdom; but they suddenly swerved to the wrong, and received their sentence of destruction for having sinned against the Holy Spirit. This was no violation of the law that both wheat and tares should grow together until the harvest, for their judgment-harvest did speedily come. If others had met their judgment with a cup filled with iniquity, they would have shared the same fate; but the others did not come to the judgment, therefore they did not receive sentence

against their evil works, for the hearts of the sons of men were fully set to do evil. If a sentence against all evil workers should be speedily executed, without waiting to have their cup filled with iniquity, perhaps an end of sin would be speedily reached; but that would be a violation of the law that wheat and tares should grow together until the harvest. If all liars were electrocuted as speedily as were Ananias and Sapphira, liars would very soon cease to exist. But they lied not unto men, but unto God, and thus filled their cup of iniquity quickly. Thus we see it is just as essential for tares to come to maturity as it is for the wheat.

“Shall not the Judge of all the earth do right?” Most assuredly. Whatever disappointment and soul-travail we experience, we know that our loving Heavenly Father doeth all things well. “The Law of the Lord is perfect converting the soul.” “All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another” (I Cor. xv. 39, 40). Thus we see that all glory is not one.

It is very easy to see that beasts, fishes, and birds have fulfilled the laws of their being much better than men. With very few exceptions, they have been perfect in their generation. Noah was perfect in his generation; therefore he with his family were preserved from destruction, while all the rest of the world went down in the cataclysm. And now we have been forewarned that “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took

them all away; so shall also the coming of the Son of man be" (Matt. xxiv. 37, 38). The day of liquidation is at hand. The wise do understand all the appointments of the closing of the age. The great Sabbatical or Millennial era will shortly begin. The six days of creation are coming to a close. Where creation ends recreation begins; i. e., where generation ends, regeneration begins. The work of regeneration or the establishing of the ripening fruit has already begun; and as this work is being established, the earth also is being cleansed. As the heaven is working, all the crudities and impurities are being destroyed as witnessed by the wars of the East.

From the *Occult Review* we glean the following: "There is a rising tide of peace-loving people who are ready to lay down at Germany's feet, in trust that a miracle will be worked and peace secured." And then comes this message from the Spirit-world as a warning to premature peace seekers, "Until all My purpose is fulfilled there shall not be peace. Vain and presumptuous are the thoughts of men to make peace when I, the Lord, make war. Have I not called forth the nations of the earth to destroy that WICKED, the son of perdition? Shall any bow themselves at his feet whom I have appointed to destruction? I have called the faithful unto my cause to maintain it. Let the people take heed that they hearken not to deceiving counsels, and fall into a pit. The end approacheth. Then shall my WILL be accomplished, and the whole earth shall know that I AM the LORD. Then, and not before, shall come MY PEACE. Send forth MY WORDS and fear not. Give not the words of the Book but the references, and bid all go to the fount of MY HOLY WORD in the Scriptures, and seek therein for those portions thou hast been taught to find and see, they are but a small portion, yet with this clue they shall seek further and ever shall the light shine

forth to them that seek in humility and faith; yet bid them beware of false light. Them that ask of ME humbly and faithfully I will surely lead unto the true light, for I AM the LORD who bringeth to pass Mine ancient Word given unto My faithful servants in ages passed, without comprehension, and now to be fulfilled. These are Latter Days. Peace be unto thee. Fear not, my daughter, the true vision cometh unto thee.”*

References: II Thess. i. 6-9; ii. 3-12 (special light on v. 11); iii. 4; Isa. lvii. 6-12; lix. 15-19; lii. 10; lx. 22; li. 21-23; xli. 1-13 and 25-29; Ezek. v. 8-17; xii. 14-28; Jer. xxiii. 19, 20, 28; Dan. viii. 23-25; ii. 27-45; xii. 1, 3, 6, 7, 10; Rev. xiii. 1-13. We commend these Scriptures to the thoughtful Bible student and there are many more which are pertinent to the present crisis. All men, both the just and the unjust have a peculiar interest in James v. 1-12.

All men have been judged as debtors to the law and the day of liquidation has come. When all these debts have been liquidated, and men have learned not to incur other debts, then and not till then can we have the sweet peace that passeth all understanding. This is the last war period, and it cannot terminate until full compensation has been made, either voluntary or from compulsion, for every wrong. The valleys are being filled, the mountains and hills are being brought low; the crooked is being made straight, and rough ways are being made smooth, and soon all flesh shall see the salvation of God.

Do you not realize that the upheavals of the age are fast passing away with a great noise, and that the elements are melting with fervent heat; the earth also, and all evil works that are therein are fast being consumed. If you do not wish to be forced into liquidation, restitu-

*MIRIAM in *Occult Review*.

tion is the only remedy. The toil of the world will grow less and less as the fire of God burns up and eliminates the forces of evil. He will rebuke the devourer so that he shall not destroy the fruits of the ground, neither shall the vine cast her fruit before its time in the field because of blight, and you will realize that all the forces of Nature will be your servants; spontaneously producing the things which are needful to your well-being. Take heed that no man deceive you. Cults, Sects, and Isms are increasing very fast, and each one will tell you that the Christ is with them. Believe it not. When he comes all men will know it, and many will mourn because of his presence; but keep yourselves in his love, looking for his mercy unto eternal life.

If the laws of recompense and liquidation be fully met, then one is accounted worthy to obtain the dispensation of grace or of spirit when one passes out of death into life and is awarded redemption of the body, and all the laws of the Lord are wrought into the character and he cannot sin, for he has gone out of the sin business, and is no longer required to draw the wages of sin; he will then have boldness to enter into the holiest by the incorruptible love of Jesus; i. e., "by the new and living way, which he hath consecrated for us thru the veil" of his flesh by which he became our High Priest forever in the eternal order of Melchizedek.

When these attainments are made there is no more offering for sin; and those who have this hope of the high calling of God will purify themselves even as the High Priest is pure. This will meet all the requirements of the laws of recompense and liquidation.

Benedictions of peace to all the faithful ones.

A PERSON who seeks "experience" and then refuses to learn by it is a failure.

Esoteric Rules for Conduct

BY ELI

E SOTERIC students should under no circumstances intimately associate with those who are living entirely in the senses, as it stifies the higher soul nature, and he thus opens the door of God's temple to the sensual mind-currents of the world. We cannot afford to keep close companionship with those who refuse to live the regenerate life, be they Christians or infidels. We should always remember our covenant with God, and that we are set apart to do his will.

2.—We should always respect the truth, be truthful in words and acts. We should remember that our acts will sometimes lie as loud our words; for when we assume to be something that we are not, we lie, therefore we should be our natural selves at all times.

3.—Never allow either body or mind to be idle. The Divine Creator has so organized the body that it needs certain hours of physical activity to keep it healthy and strong. Therefore a wise man sets apart one third of the twenty-four hours for useful employment; after that he allows eight hours for the cultivation of his mental and spiritual nature; and eight hours for the body to rest. The body needs a certain amount of rest, or if it cannot get it, some time it will simply take it later on, in spite of all that may be done to the contrary.

4.—Keep no secrets unless it be those regarding your own personal soul-experiences. Be free and open as a

child, and hide nothing. Remember that our Father in heaven knows the inmost secrets of our hearts; and nothing can ever be hid from him.

5.—Approach all men and your God, fearlessly, as if you were a prince, with a feeling that you are equal to all men, and superior to none. When you speak to any one, look him in the face, do not bend or crouch from fear or servility, but stand up like a man for that which you know is right, no matter what it may cost you. For this is real manhood.

6.—We should not make promises unless we are sure that we shall be able to keep them; for if we keep our promises all men will have faith in us. If we are engaged in a certain work, we should stick to it until it is finished.

7.—Good character is above reproach, no one can vitally injure it except our own acts be evil. Men may speak evil of us, but if our life and acts are righteous very few will believe them. At least we have the satisfaction that we are righteous before God.

8.—When we enter into our private rooms, we should dismiss the burden of the day, and when we retire to bed reach out to God that we may be conscious of his presence even while the body sleeps. “For when thou sleepest he will keep thee” (Prov. vi. 22) from all sensual dreams that we may retain the life-substance our body produces.

9.—Make no haste for spiritual attainments. Remember there are stars in the heavens which do not appear to move, yet they are in great motion. By slow and steady growth only, can one approach the kingdom of God. Haste turns the mind into by-paths. Move steadily forward looking neither to the right hand nor to the left, and it will give fitness, with tranquility of soul.

10.—We should train the tongue to keep silence, lest it speak evil of others. But we should not forget to allow the animal nature a little time for innocent play. We

should not effect sanctity, if we do we become a scavenger to devour evil refuse; we should be happy and let our mouths be filled with laughter. Child-like innocence brings peace and happiness. We cannot imprison the mind in the spiritual realm, it must relax for a change. All Nature is constantly changing.

11.—We should avoid temptations until we are strong enough to meet them. For there is a time coming to every son of God, that when the prince of this world cometh and findeth nothing in him then, and not until then, can he meet his God face to face. (John xiv. 30.)



ISAIAH LVIII. XI

"The Lord shall guide thee continually."

BY FLORENCE COOKE

Guide, Father, when the path of life
Before us would divide.
Behind us let Thy voice be heard
Lest we should turn aside.
With courage fill us as we strive
Our fallen state to flee;
And, lest destruction overtake,
Guide us continually.

Continually, continually,
Thru every maze of thought
Which lies athwart our onward path
Towards the truth long sought.
Long in the darkness have we groped,
But now thy light we see.
Oh! give us grace to follow on
And guide continually.

Continually, O Father, for
We need Thee every hour,
And, as we climb, know more and more

Temptation's fearful power.
Our old ideals and standards still
Before new visions pale;
While sin's abyss—erstwhile so dear—
Causes our souls to quail.

From height to height, from strength to strength,
Tho knowing many a fall,
Guide us, we pray—even tho thru pain
We learn to hear Thy call.
Tho cherished idols we must leave
Upon the slopes below;
And earth's ambitions, dearer yet,
Must to oblivion go.

Guide thru each doubt till Truth be ours,
And we shall ask no more
“Yea, hath God said?”—nor find that sweet
Which would the dark restore.
In weakness perfect Thou thy strength
And, as a wall of fire,
Cut off the foes who us pursue
And would to bondage hire.

From life to life, from plane to plane
We ever need thine aid,
Thy blessing makes the wrestler strong,
Thy presence—unafraid.
Till sin and death both overcome
Thy very self we see;
And in the temple of our God
Abide continually.

Till conquerors o'er each influence,
Thou canst as sons receive
Thru Christ, our elder brother, who
Doth aid us to retrieve.
Till the new name that no man knows
On the white stone shall be.
And Him the glory we ascribe
Guide us continually.

LIFE EVERLASTING

BY A. J. LATSON

Out in a world of motion
Tossed by the Planet's sway,
I steer my vessel onward
To this bright and glorious day.

The day for which men struggle
And strive for as the years go by,
That day so bright and real,
Is the day when men cease to die.

Some have thought to gain admittance
To this place of radiant light;
Believing before victory crown us
That death will illumine our sight.

This thought to me looks doubtful,
And amidst its dimness and gloom,
Something seems to whisper, "Be careful
This is not the way to that home."

Then I pause to determine position
In silence—still the sea billows roam—
The voice of our Pilot doth whisper
Will you enter eternal life—home?

His voice can be heard in the silence,
"The conditions?—obedience. The Way?—
To know me is life everlasting
And live in this glorious day."



ALL persons should awaken to the realization that there is no power or life, but that which comes from God, the creator of all things.

An Answer

BY THEODORE PRICE

THEY shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea —Isaiah xi. 9.

THE query raised in A. F. G's letter in the May *Bible Review* in regard to the proper attitude—from the Esoteric standpoint—towards birds and insects which do damage to our crops seems to me to be one of considerable importance.

In the eleventh chapter of Isaiah verses 1 to 9, we have a description of the prophet's vision of what will be the condition upon this planet when Love has actually become the ruling principle of life; when the various manifestations of the One Great Life, now usually antagonistic to one another, are dwelling together in perfect peace and harmony; and where even the animals of carnivorous habits have ceased to prey upon one another, for, "The lion will eat straw like the ox," and "The wolf and the lamb shall feed together."

Paul tells us that "the whole creation, [not merely man and all forms of life below him] groaneth," waiting for the manifestation of the Sons of God. Surely those sons of God will have returned to the use of those foods which it was the first intention of the Elohim that they should live upon; as we read in Genesis i. 29-30: "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of

the earth, and to every fowl of the air and to every thing that creepeth upon the face of the earth, wherein there is life, I have given every green herb for meat: and it was so."

For those seeking the regenerate life, who place so much value on the retention of the life-seed, in which is the Spirit of God, in their own bodies, it should not be difficult for them to see that the seed from the vegetable kingdom would be likely to be an ideal food, so long as they needed food, as we understand food.

It seems to be a ruling principle of life that nothing which one loves sufficiently can do one any real hurt; and I should certainly imagine that the real subduing of the earth is to be done thru this principle, rather than by destruction; for destruction implies fear, but Perfect love casteth out all fear. Therefore the Esoteric student will ever strive to work on the basis of overcoming evil with good—the constructive method—leaving the forces of destruction to do their own work. One may easily imagine that it must have been a gentle caressing tone that Jesus used, when he stilled the troubled winds and waves on the sea of Galilee, rather than a tone of sharp command.

In Longfellow's "Tales of the Wayside Inn" the poet tells the story of "The Birds of Killingworth" in which he describes how the farmers destroyed the birds, because the birds damaged their crops, and how the next year, their crops were devastated to a far greater extent by the insects which the birds would have eaten.

A Salvation Army captain speaking to a crowd in the streets of Northampton, some few years ago, was asked by a heckler, "What did God create lice for?" Quick as lightning the Captain replied, "To bite dirty people." Surely this is true; if we keep our bodies and minds pure and clean none of those things which

others fear, such as virmin or disease, will or can come near us. We are all familiar with the psychological law, that what we constantly hold before our minds—"the minds of our hearts," as dear Mary puts it in her article on "Self-deception" in *May Bible Review*—we must become; and because of this law, Paul warns us against the foolish practise of comparing ourselves with ourselves, but implores us rather to keep our eyes fixt on Jesus the Christ, our perfect pattern. This same law applies equally to things outside of us, so that if we ever strive to see the good in all men and in all things, then surely they must yield to the constructive power of good, and become what we wish them to become; and in this way shall we subdue the earth by Love. Prentice Mulford in "Thoughts are Things," page 83, says: "'But how shall we live,' one asks, 'unless we cut down the trees for fuel and lumber, slay birds and beasts for food?'"

"Do you think there is no other way of life than the one we now live? Do you think in the exalted and refined mental condition that we call "Heaven" that there will be killing of animals, mutilation of trees, and the destruction of any material expression of the Supreme Wisdom? Do you think that we can grow into that higher and happier state of mind without knowledge of the laws by which only it can be attained? As well expect to sail a ship around the world without a knowledge of seamanship or navigation. We can not drift into heaven in the way that a cask rolls down hill."

A hundred other illustrations might be cited as bearing witness to this principle; such as the fact that the flies and the frogs and other plagues were only found in the Egyptian's houses while the Israelites went unmolested—but let these suffice.

The writer, who is as yet so very, very far from the realization of this love in his own life, that he feels very

diffident in writing of it, has found that whenever he does adopt this attitude of mind the results are perfectly satisfactory, and the miraculous occurs; and as a start has to be made sometime, somewhere, he would like to suggest to A. F. G. that if he wishes to remain a farmer and yet obey that tender conscience which prompts him not deliberately to destroy those forms of the great Love-Life which are below himself, he may do so in perfect confidence that the Father will see that all his real needs are met, and that much other good will come to him thru the faith that will remove mountains, and thru his efforts to learn well his lessons in the great school of Love.



Editorial

THERE are two worlds accessible to the human family—the world of physical sensation and the world of spirit. The world of soul or spirit is so little known that there are but few who seek to know more concerning it. There is as little known about this physical world and its unity with the Creator, God, as there is about the spirit-world; men and women live in the physical senses just as the animals do. They drift along and think of their surroundings as much as their minds are capable of thinking, but concerning the cause-world and the Spirit that created all things there is very little thought or knowledge. Now the work that is before us is so to live, so to guide our thought and life, that we may become conscious of the spirit-world and unite all our thoughts, efforts, and desires with that world. As the Lord Jesus said, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and

with all thy mind." This meant that we should transfer our consciousness, our thought, from this world to the spirit-world.

Now you who are studying the Esoteric teachings know that they all point to the one central object, unity of mind, will and consciousness with the Spirit of God. In order to obtain this unity with God the Spirit, the animal sensibilities, the mind of the world and the things of the world, must be held very loosely, so loosely indeed, that the Spirit can act upon the consciousness of the individual without any positive hindrance from the external or physical man. But at the same time, we must remember that we are here in a physical body, and in a physical world, that demand practical usage in all things, for "Use determines all qualities whether good or evil." Good is that which is useful, and evil is that which is not useful but destructive; therefore our whole mind and thought should be centered on that Holy Spirit that formed all things, and on the uses for which those things were formed.



THERE are very many people who start out in living the Esoteric teachings, who become so impractical that they need to be stirred up and put into action; for if there is anything in the Esoteric teachings, it is practicality in action and thought. In the beginning of my thought and work many of the people said to me, "You are so materialistic." These people wanted to be "so spiritual" that there was no practicality in their thought and action. But from the beginning of our work under the leadings and guidance of the Spirit of the Most High, every thing that we have thought and tried to do has been the expression of useful action. It is because of this that I have been called for many years a "material-

ist" by a certain class of people. All my instruction from the Spirit has been practical; it has not been merely a revelation by the Spirit to the mind, but it has been a demonstration by the Spirit to the physical senses of the truth of the revelation. Because of these facts, we accept the words of the Master, "In the mouth of two or three witnesses every word may be established." We have had the two witnesses in every thing that we have given to the world, therefore we believe that the truth has been established.



ISAIAH said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9). Every one now sees that God's judgments are in the world; men are being slain by the millions, but still the people do not learn righteousness. But the destruction will continue until the people do learn righteousness. They have to take hold on and to begin to live the great truths that the Lord has sent to them thru the Esoteric teachings, and to seek God with all their hearts. For the methods that have been taught thru the Esoteric Work are the methods that will bring the people into the real Christ life, and will prepare them for a conscious unity with God, the Father, without this unity there is very little hope for humanity.



THE Father has produced the people of this world for a purpose, and he declared that purpose to be to bring them into his image and likeness. The perverseness of the human mind and will must be overcome and cast out, and no happiness, no hope exist for the human family until this is done. God is the source of our life, and until we come into harmony with that source, we shall find nothing but sorrow, sickness and death. This condition is now prevailing over the entire Old World, and we need not expect to escape the same results here in our America.

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

Time of Cusp Transits
Washington, D. C., U. S. A., Aug., 1916.

Body	Enters	On day	h.	m.
☾	♌	2	6	46 a. m.
"	♍	5	2	47 p. m.
"	♎	7	7	49 p. m.
"	♏	9	10	0 p. m.
"	♐	11	10	20 p. m.
"	♑	13	10	22 p. m.
"	♒	15	11	55 p. m.
"	♓	18	4	38 a. m.
"	♈	20	1	20 p. m.
"	♉	23	1	14 a. m.
"	♊	25	2	16 p. m.
"	♋	28	2	21 a. m.
"	♌	30	0	35 p. m.

☼	♈	23	7	1 a. m.
♀	♈	3	6	36 a. m.
"	♌	22	4	6 a. m.
♂	♈	1	10	34 p. m.
"	♒	8	5	42 p. m.
"	♓	17	5	15 a. m.
"	♈	27	8	52 a. m.

On Aug. 1st

♂	is in	♓	8°	10'	56"
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♉	" "	♊	17	37	0

BIBLE REVIEW


VOL. XIV

AUGUST, 1916

No. 11

Spiritual Evolution

BY E. O. RICHBERG, M. D.

CCORDING to St. John, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." St. John also thus elucidates, "He that believeth on him is not condemned: but he that believeth not is condemned already" (John iii. 16, 18).

The condemnation thus referred to is not the *result* of the unbelief, as it is thus made clear, "Light is come into the world [thru Christ], and men loved darkness [unbelief] rather than light, because their deeds were evil. He that doeth truth [obedient to the divine voice within] cometh to the light, that his deeds may be made manifest [be known and seen of men]." (John iii. 19, 21.)

Here we have recorded, at least by direct inference, that evil habits in thought and deed, as previously practised and encouraged, bar man from the divine light of Christ's love and life; because of *fear*, which so dwarfs the spiritual faculties, the evil doer, already condemned (according to St. John), dares not come into the light of divine truth—as revealed by Jesus.

Thus, thru actual contraction of the spiritual powers, does the unrighteous man pay the double penalty; in place of the unfolding made possible by the life and work of the Christ.

Returning to the introductory sentence, those who rely upon scriptural records for spiritual guidance should not overlook the force of the statement that, "God so loved the world," for here is recorded *emotion of divine origin*, and rich in accomplishing.

As was suggested in a previous article by the present writer, Thru the lymphatic stimulation and growth, caused by emotional activity, comes spiritual unfoldment. Even as God, the divine Father, taught by example, so the fathers of to-day are sending their beloved sons to suffering, even to death, in the belief that good will result. Is there not herein much encouragement and a reasonable interpretation of the present struggle?

However much of commercialism, cruelty, and greed may be imputed to the individual leaders that demand what we regard as terrible sacrifices, are not the masses, the thousands upon thousands of earnest and honest men and women, who believe they are giving their dearest treasures because they "so love the world," their own world, their country—are these not being actually reborn thru their noble emotions?

If physical means were at hand by which to investigate, most unconceived changes would be to-day recognized in the lymphatic departments of human life and their functioning. The extremes of emotions, potent for good and for ill, are doing their work. Truth and error are battling as never before; and, while the former is growing and strengthening for the final onslaught, the latter is making the last and most desperate struggle for existence, if not for victory.

None will question the destructive power of the un-

worthy emotions, we see their victims on every side, and in every phase of human life; but Truth will prevail. Never in the knowledge of the present generation has there been such a life and death struggle in the emotional world; but there is a bright side to the picture.

It is the inner man that counts. There is no better word than the old one which has fallen into disuse because of its frequent misapplication; and the present writer will follow G. G.'s example and call it CONSCIENCE*—the one sure and safe guide. It matters not whether man strives for this or for that special accomplishment or goal, if he but struggles and sacrifices according to his honest belief, regardless of immediate consequences to himself—loves the world to the extent of his clearest insight and highest powers—he is worthy; and, when time and tide have buried or washed away the debris of war, his vision, spiritually strengthened, will reveal a rejuvenated Brotherhood, and he will surely hear the "Well done" of his divine Father.

The extremely practical and helpful article by G. G. in *Bible Review* has reawakened reflections akin to those voiced by the present writer in a previous article, as to the necessity of emotional activity for spiritual evolution, which are herein recorded.

It will not be disputed that the uplifting soul-life and love, so clearly observable in neophytes of all religious beliefs, apparently weaken and shrivel upon familiarity and association with the accepted, and more or less popular, religious forms and methods. This would seem to indicate that divine wisdom does not manifest itself according to the rules of human understanding, and that divine law requires manifestations responsive to *individual* condition and circumstance.

*"The Great Moral Problem of the Age," by G. G. *Bible Review*, (May, 1916).

The society or association that demands and regulates special forms and times for divine worship, public or private, seems only to pinch and starve the budding Love which Divinity implanted and warmed into active life—that love that makes us one with the Father.

This clearly illustrates the truth that human reason may strongly antagonize one's intuitional powers, and that when intuitions, whispering messages from the divine self, are ignored in favor of reason, a yielding of the spiritual powers to the intellectual results; results just as surely as the predominating of the physical nature over the mental and spiritual, follows the neglect to encourage and to cultivate the higher capacities that *should rule* the animal nature of man.

If the object of earth-existence be material wealth, popularity among men, recognition as a business success, or a social star, intuition may well be pushed aside. The time is not yet for the acknowledged recognition of the reign of Love. Only those who have enlisted voluntarily and loyally in the Army of the Lord, and who are ready to do desperate battle for Truth, with *faith* in the final outcome, can afford to do His Will every day and every hour, obedient to the Silent Monitor.

Whoever thus wills to be and to do to the extent of his capacity as a child of God and heir to his power, must press relentlessly forward and upward with only the Goal in mind. He cannot pay heed to the sharp stones beneath his path, the briars that rend his flesh, the heart-aches that respond to human griefs, nor must he listen to friendly appeals from those who would tempt him to wander for a little while in more flowery fields for sensual pleasure. His only trustworthy guide thru this tangle of daily life is the silent voice of intuition as approved by Conscience that reveals to the faithful the divine Will—the Truth.

He who, hesitating, before making his decision seeks confirmation of this message *from human companions*, lacks Faith, and has already strayed from the direct route heavenward.

The May number of *Bible Review* is rich in spiritual encouragement:

Mary's message, "Self-deception," calls a halt to our pretenses and opens our eyes to our own immediate danger; for we quickly and clearly note inconsistencies in the deeds and claims of *others*, but easily acquire the *habit* of self-deception. It is so much easier to *say* we love our fellow-beings, and love and trust the Father, than to live this love, and demonstrate the trust. This reminder by Mary will bear many reviews—in the silence—so will also, "The Will Executes," by Eli; and that inspiring picture of "The City of Peace," by Asaph, tho it does not yet seem very near to us. This article teems with divine Wisdom, and arouses hope as well as effort to live the Life.

How are we to live it? This is the problem just now—aside from the physical work of regeneration. *All is to be accomplished thru Love.*

Love for others does not mean giving to all who ask—whenever asked or whatever is asked. This seems a trivial thing to say; but it is a deep mystery to many would-be-followers of Christ, even at the present day, and perhaps justifies one in elucidating somewhat.

The love of neither the earthly nor the Heavenly parent thus manifests itself toward beloved children. So also must we, in our efforts to Love him who appeals to our emotions or reason, often ignore physical suffering and mental anguish. The sufferer may ask what we, thru the Inner Voice, know would prove a curse to him, would increase rather than lessen his distress of mind or body.

Quotations from Scriptures, such as, "Sell that thou hast, and give to the poor," "Unto him that smiteth thee on the one cheek offer also the other," and scores of others, have been effectively used to misrepresent God's will and Christ's intent.

We may well "search the Scriptures" for suggestions and for encouragement, but only those who have risen above human weakness (and who has?) should look therein for literal commands as voicing the Will of God.

To every individual He speaks according to his needs and capacities; that is, his stage of development. After studying the Scriptures, each esoteric student must seek *within* for his daily dictator, his special rules of conduct. Let him not try to shift the responsibility for his success or failure to scriptural texts.

"*Love one another.*" Love that seeks the well-being of others, not the abasement of self, but as one with self in God's family, developing hour by hour the individual capacity to know and to do His Will. With every active, unselfish impulse, a stimulus is given to the all-pervading Lymph current—supporter and carrier of the germinal cells and of all other elements that go into the building and rebuilding of the human body. Thus unconsciously, added spiritual power and understanding is awakened to pervade the system.

We cannot weigh or measure our immediate benefits, we can only *know* that this is an irrevokable Law of human evolution, and that results will be revealed in time, probably when least expected; certainly when we are least anxious.

One cannot too often remind Self that doing good for the sole purpose of self-advancement, leaves us slipping back into the familiar ruts of de-generation. It is worse than useless for one to sacrifice one's worldly goods in anticipation of richer material wealth for a reward. By

so doing one but impoverishes mind and body, besides seriously cramping and dwarfing the divine Self. Ever must one recognize Faith as the great, true friend, without whose service, evolution is slow and uncertain.

Pessimism prevails largely, at present, and faith is too often allowed to become a negative virtue. Active love develops an active faith thru the resultant predominance of spiritual activity in the lymph channels of the physical body. This activity, caused by worthy emotions, rapidly promotes spiritual growth and power. Let none under-rate the potency of an active love for our fellow-beings. This thought underlies Christ's messages from first to last, but has been overlooked and misapplied because of a misconception of the meaning of the word "Love."

Moralists have preached, and poets have sung about love, and we have seen what we supposed was indicated by sermon and song, used as a weapon and motive for all and every sin. Until we *rightly* understand Christ's message—message of all messages—"Love one another," we may not hope for spiritual understanding or divine power.

Let us pray unceasingly for such understanding!



WE are told that God had a purpose in the creation of the world. If a man starts out in business and has a purpose that he wants to accomplish, then everything that works toward that purpose is good and everything that hinders the accomplishing of that purpose is evil to him. Now if a man knows what his purpose is, and if we know what his purpose is, then he and we know how to unite for the carrying forward of that purpose. God said that his purpose was to make man in his image and likeness. Then let us work together for that purpose.

Clothing

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)



MEDITATION on the Biblical symbolism of clothing will open up

A MINE OF SPIRITUAL WEALTH.

The symbol is used thruout the Bible from Genesis to Revelation as denoting our physical, psychical, and spiritual bodies. For while on the one hand, we are said to "strip off

THE BODY OF THE FLESH"

in the circumcision of Christ, on the other hand, we are to be clothed with the Lord Jesus Christ; that is, with all the constituents of His nature

HUMAN AND DIVINE.

So Peter exhorts us to be clothed with humility, and Paul with meekness, kindness, long-suffering, gentleness, and above all, "love* which is the bond of perfectness." So also we are to "strip off the old man, and to be clothed with the new man which is being renewed according to knowledge after the Image of Him that created him."

The symbol of clothing is used for that which, tho coming from within, is to be manifested in the outward life. A notable example of this is the vision of Zechariah† in which he sees Joshua the High Priest standing before the Angel of YAHVEH clothed in a filthy raiment, who commands to strip those filthy clothes from off him, saying: "I have caused your iniquity to pass away from you." The word "iniquity"‡ is from a Hebrew word

* ἀγάπη

†Zech. iii. 1-5.

‡LXX. ἁνομία

denoting inbred sin or depravity. The change of clothing therefore means, first an inward change, as expressed also in Psalm li. 2, "Wash me thru and thru [as clothes are washed, Hebrew, *Cavas*] from mine iniquity." It means a complete change of character and disposition, and not, as has been too often inferred, that the clothing is a mere covering or cloak for sin. The command "put on," so often used in our Authorized Version is misleading, for nothing can be further from the thought contained in the Scripture, than a "*put on*" humility or gentleness, or any other virtue. We are not to be like the Pharisees *whitewashed*, "beautiful sepulchres, full of dead men's bones," but washed INWARDLY

WHITER THAN SNOW—

unsinned, as the Hebrew expresses it, that is, made as pure as if we had never sinned.

Both Church and World have erred on this point in a feigned humility and politeness, called "polish," which Charles Dickens held up to ridicule and detestation in his sketches of Mr. and Mrs. Veneering and Uriah Heep. So that the command to "*put on Christ*," implies neither an imputed righteousness nor a merely outward *imitation* of his character, but that we should "have the mind of Christ," and that his life should be manifested in us. We are thus to be transformed by the renewing of our minds and to have every thought brought into captivity to the obedience of Christ.

This transformation is signified by a change of clothing, because the inward man is clothed in a thought-body, which is as real and tangible as the outer physical body, and it is in this thought-body that the change from the old man (which is said to be stripped off) to the New Man, must take place. Hence the mighty power of faith, for faith changes the thought-body. This indeed is the meaning of the word *repent* so often used in the

Bible; it means to change your mind or thought-body.*

And this effects a revolution thruout the whole being, which is everywhere permeated by thought. A change of mind from the carnal mind to the spiritual mind, produces health of spirit, soul, and body. For the product of the carnal mind is death, but that of the spiritual mind is life and health and happiness.

* Μετανοεῖν



The Hierophant

BY ASAPH

"To Thee the solid universe appeared
A veil translucent to the strenuous gaze
Of Wisdom, pierced by coruscating rays,
From some far source in dazzling light ensphered,
Thou wert as One who, when the mist had cleared,
Saw over sea the snow-clad mountains raise
Their peaks with dawn's effulgent hues ablaze,
And knew at once the land for which he steered.

Beyond that veil celestial shapes were seen
On works of awe and mystery intent,
Holding their course majestic and serene,
Archetypes of beauty and the Eternal Mind,
Which in supernal rapture soared, and leant
On love supreme, and thence their task divined."

G

 OD's kingdom on earth is a communal system
 of life whose governing Spirit is the Lord,
 and the members of it are cultured men,
 governing self in thought, desire, will, and
 vital being; they are not engaged in money-
 making projects, in order to display their vanity, or pos-
 sessions which perish with the using, but they seek to
 serve God by serving their neighbor as themselves.

All that constitutes property, except personal essentials, such as clothing, books, tools, and kindred effects, is communal. Each member has his own house where he is unmolested. He contributes his labor for a certain time each day for the community in a sphere of work which is his by profession, or preference, or necessity, either in the physical, mental, or spiritual realm; and in return he receives everything needed in the shape of food and clothing, together with those accessories which are needed and looked for in a civilized community. Every public convenience is at his command without money or price. All natural products are communal property. All work is a labor of need serving a purpose, therefore it confers pleasure on him who does it. Each has the opportunity to pursue his favorite studies, or to work at his calling, or to study the spiritual aspect of man's relation to the Infinite Mind.

This community is therefore an association of men who have risen above the impulse of their sensuous nature, as well as that of the psychic world, from which the ignorant draw their inspiration, hence they are impersonal, spiritual intelligences using the energies of their being for sustaining a perfect communal existence; wherein order, harmony, and peace are as natural as the air that they breathe. Art, inventions, and literature, are open to all and enjoyed by all. Agriculture, mechanics, the various trades, and professions contribute their share in making life attractive because they afford diversity to all. This nation, then, is one body, but composed of many members, who being governed by One Spirit, which is God, function as One Man. In that community, there is neither marrying nor giving away in marriage; nor are there any thoughts of, or secret desires for sexual lust; for this demon is banished by each member long before becoming associated with the community under consid-

eration; for under the law governing spiritual progress, man, before he will be accepted as a member of the new creation of God, has to die to the old plane of life more effectually than if he died by losing his organic structure. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

It is a fallacy entertained by many well-meaning reformers, that the lower, or underworld, which is governed by individual sexual lust, and mammon, can be converted thru preaching into accepting the higher mode of life, which is self-control in thought, desire, and vital being. It is not thru arguments with his lower self that man overcomes the useless habits of his natural being, but he accomplishes that thru a positive attitude of mind supplanting the old attachments with different aspirations and ideals to be worked out in life. He leaves the world of generation, and is forced out of Sodom, then he emigrates, figuratively speaking, into another sphere of thought, and forsakes all that he has ever held dear in the old system of life, and follows the legislator Moses out of Egypt, before the mountain of God to renew the covenant, and accepting the law of self-culture, crosses with Joshua the River of Life, by means of his particular rock, or nativity, into the Promised Land, which is a society of people functioning as One Man, and by those means is only able to demonstrate to the underworld the presence of the Lord in his second advent upon earth, and no other. (Rev. vii., xiv., & xxi.)

Those who are able to accept the higher spiritual, and in the external a communal life, are those whose souls are governed by the higher spheres of mental and spiritual vibration, emanating from invisible sources, and are connected with a world whose inhabitants possess a unity

and solidarity, as well as harmony and order, which are perfect, wherein consciousness in being is never interrupted; and these must, in the nature of progress, sooner or later detach themselves from the world of struggle forever going on in the world of generation, and these must form a new nation, as was spoken of ages ago by the prophets of God; those, however, who are governed by sensuous desires and aspirations, seeking the possession of perishable things, can never be persuaded to abandon their attachments, and to sink their efforts into the life of a greater body, and to serve as members in a communal system; consequently it is useless to preach and present the methods of a higher contemplative and constructive life to those who hold such ideas in derision. The mysteries of the kingdom of God are for the disciples or doers; while the parables are for the multitudes.

We speak wisdom among those who are perfect or initiated. "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore I speak to them in parables: because they seeing see not; and hearing, they hear not, neither do they understand." "Give not what is sacred to the dogs; neither cast ye pearls before swine, for the swine will tread them under their feet, and the dogs will turn and rend you." (Matt. xiii. 11, 13; vii. 6.)

Unity, solidarity, harmony, order, peace, health, and unbroken continuity of man's conscious being in use are the fruits of a well-regulated mind, and habitual control which has become a normal state of the vital function in man, and if such individuals could form an association on communal lines above stated, they could create a perfect State in which the evils such as competition, crime, poverty, riches, disease, and death could not exist; because no one member would seek to govern the social structure, and the enemy of unity, individualism, oper-

ating thru the influence of sex would in such organization have no standing; yet sexual or vital activity in each individual composing that organization would exist as ever before, but not as a master but as a servant. This seeming mystery is illustrated in the Scripture by the Shekinah, or Ark; containing the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law. The bowl of manna, signifies *cteis*, the entrance into life, first physical, and when awakened, immortality; Aaron's rod that budded means the phallus in a fire which does not consume, reached thru self-control; and the two tables of the law, namely, the old dispensation governed by types and shadows rule generation; and the new, real, eternal, and immortal is reached thru regeneration.

The same mystery was presented to the gaze of the hierophant in the Eleusinian cult, for the *cista* or casket, into which it was unlawful for the profane to look contained a golden serpent, a type of the pure fire which does not destroy, but preserves; an egg, or the gate, and the phallus are all formed from gold, which is incorruptible.

From what has been said, it becomes clear why it was death for the profane to look upon, and into the ark of the covenant, for unless man is prepared to follow conscientiously and faithfully the higher law, after making the covenant, which is self-control in thought, desire, will, and vital being, leading to the unity of many, first in man's individual structure, and then in a society of people functioning as one man, all governed by the higher spiritual law of GOD herein set forth, he will inevitably be destroyed as profane, and cast into the fire of sexual passion; for the evil-minded always construe the truth to suit their depraved, sensuous imagination; refusing to believe that God's Spirit can dwell in the flesh. This perversion was common to both the Christian and

Eleusinian mysteries, likewise to-day there are some who pervert the esoteric teachings, causing men to fall by the way, to rise no more. "Many are called but few are chosen."

In this new world or State, therefore, the old, useless, senseless pursuits of bodily pleasure pass into the land of shadows, and forgotten things; and the material objects assume a different aspect, namely, USE; but under no circumstances are they considered as possessions. The ephemeral recedes into the past and is spoken of as an unpleasant dream, an unreality, whose phantoms are seldom resurrected, and then only to illustrate some absurdity or contradiction.

Thus the ideal in the mind of the Ages has come to pass, and is a fact, a concrete realization in the life of man; and what has been said in this article of a society in the new age, or to-day, is only a MAN, who awoke and discovered self as an inhabitant of a vital body, whose cells are individuals, and whose functions are USES in the eternal being, MAN. "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).



THE only time one can rejoice in some great trial or calamity is when one has learned some great lesson thereby.



To see only the Divinity in others is to become a son of God.

The Heavenly Vision

BY NATHAN DAVIS

WHERE there is no vision, the people perish.—Prov. xxix. 18.

OUR external vision is always bounded by the horizon. Our horizon is the dividing line between the seen and the unseen, or the place where the seen ends and the unseen begins. All sources of knowledge are reached by the exercise of our senses, or by an extension of the senses, which is called the supersensuous faculty. Things seen by the natural sense are temporal; things seen by the extended sense are eternal.

There have been periods in all ages when there was no extended vision. And again there have been periods when there was neither extended vision nor the hearing of the words of the Lord. Between the time of the prophet Malachi and that of John the Baptist, a period of about four hundred years, the heavens were like brass, and there was neither extended vision, nor hearing of the word; for no one heard from heaven. No one had heavenly visions during this period, neither did the word of the Lord come unto any prophet. Jeremiah, "the weeping prophet," laments that the gates of the house of YAHVEH are sunken, and that her prophets find no vision from YAHVEH. And sacred history is full of information upon the theme of our text, "Where there is no vision, the people perish."

Those who have been students of the "New Psychology," understand very well all about the reconstruction of

the human mentality upon the higher planes of spirituality. Now the novitiate begins with the mind of the flesh, which is in no wise subject to the law of spirit-life, and by opening the door of his inner consciousness, he receives the Holy Spirit as a tutor to instruct, and successively to guide him into all truth. Every added truth that is received into the inner consciousness bursts some bond of thralldom, and advances the subject toward the highest goal of human attainment.

There is a zone of mentality between the borderlands of the mind of the flesh, and the mind of the Spirit which was in Christ Jesus, usually called the subconscious, or subjective mind. The unfoldment of this mind is of great benefit to man, for it very much enlarges the horizon, enabling one to see beyond the horizon of external observation, and to take cognizance of immaterial things. It is quickened into a measure of spiritual activity. It is amenable to direction and to control by the conscious mind. Whatever the conscious mind properly directs it to do, it will do. Mental reconstruction is only just begun, for there is another phase of the universal mind called the superconscious or spiritual mind. When this phase of the mind is unfolded, the human personality has made large advancements in spirituality and has become more and more mediumistic and is often possessed of spiritual gifts; such as, wisdom, knowledge, faith, healing of disease, prophecy, discerning of spirits, speaking in tongues, and interpretation of tongues. But desire earnestly the best gifts.

Any enlargement of the horizon, or extension of mentality into the realm of the subconscious or superconscious mind would be a heavenly vision; for it is an upheaval of righteousness in the human soul; but one must be absolutely obedient to every heavenly vision, declaring the spiritual import to all, that all should repent and

turn to God, ceasing to do iniquity, but doing works consistent with a life of righteousness. The attainment of any of these spiritual gifts is not to be accepted as evidence of spiritual birth, or regeneration, for when that which is perfect is come, it will embrace all these, and the subject will have been initiated and made a custodian of all the secrets of the Almighty and of all the mysteries of righteousness. It is to be understood however that these attainments must be made, or gained under the laws of spirit-life, which are always constructive and not destructive. Methods of witchcraft and black magic must not be used, for they are destructive.

Paul's first heavenly vision was of a transcendent character, coming at the time of his notable conversion, as narrated in Acts xxvi. He was at once so filled with the spirit of obedience to the heavenly visions that this vision was quickly followed by many others, until by their exceeding greatness, he was like to be exalted overmuch, so there was given him a thorn in the flesh, a messenger of Satan, to buffet him. When he besought the Lord thrice, in order that it might depart from him, the Lord evidently thought it best to let him retain the affliction, and gave him grace to endure it.

It is written, "The gifts and calling of God are without repentance" (Rom. xi. 29). Being an inheritance, we find very many unspiritual characters practising the healing arts and mediumship. This is why there are so many spirit-mediums, and so few spiritual mediums. We believe that it is right to covet earnestly a gift of spiritual mediumship; and we know that every *true spiritual* medium will be obedient to his heavenly vision.

We do not wish to be understood as condemning all or any inherited gifts or calling, for if there is obedience and harmony with divine truth in their practise, it is good.

"Except ye be converted, and become as little children,

ye shall in no wise enter into the kingdom of heaven" (Matt. xxviii. 3). It is a known fact in mental science that the senses of little children do extend into the immaterial and spiritual spheres. It is of the utmost importance then that they put into practise the injunction, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Sin and uncleanness will blight the spiritual unfoldment of a child and his faculties will be atrophied. If one does not live true to the regenerate, or Christ life, lying visions will be sent him by the destructive forces, and he will become confused, and unable to tell the lying visions from the heavenly visions.

Benedictions to all the faithful ones.



THE human mind is the mind of the animal. It desires a certainty, yet it always regards a certainty as a bondage. It desires to be free in order that it may change from one thing to another; yet it always imagines that it wants something substantial, which means to it confinement, imprisonment; and that is why it rejects the spirit of God and its absolute certainty. If one can find in the spirit of the highest that absolute certainty, and with a reasoning intelligence utilize that certainty, he will find that all variety and change that make life worth living, come from that Infinite Fountain from which all life emanates. It seems to be so natural to the animal and human mind to gather from the shores of the brook of life, rather than to take from the very fountain depths. But all those who would drink from the fountains of immortal life must let go of all this surface matter, and take hold upon the very waters of life which flow from God.

Overcoming Evil With Good

BY MARY

HERE is a law operative thruout all nature, viz.,
T unlike qualities cannot harmonize; for unless there is reciprocity between qualities they cannot cooperate. A common example of this is the case of two individuals, one a person of a very low and coarse organism, and the other a person of a very high, refined organism; two such persons can not possibly experience any attraction one toward the other, but instead there is a repulsion one for the other. It is not only the refined person that repulses the coarse person, but the coarse person instinctively recognizes something in the other not in harmony with his nature and he shuns and repels it.

When the world had developed to a point where it was ready to begin a new era of its growth, it became necessary for God to send his son, the Lord Christ, to the world as the bearer of his word, for there was not on the earth at that time any one highly enough developed to receive this word direct from the Spirit. Therefore Jesus the Christ came to earth to take on a human form in order to make a channel for the higher spiritual truths to be brought down to the people of the earth.

Now in the overcoming of evil, we find this same law operative; and it is very necessary for all Esoteric Students to understand this law; for when we espoused the Esoteric teachings and started out to live the regenerate life, we enlisted on the side of God and his son the Christ

and that great body of the Elohim, the souls of purified men and women that have conquered the world and past from its confines. Jesus the Christ said to all those who would follow him, "In the world ye shall have tribulation; be of good cheer, I have overcome the world." By this overcoming of the world, we understand that he meant not that he had put men and governments under his control, but that he had risen, thru adhering closely to the guidance of the spirit of his Father, to a place where none of the evil forces of the world any longer had any power to touch him; and he stood as Master of all the lower forces of nature, whether in man or in beast or in the elements of nature. And we who are following the Esoteric teachings and striving to rise to that same high eminence that the Master reached, find ourselves besieged by all the evil forces enveloping the earth, both in the visible and the invisible; for we have arrayed ourselves against the God of generation and against all the hatred, greed and lust that belong to his domain. Any one who has thought at all on the present conditions of the world, perceives that there is a great struggle going on between the good and evil forces; the time has arrived for the cleansing of the earth from all the false and evil designs that corrupt the heart of man.

Now how to overcome these evil forces is the work before the Esoteric students; we read that the master Jesus said, "Overcome evil with Good." That does not necessarily mean that we should go around trying to do good to every one we meet. Many well-intentioned people try to do this, and by so doing they keep themselves down on a level with the qualities and the conditions of the people that they are endeavoring to assist. This overcoming of evil with good is principally an interior work, and this law that we have previously mentioned becomes essential to us in our overcoming. In order to overcome

evil, we do not start a crusade against evil, but we turn from evil and seek the spirit of the highest with all the earnestness of which we are capable. This is our only safety, for in this way we gradually come more and more into the image and likeness of God, and into conscious unity with his mind and spirit; and this spirit can not be touched or harmed by any evil force; and as we go on in our overcoming and become filled with the spirit, we become invulnerable against this adverse and powerful psychic force that is sweeping over the whole earth. This is our only hope for in no other way can we be saved from these evils that are now upon the earth.

Even in these troublous times, we look about and see many people going forward in their chosen pursuits with apparent ease and success; and they seem to be very well satisfied with the present conditions of the world. These people are living in generation and are not trying to rise above the conditions in which they find themselves; therefore they are living in contentment. Why should the devil torment this people when they are already arrayed on his side? But those who are trying to live the regenerate life find conditions just the opposite; but nevertheless, we must not array ourselves against this evil by trying to destroy it, for if we do, it will rend and tear us to pieces. "Vengeance is mine; sayeth the Lord"—the Father sees and knows, and all these things will be righted in his good time.

What we have to do is to seek to come into harmony with God's spirit by righteous living. This will put us more and more out of the reach of this evil psychic force that is seeking to destroy all those who are trying to rise out of its power and influence; and as we go on living the life, striving ever to do the right, we come more and more into oneness with the spirit of YAHVEH; and the power of the adversary to affect us constantly lessens.

This is not apparent, however, for the nearer one gets to the goal, the greater the trials become; but the Father never allows the adversary to try any one who is earnestly seeking him, beyond one's strength. When we have done all we can do, His spirit will flow in to assist and to guide us in our efforts. We read in the Scriptures, "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12); this becomes literally true as the aspirant nears the goal, for those who are nearing the door of the immortal city have much harder trials to pass thru than those have who have not reached so high an attainment.

This must needs be so, for those who are to become sons of God and reign as priests on the earth must be able to stand and to unite themselves with the spirit of God under the most trying and difficult circumstances. For this reason these evil psychic forces are allowed to torment and to try the elect of God; for, "They shall be made white and tried."

As the adversary sees the aspirant about to enter the door to go no more out forever, he renews his energies and puts forth all his power in one great and final effort to overthrow him. But if they who are to become sons and daughters of God will stand immovable with their minds centered and fixt on God thru these trials, they cannot be affected. They may feel the influence of these forces, and the body may be harrassed and tortured, but the mind and purpose cannot be changed or shaken. Evil must find something akin to itself in us before it can touch us; therefore if we refuse to combat evil, it is compelled to depart from us and to leave us in peace to pursue our own course.

Life Eternal

BY ELNATHAN

THIS is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.

WHAT a condition of sleep the world is in to-day! The majority of mankind are conscious of the external side of life only, which is not the real consciousness of spirit, or the inner sight. This external consciousness is merely the form or letter that killeth the real inner spiritual. The apostal Paul speaks of the same form in this wise, "Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. iii. 5).

Man, on finding himself on this planet, thinks in a dreamy way, if he thinks about it at all, that he came out from the Creator of all things; and in parrot-fashion he accepts the teachings that he is conceived in sin, and condemned; that Jesus Christ is the savior of the world; and that when he passes out of the body, God will impart to him all the glory that it is possible to confer in the spiritual world. Among the majority of believers this is the extent of their knowledge of the only true God and of his Christ. Oh! what a hope. Is it any wonder that Jesus said, "Nevertheless, when the son of man cometh, shall he find faith on the earth?"

Man is inclined to acquire an unnatural state of mind concerning salvation or redemption. Being influenced by the thoughts of others, he falls into line without knowing

the reason why, the same as any other irresponsible animal; he forms rules of life according to the traditions of men, until there is a foundation for the expression, "hypocrite;" viz., pretending a spiritual knowledge, while actually living in the physical consciousness.

What are the facts in real life? Is it not true that if we came out from the Creator, we have his faculties within us? But are we conscious of it? Did not Jesus in his consciousness of the full relationship to the Divine Father say, "The kingdom of God is within you"? Now if the kingdom of God is within you, then the condition of it must be a consciousness existing within man of his divine attributes, and his relationship to God. A discovery of those faculties and qualities that exist in the Creator lifts his consciousness from the limitation of Materiality into the unlimited conditions of Spirituality. As man takes on that consciousness, the Spirit of the Highest, unlimited, universal, and holy, will take possession of him, and lead him into higher channels of existence.

How is it with a legitimate son who always respects his father? He is very appreciative of the life that his father has given him; and the word of his father is law to him; for a good son will walk in the counsels of the father; will conform to the manner of life that will give him the required results. If he is not willing to do this, he is a bastard and not a son.

Why listen to the old fleshly devil saying to you that your body is only dust, when all came out from spirit. The Spirit expressing himself thru the Lord Jesus said, "I am the resurrection and the life," and if you are obediently following your Father's law of life, will not the Spirit of the Highest resurrect your natural body and transform it to his image and likeness. As Paul says, "Behold I shew you a mystery; we shall not all sleep but we shall all be changed. . . . For this corruptible must put on

incorruption, and this mortal must put on immortality." (I Cor. xv. 51, 53.)

Dear People, should we not awake to the fact that the Father is within us, working out his own good pleasure? And if we are obedient, the son will become like unto the Father, and his mind will be caught up in consciousness to the Father's mind, and that which is within will be recognized as holy.

But says our church friend, I believe in Jesus, and that he is going to save me. Please stop there! Is his consciousness going to take the place of your consciousness. Are you going to delude yourself and remain unconscious of the fact that he is the Savior, in that he showed the people that dwelt in gross darkness of materiality the way of extricating themselves from the awful delusion and sleep of death? Read his sermon on the mount, and see the kind of mind that you need to have. Hear his words, "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." Now in this our day, YAHVEH has poured out his spirit, and has given in the Esoteric thought practical methods to prepare ourselves to get into touch with him, and the actual chance of our life is here at hand. Behold, now is the accepted time, behold, now is the day of salvation; so harden not your hearts.

How tenderly and lovingly the Father has called to us in our hearts to awake unto consciousness, to live at one with him, and to deny not his power within us.

The awakening into this consciousness is the awakening into the new birth of the spirit, and the vibrating-life will change from one glory to another, until we shall become saviors of the earth; and our life will flow out from the life of the Father, which will cause us to realize our immortality. Then shall we know the true God, and, in a special manner the Son. "Christ" means anointed, and

Jesus, means savior. We shall also know what the son meant when he said, "I and my Father are one." Then shall we continually act out ourselves in a straightforward, natural manner. All that we do and accomplish will be done with joy, and we believe heaven and earth will unite in one glad acclaim to "the Father of lights in whom there is no variableness, neither shadow of turning," but is "the same yesterday, to-day, and forever." "This is life eternal."



Some Laws Relative to Thought

BY DINAH

THOSE who see evil in others are always, so to speak, under the weather, because they attract those evils that they see to themselves. But those who see only the good are always happy and buoyant, for they attract the bright and happy thoughts that they see.

But says one, "I really did receive evil at the hands of another, and it hurt; it robbed me of my peace of mind, it caused me much suffering—suffering not only to myself but to others. How can one help but see evil in such cases?"

True, for even the Christ is represented as saying thru the prophet Zechariah, "I was wounded in the house of my friends." The severest wounds that one can receive are those inflicted by one's friends; for one is open thru sympathy to receive the wounds from friends; but one is not thus open to the thoughts of strangers.

But there is a great law that runs parallel with this law, viz., that no good or evil comes to any one, only thru

one's own mind. This seems an easy law to apply, that thru our own mind, we have the power either to receive or to reject good or evil. If one speaks unkindly to us, we have the power to shut that thought out. If one speaks words of love or comfort, we have the power to open our hearts to receive them.

But still another argues, "Persons often receive external, bodily hurt thru accidents; surely they did not receive these thru their own power of thought."

To answer that statement, one has only to witness any sudden calamity to realize how little mind-control the average person has. In some sudden disaster such as wrecks, fires, etc., the people are thrown into a great panic; and they usually act with as much intelligence as so many sheep. It has also often been observed that in accidents, some persons will come out of them without a scar, while all around have been killed and mutilated. Again, one person will fall from a chair and break his neck; while another will fall from a high building without receiving injury. Some persons explain these things as chance, but there is no such a thing as chance. There are laws that govern everything, and these laws work irrespective of our understanding of them. David said of the righteous man, "He keepeth all his bones: not one of them is broken" (Ps. xxxiv. 20).

It is claimed by those who can see clairvoyantly that every person has his guardian angel. The Christ said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. xviii. 10). How can an angel impress the mind so as to guide a person who is filled with fright, anger, jealousy, or any other of those negative mind conditions?

But if the mind is stayed on God, "A thousand shall fall at thy side, and ten thousand at thy right hand; but

it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone"; "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Ps. xci. 7, 9-12; Luke x. 19, 20.)



HOPE TILL TO-MORROW

BY ARTHUR GOODENOUGH

Contend with Fate as Jacob did of old,
On the unwilling Angel keep the hold
Until he bless thee; God is not so poor
That His successes cannot reach thy door.

Hope till to-morrow; argosies missent
Perhaps will reach thee; Fortune may relent;
Old fears will fade, old barriers fall away—
Fate may be kinder on another day.

Hope till to-morrow; make thy day a prayer,
Thy night a hope, thy toil a vision fair;
And so defy Despair and all his fell
Crew that would clutch and hurl thee down to hell!

Success is good, but let what may prevail,
Those that strive nobly never wholly fail;
And courage may from uttermost defeat
Extract a sense of victory complete!

Man's Destiny

BY H. E. BUTLER



AS we go on living the regenerate life, our consciousness becomes more and more alive to the Spirit of God the Father, with all his greatness and Goodness and Wisdom. But right here is a point for us to remember: While we can realize occasionally, perhaps, a vivid flash of his greatness, of his goodness, of his holiness, if we let that flash of thought pass, we have lost very much; but if we can take right hold of that thought, we have that vivid realization, that perception of God, God the Father; and we are able to hold to it—to hold to it in the way our Master taught us to hold to it, “Call no man your Father upon the earth: for one is your Father, which is in heaven.” While holding to the thought that “God is our Father”—Father of all life—under all circumstances, if bowed down, oppressed, or under psychic forces—stop! As the prophet said, “Be still and know God.”

Just be still, and put your mind on “Our Father who art in heaven,” and let the interior self go out in the effort to receive him and to realize that he is our Father. Now many would call this imagination. It may be, but at the same time that imagination becomes a wonderful realization, a realization that “God is our Father,” God is life; in him is all wisdom, all power, all that we can contemplate or desire.

When we are still and close the external senses, and

look to the Father with the interior or soul-sight, we shall behold him, and we shall feel his presence, and he will bring to us the power of his Holy Name, and that will strengthen and lift us above every evil thought or desire—everything that is acting upon us. When we are thus lifted up, then we shall feel the presence of that Infinite mind, of that Perfect Spirit, flowing into the soul; and as it flows in nothing can withstand it, for as God is the Creator of all things, all things are subject to his Will, to his Mind. We are his children, for we are permitted, even required to claim God as "Our Father;" and as we make this claim our love will go out to the Father, and his love will come down to us, meet and blend, and form in us the consciousness that exists in the Heavens. It is because of this law that the Lord taught us to pray: "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

As we realize the Spirit of the Father warming, opening up our consciousness, bringing us into the consciousness of heaven, we then begin to know why our Master said: "Let thy will be done in earth, as it is in heaven," because it will bring us to that point where we can say, Let thy will be done in me, as it is done by those perfected souls that are in heaven; and that surround thy Eternal Throne.

Right here we may say that if we are guarding our thought, guarding our words, living the life of righteousness as perfectly as possible, and holding a consciousness of our oneness with those in the heavens, then our consciousness of the Father will become more and more vivid, more and more realistic. Those who are living this life herein set forth, "Shall see his face; and his Name [the Father's Name] shall be on their foreheads" (Rev. xxii. 4). The name "Jesus" means Savior. The Father's

name means, "I will be what I will to be," then if "I and the Father are one," it would read, "I will be your Savior."—What? Are we here to have that prerogative of being Saviors of his people?—That is what we are called to be; that is what we have consecrated our lives for, to be the Saviors of God's people; to know the truth, and to give to the world the truth, the order of the regeneration, the order that will lift men from the old sensuous life into that new and beautiful life of Spirit; that beautiful life wherein the soul of man will realize that he is not any longer mere flesh, but that he is spirit; that "He is risen;" that the resurrection has come to him, and that he now stands between God and man. This standing between God and man is what will make you and me saviors of the world.

When we are thus Saviors of the world, we shall receive from that great Fountain of mind, of will, of life, of goodness, everything that lifts man into that heavenly world. We shall receive it directly from the Father, and it will flow down from that Infinite Fountain thru us to his people scattered over the world. This then will be the beginning of the Kingdom of God upon earth; for the 144,000 now scattered over the world are to be kings and priests and to reign on the earth. They will be kings, because they receive from the Father his will—his will that nothing can resist. They will be priests because they will receive the knowledge of the purpose of God, and the methods of carrying out that purpose, and a knowledge of the requirements of every man and woman in order that they be brought into perfect harmony with the mind and the will of the Father. When men and women have been put into perfect harmony with the mind and the will of the Father, then there is nothing to hinder the oneness of man and of God—the inflow of the Spirit of God into man, and into the body of 144,000, and

from them down to the world of humanity, and from that world of humanity down to all living things, and thence down to the very vegetation that grows upon the earth.

This fact gave rise to the words, "Behold I make all things new," and "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (Rev. xxi. 5; II Peter iii. 13). This creation of all things anew comes from the fact, that "by the word of God the worlds were made;" not made from things that do appear, but from the invisible. When you and I have fully consecrated our lives to God, to live the real life, and begin to receive of the Father the inflow of his spirit, of his mind, of his will, and all the attributes of his nature, then we can receive the spirit for ourselves, and we can hold it for ourselves, and we can become as a tube thru which that infinite mind, that eternal will, will flow right thru us, down, down, down, until the earth itself will be filled with that higher life; causing it to bring forth a higher order of vegetation, and a higher order of animals.

When Adam sinned God said, "Cursed is the ground for thy sake; thorns and thistles shall it bring forth to thee; and in the sweat of thy face shalt thou eat bread" (Gen. iii. 17, 18, 19). When we who have begun this work have been fully regenerated, when our lives have become one with the Father, then that curse of the ground because of sin will be removed, and everything on earth will begin to be the product of the Divine Essence, a state of existence that has never been known in this age; because God the everlasting Father, God whose nature is love, who embodies all wisdom, and knowledge and power, will cause his Spirit to flow thru us.

As the conditions are at present in the world, when we receive the inflow from the Spirit it does not stay;

the Spirit comes into us and illuminates the mind, and a few minutes afterward it is gone, because we have not yet reached that point where we can become a constant vessel or source thru which the divine substance can flow out to humanity, and so down to all existence, to the very soil of the earth. When we have reached this point, then the curse, "Thorns and thistles shall it bring forth to thee," will have past away, and the earth will bring forth of itself all that is necessary for man. When these things obtain then the animal world will rise a step higher, and every living thing will take a step forward. It will uplift you and me in the order of that new creation, "Behold I make all things new," "new heavens and a new earth;" and the souls that we have loved, who have past on, will be brought to earth again, reincarnated; and those who are unfit for the new world will be sent down to a lower world; and the whole earth and everything in it will be lifted higher and higher; for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. ii. 9).

When that body that is coming together is sufficiently perfected so that every individual knows the mind of every other individual, the thoughts of every other individual, the feelings of every other individual, then will come that consciousness that the Master had, for it was said of him, "He need not that any should testify of man: for he knew what was in man" (John ii. 25). He could sense, he could feel their every thought. When these things obtain, we shall then be able to communicate one with the other without spoken language, and that condition will be like that which is now active in the heavens. Thus will be answered the petition, "Let thy kingdom come. Thy will be done in earth, as it is in heaven," and we shall be linked to those who are in heaven, doing the

will of the Father; those in the heavens have their influence, and we shall have ours. That influence is the same influence that is exprest in everything; that is in every form. For when we have that spirit, when we see a form we will be able to say that it is such and such a character, whatever it may be manifesting. The form will be growing, going forward, so that every form will be to us a word. How could it be otherwise? By the Word of God the worlds were made, and everything in the world was made by the Word of God; so that every form that exists of every name and nature is a Word of God.

We are now rapidly growing into a condition where every form is a thought-form, and that form emanates directly from the mind of my Father. My Father! My Father that came out from God, the same Father that our Master referred to, "I came forth from the Father," and "The Father hath not left me alone; because I always do those things that please him." When our bodies and minds are brought into perfect harmony with the mind and will of the Father, we shall know, we shall realize that we came out from the Father. His very nature, his very substance, is the nature and substance that we possess, or shall possess at that time.

Now we have the good and the evil, but the good is to us now that which is in harmony with our desires, and the evil is simply that which counteracts our desires; thus the good and the evil will be that which is working in all nature to bring forth the conditions that the Father designed. "Now are we the sons of God," said the Apostle, and if we have dominion over all the earth, the same as the Father has dominion over all the earth, then our thoughts will produce results, our words will be obeyed by everything that lives, even by the solid earth that we walk upon.

This is what is meant by giving us the kingdom and the dominion under the whole heavens.

Vital Heat

BY ELI

Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.—I Kings i. 1,

IT is commonly understood that when a person is old and stricken in years, the flesh becomes cold and is gradually deprived of sensation. In such cases there seems to be none of those active movements of that living substance which vibrates with such great intensity in youth. Such aged persons have taken the journey of life in the sensual world, and have there wasted their substance in riotous living. In other words, they have spent all their vital powers in habitual indulgence, and have thus lost the regenerative powers.

It is evident that the servants of David understood the law pertaining to those first principles of man's being, for they sought for the king a young virgin, in order to awaken his vital forces from a state of inactivity; but he had past beyond that point of awakening, for it is said that he could get no vital heat in his body. We know that the vital forces are living bodies, which vibrate with such intensity when desire is set up thru the imagination, that we are unable to control them without the aid of the Mind which embraces all knowledge. When these germs which are the base of our very life are fully matured and healthy, they have a greater velocity. Hence this increased velocity heats the body; and if one should feel

the hand of such a person, one would always find it warm, soft, and dry.

Any man or woman who has not lost their regenerative powers that come thru the conservation of these living cells, will not fail to become conscious of them in their body; for the more we gather of these cells and retain, and transmute into the waters of life, the greater becomes this oscillation which produces vital heat, and sensation in the flesh; and a person thus living will be enabled to retain, even in old age, the fires of youth, and to inhabit the same body as long as he wishes.

Unlawful carnal passion is also called "heat;" but there is a vast difference between that heat and the vibrations which are created by a pure mind. The Holy Spirit of God in man stirs up a different motion which causes him to act contrary to those emotions of the flesh, and leads him away from the destruction of lust. Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. v. 17). Carnal passion is a fire which consumes the energies of youth. It inflames the whole body, and burns out the light of the soul. Hence the Divine spark within becomes a consuming fire to the carnally minded.

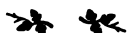
Between the light of the soul, and the vital heat of the body, there is an intimate connection. For we cannot inspire vital heat without the Divine light from God. Nor can we inspire the Divine light without the vital forces of the body. To produce this vitalizing heat it is necessary to inspire and draw in the imponderable Solar Ether, which pervades infinite space, and to connect it with the living seed germs; then will be produced vital heat and sensation in the flesh, such as the carnal world has never experienced. These transmuted germs are capable of transmitting heat which consumes the coarser

elements of mind and body; and refines the entire man; thereby giving us glimpses of the cause world of light and life. There is heat in the Divine Light, but the seed germs are necessary in order to kindle this vital heat.

As the eyes of the soul are directed in concentration toward the pure, radiant center, the soul draws in its rays until they surround the entire man; and he feels their warming influence, and they cause him to inhale and to exhale with a long, deep, and audible breath; and thus he becomes conscious of the vibrations of the Solar Ether. May it not be then, that we draw in heat from the three original color rays in the central spectrum of light, which it gives forth thru its rapid vibrations, which no doubt produces the pure white light? Yes, indeed, for in these rays we find the orderly Mind of Divinity, the magnetic heating substance and the perfect harmonious Mind. Here we obtain the purest mind, and we sense it thru the golden yellow. And for the time being, we are in a state of perfection, harmony and rest. And as we look toward it, we realize the Holy Spirit of God, and call it such from the depths of the soul. It penetrates the body like some pointed instrument, and enables us to touch the most hidden parts of our organic structure. Herein we see that light and heat are connected.

You may ask the question, "Is this really a true condition? Is it real?" Indeed it is. It is more real and tangible to a sensitive soul and body, than water or earth is to the touch of the hand. In the sensual man there is a state of darkness. In darkness there is a total absence of the three original color rays; for that reason, he is not sensitive to anything beyond the material world. In the soul-consciousness of the Son of God is the presence of the pure white, radiant substance of Divinity itself, which contains these colors. When a person is excluded from the light for any length of time, he takes on the

hue of death. Death is darkness. It is cold. It is the opposite to life and heat. And a person that allows himself to be governed by those impulses that lead to indulgence prefers death to light and vital heat from God.



The Vicarious Atonement

BY ARITA

WHAT is the truth about the vicarious atonement? Surely a belief that has held so prominent a position in the minds of the people for so many centuries, must have some foundation in fact. We know that nothing exists unless God permits it in order to accomplish some object; and the fact that belief in the vicarious atonement has existed so long, is indicative that it has served a purpose. What purpose has it served? and, is it still serving a purpose? are questions that should be answered by all those who have laid such deep stress upon its importance.

We read in the laws of Moses that sacrifices were required for the atoning of sin; each transgression of the law required its peculiar sacrifice for atonement. The children of Israel were then in the childhood state of development, and it was necessary that they should have external rites and ceremonies, just as children in the kindergarten stage of unfoldment need object lessons in order to teach them. That these rites and ceremonies have an interior as well as an exterior significance, we, the children of Israel "grown up," now recognize.

Now the laws were so rigidly carried out, and so deeply impress upon the minds of the Israelites, that when the

time came that they had served their purpose, something equally as impressive as the sacrifices had been was necessary as a substitute.

Therefore Eloah, known to the Christian world as Jesus, the Christ, incarnated in a body of flesh; and when the time was ripe, he permitted his body to be crucified, in order to annul the law of sacrifice. At least this was, no doubt, one purpose in the mind of God; for, from that time the sacrificing of animals to atone for transgression of the law was abolished.

This, however, was not the only purpose; for the doctrine of the vicarious atonement served another use. How many a hopeless being has been given hope and caused to lead a better life by being told of the "Good Man" who died to save sinners. This has been an opening wedge for the inculcating of the Christian religion.

We know, of course, that the Church has also taught a symbolical significance in the crucifixion and resurrection; namely, the putting off of the old man and the putting on of the new man—the overcoming of the carnal nature in order that the spiritual nature may have the ascendancy.

But we who are leading the regenerate life know more than the Church, we know that in his crucifixion and resurrection Christ taught us that he had overcome death, and that in order to be true followers of him, we also must overcome the "last enemy," the death of the body. We must overcome death by living the life that he lived; and the methods whereby this is to be accomplished are made very plain in the Esoteric Teachings.



MAN can do whatever he wills to do, but the great trouble is to get the will to do the right thing.

NEVER ALONE

BY CHARLES S. SPENCER

AND he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.—John viii. 29.

“And he that sent me is with me,”
For God has not left me alone;
Thru works of faith I please him;
Thru works of love I atone
I love, and fulfilling the law thus,
And in blessing each human soul,
Faith is the wonderful evidence
That seals my name on the roll.
“And he that sent me is with me,”
Shining within and around,
Speaking with Voice true and tender,
The Voice of the soundless sound.
I listen to the Voice within me,
The Voice of the soundless sound,
Omniscience sweetly expressing
“The way of the Christ is found!”
Thru Gethsemane it leads me onward,
Thru darkness, despair, and night;
I love, and fulfilling the law thus,
In the darkness I am the Light!
“And he that sent me is with me,”
My Light is ever to shine!
I'm filled with the oil of gladness,
And the angel's seal is my sign.
“And he that sent me is with me,”
My work having been so well done,
Joint-heir with the Master Jesus,
“My Father and I are one.”

To the Regenerate People

BY P. J. WILKINS (LONDON)

IN writing the following article, I wish it to be understood that unless the regenerate people get absolutely disgusted with things in general, they will be left out in the cold. If they do get disgusted, they will get their chance. We are not expected to sit down and suffer and do nothing indefinitely. We can create an effect in the interior world of mind that will react upon untoward circumstances and make our paths straight. I cannot afford to pick and choose my words too much on this point. The situation is too serious.—Author's Foreword.

IT is very important at this juncture to realize three things:

The first is, that there are two sides to the Spiritual Consciousness. The second is, that each side must be maintained with an equal degree of determination, vigilance, and intelligence. And the third is, that this must now be done to a degree never yet reached by any human organization in history. I propose to deal with these three points in succession.

1st. Spiritual Consciousness is made up in the first place of absolute devotion to the mind and will of God, absolute truth, or his Spirit; this naturally entails in the second place, a most positive attitude of mind to current world conditions and arrangements, for these are more adverse to us than they have ever been.

2nd. In regard to the first essential, even if it were necessary, of which I very much doubt, it would be difficult for any one to improve upon the teaching that has long been the principle feature of this magazine, *Bible Review*. While it would be more difficult still to indicate all the ground that must actually be covered now by the

regenerate people themselves in regard to the second requirement, yet there are certain leading points to be established, which resolve themselves into phrases of a set and an unalterable character.

Those who have been following the regenerate life during recent years have already arrived at a comparatively mature state. To them there has now come and will continue to come a feeling, a consciousness, a certainty amounting to disgust concerning the leadership of humanity, current institutions, current teachings both of the church and the state, and current aspirations in general. This feeling, for it is a true one, must be welcomed (however unpleasant its effect), and persistently translated into thought and effort now.

Circumstances have been forcing every one to retire further and further into the recesses of the spiritual consciousness, but circumstances are also calling louder and louder now unto all of us to cultivate and to develop that positive, that kingly attitude of mind which will enable us, the regenerate people, to break thru the great darkness that surrounds the earth, and to stand up before a waiting humanity as instructors, organizers, and prospective holders, at least, of the reins of authority in our prospective countries.

Our duty is to cultivate and not to ignore this feeling of disgust; and to recognize the condemnation and failure of all present leaders, teachers, administrations, and advisors. This feeling undoubtedly comes from God. It is a part of his judgment and is meant to precede Divine order. It is our paramount duty to make it part and parcel of our lives in every lawful manner.

3rd. And the degree in which we must do this, after due prayer, consideration, and premeditation, must be absolute. It may be that as we take up this attitude of mind, the flood-gates of human folly and ignorance will be

opened still wider. In all probability this is what will happen, but that consideration should not deter us, for God and his angels will arrange all circumstances with absolute certainty, and in all justice and righteousness in his as in every other respect. He expects and requires us, however, to do our part; to exercise our talents; to take that stand without faltering, for which, indeed many experiences have already prepared us. We must have and hold to the courage and convictions of our wonderful destiny. This, as the Esoteric teachings have announced, and as the whole Bible story indicates from the story of the Fall to the arrival and united action of the final body of overcomers, is for us to take the reins of power, of instruction, of influence over the masses of humanity into our keeping and gradually substitute and provide for an unbroken and unbreakable reign of law, order, and justice on earth.

There is obviously much to be accomplished, much destruction is inevitable during the present war, a cleansing process indeed, during the incoming of truth and light, and during the course of our translation to recognized authority and leadership. But our rise to power represents the one and only way in which the human race and the nations that comprise it, may be saved from; may be led and taught to break away from all the immature conditions and habits that have dogged their path, and occasioned the tragedy of their present existence. It represents the one and only hope even that we ourselves have of living here.

From now onward, we must indeed determine that nothing we can help or discover shall be allowed by any of us to remain as it was before the war, for the past has utterly condemned itself; but on the contrary, the work of uniting our forces, and if need be our localized existence, shall be carried out to whatever extent the Spirit

of God shall decide, in order that Divine law and order may be established and continued thru us as the leading members of the human race.

Each person is undoubtedly required to work out the details of his own particular duties under the guidance of God; but let us understand once and for all, that we, the regenerate people are united by a common aim and destiny, which must be so inviolate that no outside influence, or fears of complaints whatever, can destroy it.

Thus insulated from immature aims and conceptions, thus preserving the purity of God's purpose in us, and above all following his Spirit, we shall not fail to secure our proper positions in life, or to bring ultimate peace and harmony into the manifold expressions of life on earth.

Meanwhile, however, let each one do something. Let him rather, than do nothing at all, welcome the thought of evil in order that he may reject it, let him rather dwell upon the falsities that present themselves to him, upon the failure of the world teachers and leaders in every sphere, so that he may condemn them in the light of the truth he now possesses.

Do not let any of us dream of a result which cannot come, unless we bid it, or of the conditions we desire; for they cannot possibly eventuate unless we not only prepare the way for them in our own hearts, but also help to sweep aside "in spirit and in truth" the things that hinder their growth and maturity.

Before each one the messenger stands. To each one his message comes: "Make everything ready within and without. Be prepared at any moment to take the places of those who now administer and maladminister national affairs, for your time is at hand."

"Go on strike" in your own consciousness, keep on "striking" there, and in any other way you can, until

humanity or your nation accords you all the recognition, influence, and power that you undoubtedly deserve. The limit of human folly has been reached, and none but the most drastic efforts on your part will satisfy the Creator and the needs of your fellow man.



Editorial

LATE last evening while our Brother was running the press finishing the printing of the August *Bible Review*, several cogs from a large drive wheel, without any apparent cause, simply fell out on the floor. This necessitates our having the magazine finished in an Auburn Printing House, and we hope to be able to get the printing done in time so that the magazine will not be delayed in going out on the 20th of the month as usual. We now have to send away for a new wheel which must come from the East here, and this source of delay, we may not be able to overcome so as to bring out the September number of the magazine on time.



IMMORTAL LIFE arises from the consciousness of the individual, but if that consciousness never changed it would become a torment. Progress is the work of God and of nature; progress means change, something new every moment, this makes immortality desirable.



THE path of destiny of man lies between God and animal, and he can give his attention to either one. If the animal predominates in him, he will be inclined to give it to the animal; but if the spiritual dominates in him sufficiently, he will give it to the spiritual, and obtain the advantages therefrom.

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

Time of Cusp Transits
Washington, D. C., U. S. A., Sept., 1916.

Body	Enters	On day	h.	m.
☾	♈	1	8	16 p. m.
"	♉	4	1	57 a. m.
"	♊	6	5	36 a. m.
"	♋	8	7	31 a. m.
"	♌	10	8	34 a. m.
"	♍	12	10	11 a. m.
"	♎	14	2	3 p. m.
"	♏	16	9	31 p. m.
"	♐	19	8	38 a. m.
"	♑	21	9	33 p. m.
"	♒	24	9	38 a. m.
"	♓	26	7	14 p. m.
"	♈	29	2	13 a. m.

☼	♈	23	4	7 a. m.
♂	♏	13	0	16 p. m.
♀	♈	9	11	49 p. m.
"	♉	28	5	5 p. m.
♀	♏	7	5	43 a. m.
"	♐	17	9	6 a. m.
"	♑	25	10	2 p. m.

On Sept. 1st

☼	is in	♈	25°	31'	58"
♂	" "	♏	21	59	59
♀	" "	♐	17	57	14

BIBLE REVIEW

VOL. XIV

SEPTEMBER, 1916

No. 12

Man Under Divine Order

BY ASAPH

BEHOLD the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them.—Isa. xlii. 9.

MAN, as has been so often stated, is a compound being, composed primarily of two principles, one active, the other passive. The active principle by some is called the mind, by others, the soul; while the passive principle is the body of flesh, which is thought crystallized. The soul, or intelligence, as the active principle in man is composed of a certain number of forces, which as mind-currents from the Lord and the heavenly spheres, act as a stimulus upon the body endowed with five serving principles. From the Lord man receives function and use, from the planets comes the plane of action, while the five serving principles are the agents of Supreme Wisdom, or means implanted and evolved in man to impel him to fulfil his destiny on earth as stated in Genesis i. 26.

The human passions are spontaneously active and self-determining forces, being the thinking, feeling, and creating principles in man, the source of his acts and works

in all spheres, material, psychic, and spiritual; variously termed sentiments, affections, feelings, faculties, impulses etc. All these passions were not created at random, but called into existence so as to perform absolute and necessary functions in man's existence on earth, and finally to serve him forever in his life as a perfect being.

That thus far man has misdirected, smothered, and perverted the perfect gifts of wisdom, is obvious from the ignorance of those souls who thru the gate of generation have been arriving to earth from the unseen; therefore we see not only individual misery, weakness, want, and death, but behold social conflicts, confusion, war, chaos, and destruction thru the vices and crimes of its members who are ignorant of the law of true being. Men will never be able to understand the true nature and the use of the passions, and the aim and end for which they exist, until they learn to be the masters of their passions, and not their slaves.

Man's growth in conscious continuity in being, advances in proportion to his freedom from the slavery that the sex imposes upon his physical being. It is a well-known fact, born out of, and from the experience of every living man, that the individual becomes conscious to the world of phenomena by means of his senses or the five gates of perception, all fed by one common fountain; namely, those essences of life which are distilled and chemicalized by the sex nature of the organic body; consequently as long as the impulses of sensuous pleasure or questionable duty to the idea of "Increase and multiply" govern the body, its consciousness can never go beyond and above the demands of its own diminutive structure, man's narrow, shallow, personal existence in life; this is the case no matter whether he is rich or poor, learned or ignorant, prominent in the councils of men, or obscure because allied to the common walks of life. From these

considerations, it is clear why the race of man occupying the earth's surface is bound by invisible agents to a sphere of endless conflict that exists where men pursue pleasures of the senses and seek the acquisition of perishable wealth. To step out of this narrow radius governed by time, events, and death, man must, as the Master stated, "be born again," which is accomplished by accepting the teachings of regeneration, or that control of thought-desire and vital being by which the sex nature becomes the servant to the mind and body of man.

When this state of thought control is reached, man will discover that those agents will produce as much order and harmony, as they now produce discord and disorder; in fact, a great deal more, because social harmony and order being attuned into accord with no opposition, will produce a perfect and positive fruit; namely, peace, and those virtues that lead to immortality in form and function; while disorder and duplicity being selfish and limited are not able to command general social support, because vice and immorality are never practised in public, always being under a greater or less restraint.

Man being the apex of creation stands at the head of the terrestrial world, wherein his place is that of a master over nature, and in which he must establish a reign of material and spiritual unity, order, and harmony, and must maintain that peace and poise of his conscious being that is due a spiritual being. This he cannot accomplish until he supplants pride, self-esteem, love of distinction, dignity, vanity, sensuous inclinations, and perversion, with benevolence, charitableness, fraternity, and service which is love, together with full control of the sex function, which is the foundation of the whole unit.

When, therefore, there are enough individuals who have overcome the ignorance due to the deception of the senses, then, and only then, can we expect to see a

perfect State upon earth. At the present day, however, there exists an utter ignorance of man in relation to his passions, which are held to be inherently vicious and depraved, and so powerful that man and society, when the subject of mastery over them is presented to their consideration, in amazement exclaim, "Who can war with the Beast?" Yet the fact that there will arise upon earth men who are capable of that self-control is undoubtedly true, otherwise the aim and end of creation would never come to fruition; but as this is impossible it is plain that the divine, individual, and social perfect order is the ultimate of man's being upon earth. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; 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. 9-11.)

On every globe in space, and in every sphere of action, the regulative power of a superior Intelligence is necessary; for matter degenerates without the supervising and controlling influence of mind. In the body of man this office is held by the soul; in society it is the State, whether represented by a crowned monarch, or by an elected representative of the people. Man is the overseer, and nature's intellectual-spiritual sovereign. In him resides science and reason of nature, and he alone possesses the knowledge necessary for the development and improvement of her creatures; for when he named every animal, he demonstrated that he also knew their uses in being, and upon him rests the responsibility of establishing

order and harmony as well as peace upon earth. True, animal and vegetable creation are active, living forces, but not possessing reason, they cannot regulate their development, or distribution, nor their relation; consequently it is man who improves the breeds of animals, and grafts and transplants trees and shrubs. As we have said before, man is reason and science in nature on earth, and to him is delegated all work, progress, and culture upon the planet. (Gen. i. 26-30.)

In the new social-divine order now crystallizing itself in the minds of a great many advanced souls, the five senses of man will lead to the discovery and creation of its corresponding harmony. Man will realize that the reign of Art, Scientific facts, Industries, Inventions, and all other branches of human activities, will flourish as never before, enabling him to harmonize the whole earth, and the kingdom of nature, and elevate it thru his supervision to unity with the spiritual world, making the earth a grand concert of physical, psychic, and spiritual harmonies; and the senses which to-day are looked upon as passions of a low order; ministering only to the wants of the body; usurping a mastery over man; engendering sensuality, gluttony, brutality, murder, and all manner of unnatural crimes, eternally at war with man's higher ethical spiritual nature, will be found to be noble, useful, and sublime faculties; agents employed by Supreme Wisdom in attracting man to the cultivating and the embellishing of his individual and social self, thru which to perfect the material world, which, without his presence upon it, would forever remain void and empty—a dead planet floating in space.

It is true that the senses to-day do not fulfil their natural and legitimate functions; being perverted and debased; serving ignoble uses; perpetuating among the ignorant, who are in the majority, selfishness, sensuality,

and debauchery; filling the psychic world with demons. Yet as the planet is in need of low, coarse, and undeveloped intelligences, souls that are made up of attachments to property, to land, to gold, and to the vain worship of self, in order to subdue the raw resources of nature, the wisdom of the existing order of things becomes apparent to the student of the cause side of man's being in his progress towards freedom. The present neglected, uncultivated, and devastated condition of earth, covered with vast deserts, marshes and wildernesses alike in Africa, America, and Asia, and in the many islands, is not its true, nor can it be, its permanent condition. The earth, the whole earth, must be subdued and brought to a high state of culture, which is a process requiring time and gradual transformation, keeping pace with the slow growth of civilization, and the culture of man. To reclaim the wildernesses of the earth's surface; to transform the animal kingdom into a sphere of perfect use; to subdue and to destroy all noxious weeds and insects; and to discover the uses of all vegetation, require that unity and harmony between the heterogeneous groups of people that is only possible when no causes can arise to disturb their happy relation. This freedom from disturbance is only possible when men are masters of their triune being, and as philosophers rule themselves; not being attached to worldly possessions, but viewing everything from the standpoint of USE.

Before these things obtain, it will require a perfect socialization of all groups composing the human family; and not only socialization, but the human race must become one vast Community holding all the resources of the globe in common, and using them in the subduing process. The race, therefore, must view itself as one large personality, using its means, which are universal, for one end. All wealth, and its intelligence, its scientific knowledge,

its inventions, its machinery, its muscles, its intuitions, and spiritual arcana—all should be directed to transform the globe into a perfect abode for a perfect people. This grand, yet true ideal, is essentially the ultimate of the race, preceded by individual self-culture and regeneration; and is the formation of that social center in which men and women possessing intellectual and spiritual gifts, to whom the visions of heaven are open, can develop their special gifts so as to become, in due time, the directing Spirits of the planetary man in reaching the ultimate outlined above.

The human race is one. It is a collective being wherein each cell is an individual. As its beginning came from a seed dividing itself in two; the two, in four; the four, in eight; until from elements it merged into plants, animals, and man, who is still growing toward the full quota, it is clear that during this process the individual cell (man) existing on earth in a body of flesh only for a short span of time, engrossed with sensuous aspirations, seeking only material joys, cannot possibly arrive at a knowledge of those spiritual laws which govern where the soul is an intelligence, mastering the energies of its own being, and, in unity with others, functions as one man; in this unity only can man reach endless continuity in being, in use, in good.

The world of ideas, as well as the sphere of desires, are silent unless joined to the realm of vital being. "Now will my husband be joined unto me," said Leah, when Levi, the messenger of the methods by which to unite the body of flesh (the earth) to Spirit, was born. And man thru the avenues of the senses is enabled to see, hear, taste, smell, and feel, and by these means to hold intercourse with not only the fictitious and ephemeral, but with the true and the lasting; and to acquire, thru experience in the false, order, harmony, system, ideas of

laws and principles, facts in phenomena, a knowledge of analytical and synthetical processes, and of the positive sciences. It is also in the world of phenomena, transitory as it appears to be, that man awakens to feelings of friendship, of discrimination, of charity, of sincerity, of benevolence, of virtue, of self-control, and of those attachments that we observe in the relation of man and woman on the higher plane. This is the goal of those souls who have reached mastery over their bodies and their impulses; and who seek unity, not for sensuous purposes, but for the perpetuating and the establishing of a true system of life upon earth. Upon this class depends the progress of the race, because the capacity for cooperation upon harmonic lines and order, as well as communal organization, can only be out-wrought in and among people who are unselfish; neither attached to property, nor to those vanities which distinguish souls engrossed with sensuous pursuits.

In the divine order of man, ambition is turned from self to universal ends, to common purposes; and unites individuals into groups welded firmly together by one spirit; namely love, which is service to each other; and this because the sex has ceased to be the master in the life of each member of the social group, and the incentive in being is to develop the positive virtues in man, and thru them to establish the beginning of that social excellency and USE that is to redeem the world from its ignorance and perversion of life.

Therefore the people of God as the first born, now scattered among the heathen, mostly among the Gentiles, must see the necessity, so often pointed out, of organization, so as to form that group of people among the nations of earth that is to be a kingdom of priests and a holy (separate) nation, in the sense that as each member of that social group has overcome the power

of the serpent, this organization lives in the beatitudes, and supports an altruistic system of life, in which there does not exist private property, marriage ceremonies, births, deaths, but an endless growth and expansion in the three spheres of man's eternal being; constituting them the Light of the underworld for the ages yet to come. "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. lxxv. 17.)



ALONE

BY LOUISE EVANGELINE KEEP

HERE in the whirling vortex of the Sea of Pain
I find me beaten, buffeted, afraid, stripped to the soul of me.
Afterwhile, when old thoughts with whips of scorn
And calumny have ceased to flay me, and the hard
Endeavor of mistaken tasks unweave their tangled endings; when
False Pride discovers me all bruised and torn, and laughing, flees,
Her work complete, then shall I gather in the reason for the Pain
Of Life which slow distils the heart-blood. Later, pulse of prayer!
Then will there haste across the desert waste of waters something tangible:
Far out on the horizon I shall watch it, a mere speck—
Black like a raven's wing— a raven itself, sent out to feed me in my wilderness!
Back of the raven a Something that can safe uphold its flight,
And will that it shall bless me as I sit alone— a Something not
Of waste, whose comprehensive power is not a Sea of Sorrow to engulf me.
Full softly will it gather in the ether-substance and suffuse
Its essence thru me, and, because I sit alone, stripped of old bonds,
It will uphold me. I shall know
That in the wide, unfathomed distances of space there is no loneliness,
But only Universal Love, whose alchemy transmutes
My Soul's hard battles into God's own Peace.

The Firstfruits

BY HENRY PROCTOR, M. R. A. S., F. R. S. L. (LONDON)

THESE were purchased from among mankind, the firstfruit unto God and the Lamb. (Rev. xiv. 4.) Such is the description of the 144,000 who are seen standing with the Lamb on Mount Zion. As the description of the harvest of the earth follows in the same chapter (v.v. 14-16), it is clear that these are the firstfruits of that

HARVEST OF THE EARTH

which is called in Scripture "The Consummation of the Age."^{*} This period is one exactly similar to that which followed the manifestation of Jesus the Christ on the earth,[†] and it would appear to occupy a space of 75 years, as indicated by the prophet Daniel in the last chapter of his marvelous series of predictions where he speaks of a Blessed Period[‡] coming at the end of 1335 days, which is an addition of 75 to the well-known

TIME, TIMES AND A HALF,

or 1260 days. We understand these days to symbolize years, both from their fulfilment and from analogous prophecies, which distinctly state that each day is symbolic of a year. The Gospel Age ended in 1881-2; with the passing of the Sun out of the Sign Pisces into that of Aquarius, or the Man pouring out water, the symbol of

*The harvest is the consummation of the Age.—Matt. xiii. 39.

†Matt. ix. 37, 38; Luke x. 2; John iv. 35. ‡Daniel xii. 12.

§The Two Fishes.

the

UNIVERSAL OUTPOURING OF THE SPIRIT

which ushers in the Great and Terrible Day of the Lord.* The Epistle to the Hebrews designated the period in which it was written as the "consummation of the ages;" because it was the period of the harvest of the Jewish Ages, as the Lord Jesus said at that time, "Look on the fields for they are white *already* unto harvest." The firstfruits of *that* harvest were the twelve apostles; the firstfruits of the present harvest are the 144,000, who like them "follow with the Lamb wheresoever he may be leading."

It seems quite clear therefore from this analogy that just as the apostles were chosen to sit upon thrones judging the twelve tribes of Israel, so are the 144,000 being selected, as a special body of overcomers, for it is said of them that they have his name and his Father's name written on the foreheads, according to his promise, "He that conquers [the overcomer] I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God; the new Jerusalem, . . . and my new name."† While all the members of the Body of the Christ therefore are "living stones" in that Temple, these are *par excellence*

THE PILLARS.

The name of God and of the Lamb is written on their foreheads, the seat of thought.

This means that they have become "perfect in love" even as their heavenly Father is perfect. They love their enemies, bless those that curse them; do good to those that hate them, and "pray for those that despitefully use them and persecute them;" thus proving themselves to be

PARTAKERS OF THE DIVINE NATURE

*Joel ii. 28-31.

†Rev. iii. 12.

, 'true Sons of that Father of ours which is in the heavens.'"* They must have walked even as Christ walked, and have crucified the flesh with the passions and lusts thereof, for they are described as "virgins not defiled with women." They are perfectly pure from a sexual standpoint. They have

WASHED THEIR ROBES;

both the psychical and natural bodies, and made them white in the blood of the Lamb; they have purified themselves

EVEN AS HE IS PURE

until they are without blemish in spirit, soul, and body.† They have forsaken the work of generation to follow him in that of Regeneration. And in their mouth no falsehood was found, for they are spotless. This body of overcomers is represented in Revelation xii. as a male son or Man-Child, who is to

RULE ALL THE NATIONS

with a rod of iron, or to shepherd them with an iron scepter; and for this purpose is caught up to God and to his throne according to the promises: "To him that overcometh I will give to him to sit with me in my throne; as I also overcame and took my seat with my Father in his throne," and "He that overcometh and keepeth my works to the end, I will give to him authority over the nations . . . as I also received from my Father." Thus they are to be associated with him in everything, for they have jointly suffered and will therefore jointly reign with him.

It would seem, therefore, that the Prize of the High Calling is open to us who are living now. For a comparison of Daniel xii. with Revelation xii. shows that both prophecies refer to the same period, a period of distress, unprecedented and unparalleled, during which period Michael (who is like God) the *Archon*, the Great one‡ *the*

*Matt. v. 48. †ἀμειπτος. I Thess. v. 23.

‡Daniel xii. 1; Rev. xii. 7.

Archangel, will stand up and will overcome the Great Dragon, who together with his angels will be "cast out into the earth."

It would appear from many considerations that we are nearing the middle of this harvest period. The 75 years of the overlapping period* is called the *harvest*; and as it is *during the harvest* that the firstfruits are gathered out, which are symbolized by the 144,000, it follows that the special time of the gathering of the firstfruits must be now. We see then the reason both for the present unprecedented time of tribulation, as well as for the tremendous activity that has been displayed in the spiritual world, during the period from 1881 onwards.

The harvest of the Gospel Age will be completely finished, as well as the vintage, by 1957—that is (1335-1260=75) year-days from 1882, A. D. Armageddon will probably begin in 1950, leading up to the Millennium in 1957. (Daniel xii. 12.) So that Peace may be established in Europe in 1917, leaving an interval of 40 years until the Millennium, and of 33 years of peace before Armageddon.

*1882 AD.-1957.



IF a man were building a great house, he would employ a large number of different mechanics, but none of them would think that they were doing it all themselves. But most of the advanced-thought people employed by the Spirit of the Highest in building his great house, the Kingdom of God and his righteousness, think that they are going to do it all themselves. Well, if that thought stirs them to energy, to activity, and to thought, it is well.

Redemption

BY EDITH V. CRANDELL

THE prime Motive of all schools of philosophy, the real object of all different sects of religion, and even the underlying principle of the Society for Psychical Research, is summed up in this one word—Redemption.

The story of the "Prodigal Son" is being enacted every day; if it were not so, there would be no wars, no strife, no inharmony, in our national or individual affairs. We wander away from our "Father's house." The "pride of the eye, the lust of the flesh"—and we are beginning to discover another influence far more insidious in its nature, I refer to the subtle influence of mind-substance dominating from the mentality of those around us. We too often allow ourselves to be drawn under the whirlpools of the world's mental Niagara.

Darwin says, "We evolve," but it looks very much as if we revolve, going round and round; sometimes up and sometimes down, sometimes forward and sometimes backward, but always reaching out after the ideal of perfection. This dissatisfaction with our present state is proof that "the origin of our species" was perfect Being. That something within us called "natural longing," that disposition to cry out against, indicates better conditions beyond. We catch glimpses of, we reach out after, but we do not always grasp that which is always within our reach; and some of us, even after we have gotten hold of, do not hold fast to. There is

nothing the mental eye can see, that is not ours to possess, if we go after it in the right way, and are persistent in our purpose, and steadfast in our efforts.

The earnest cry of the "fallen race" is but the soul's effort to get back to a former state of perfection. Every tear of sorrow, every sigh indicate that. But how? Ah, that's the question, for often our efforts end in disappointment; for, like the end of the rainbow, or the mirage on the desert, the point of satisfaction is just beyond, always a little ahead.

We shall never reach that place of perfect contentment until we are redeemed, re-established, restored, renewed—renewed from center to circumference, just as all other things in nature grow. There is a secret in the method that we must learn. There is a shadow in our pathway thru which we all must go. There is a dark chamber in front of the Shekinah where the silence is so profound that its stillness can be felt. Once possess of that secret, we become invulnerable. To get into that shadow is to be hid with the Almighty. We come to a point in our journey where we see that even the shadows have their blessed purpose, for they come between us and the scorching heat of our mortal passions. They stop us on our downward way; they shut out from our view many undesirable things. In that shadow, we first feel the omnipresence; in that stillness, we hear the voice of conscience; in that silence, we commune with God.

Truly has it been said, "One single moment spent with Omnipresence will do more to heal our diseases than all the medicine concocted by the apothecary." One real conviction of the Omnipotent God will do more to dry our tears of sorrow, to calm the troubled waters of life, than all the human sympathy in the world. One single ecstatic sense of your at-one-ment will establish your reconciliation with the Father, will awaken you to the knowledge

of your own omniscience; you literally come back to your own; you find the lost trail; you get on the right road, because you come over where you belong; you re-establish your oneness with the source of your being. But there is one thing upon which your success or failure depends—Desire prompts; Wisdom leads; Necessity probes, pushes us on; but Willingness alone will let us in.

In this attitude of willingness there is a letting-go of that which hinders. Buoyant is the spirit that is unburdened; lightly run the feet that are unshackled. "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

In that willingness, we let go of "that which doth so easily beset us"—discontent, anger, worry, envy, jealousy, condemnation, and strife. When we are willing to let go, they just drop off. When we let go, we overcome, because we come over to the place of perfect peace. This is the place of perfect reconciliation, the "holy of holies," the place where we realize that "I and my Father are one," the place where "all power is given unto me in heaven [harmony] and in earth [the body—the house in which we live]." The merging of the human will into that of the Divine, is the only true repentance—and the son says, "I will arise and go unto my Father;" until he arrived at that state of mind, he was not ready to repent, to retract. Willingness to be what the Father would have us to be, is the baptism of the spirit, and after baptism comes illumination. And the Father seeing the son afar off, ran to meet him. The whole mental, spiritual, and physical realm is so full of the essence of good, that all the good in the universe runs to meet the willing soul. The willing mind has dropt its burdens and is released. When the mind is released, the body is an open sesame, ready for the spirit of good to rush in. When the spirit of good finds no obstructions in the body, it takes posses-

sion of the heart, and the blood is purified, the desires are ennobled, unwholesome appetites drop off, and the spirit quickens the flesh.

This is the secret of perfect circulation, elimination, and regeneration. When the body is redeemed by the transforming of the mind, then health will spring forth, diseases will be unknown. Then "this mortal shall have put on immortality," and "death is swallowed up in victory."



What Shall We Do?

BY A SUBSCRIBER

A**F****T****E****R** my effort to understand Brother Wilkin's article in August *Bible Review*, I have a few words to say that may be of value. As our brother expresses in his foreword, it is extremely difficult to choose language to convey our exact feeling and thought on a subject so fraught with the peril of uncertainty that it is easy for the reader to side-track it by his own thought-contact with the details of expression.

Obscuring my personality as far as may be possible, I wish to escape some of the ridicule that naturally follows in trying to tell names and dates in former incarnations. I speak of my experience only that it may perhaps add weight to the advice hereinafter offered, knowing that while most of us believe in reincarnation and some of us remember its reality, yet all of us are somewhat shy regarding who and what and when and where.

It is a long voyage from "the wisest, brightest, meanest of mankind" to a Son of God; and I have weathered

only a fraction of the way. Many a great mistake have I treaded down as a man treads driftwood to keep his head above water. Yes, it is a far call from coveting Elizabethan honors to realizing the Glory of God. Yet reflection teaches wisdom, and I deserved no credit in my next incarnation (previous to this one) for refusing the worthless crown of decadent Greece for I remembered me that I had instructed some of her kings at her high tide of power.

The real motive that actuates Brother Wilkins is worthy of our deepest sympathy, and should stir within our souls a most high humility. But he is almost certain to be misunderstood even as he probably misunderstands himself, for in word, if not in spirit, he advises action entirely premature to harmonize with and rightly follow that supreme disgust which he so wisely counsels.

The night of Hell's misery has only begun. Battle-torn Europe is but staging the first act in the devil's final drama. This continental heat-wave in America is only a first faint gesture of the gaunt spectre of Famine. This famine will shrivel our masters' militarism and open their eyes with ghastly fear when legions of their robbed and forsaken Helots spring at their throats.

Regenerate People! The far-winged dawn is for our deliverance and authority. Let those who love the night, rule it, until the scepter drops from their lifeless hands. "Let the dead bury their dead."

If all the premature prophets, whose optimism is a positive affliction, would stop raking this labyrinth of evil for immediate good, and devote their time and effort to the problem of the physical survival of those whom God may save, more progress might be made.

The lust for loot and hunger for war in the eyes of the masters of this world, pierce the veil of fate for death to their slaves—and worse than death to themselves when

their very swine thralls shall rend them after they have past out of the physical body.

The rulership of this world is now a fiend's fate, utterly destructive. Nothing will be left but the elements of future fertility. Let the present whorl burn itself out and rot itself down. 'Tis a fool's folly to risk the temple of the living God in trying to save vermin-infested rags that the devil is casting off. Even the very bricks and beams of our Sodomie cities cry for burial.

Now let us turn from this demons' dance and contemplate "Man's Destiny" in August *Bible Review*. Is it not like being tossed from a typhooned sea into a still harbor? Let us read this message with an effort to understand and to realize its practical good. Our brother communes very closely with the Cosmic Heart.

And yet, I *do* realize that nearly all the Esoteric work so far has been receptive in character, even as has been and is every purely good movement in the world to-day. Shall it always be expedient to allow the devil to usurp the prerogative of outward positivity? This brings us back to Brother Wilkins' article. Does not a final reading suggest that the signs of the times point to the necessity of God's people drawing together in some new Canaan where the means of physical survival would be at its best possible independence and efficiency? It seems to me that physical survival and sovereignty of soul are about all we are likely to obtain for some time to come.

Let us remember that God never has done and never will do anything for us that he gives us the power and opportunity to do for ourselves. For he *does* rule in cosmic light and power, notwithstanding the depth of shadow and extreme of corruption now culminating on the physical earth.

The Son in the Father's Glory

BY ELI

FOR as the lightning emerges from the East, and shines to the West; so will be the presence of the son of MAN.—Matt. xxiv. 27, Wilson's Emphatic Diaglott.

JESUS said, the son of man is about to come in the glory of his Father," and "we shall also," as Paul said, "bear the likeness of the heavenly one" (I Cor. xv. 49). Not that flesh and blood is to inherit the kingdom and "be changed in a moment, in the twinkling of an eye," that is altogether impossible, after the soul of man has past thru ages of sin. We all know, particularly those of us who are attempting to live the regenerate life, that regeneration is accomplished only thru the practising of certain methods, and thru a slow and steady growth. For we cannot say that any one is truly living the regenerate life until he has absolute control of all waste of the seed, and that is not accomplished in a moment. Therefore this thought of a quick change in the "twinkling of an eye," as believed by the church people of to-day, is inconsistent with Paul's teaching.

Paul was a very learned and intelligent man, yet he said, "I have not yet attained," altho "I have fought a good fight." What then was this quick change that he referred to? The son of man is to come into his Divine Sonship, into his dominion over all the earth, he is to appear in an elevated and glorified condition, whom the world, after its terrific, and final struggle, will reverence as the King of kings. He as the Son of God is to put

down all power and authority, all injustice. At present he appears poor, humble, and despised by men. But behold I will make them to come and pay homage before thy feet, and they shall know that I loved thee. Then shall he reveal the real splendor of God's glory, the character of the most Holy One and His true condition.

Jesus said to his followers, "There are some standing here, who will not taste of death, till they see God's royal Majesty." (Luke ix. 27, *Emphatic Diaglott.*) So he privately took Peter, James, and John upon Mount Tabor to fulfill his promise. There he appeared to them in the splendor and brightness of the Father's glory. There was a manifestation thru Jesus of his Father's presence. Encircling his holy person and overshadowing them, was a radiant cloud. His disciples were so astonished and amazed at the exaltation of his personality, that they seemed to be struck senseless for a moment, and fell on their faces, until the splendor of his glory had disappeared. Here he transferred the brilliancy of his higher self to his personality. (See Mark ix.) This is no doubt the quick change referred to by Paul—a change that will take place in every Son of God. There was a rapid change in Christ's personal appearance. His face shone as the sun and "his garments became glittering and exceedingly white." Here before them stood the Son of God in his Father's glory, and the voice said, "This is my Son the beloved; hear him."

no other place this beloved Son promises, "I will receive you unto myself; that where I am, [in this same Divine condition] there ye may be also." He said that he was in the Father, and that the Father was in him. In the Mind of our Father all his children are now going. We know the way into the Mind that created all, and "is all in all." Christ desired and prayed earnestly in the most loving words when he said, "I wish that where I

am, they also may be with me; so that they may behold my glory, which thou didst give me, because thou didst love me before the foundation of the world." (John xvii. 24, Emphatic Diaglott.)

No one can imagine the heavenly bliss that accompanies a Divine visitation. It makes a lasting impression, for then it appears what we shall be at His coming, for we see him as he truly is, and "we shall be like him." We go on growing and unfolding from one degree to another, till we come to perfection in eternal glory; and we shall be a representation here on earth of His glory, majesty, and power. How we long for this great change, that "His will may be done in us," and that we may be freed from all evil, sorrow, and death.



IN those times of vivid realization that come to us from God's great store-house, we are made conscious of the great and wondrous possibilities that are open to each one who thru righteous living has access to the power of that great name, YAHVEH, the "I will be what I will to be." Then if we do not bring into manifestation these possibilities in our every-day life, we must be lacking in faith, and we should earnestly try to hold in memory these realizations that we may strive toward bringing these possibilities into manifestation; and above all we should not allow the slightest thought of discouragement or doubt to enter our minds. "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."—M.



"Of thy innermost warfare say nothing until thou hast conquered."

THE STAR

BY ETTA GIBBS NIELSEN

A star hung high in a darkened sky,
Like a lamp on a quiet sea;
And its vigil kept while the tired world slept,
Faithful as star could be;
And its rays flung wide on the calm earth's side,
Tho the rays were small and wee.

But a time there came when a greater flame,
The form of a brighter star,
Shed down its light with a blazing might,
O'er countries wide and far.
And the wee star sighed, "My light has died,
'Tis covered by a mar;

The earth below, how can she know
I yet send down my light?
Dim rays like mine can never shine
With stars so dazzling bright;
I need not live, the joy I give
Is lost to mortal sight."

But, wee star, Hark! thru the calmness dark,
A voice speaks soft and low,
"What tho thy ray gives a dim light gray
Thy Father still will know
No light doth shine, but a spark Divine
Is lighted by its glow."

* * * * *

It matters not if it be our lot
To be a tiny star;
We may be sure, if our light shines pure,
Our God sees from afar;
We, after all, tho our lot be small,
Are needed where we are.

Festivals and Seasons

BY S. I.

OUR ancient fathers seem to have had a correct understanding of Man's higher developments when we consider how they arranged the festivals of the year in accordance with the order of this development, and undoubtedly they intended them as lessons for coming generations as well as for the illiterate people of their own times.

Our Forefathers saw a natural symbolism in the seasons of the year, caused by the position and movements of the Earth around the Sun. From midwinter to midsummer the north half of our globe (on which our ancestors lived) turns itself gradually *towards* the Sun, which then by its heat and light brings the dormant life on Earth again into activity; thereby illustrating the awakening and gradual growth of the God-nature in Man.

At Christmas, we celebrate the *birth of Christ*—the beginning of this growth. They set this great festival about *three days after* the winter solstice, because we are not conscious of the greatness of this change until the rays from the "Spiritual Sun" by their *power, heat, and light* have awakened our *will, love, and understanding*; so we begin to grasp the grand possibilities involved in this birth of Christ within.

This Christ-principle, tho at first rather feeble, expands and gradually penetrates all our faculties, or as Theosophists would say our "seven bodies;" therefore seven days after Christmas, we celebrate the *circumcision*, the

consecration of the Christ child. (Luke ii. 21.) The esoteric circumcision must be practically applied, if we expect the benefits of the higher life. Then begins the New Year—a New Life.

A few days after New Year, we have the Epiphany. In Denmark they call it "The Three Kings' Day" (the three wise men). Epiphany means *appearance*; that is, the Christ-growth soon becomes so apparent that especial attention is given to it, not only by our higher spiritual perception (the Magi from the East) but the worldly, selfish desires (King Herod), and the old church views (priests and scribes) are also aroused and troubled. (Matt. ii. 1-12.)

The Gospel says that Jesus at the age of *twelve* "appeared" in the Temple, discussing with the "doctors;" but that he did not begin his ministry until the age of *thirty*. This space of 18 between 12 and 30 indicates a silent education thru meditation, necessary for every disciple; and a twofold purification, external as well as internal, of body and soul, is indicated by the mystical number 9 ($2 \times 9 = 18$). Not until 30 (3×10 —body, soul, spirit) or when a spiritual fulness is attained, is the disciple ready to take up the more difficult works and carry on the regenerate life to a complete victory.

Along in January, tho the days gradually become longer, the weather usually gets worse and colder; so likewise the one living the new life of regeneration, tho continually receiving more enlightenment and thus gradually attaining to "the stature and fulness of the Christ" (Eph. iv. 13), yet the trials and temptations increase and one finds it necessary to lay aside—abstain from—many things as they become clogs and hindrances to his advancement. This is his "Lent" time (fasting) and it terminates in the complete subjection of the physical.

Therefore on Good Friday we celebrate the *Crucifixion*.

The historical facts concerning the crucifixion of Jesus may never be found or proved, and it is unimportant; but the esoteric lessons concealed in that story are of the greatest importance, tho the complete comprehension of them can only be had thru a personal experience of this transformation.

Having acquired control over the disintegrating forces, the Christ-man arises freed from physical bondage. That is the great Pass-over (Pascha), and the Ancients set this festival (Easter) at that time of the year when all nature seems resurrected by the Sun's *heat* and *light* (love and wisdom).

Pentecost (the fiftieth) is a jubilee festival, signifying liberation and restoration by an outpouring of the Spirit (See Deut. xvi. 9-11; Acts ii.) Progress never ends; therefore by steadily *keeping on* turning *towards* the "Sun," we shall necessarily reach the glorious midsummer—not only physically but also spiritually, thus attaining the climax of human existence.

But a few days after the summer solstice, we "celebrate" (!) the beheading of John-the-Baptist. Why did our Forefathers set this ugly story to be considered just *then*—in the midst of summer glory? Did they intend to remind us that the life in *generation* never reaches beyond the preparatory, or John-the-Baptist stage? Note that the underlying reason for John's death was the *unlawful* sex-relations. (Mark vi. 17-29.)

Then the north half of our Globe turns *away from* the Sun—but only for a while.

Again and again—life after life, we are given new experiences, opportunities, and lessons.

The ancient symbols become of less importance, as their lessons are learnt and applied. It seems as if the people of the United States are much more interested in the later established festivals, as Independence Day, Deco-

ration Day, Labor Day, etc., than in the older Church festivals. Have the American people advanced so far that they have learnt all the lessons concealed in those old festivals.



Keeping the Mind Fixt on God

BY ENOCH PENN

[A Sunday-evening address delivered before the Esoteric Fraternity.]



REMEMBER once when I was a boy that while working on some machinery, I cut my thumb; but I was so intent upon the thing I was doing that I knew nothing about it until I saw the blood running down my hand. I was ignorant of the cut because my mind was fully occupied with something more important.

Did I ever do or say anything that hurt or offended you? Yes, many times, no doubt. Did you ever do or say anything that hurt or offended me? Yes, many times. Why did we take offense at these little things? Because our minds were not occupied with bigger things.

We have big things in this life to occupy our attention, things of grave importance—too big, if our minds are fixt upon them, to become worried or offended by this little word or that little act.

The question has been in my mind very much of late, Which is the best way to express that biggest, that most important thing for us? Jesus tried to make this important thought clear to the minds of the people, and he approached it when he said, "Where your treasure is, there will your heart be also."

We have dedicated our lives to God, and what does that dedication mean to us? It means different things to different minds, according to their perception of it. But to my mind, it is like this: Jesus said to the Jews, 'You have no life in you,' or "You have no life of your own." My understanding is that just as our windmill moves when the wind blows upon it, so humanity moves, so humanity seems to have a life of its own. And this life seems to be its own simply because the life-forces in which all living-things exist are acting upon them, and give to all a certain consciousness. But that life-force does not belong to humanity, it is simply the earth-life.

As we continue living the regenerate life and the body becomes filled with the conserved life, we find that there is another realm filled with different life-forces, which act upon us and give to us a new and altogether different consciousness. These life-forces are of the heavens. We may call this life the Holy Spirit. It is the Divine substance. And it seems to me that the attainment of the consciousness that the Holy Spirit brings, is the one big thing that should occupy our attention to the exclusion of all trivialities.

If our minds are quietly centered upon God until we can feel, see, and know that God is, and that his life and mind are acting upon us, and that we are acting in accordance therewith, then we shall realize that we are beginning to have life in ourselves. For when we have stored up in our organism that which can receive the life from the Spirit of God, we begin to realize that as children of God, we have life in ourselves. Jesus said, "As the Father hath life in himself, so hath he given to the Son to have life in himself." As we begin to realize the conditions of the mind of God, we find peace, love, brotherly kindness, and gentleness.

When our minds become fixt upon those trivial things

that vex us, we are turned away from God and from those things that we receive from him. Sometimes we do not feel as kindly as we should, sometimes we turn away from the things that we have been striving for—the things that we receive with the inflow of God's life.

But, as I said before, the little things that annoy and fret us and cause us to forget God, cause us to lose the little consciousness we have of God's Holy Spirit; these are the things that we must put aside. They are not only too little for us to let them occupy our attention, but they are evils, and are all the more evil because of their insidious character. We must learn to open our minds to the inflow of the mind of God.

It seems strange, but doubtless we have all realized it, that these great truths that we have read and heard repeated so often, become so commonplace as to be almost meaningless to us. I remarked in speaking to one the other day, 'I am at times conscious of those in the heavens, and I know that they are interested in us individually.' But if I were to tell this to some persons, even to sincere, devout Christians, my words would be to them simply drivel. And this must be true until they can know from their own consciousness.

Therefore it seems to me that the great vital thing for us is to turn the inner consciousness toward God, and hold it there; because from him we hope to receive all that we can have. For we receive all from God, who is the fountain of all life, the fountain of all good.

We all know, I think, from experience that if we place our mind on a thing or a person, we begin to take on the conditions of that thing or person. Several times upon going to my room I allowed my thoughts to dwell upon this great world-war; and after a short time, I have found that I had entered into the spirit and conditions belonging to it and had lost the consciousness that I had of God.

These results obtained because my thoughts relative to the war were contrary to the spirit of God. Likewise we shall find that if we can quietly turn our mind toward God, we shall begin to sense the conditions of God's mind, the peace of God's life. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

But these things we cannot make another know, he must experience them for himself.

I am satisfied that the Spirit of God is continually — shall I say, gently? — pressing itself upon us; but we turn away from him. And when those from the heavens would come near to help us, too often our attitude prevents our receiving the help we are in need of.

God has given us time and many opportunities, but we realize that we often neglect them. But there remains for us this one thing — to turn the mind toward God, and the Spirit of God can and will enter into us; and we shall know the conditions of peace and quietness that belong to that mind.

Therefore it is for us to do our part — that part of fitting ourselves to receive that which he will give us. We sometimes think that there is little use of our doing. We often find that after we have tried so hard to do something, we have accomplished nothing, then we realize that it is God who must do the work. As the prophet said, "Thou hast wrought all our works in us." But it is for us to prepare ourselves to receive the impulses of his mind and will, that we may be actuated thereby.

In the illustration I used of the cut on my thumb, I was unconscious of it because my mind was fixt on something bigger. So if we are fixt and open continually to the impulses of the mind and will of God, we can drop, and become unconscious of, those things that otherwise would fret and annoy us.

The Thought In All Nature

BY H. E. BUTLER

JESUS said, "God is spirit: and they that worship him must worship him in spirit and in truth" (John iv. 24). In the first chapter of Genesis is recorded an account of the Creative Word saying, "Let there be light . . . let there be a firmament, let there be," etc. Again we read, "The worlds were framed by the word of God," and if God is spirit, and the word of that spirit was a thought formed in the mind and sent forth by the will, it was imbued with the object of the Creator; and the finishing work of creation (according to Gen. i.) was to make man in his image and like him, and to "let them have dominion over the fish of the sea, and over the fowl of the air, . . . and over all the earth." This thought of making man in his image became the substance out of which the world was framed by the mind and will of Eternal Spirit, God. Thus every form of nature is imbued with that thought, the very substance of the earth is that thought; viz., to carry forward the work of creation by developing mind thru experience, which MUST INEVITABLY ULTIMATE IN THE ACCOMPLISHING OF THE PURPOSE IN THE MIND OF THE CREATOR. And this became the law of all nature, so undeviating in its character, that for every infraction of that divine law, the spirit of the solid earth springs forth to punish the sinner.

Yet it was the design of the Father to create sons like himself to have voluntary dominion over all the earth and

over every created thing upon the earth; therefore as man went forth with a mind received from the Father, and was given full liberties of expression, his mind began at once to experiment with the laws of nature; this experimentation brought knowledge that can only be obtained thru experience. And every time the sons of men violated that eternal law, went contrary to that fixt purpose, they found that they had sinned against God, and against their own souls. Thus came forth into existence the law of good and evil, the good was that which was in harmony with that eternal mind and purpose; the evil was a violation of that purpose, and always brought evil results upon those who violated it. It brought upon them misery, sickness, sorrow, and final death. Thus man, standing as he did in the very currents of the Spirit-mind, found that if he lived in harmony with that mind, he was accounted righteous, and the results were peace, harmony, joy, and success in life; for all who work in harmony with that purpose will be preserved, but those who do not will have to perish and pass away.

Thus the ages have rolled on — men in their ignorance have sinned and suffered; but in their experimenting upon these great laws that constitute their very existence, they have found, as the mind has been developed and as the soul has been awakened to a consciousness of its Father, that the more perfectly they work in harmony with that central purpose, the more fully do they realize their unity with God. This central purpose that has become the very substance of all substance in the earth, because the purpose in the mind of the Creator cannot be changed or turned back, is working in every living thing, and carrying it forward with an unchangeable, resistless march toward that ultimate object. For years the voice from humanity went forth, "All is matter, mind is developed from matter;" this reversal of the great truth that is in

the mind of the Creator has brought upon the earth all its sorrowing, its suffering, and its death. Herein is found the will of God.

Men have long prayed, "Let thy will be done on earth as it is done in heaven," let me know thy will and I will do it," yet the tides of human thought have been adverse, contrary to that divine will. And years ago as we prayed, and continually desired to know the will of the Father concerning the sons of men, we were led by the Eternal Spirit thru the experiences that were afterwards embodied in the little book called, "Practical Methods To Insure Success." This little book was intended to show man the way of right living, in order that his soul-consciousness might awaken and unite with the mind of God, and thru that mind obtain power to know, to understand, and to live in harmony with that unchangeable purpose of the Eternal; yet men have seen only the surface of this work.

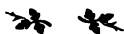
But as God is not confined to a single instrumentality, his Spirit has gone forth into the human family; and of late there has gone forth from the body of humanity, the great truth that all is spirit. That great truth is still going forth, and there is being echoed from hundreds and thousands of mouths, "All is spirit, all is mind." It has been called, "New Thought," but it is as old as the Scriptures, which say that God is Spirit, and that by the word of God the worlds were made. A thought formed in the mind of the Eternal Spirit and sent forth by the will has caused men to believe that this earth is different from spirit; but the Lord Jesus when he came said, "That which is born of the Spirit is spirit" (John iii. 6). And that which went forth from the mind of the Creator in the formation of the world was spirit.

The human race has now developed where it is beginning to be able to grasp the great thought that the purpose in the mind of the Creator when he spoke the world

into being was to create spiritual beings, and that that purpose became the law absolute, governing in all life. And as we look out into nature at the present time, we see that every thing is growing and developing towards a spiritual consciousness. Now you who are ready to consecrate your life to God, and to work together with that Eternal Spirit for the carrying forward of that object declared in the beginning, to make man in his image and like him, will find, as you let go of the old sense-world and unite yourself with that Eternal Spirit, that you begin to realize the meaning of that great name, YAHVEH, the "I will be what I will to be," and that you begin to realize the meaning of the promise, "I will be your God, [your power, your supporter, your protector, and guide under all circumstances]." When you have entered that consciousness and have let go of every selfish desire and turned your mind from the mere material world and opened the soul to him who formed all things, then you will begin to realize that in yourselves is embodied that divine purpose, and that no one can harm you or speak or do anything against you, but retribution, the consciousness of sin, resulting in suffering, pain, and final death, will come upon him. You stand in the world as the son of God, and "He that toucheth you toucheth the apple of his eye" (Zech. ii. 8), the most sensitive part of that great God-nature. Any offense against you must therefore of necessity bring speedy retribution. When you have reached this point, you stand in the world as the embodiment of that eternal spirit and mind of the Creator, and will then move forward in peace and joy and harmony, and in the power of the everlasting Father, even greater power than that which was manifested by our elder brother, the Lord Jesus Christ. Thus you will become kings and priests unto God, and reign as such upon the earth.

Then let us all unite in the words of the great prayer taught by the Lord Jesus, "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. vi. 9, 10).

Divine peace and wisdom be with you.



Immortality

BY PHEBE HART

IN the first epistle of John he said that he would "bear witness, and show unto you that eternal life, which was with the Father" (I John i. 2); that is, the eternal life that God has, was attained and was manifested in a man, Jesus the Christ; and John would show us how we also may attain to that eternal life and never die.

Tho the Bible is, so to speak, full of the thought of overcoming death and living forever, yet strange to say there is perhaps not one profest Christian in ten thousand who really believes the attainment of endless life a possibility. They do believe that it is possible to die and go to heaven and live there forever in perfect happiness with all their loved ones, but that is something that the Bible does not teach.

While the attainment of immortality is by virtue of obedience to law, natural law, and the different phases of that obedience, and the different phases of those laws are iterated and reiterated thruout the Bible, yet there is one point that seems not to have received the attention it demands.

This thought is exprest in Psalm cxxxiii., in the words, "Behold how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life forevermore." It is where there is a body of persons gathered together, a body of persons who are a unit in their faith in God's law, and in their obedience to that law, that the blessing of everlasting life is to be attained.

Some say, "I can serve God anywhere." Yes, that is true. Also they say, "God is everywhere, and is not confined to any one place." Yes, that also is true. But there is one thing that few only have learned, and that is, the power in the united faith of a body to enable its members to maintain their own true normal state of consciousness, and likewise the power of the world-mind to benumb the mind of the seeker after God and to shut out all consciousness of God.

We read that when the Lord Jesus was among those who had little or no faith in his powers, he was unable to do many mighty works. This refers to the same law that we have in mind. It is this law of mind that demands of those seeking eternal life that they gather together, that by virtue of their united mental and soul powers they may hold back the tide of the world's unbelief, and make and maintain an atmosphere of faith in God and in his laws, and in their power to attain to immortal life. For death is the last enemy to be overcome, and it is to be overcome only by a united effort of those gathered together in unity of knowledge, unity of faith, unity of purpose, and unity of effort.

And it is among those who are so united that the Lord YAHVEH will command "the blessing, even life forevermore."

Humility

BY DINAH

***CHRIST did not take any glory to himself for any of the great works that he did, he always gave all the credit and praise to the Father, "The Father that dwelleth in me, he doeth the works." (John xiv. 10.) When his seventy disciples returned unto him rejoicing that the devils were subject unto them, Christ knowing the vanity of man warned his disciples that when they found themselves with such wonderful powers (enough to puff up the ordinary man) as the "power to tread on serpents and scorpions, and over all the power of the enemy," and nothing had the power to hurt them, in this they rejoice not, that the spirits were subject unto them, but they should rather rejoice that their names were written in heaven. In a few words, he told them that they must not rejoice in their own powers but in the power of God. Then to give them an example of what he meant, "In the same hour *he* rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou didst hide these things from the wise and prudent, and hast revealed them unto babes." (See Luke x. 17-21.)

The advanced thinkers talk a great deal about the God within them, the power within themselves, which is true, for every man is an embryo god, "I have said, ye are gods." But before man can reach the ultimate designed for him by his Creator, he will have to recognize

that there is a God greater and superior to himself without whom he can do nothing.

When the fiat of God went forth to make a man, he did not say anything about the time that it would take, or anything about the world-long throes, anguish, pain, labor, poverty, riches, and repeated deaths, and births; neither did he say what all these trials would develop. When the first man, Adam was made, he was of the earth, earthy, but in his next stage of development he will "be the YAHVEH of heaven." (I Cor. xv. 47, Rv. Ver.) Heretofore the first man has borne the fruit of earth, which is "labor, sorrow, and death;" but the second Adam is to bear the fruits of the Spirit, which are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, [humility] temperance." (Gal. v. 22, 23.)

In these fruits there is no ego. One of the primary marks of a high degree of spirituality, is the entire lack of ego, and the presence of humility. One can not even imagine a man with a lofty spirituality afflicted with egotism, neither can one imagine superior spirituality devoid of true humility. Egotism and humility will not mix any more than oil and water. Humility and Egotism always separate, where one goes the other leaves, they will not live in the same house.

It is right and necessary that man (and woman) should have faith in his ability to do his own work; and not to depend on others. He should have faith to accomplish any work that he undertakes, whether it be physical, mental, or spiritual. For by doing, we grow, this is the reason that we have been sent back to earth so often. Besides God will never do anything for us that we can do for ourselves, if he did, he would be an unwise parent.

But in all our doing, we should never forget where we get our strength from, if we do, we shall develop an ego which we shall find is hard to tear down, but tear it down

we must before we can open the door to fair humility, that bright jewel of the man who has attained the mastery.

The person who has attained the mastery is utterly appalled at the little he has accomplished; and for the little that he recognizes that he has done, he gives God all the credit. He is not puffed up; he takes criticism and praise alike. He says with the prophet, "Thou hast wrought all our work in us."

A master looks to see the virtues that *he* loves in another. He prefers others rather than himself. He is not above learning even from the little child, for he knows that "of such is the kingdom of heaven."



WHEN a man starts out to amass a fortune he forgets self and labors only for the accomplishing of his purpose, he rises early and sometimes burns midnight oil, but he never begrudges the effort that he puts forth. Also when an explorer starts forth to explore an unknown part of the world, he endures many hardships without complaint that he may gain the objects of his pursuit. The aspirant who starts to climb the heights of spiritual attainment must likewise follow the same methods pursued by the explorer or the man seeking wealth. He must put self aside in all things and labor only for the accomplishing of his purpose, welcoming those things that aid in that direction and repelling those things that would hinder, or else he may labor on for years and all his efforts come to nothing; for whenever the Spirit opens the way for him to take a step forward and he starts with eagerness to do so, Self steps forward too and blocks the way and hinders his further advancement; and no matter how much the aspirant may idealize great attainment in spirituality, as long as he allows Self to dominate, he remains dwarfed and stunted in mental and soul development. — M.

The Name Yahveh

THE "I WILL BE WHAT I WILL TO BE"

BY H. E. BUTLER

WHEN God created man he said, "Let us make man in our image, after our likeness: and let them have dominion" (Gen. i. 26). "And God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i. 27). The likeness of God was exprest in the power to be, the "I will be what I will to be," the will of God; that will that rules the world and all things in it.

In order to have health, strength, and happiness, it becomes necessary that the will must be put into the whole body, put into the muscles; and in order to do this, we must have some reason for using our bodies. The reason for doing this was announced by God in the words, "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19). Herein He announced a law, a law that was necessary for us to know and to live up to; viz., that by earning our bread in the sweat of our brow, our labor awakens the will in the body, and strengthens the whole body to do and to accomplish; giving us strength, power, and happiness.

We all know that when we do not use the muscles of the body, we lose them, and when we have lost the use of the muscles we have lost a great deal. We have lost so much that is joyous, health-giving, and uplifting. If

we are going to be the embodiment of the name of YAHVEH, the Image and Likeness of God, the "I will be what I will to be," then we must use the will, we must put it into the brain, we must put it into everything that we do.

Take for example the American Indian. Why has he disappeared? Simply because the Indian himself was lazy. He would go out and kill a little game, and bring it in to the squaw, who would prepare it for him, and the rest of the time he would lie around and sleep. Therefore the American Indian is almost extinct, because he did not use the powers that he had. In England among the higher classes, woman is not expected to do hard work, and the consequence is that the English nation is deteriorating.

When God created Adam, he said, I will make an helpmeet for him (Gen. ii. 18), one who would take hold and help him. In all the nations of the world, woman has been a helpmate. She has taken hold and worked, and by so doing she has been healthy and happy.

Among the nations of the world to-day the one most prominent is Germany. See what Germany is doing! Look at the German woman! She takes hold of the work and works, keeping her body well, and keeping everything in order; while the man also works and keeps himself in order; and because of this, Germany to-day is the strongest nation in the world along many lines. In any nation where there is a failure or lack in either the man or the woman to take hold of work, to put the will into the body, that nation is weak, it is a failure; and I do believe that America is deteriorating rapidly from this very cause. Among the aristocracy in many nations of the old world, the woman works because she wants to, because she knows that by so doing, she keeps up her strength, her vitality and her happiness. It is said that

the late Queen Elizabeth of Roumania declared she would not marry any one but a king. A Prince paid her suit, but she would not marry him because he was not a king. Finally he became king and again prest his suit, and she married him. But did she sit down and do nothing? She was considered one of the greatest workers of all the queens of Europe, and her people almost worshipped her because of her efficiency in serving them.

If you let your arm rest by your side, or tie it up to your breast, and do not use it, it will soon become so weak that you cannot use it.

Now the great work before us is to be like God, in his likeness, therefore we must develop:

1. — The will or strength to do and to accomplish in the body.

2. — The will in the mind, the will that enables us to think, to know, and to go out into the spheres for knowledge—to know God.

3. — The will of the spirit that reaches up to the Father and gathers from the Universal Mind the powers to know, to do, and to accomplish.

Even among the animals, the females work, from the highest to the lowest order. They work, they put their will into their bodies and work. There is nothing that has mind, but it has will, and that will should be cultivated, should be put into the body, should be made useful, and caused to serve the uses of the individual. The Father in heaven, whose will is absolute, sends forth his will into our bodies, he causes us to be all that we are, and that will of the Father is exprest in you and in me; but to use it—that is the main point. If we sit around and dream, we soon become of no use in the world; and as soon as anything ceases to be of use, it begins to deteriorate, to go away, to cease to be. The law of use operates thus in every living thing, whether it be male or female.

God created woman to be the helpmate of man, and he made man to earn his bread by the sweat of his brow, and it is not a curse but a blessing. Did not God know before the Fall what would follow it? Did he say to Adam that he had cursed him because of his falling? He said, "Because thou hast hearkened unto the voice of thy wife," and disobeyed my commandments, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (see Gen. iii. 17), and so it has been ever since. Because of disobedience the results follow. It is the Father's will to give us all the experience that is needful, so that the body may be developed, the mind increased, and all the powers of manhood and womanhood brought into existence; thereby we grow into His likeness, which is the Name, the Will, YAHVEH, the "I will be what I will to be" of the Universe.

Now how to grow into his likeness, into his image, how to develop all these powers in ourselves, powers by which we can control all of the organs of sense, and bring them under the subjugation of the mind, powers whereby we can inspire from God, should be the main pursuit of our lives. These bodies of ours are very unruly. Unless they are kept busy, not only the bodies of men, but of women, they become very unreliable. They need plenty to do, and by doing it, they grow in power, into the likeness of the Father; for in developing the powers of the body and mind, we are reflecting the powers of His mind, the powers of His will.

If you want mind-power, you cannot sit down and dream, but you must really bring the will into the body, into the brain, drawing in the powers of the Eternal Name, YAHVEH, embodying it in your life. Then you can begin to reach out into the spheres and gather knowledge from every source.

There is no planet or sun, or system of planets or suns,

but what man, when he developes mind and will and is master of the body, can reach out to and know all things that are obtainable from that source. Man can reach out and gather in all knowledge that he has need of. God has made the provision that we can inspire nothing but that which we feel the need of; and when we feel the need of anything for the body, or the mind, or the soul, and the will is in us to do so, we can reach out and get it, no matter where it is.

Your soul, when your body is strong, when the powers of the will are active within you, can soar away and go to any of these far-off suns or systems of worlds and gather knowledge. Scientists tell us that many of those suns are thousands, yes hundreds of thousands of light-years* away from the earth; we can realize in a small degree the velocity of light, when we know that the light passes from the moon to the earth — a distance of 238,000 miles — in a second and a quarter, yet your mind, when it is thoroly awake can travel to any of these far-off suns in almost an instant of time. You can go there and draw in the knowledge that you need, but you can really draw in or inspire only that which you have a real need of. When you put your mind on some subject of knowledge that you want just for the sake of knowing, something within you will not respond, and you cannot get that knowledge. But when you feel the need of anything and put your mind, as well as your soul, on that sphere, you can go there in an instant of time. It is that principle in our lives, that Spirit, that enables you and me — while we are yet laboring here on earth, keeping the body active and the mind alive, keeping all the faculties alive — to turn our minds even unto the Throne of the Infinite

*THE *light-year* is the distance that light travels in a year, or about 63,000 times the distance of the Earth from the sun.

and actually behold his face, hear his voice, and become conscious of oneness with him.

It is the Almighty will that enables you to do anything that you feel the need of doing, even to carrying you into the presence of the Father himself. When you have embodied that will within yourself, when you have lived up to that law, you will realize divine order in yourself, and will then be able to walk into the presence of the Father, and to stand erect and listen to his words, beholding his face and realizing that you are a part of that Infinite Mind, having that NAME, the "I will be what I will to be," inscribed in your forehead, the seat of intellection.

But if you dream away your time doing nothing, you get nothing, but when you are alive, when that Name, the "I will be what I will to be," is inscribed in your forehead, then your will is able to take hold of anything that the necessity of the case demands, and carry it out to completion, and cause it to serve your purpose. Is the Name written in your forehead? in the seat of your intellection? in the seat of your will? Are you alive to the command? Is your mind awake to do the Will?

This is not for man only but for woman, this ability to carry that will into the body, into the intellection, this power to move around under the power of that mind and will, and to realize that by and thru that Infinite Mind, we can do anything that we will to do, and that we can accomplish anything that is necessary to be accomplished. But we must have the will. Have you got it? Jesus by and thru that will said to the winds and to the waves, "Be still" (Mark 4, 39) and they obeyed. Of that power, he said, "I can of mine own self do nothing" (John 5, 30), "But the Father that dwelleth in me, he doeth the works" (John 14, 10).

"We have taken thy name, O God, we will be thy people, and thou shalt be our power."

Editorial



WE are now in the thirtieth year of the Esoteric public work; and it has taken us all this time to awaken to the fact that some of those who are interested in this work will not deal honorably with us. A large per cent of our subscribers and those who buy the Esoteric books, work around to get credit, and when we ask payment for the expense that we have incurred, we are answered by a request to discontinue the magazine without making payment for those which they have received, or we receive nothing but silence. But there is a voice from heaven declaring, "Divine Justice—'With what measure you mete it shall be measured unto you again.'"

Because of the present world conditions we find ourselves in the most trying times, and because of that it becomes necessary that we do not allow our liabilities to exceed our income, otherwise there is certain failure. Now that the cost of every thing that is used in the publishing of the books and of the magazine is almost double that of a few years ago, we must, in order to continue our work, change our methods. Those who wish to purchase our books are requested to send the money in advance, and the books will certainly be sent to them promptly and by the most reliable means of transportation; and we ask those who wish our magazine, *Bible Review*, to pay their subscriptions in advance, the same as nearly all other magazines and papers require. Then when the subscriptions expire, we will notify the subscribers in order that they may renew their subscriptions.

OUR effort during all these years has been to keep before the minds of the public Divine Law — laws not only governing the universe but every individual, so that whoever will may live in harmony with those laws and thereby obtain all the great advantages that are thus obtainable. Then we have held out before the world an object that every soul should work toward, for every one well knows that any individual floating thru this world without an object is worthless. We read in Revelation, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." Overcome what? your fellow man? No! no! yourself. You have an object that you are working for, then overcome every obstacle that would hinder the attaining of that object. Our object is unity with the Mind that created the world, and that had a purpose in that creation; and we have been endeavoring to bring that purpose to your mind that you might become co-workers with God and his angels in the accomplishing of that purpose. The overcoming consists in our abiding in the knowledge of that purpose, and in the constant efforts to work it out within ourselves, and to aid others to work it out, and the overcoming spoken of in Revelation is the overcoming of all that is adverse to or that would hinder our working toward that purpose.



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 7 p. m. The Rooms are always open for reading and meditation.

We shall always be pleased to see you.

THEODORE PRICE, President.

Time of Cusp Transits				
Washington, D. C., U. S. A., Oct., 1916.				
Body	Enters	On day	h.	m.
☾	♈	1	7	20 a. m.
"	♏	3	11	15 a. m.
"	♍	5	2	20 p. m.
"	♊	7	4	52 p. m.
"	♎	9	7	33 p. m.
"	♉	11	11	38 p. m.
"	♐	14	6	30 a. m.
"	♊	16	4	51 p. m.
"	♏	19	5	32 a. m.
"	♍	21	6	0 p. m.
"	♎	24	3	37 a. m.
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"	♈	28	1	59 p. m.
"	♏	30	4	53 p. m.
☼	♎	23	0	50 p. m.
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"	♎	8	1	52 p. m.
"	♈	13	2	29 p. m.
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On Oct. 1st				
♂	is in	♐	9°	26' 22"
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